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Editorial.

WHY PRAY—AND HOW?

"Prayer is life's greatest opportunity and mightiest force." It is the highest function of the soul. It is the activity of the human spirit in relation to God. It is man's effort to embrace God's will as his choice, God's law as his rule, and God's perfection as his pattern. It is man's expression of self-dedication, the acknowledgment of an ideal unattained, includes self-examination and confession of sin; and it expresses faith in God's presence and in God's good will. It is not an effort to overcome God's reluctance to bless, but to take hold of his willingness! "Your heavenly Father knoweth what things you need before you ask him." Yea, but it were a blessing to receive some things for the asking which to receive otherwise might prove a curse. Some things—the highest things—can not be bestowed except upon the asking, receptive soul. In this age when theology is about to lose its holy vision in the dust of criticism and the fog of metaphysics; when God's existence is looked for at the far end of the chain of secondary causes, and his inspiration in the graveyard of departed ages, and his government in the evolution of an eternal mechanism—men are betimes doubting the necessity and efficiency of prayer. If they admit a subjective, or inner efficiency, they doubt and deny an objective or external efficiency. But prayer could have no internal efficiency did not men believe in its external efficiency. Prayer would never have originated without man's belief in its objective effect. Did it then need a falsehood to originate it? God is not absent, nor sleeping behind the curtain of inexorable law, but he is our contemporary, with whom we may walk in the field and street, meet in the closet of the home, and speak with as friend to friend, or as child to father. And they who have no converse with the highest must find religion languish, and holy peace and spiritual powers entirely die.

Stifle not the deepest instinct of the soul by negligent practice or by false philosophy, nor doubt for a moment whether the power of prayer is a gift of sight or a visitation of blindness! Away with all this talk about the fixity of the laws of nature making prayer a folly! Martineau greatly and nobly answers the modern attitude in this matter: "God's rule of action in nature," he says, "we have every reason to regard as unalterable; established as an inflexible and faithful basis of expectation; and, for that reason, not open to perpetual variation on the suggestion of occasional moral contingencies. God, however, is infinite, and the laws of nature do not exhaust his agency. There is a boundless residue of disengaged faculty beyond. Behind and amid all these punctualities of law abides, in infinite remainder, the living and unpledged spirit. Here he has made no rule but the everlasting rule of holiness, and written no pledge but the pledge of inextinguishable love; hence, without violated rule he can individualize his regards; enter with gentle help; and while keeping faith with the universe, knock at the gate of every

lonely heart." The action of man's will in changing the face of the world and the course of events is not outside of the established order of things, but part of it. Exactly so are we to think of prayer, as moving a will which can work within the natural order of things with that residue of "unpledged spirit" and give to him that, in submission and trust, asketh.

The fact that the author of nature has so constituted us that we instinctively attempt communion with the world of spiritual powers forbids us either to doubt the reality of that world or to allow ignorance to cripple faith in its responsiveness to our prayer. Strike out from the life of Christ the communications of his spirit with the Father, and what meaning would there be in his life for us? He was the Man of Prayer. And the efficiency of our prayers is always proportionate to the measure of the Spirit of Christ in the petitioner, and the force in them is the measure of the faith which inspires them. "Men ought always to pray, and not to faint." But be it remembered that the prayer Jesus taught us to pray postpones the individual needs of bread and forgiveness and deliverance from the evil one, and asks, first of all, for God's kingdom and his will. Self is subordinated. It is first, "Thy name be hallowed, thy kingdom come, thy will be done," and then, in the light of that supreme and self-subordinating desire for the larger glory, the disciple goes on to ask for his own temporal and spiritual needs. "But when thou prayest, enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." But let your secret prayer in the closet be oral and audible, not mental and silent, lest it evaporate into vague reverie, and thus lack the persistence and importunate concentration, and lose all force and power. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus." It is the will of God concerning you.

Do not be discouraged if your prayers seem not to be answered for the moment. It takes a great deal of air, electricity and floating clouds to produce rain. And these elements sometimes work for hours and days before the result is accomplished. No earnest prayer is lost. God hears it. They go up as a memorial of your faith and piety. They accumulate round the throne. The answers, though apparently delayed, will surely come.

Have you done a brother a wrong intentionally or otherwise? Then go to him and confess it and ask his pardon. If he does not forgive you, then the responsibility is with him, and not with you. You have done all an honest man can do. Has a brother done you a wrong? If so, and he has not the manhood to come to you and make proper amends, then all you can do is to entertain no ill will toward him and leave him with God and his conscience.

THE VALUE OF COMMON SENSE.

When we speak of common sense we mean that sort that is necessary to a right understanding of the ordinary affairs of life. A man with common sense is the one who is ordinarily prudent and discreet in all his business relations. He is not visionary, adventurous or unduly speculative. He is not the man of extreme habits or views, and his judgment is usually clear as to any proposition that presents itself to him. He is not a freak or a supposed genius in matters of a social, religious or business character. He never does anything foolish or startling. He is simply possessed of common sense and knows how to take care of himself under all circumstances. In speaking, in common parlance, of such men we sometimes say that he has good horse sense. You take a horse many miles away from home and turn him loose, and immediately he will retrace his steps and go back to his stall. Or if you put him in a field, he knows where to find the best grazing and plenty of water. His instinct leads him thus to take care of his interest. Common sense in a man enables him to act the same way under similar circumstances. He knows how to buy and he knows how to sell; he understands men and he is a judge of a bargain. Throw him out anywhere and he will fall upon his feet; put him down under the most trying conditions and he will master his situation. He may not be brilliant, he may not be a scholar, he may not be a dreamer of dreams—in fact, he may not be a prodigy in anything—but he has common sense and he knows how to use it and to rely upon it. Hence he knows how to succeed where other men fail; he knows how to save where other men waste; he knows how to accumulate where others squander; he knows how to get along with his neighbors where other disagree and have strife. He knows how to be self-composed where others are disturbed and confused; and if he is religious, he knows how to rely upon God's promises when others grow anxious, impatient and unhappy. He is a level-headed, clear-sighted, far-seeing man; and his self-poise is such that when he acts, he acts with prudence, and when he speaks he speaks wisely. There is nothing fanciful or unduly imaginative or overhopeful in his make-up. He has that indispensable commodity which, for want of a better name, we call it good, common sense. It is so common that it becomes uncommon, because there are so few people who have it in a large degree. Without it life is a failure. The rich man in the parable, who had not where to store his goods, and pulled down his barns and built larger ones, said to his soul: "Soul, eat, drink and be merry, for thou hast much goods laid up in store," was without common sense, and the Savior called him a fool. The prophet of old said of all such: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." In other words, they did not have common sense, not even the common sense of the ox or the ass. Blessed is the man who has common sense. In all our schools we ought to have a chair

of common sense, and a professor to teach it to our boys and girls. As it is, they learn most everything else but common sense. Therefore, young man, young woman, in all thy getting, get common sense.

CHRIST'S KNOWLEDGE OF HUMAN NATURE.

Christ evinced wonderful knowledge of human nature in his dealings with mankind. When in the house of Mary and Martha he placed himself upon a level with their methods of thought and talked with them about the common affairs that concerned them. He did not overreach their capacities, neither did he underestimate their daily needs. He was there to be a benediction to them, and in order to accomplish this end he became one of them. Hence, they felt free in his presence and opened their hearts to him. But when he was approached by the rich young ruler there was nothing of the commonplace in his interview. He rose above household routine and spoke to him of the commandments and their requirements at his hand. Then he pointed out the true difficulty in his way to eternal life, and impressed upon him the danger involved in his love of riches. He took advantage of the result to point out to his disciples how next to impossible it is for a man to be saved who persistently trusts in riches. After that interview he was accosted by the Samaritan woman at Jacob's well. Again he placed himself on a common plane and talked with her about the most trivial matter, because there was no other way to find out the deep needs of her heart and disclose them to her. So step by step he lead her up to the point at which he brought her face to face with the sin of her life, and then by his own skillful methods he forced upon her the acknowledgment of his Messiahship, and she became a converted woman. But how different his attitude when Nicodemus came to him by night and called forth that wondrous interview. He went at once into the discussion of the profoundest mysteries of his spiritual kingdom, and thereby left upon record one of the most wholesome and far-reaching chapters in his gospels. He was dealing with a scholar, a man of deep learning and high social position; and he adapted himself completely to the capacity of the man who approached him. He fully understood the case, just as the skillful physician understands the case of sickness submitted to him; and he proceeded accordingly. Thus it was that he met every emergency that confronted him, for he knew the thoughts, the desires and the spiritual diseases of men. And he has never changed. He is the same today. Therefore, he is abundantly able to prescribe for all who will approach him, or who will permit him to approach them. The most ignorant, the most depraved, the most learned, the most self-righteous, the outcast, the man of high social prestige—all can come to him, and he will receive them upon their own level and minister to them. He is the Savior of men, and he understands the way of access to all hearts. None need to fear him, for he loves men regardless of their worthiness. Come to him, and see if this is not true.

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A REMINISCENCE.

I was stationed in Shearn Church, Houston, in 1875-76; and while nothing very remarkable occurred during my pastorate, there were two conversions worthy of mention, because the subjects were men of prominence and character and both past the meridian of life, and the history of my dealings with them somewhat connected.

I was ordained deacon by Bishop Pierce in Missouri in 1856, and transferred from the Missouri Conference to Texas in 1858. Joining Bishop Pierce in St. Louis after the session of that conference, we came to Texas together, and he stationed me in Waco, my present home, that fall. The good Bishop was always a favorite of mine; and when he came to Texas to hold our conference at Bonham in 1876, it was arranged for him to spend a Sabbath with me in Houston and preach at eleven o'clock in my church. His fame had preceded him, and the congregations and choirs of all the Churches in the city were in evidence that morning, drawn by the celebrity of the preacher. We had a splendid choir, paid our organist \$49 a month. The organ loft was crowded and prepared to render the best of music in the finest style. I was seated in the pulpit with the Bishop when the first notes of the organ began and the various sections of the different choirs prepared to sound. The Bishop took in the situation at a glance, and with an indignant expression of contempt, with emphasis remarked: "Brother Littlepage, God Almighty can't bless such a thing as that." Of course I didn't take issue with the Bishop thinking that he knew what would please the Lord better than I did. The Bishop, contrary to the general expectation, gave us a good little squib of a sermon and proceeded to take up my missionary collection. The congregation, as though actuated by a common impulse, didn't respond as the Bishop thought they ought, and he gave them a little piece of his mind on the subject, as only he was capable of doing.

The next day I met Bro. Dunn on the street. He was an iron merchant, and had a good deal of iron in his composition. "See here, Brother Littlepage, I have a crow to pick with you this morning." "Well," said I, "pick it up. I have as many feathers in my tail this morning as I am likely to have." "What in the world did you have the Bishop to take that collection for yesterday?" "Just because I had not taken my collection and I knew the Bishop was a good hand." "Well, it seems you preachers always take advantage of such occasions to get a contribution from visitors to our Church. I would rather have paid \$500 out of my own pocket than for you to have taken that collection yesterday." "See here, Dunn, I haven't a particle of sympathy with that sentiment. If a man hasn't got and managed enough to keep his money in his pocket, I don't care how much he has hoarded." "Oh, well, that wasn't the worst of it. I had a brother there dying with consumption, who had never been religious, and I thought the Bishop might do him some good; and he did enjoy the sermon, but the collection wore him out." "Why I didn't know you had a brother, much less one in a dying condition. I feel humiliated. Thought you had more confidence in me than that. Why didn't you tell me about him?" "Well, I am a man of few words, you know. I do wish you would go and see him; go to my house and get my buggy. He lives away down in the southern part of the city." "No, I will take the street car and go at once."

In less than thirty minutes I met the sick man in his parlor. He was reading the New Testament. "Mr. Dunn," said I, "there is more to embarrass the progress of religion in Houston than in any place I ever saw, I think." "I don't know about that," he said, thoughtfully. I mentioned a number of cases of apostasy in the city with which I knew he was familiar. "Well, I was foreman of the Texas Christian Advocate when G—— was its editor. I never thought he had much to fall from." "No doubt you are correct, Mr. Dunn. St. Paul never uttered a truer sentiment than Pope when he said that 'An honest man is the noblest work of God.'" "That's my religion," said he, with emphasis. I felt that I had him. "Of course," said I, "a man must be honest with himself and his Maker as well as his fellowman." "I reckon so," said he, dryly. "Mr. Dunn," I remarked, "notwithstanding the difficulties that embarrass the work of the Church in Houston, the processes by which God saves men are as simple as the rule of three, and the way to the cross as plain as the road to the courthouse." "I don't know about that. I have been studying it a good many years, but it has always been a great mystery to me." "Of course the mystery of the incarnation of Christ is beyond our grasp and we must accept this fundamental fact because taught in the Bible. You accept the inspiration of the Scriptures, do you?" "Of course. I have no skepticism or doubt on that

subject, but I can't understand it." "But, Mr. Dunn, the mysteries of the Bible are one thing, and the process by which God saves man is another. Now, just to illustrate the truth of my proposition, that there are no mysteries in the process by which God saves men that need embarrass anybody who desires to be saved, let me ask you a few simple questions. I believe you are not a religious man?" "No, I am not. I hope I shall be before I cross the river, and I shall have to cross pretty soon."

"My first question, then, is do you desire to be saved?"

"Why, of course. Any man does who has good sense and believes the Bible."

"Well there is no mystery about that, and you have taken the first step to the cross. You desire to be saved. Now, let me ask you another question just as simple: Do you desire to be saved on God's terms, or on your terms?"

"Of course, if God has terms, they are the only terms."

"That is sensible. There is no mystery about that, and you have taken the second step. A third question. Are you willing to deny yourself as ungodliness and worldly lusts, and do you here and now repent of all your known sins? And if you have wronged any man, are you willing to make restitution?"

"I never wronged a man out of a dollar in my life, sir." "I don't intimate that you have. I just wanted to test your honesty. Are you willing, and do you thus repent?" "Yes, I do." "You have then taken the third step in the process of salvation. You desire to be saved, you desire to be saved on God's terms; you accept as part of the terms upon which God saves man a genuine scriptural repentance."

"Now, let me ask you another question just as simple and just as easily answered: Do you desire to be saved in God's time?" He saw he was cornered; his whole frame shook with emotion and he was silent. "This will test your honesty, Mr. Dunn; there is no mystery about it. You can answer it, yes or no. Do you desire to be saved in God's time?" He was unable to suppress his emotions, and answered more emphatically than he had yet done. "Yes, I am."

"But, Mr. Dunn, salvation is by faith in Jesus Christ. Now let me show you what faith has to do with it."

"Do you believe that Almighty God is able and willing and does do for you right here and right now what Jesus Christ did on the cross to accomplish, and for which he sent his Holy Spirit into our hearts to achieve?" "Yes," said he, "I do." And oh what joy filled his soul as we both rejoiced together and fell upon our knees in prayer and thanksgiving.

"Well," said he, "this is just what I have been waiting for for twenty years. Just for somebody to show me the way."

I returned to the store of Dechaum & Dunn, and said the latter: "Your brother is converted." "No he ain't," said he. "Yes he is, he is the happiest man in Houston to-day." I visited him often during the closing year, always finding him in the broad highway. The next year I was stationed at Bryan. Passing near the train which had just stopped, the merchant hailed me. We greeted each other with the old-time affection, when I said: "How is your brother, Bro. Dunn?" "Oh, he's all right. He died one of the happiest deaths the other day I ever witnessed in my life. He is in heaven to-day." S. C. LITTLEPAGE.
Waco, Texas.

MEXICO LETTER.

Well, I am tied up for twenty-four hours on account of a washout, and that within seven hours of home and loved ones whom I have not seen for a month. It is amusing to see how different people take a thing of this kind. The Americans manifest the greatest impatience; one young Californian has barely stopped short of "blessing out" the Lord himself because of the rain. I notice that the Mexicans are more patient. I have laughed and joked with the grumblers until we have quite a chery company. Never meet a grumbler with a grumble. Put a coal of smiles on the back of the old terrapin and see him move out. In speaking of grumblers, makes me recall some of the folks I saw and heard at Epworth-by-the-Sea. Some complained because it was so dry and dusty, others because the rain (when it did come) would break up the Encampment. Some complained at the restaurant, thinking that a Delmonico should have been arranged for their comfort for the ten days, others at the poor facilities for doing their own cooking. I am neither paid nor solicited for recommending the management, but I do say, the Lord pity the fellow who could not have the time of his life at Epworth. I was happy to see few grumblers. Trains were leaving twice a day and I saw no one tied down and forced to remain. What a desire I felt to take some few of the above mentioned on a little jaunt over to the Pacific and see what they would say sure enough. My, but what a success the Encampment was! I am sure that I never did

have such a great time. Why, it was worth the trip to be with Prof. Cody, my dear benefactor, for ten days; to tent with such spirits as H. L. Gray, Milt Hotchkiss, Dr. Rankin, Dr. Young J. Allen and R. S. Hyer, and, last but not least, our own Bishop, Seth Ward. What a joy it was, too, to see Bro. Vaughan, who received me into the Church, in Georgetown, on November 19th, 1888. He has a notion that the Orphan Home is the biggest thing in the Church; in fact, he seems as thoroughly convinced of that fact as I do of the importance of Mexico over other mission fields.

I wish that everyone who so kindly contributed toward our work here might have seen the joy pictured in the faces of our workers when they learned of what was done for them. Miss Roberts' face looked like an April sunrise when she knew that the Lord had answered her prayer for the education of her two normal teachers. The scholarships for Guadalupe and San Luis Potosi caused great joy. I have placed two already and such promising young people they are!

About a dozen people took advantage of the excursion, seven of whom came on to the city of Mexico. They are having a great time, and sincerely feel sorry for those who did not come. The National Railway treated us royally, giving us a special coach to Monterey. The magnificent scenery along this line charmed and delighted the folks, and they felt the cold quite sensibly going from Corpus Christi to a point two miles above sea level, where people wore overcoats or wrapped in blankets to keep warm.

But I had better stop here or someone will be doubting my veracity.

F. S. UNDERDONK.

THE POOL ROOM LAW.

By Phil C. Travis.

When I commented my articles against pool rooms I scarcely expected results so soon. The pool rooms in Dallas were closed through the efforts of the Law and Order League which demanded and secured daily arrests of offenders. It is thought public officials at Fort Worth, San Antonio and Houston will be prevailed upon to follow the example set by Dallas.

The anti-pool room law of Texas provides a fine of not less than \$200 nor more than \$500 and imprisonment in the county jail for not less than thirty nor more than ninety days, it being the intention of law to "prohibit pool rooms or other places where persons may congregate for buying and selling pools or otherwise wagering anything of value on horse races, except on the day and within the enclosure where such race is run."

This law has been before the court of criminal appeals twice. The first time it was declared constitutional. I refer to Ex Parte Herman vs. State of Texas, C. R. 8735, from Bexar County.

The second case is Windsor vs. State, S. R. 79,312, from Grayson County. The court does not declare the law unconstitutional nor does it hold the wiring of bets outside of the State to be interstate commerce, but states, to use the language of the court: "The agreed facts do not show a violation of this statute."

Even the court saw through the subterfuge and said the agreed facts do not show a violation, as if to convey the opinion that the court knew that the law was being violated. In the Grayson County case there was no jury trial. The State's counsel permitted defendants attorneys to hatch up a statement of facts and asked the higher court to decide.

What did the statement of facts set forth? That defendant, at the earnest solicitation of another party, wired a sum of money outside of the State to be bet on a horse at track odds and that defendant was not interested in the profits of the transaction in case the bettor lost. Does any sane person profess to believe that pool rooms are operated along such lines? Suppose the case should have gone to a jury, what could the State have shown? That the pool room made the proposition, in fact solicited patronage, by placing the names of horses, together with jockeys and weights and track conditions. Odds were quoted by the house, but not track odds, as set forth in the Grayson County case. Races are called out as they are run, touts are permitted to mingle with the crowd and various schemes worked to get the money down. Dope sheets are provided by the house, chairs are there for the public, electric fans cool the weary brain and yet the County Attorney of Grayson County agreed that the man behind the counter was not interested in the winnings. I was never in the Grayson County pool room, but I know they are not operated that way elsewhere in Texas. Now, let's get at the bottom of the pool room law and see what higher courts of other States have to say.

Individual States of the American Union have the constitutional power to regulate or suppress gambling in any or all of its varied ramifications.

This might emanate from the police power reserved by the several States when the United States became a nation. This police power is as strong today as it was a hundred years ago. In fact it has been held by the courts that in establishing police regulations a State may incidentally affect commerce, but they, when not in conflict with any act of Congress, are valid. Hannibal & St. J. R. Co. vs. Husen, 95 W. S. 467, 24 L. ed. 529, quoted approvingly in Plumley vs. Massachusetts, 155 W. S. 478, 39 L. ed. 229; Sherlock vs. Alling, 93 W. S. 104, 23 L. ed. 820.

The courts go even further and permit of the seizure and destruction of gambling outfits, although the gambling is carried on by the help of a confederate without the State. Patterson vs. Kentucky, 97 W. S. 501, 24 L. ed. 1115. This decision was quoted to sustain a judgment in a lottery case and if it holds good against one class of gambling why not against all forms of gambling—pool rooms for instance?

Now in Texas it is argued that bets on horse races may be wired out of the State and the law cannot touch the offenders. This has been stated as a fact so long by pool room operators and has been denied so little by the public officials that many persons believe it. I am prepared to disabuse their minds. Not by quoting the law as handed down by an eminent jurist. I refer to the case of the State of Connecticut vs. Jno. E. Harbottle, app't, Lawyer's Reports, annotated 49, 607. Hall J. delivered the opinion in which he sets forth, after quoting numerous authorities: "In this case the State admits that the act would be invalid as a restraint of interstate commerce, if it cannot be brought within the limits of the police powers of the State. This limits the question to the precise point as to whether, under any claim of police power, the State can interfere with messages sent from one State to another, because the legislature thinks that the matters concerning which the messages are sent are such as it does not approve of. In dealing with such legislation, the courts have given a much wider latitude to what is called 'police legislation' than to other forms of domestic legislation, because police regulations are absolutely essential to the protection of society, and in the main can only be established by the State government.

The law in question (an anti pool room law) is purely a police regulation. For more than 200 years we have treated wagering as against public policy. Legislation has for many years past been directed against the business of promoting wagering in its various forms; and the keeping of places where such business is carried on has been treated as an offense. Within the past two years the United States Supreme Court said: "This Court had occasion many years ago to say that the common forms of gambling were comparatively innocuous when placed in contrast with the wide spread pestilence of lotteries, Douglas vs. Kentucky, 168, W. S. 488, 42 L. ed. 553, 555. Similar language may appropriately be used in respect to the pool selling against which the act in question is directed; especially since the perversion of the telegraph to its uses has multiplied many fold its capacity for harm."

"The act of 1893 attempts to reach the root of the evil by prohibiting the keeping of a place in which this kind of gambling, in any of its ramifications, is carried on. One of the most dangerous forms is that for which the telegraph is utilized. In prohibiting the keeping of a place in which such business is carried on, or being concerned in such a business, the State does not attempt to, and does not in fact, exercise any exclusive power vested in Congress over interstate commerce. It simply prohibits in this State the business of aiding crime; and, if such commerce is thereby affected at all, it is the incidental effect of depriving those here engaged in telegraphing of the profits they might make through the business of promoting gambling in this State. That business is prohibited; and it is immaterial whether it be carried on by an individual in his own house, or by a telegraph company apart from, or a part of, its ordinary business of telegraphing. In whatever place and by whomsoever the business of promoting gambling is carried on, the offense is committed, and cannot be justified because in committing it a telegram is sent from Connecticut to New Jersey."

"When one opens an office, and makes arrangements and furnishes facilities to enable his customers to sit in his office, and gamble upon the result of horse races in this and other States, he keeps a place in which the business forbidden by the State is carried on; and, if he knowingly assists in making the transmission of money in the course of that business, he is concerned in the business. It is immaterial whether the illegal business is carried on as a wholly independent business, or as a part of an otherwise legitimate business in telegraphing."

Such an opinion requires no comments. It speaks for itself. The lan-

guage is terse and capable of but one construction.

Now the Texas law permits bets to be made at the tracks on the day when races are run. Some of the pool room sharks whisper around that this provision will kill the present law and bring into effect the old law which prevents wagering of any kind on races in Texas. They hold up their hands in holy horror and declare that if they press the matter in the upper courts and the present law is held unconstitutional, that it will kill the various county fairs in Texas. In order to set all such fears at rest I quote from Delbardelaben vs. State, S. R. 42,684 (Tenn.). This decision holds that a law making betting at the race tracks legal and without the tracks illegal is valid. The act makes two classes of betting or wagering persons—those within and those without the enclosure. The former are excused, the latter made liable. It operates upon each member of the same class in exactly the same way, and any member of either class is permitted to become a member of the other class, and, upon doing so, the rule of that class applies to him as to its other members. It is clear that the anti pool room law of Texas is not class legislation of the nature that would invalidate the statute as it stands today. Thus do our annual fairs remain within the pale of the law and the criminals are those men who operate pool rooms, although they are not one whit worse than the officials who countenance such violations.

RELATION OF THE CHILD TO THE CHURCH.

It is to be presumed that the home-training up to this time of consideration in the child's life (where the parents have done their duty) has placed the child, of proper development, where the Church, with its various helpful appliances, may easily take him up, establish him in the faith, and set him forward in the Divine life. If it be true that every child that comes into the world adds another unit to the ranks of those who are in favor with God, what a serious responsibility rests upon the Church and, at the same time, what a glorious opportunity is afforded her to retain them in the ranks, aid in the elevation of the race and add to the glory of God!

It may, with profit, be observed that various appliances are comprehended as facts in this, as well as every other work of the Church. Devout parents, consecrated pastors, well ordered Sunday Schools, spiritual prayer-meetings, instructive Leagues and helpful pulpit ministrations, are all to be taken into the account if we would develop and utilize the full strength of the Church. In the light of this proposition how are we as a Church measuring up? Let the rambling habits of our young people afford an answer and point the Church to her duty in the premises.

We cannot too often present the facts, nor too strongly state it, that if the Church would evangelize the world she must do it by saving the children from the corrupting influences of sin and degradation, with the suggestion, too, that she can best do that by taking them into her fold and by every means possible keep them there.

While it may be true, as it ought to be, that the Church has baptized her infants and handed them back to their parents with the attendant well chosen words of blessing upon the child and admonition to the parent appropriate to the occasion, it is also true that the time will soon come when the parent, Hannah like, should hand him back to the Church, a consecrated child of God.

The duty of the Church is manifest. Her destiny is wrapped up in the development of child life.

Will she see her duty and work out her destiny along these lines? Or will she shut herself up, miss her opportunity, and go into decadence? Let the answer come by a fuller manifestation of loving care and well directed zeal for the salvation of children.

J. I. CAMPBELL.

Mart, Texas.

BRO. SHAW INDIGNANT.

I want to express my indignation at the "Invidious Comparison" signed by S. M. Cloomber, Jefferson, Texas. I do not know in what "Catholic countries" he has investigated the state of the priesthood, but I do know that he has basely, if not wilfully, slandered many good men in our Texas cities. I am personally acquainted with Dr. Mouzon, of San Antonio; Drs. Moore and Sexton, of Houston; Dr. Weston, of Austin; Dr. Moore and the Kniekerbockers, of Dallas; and Dr. Monk, of Fort Worth; all, or nearly all of the high salaried city pastors in Texas, and to compare these over-worked men with Catholic priests, in this or any other country, is worse than slander. What does this carper mean? Let him name his lazy, careless preachers. I, who am pastor of a small Church and meager salary, wish to protest against such.

SIMEON SHAW.

Devotional and Spiritual

NEARING HOME.

When a long journey is nearing its end, and the traveler finds himself packing his trunk for the last time, thoughts of home will occupy his mind more and more, and more and more emotion will answer to thought. The writer is such a traveler. Very much of a long journey is passed, and the home land is soon to be in full view.

This journey was begun with no knowledge, no plan, no thought of one tomorrow. I had traveled over much of the way without discovering that I was not at home. I was traveling, and did not know it. How long I traveled in such ignorance, I do not know, and much less do I know how far my feet went astray. But one day (perhaps it was more than a year of days), I came to know that I was not at home. I was a stranger in a strange land. Whence? How? Why? Whither? became serious questions, and the last the most serious of all. How many paths I tried! How many foolish questions I asked! How many foolish advisers I found!

But at last I found myself—by being found by One who knew me better than I knew myself! And though home was so very far away, how plain and direct and safe the way! And the more willingly and carefully I kept to that path, the plainer it grew, and the more direct I found it, and the safer it proved. But how many times I tried some side paths, and always to my pain and loss! How blessed the day when I ceased to experiment, and my goings were established!

For more than fifty years I have had my face turned homeward—less or more constantly and firmly. I have sailed wide seas, have plodded over wide and wearisome plains, and have climbed some steep and high mountains, and groped through sunless valleys. At times melody and beauty and visions of glory have enchanted me. I have journeyed much alone, and with much and delightful company.

Many of my fellow-travelers along portions of the way have suddenly separated from me—having found some quicker way home. But, on the whole, year after year, an increasing number have come into this goodly fellowship of home-goers. Among the chiefest joys of the journey has been that of persuading now and then one to come with me.

And now the end is nearing. I have caught momentary views of the ever-glowing mountain-tops of the homeland. Nearer home by a half-century; nearer by many trials patiently endured; nearer by all well-resisted temptations; nearer by every difficulty overcome. But how much nearer still had patience, and love, and faith, and consecration not failed so sadly and so often! Perchance I might have been at home already, and for years, had I better served and followed Him who first showed me the way, and who has met me at a thousand by-paths, and proffered me His wisdom and help in every time of need and of danger.

Home—yes, home! It is just yonder—beyond that one remaining hill top, on the other side of one more river. See the home comers! What a multitude! And their paths are all converging. "The crossing must be near." What hosts have trodden these last stages of the journey! I am soon to be there, and with so many that I have missed awhile.

And will they know me? Will I know them? "As the angels!" And surely the angels know each other. And what reunions! What welcomes! How much my own loved ones will have to tell me and to show me! Their weary and worn-

out bodies are in thousands of cemeteries, but they must be serving God none the less. And this "house of clay," in which I have long sojourned, and by the weariness, and weakness, and suffering of which I have learned some useful lessons, I shall vacate and go forth to higher joy and better service, while the Maker shall remake my body and adapt it to the companionships of angels and the work of the heavenly world. "In the likeness of His glorified body!" "Amen! So let it be."

There are moments of heavenly visions. Now and then we are lifted in spirit so near the world of light and life as to catch glimpses of what is awaiting the home-going children of God, and to hear something of heavenly hallelujahs! And—as is fitting—the nearer the journey's end, the more frequent and more prolonged these moments and hours on the mounts of transfiguration.

Rest, perfection of health, most joyous service, trials and tears, and all sin escaped, and forever escaped, all the worthies of ancient time my companions, angels my fellow-worshippers, all who have loved my Lord, whose going away made this world so lonely, again mine!

But, more than all this, my Savior, the crucified, risen, glorified Jesus, will be my heaven, my home. He knows me—and I know Him. My heart knows Him; and I am to see Him, and behold His glory, and be with Him. I want to see Him; and more and more I long for the sight of my Lord and the welcome that He will give me.

It is good to be nearing home. This is the best part of the journey. —Rev. E. C. Bass, D. D., in Zion's Herald.

CHRIST, THE HOPE OF GLORY.

At a time when Madame de Guyon was sorely exercised about her spiritual state, she sought counsel of a Franciscan friar, who came her way. The good brother mused for a few moments, and then said:

"Madame, search your own heart. If you find not Jesus Christ there, for you, He is nowhere."

What availeth the knowledge of an historic Christ, of One who sought to redeem the world if he was not her Savior?

But she found, to her joy, that to her He was precious, and it led to the further truth which enabled her to sing as a bird, even in a dungeon.

"Christ in you, the hope of glory."—Exchange

CHEER UP.

Cheer up! The world is taking your photograph! Look pleasant! Of course, you have your troubles; a whole lot of things to bother you, of course. You find life a rugged road whose stones hurt your feet. Nevertheless, cheer up.

It may be that your real disease is selfishness—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. Rid yourself of that, and cheer up.

What right have you to carry a picture of your woe-begone face and funeral ways about among your fellows, who have troubles of their own? If you must whine or sulk, or scowl, take a car and go to the woods, or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! You are making a hypothetical case out of your trouble and suffering from a self-

inflicted verdict. You are borrowing troubles and paying a high rate of interest.

Cheer up! Why, in a ten-minute walk you may see a score of people worse off than you. And here you are digging your own grave, and playing pallbearer into the bargain. Smile, even though it be through your tears, which speedily dry. And cheer up!—Methodist Protestant.

OUR MEMORIES.

I have been twice at the point of death. I was drowning once, and just as I was going down the third time I was rescued. In the twinkling of an eye my whole life came flashing across my mind. I can not tell you how it was. I can not tell you how a whole life can be crowded into a second of time; but everything I had done from my earliest childhood—it all came flashing across my mind. And I believe that when God touches the secret spring of memory every one of our sins will come back, and if they have not been blotted out by the blood of the Lord Jesus Christ, they will haunt us as eternal ages roll on.

We talk about our forgetting, but we cannot forget if God says "Remember." We talk about the recording angel keeping the record of our life. I have an idea that when we get to heaven, or into eternity, we will find that recording angel has been ourselves. God will make every one of us keep our own record; these memories will keep the record, and when God shall say, "Son, remember," it will all flash across our mind. It won't be God who will condemn us; it will be ourselves. We shall condemn ourselves, and we shall stand before God speechless.

There is a man in prison. He has been there five years. Ask that man what makes the prison so terrible to him. Ask him if it is the walls and iron gates—ask him if it is his hard work, and he will tell you no; he will tell you what makes the prison so terrible to him in memory; and I have an idea that if we got down into the lost world, we would find that is what makes hell so terrible—the remembrance that they once heard the gospel, that they once had Christ offered to them, that they once had the privilege of being saved, but they made light of the gospel, they neglected salvation, they rejected the offer of mercy, and now if they would accept it they could not.—D. L. Moody.

God's laws are always guideboards to blessings. The foundation-law is love; and upon that foundation are based all the rest, as instructions to us what to do and what to avoid in order to let God "crown and crown" our lives with love. He never asks us to give up anything except for the purpose of replacing it with something better—something that we could not have unless we gave up that which blocks the way. He never asks us to do anything except as a means of laying hold of a blessing that far outweighs the effort demanded. God's laws are gifts, or stepping-stones to gifts. They never prohibit anything except trouble and disaster.—Sunday-school Times.

To break a right resolution is to break a will; and a broken will has not the strength that it had when it was whole. To keep a resolution, even though it be a comparatively unimportant matter, is to strengthen a will, no matter how strong that will was before. Therefore we have before us the choice of adding strength or weakness unto ourselves every time we face the keeping or the breaking of any of the many resolutions with which our lives are likely to be filled. And always the temptation comes to us to feel that the mere keeping of the resolution in this particular case is unimportant, provided we accomplish the

general result we are after. That is where the master will-breaker lies to us. If he can persuade us that it is just as well to be seated at the breakfast table at twenty minutes of eight when we had ordered breakfast at half-past seven, even though we leave the table at the proper time, he has succeeded in getting us to cripple ourselves, a little, for that day—not by loss of food or loss of time, but by the loss of will-nourishment. And he is well content with little failures, for he knows that they are less suspected, and that it only takes enough of them to insure complete failure. No price is too great for the keeping of every resolution save those which God himself calls us to break. The cost of the breaking—except at God's command—is always greater than the cost of keeping.—Sunday School Times.

"The latest testimony to the fact that riches do not bring happiness comes from the lips of a member of perhaps the richest family on earth. Baron Alphonse De Rothschild when recently asked for his views on happiness—whether he thought that riches led to happiness, replied: 'Ah, no!' answered the millionaire, sadly and slowly, 'that would be too glorious! Happiness is something totally different. I suppose,' he added, reflectively, 'some advantages do attach to money, or people would not give themselves so much trouble to gain it; but, believe me, the truest source of happiness is—work!'"

HID IN CHRIST.

One day a friend of mine, in passing down a Glasgow Street, saw a crowd at a shop door, and had the curiosity to look in. There he saw an auctioneer holding up a grand picture so that all could see it. When he got it in position, he remained behind it and said to the crowd, "Now look at this part of the picture, * * * and now at this other part," and so on, describing each detail of it. "Now," said my friend, "the whole time I was there I never saw the speaker, but only the picture he was showing." That is the way to work for Christ. He must increase, but we must be out of sight.—Rev. Andrew A. Bonar.

THE WINGS OF THE SOUL.

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away, with their wings un-wet, through the sunny air.

Now, that is a lesson for us. Here are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love, out of the world, that, with these unclogged, we may be ready to take our flight to heaven.—Christian Commonwealth.

GOLD DUST.

By systematically heroic in little unnecessary points. Every day do something for no other reason than its difficulty, so that, if an hour of need should come, it may find you trained to stand the test. The man who has daily inured himself to the habits of concentrated attention, energetic will, and self-denial in unnecessary things will stand like a tower when everything rocks around him.—William James.

Repentance is more than a human resolve, more than a turning from sin, more than a turning toward God; it is a response to God, the climax of a state of mind in which God seeks us ere we seek Him.—R. J. Campbell.

Despair makes a despicable figure, and is descended from a mean original. It is the offspring of fear, laziness, and impatience. It argues a defect of spirit and resolution, and oftentimes of honesty too. After all, the exercise of this passion is so

troublesome, that nothing but dint of evidence and demonstration should force it upon us. I would not despair unless I knew the irrevocable decree was passed; saw my misfortune recorded in the book of fate, and signed and sealed by necessity.—Jeremy Collier.

Only the sorrowing know the blessedness of true comfort, and only the weak know the blessedness of added strength. One who was praying that special strength should be given to dear ones who were in special need asked, by a slip of the tongue, that "special needs be sent for their special strength." The prayer was a good one, even as it stood. We may well count it all joy when the blessing of great need brings us close to the Father. May God deliver us from self-sufficient prosperity!—Sunday School Times.

"Die when I may," said the great-hearted Lincoln, "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow." Who of us would not like to have that said of us when we have finished our work and passed on? How much better world this would be to live in, if everyone should adopt the plan of plucking a thistle and planting a flower wherever a flower would grow!"

The great world, if it is to keep its hold on its most precious things, must have a religion that puts the voice of the Eternal behind social moralities, and the lamp of an immortal hope within the sepulcher.—Dr. Battershall.

GOOD AND HARD

Results of Excessive Coffee Drinking.

It is remarkable what suffering some persons put up with just to satisfy an appetite for something.

A Michigan woman says: "I had been using coffee since I was old enough to have a cup of my own at the table, and from it I have suffered agony hundreds of times in the years past.

"My trouble first began in the form of bilious colic, coming on every few week and almost ending my life. At every attack for eight years I suffered in this way. I used to pray for death to relieve me from my suffering. I had also attacks of sick headache, and began to suffer from catarrh of the stomach, and of course awful dyspepsia.

"For about a year I lived on crackers and water. Believing that coffee was the cause of all this suffering, I finally quit it and began to use Postum food coffee. It agreed with my stomach, my troubles have left me and I am fast gaining my health under its use.

"No wonder I condemn coffee and tea. No one could be in a much more critical condition than I was from the use of coffee. Some doctors pronounced it cancer, others ulceration, but none gave me any relief. But since I stopped coffee and began Postum I am getting well so fast I can heartily recommend it for all who suffer as I did." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason."

A REMINISCENCE.

I was stationed in Shearn Church, Houston, in 1875-76; and while nothing very remarkable occurred during my pastorate, there were two conversions worthy of mention, because the subjects were men of prominence and character and both past the meridian of life, and the history of my dealings with them somewhat connected.

I was ordained deacon by Bishop Pierce in Missouri in 1856, and transferred from the Missouri Conference to Texas in 1858. Joining Bishop Pierce in St. Louis after the session of that conference, we came to Texas together, and he stationed me in Waco, my present home, that fall. The good Bishop was always a favorite of mine; and when he came to Texas to hold our conference at Bonham in 1876, it was arranged for him to spend a Sabbath with me in Houston and preach at eleven o'clock in my church. His fame had preceded him, and the congregations and choirs of all the Churches in the city were in evidence that morning, drawn by the celebrity of the preacher. We had a splendid choir; paid our organist \$10 a month. The organ loft was crowded and prepared to render the best of music in the finest style. I was seated in the pulpit with the Bishop when the first notes of the organ began and the various sections of the different choirs prepared to sound. The Bishop took in the situation at a glance, and with an inimitable expression of contempt, with emphasis remarked: "Brother Littlepage, God Almighty can't bless such a thing as that." Of course I didn't take issue with the Bishop thinking that he knew what would please the Lord better than I did. The Bishop, contrary to the general expectation, gave us a good little squib of a sermon and proceeded to take up my missionary collection. The congregation, as though actuated by a common impulse, didn't respond as the Bishop thought they ought, and he gave them a little piece of his mind on the subject, as only he was capable of doing.

The next day I met Bro. Dunn on the street. He was an iron merchant, and had a good deal of iron in his possession. "See here, Brother Littlepage, I have a crow to pick with you this morning." "Well," said I, "pitch in; I have as many feathers to lose this morning as I am likely to have." "What in the world did you have the Bishop to talk that collection for yesterday?" "Just because I had not taken my collection and I knew the Bishop was a good hand." "Well, it seems you preachers always take advantage of such occasions to get a contribution from visitors to our Church. I would rather have paid \$50.00 out of my own pocket than for you to have taken that collection yesterday." "See here, Dunn, I haven't a particle of sympathy with that sentiment. If a man hasn't got it and manhood enough to keep his money in his pocket, I don't care how much he is bored." "Oh, well, that wasn't the worst or it. I had a brother there dying with consumption, who has never been religious, and I thought the Bishop might do him some good; and he did enjoy the sermon, but the collection wore him out." "Why I didn't know you had a brother, much less one in a dying condition. I feel humiliated. Thought you had more confidence in me than that. Why didn't you tell me about him?" "Well, I am a man of few words, you know. I do wish you would go and see him; go to my house and get my buggy. He lives away down in the southern part of the city." "No, I will take the street car and go at once."

In less than thirty minutes I met the sick man in his parlor. He was reading the New Testament. "Mr. Dunn," said I, "there is more to embarrass the progress of religion in Houston than in any place I ever saw, I think." "I don't know about that," he said, thoughtfully. I mentioned a number of cases of apostasy in the city with which I knew he was familiar. "Well, I was foreman of the Texas Christian Advocate when G— was its editor. I never thought he had much to fall from." "No doubt you are correct, Mr. Dunn. St. Paul never uttered a truer sentiment than Pope when he said that 'An honest man is the noblest work of God.'" "That's my religion," said he, with emphasis. I felt that I had him. "Of course," said I, "a man must be honest with himself and his Maker as well as his fellowman." "I reckon so," said he, dryly. "Mr. Dunn," I remarked, "notwithstanding the difficulties that embarrass the work of the Church in Houston, the processes by which God saves men are as simple as the rule of three, and the way to the cross as plain as the road to the courthouse." "I don't know about that. I have been studying it a good many years, but it has always been a great mystery to me." "Of course the mystery of the incarnation of Christ is beyond our grasp and we must accept this fundamental fact because taught in the Bible. You accept the inspiration of the Scriptures, do you?" "Of course. I have no skepticism or doubt on that

subject, but I can't understand it." "But, Mr. Dunn, the mysteries of the Bible are one thing, and the process by which God saves man is another. Now, just to illustrate the truth of my proposition, that there are no mysteries in the process by which God saves men that need embarrass anybody who desires to be saved, let me ask you a few simple questions. I believe you are not a religious man?" "No, I am not. I hope I shall be before I cross the river, and I shall have to cross pretty soon."

"My first question, then, is do you desire to be saved?"

"Why, of course. Any man does who has good sense and believes the Bible."

"Well there is no mystery about that, and you have taken the first step to the cross. You desire to be saved. Now, let me ask you another question just as simple: Do you desire to be saved on God's terms, or on your terms?"

"Of course, if God has terms, they are the only terms."

"That is sensible. There is no mystery about that, and you have taken the second step. A third question. Are you willing to deny yourself and ungodliness and worldly lusts, and do you here and now repent of all your known sins? And if you have wronged any man, are you willing to make restitution?"

"I never wronged a man out of a dollar in my life, sir." "I don't intimate that you have. I just wanted to test your honesty. Are you willing, and do you thus repent?" "Yes, I do." "You have then taken the third step in the process of salvation. You desire to be saved, you desire to be saved on God's terms; you accept as part of the terms upon which God saves man a genuine scriptural repentance."

"Now, let me ask you another question just as simple and just as easily answered: Do you desire to be saved in God's time?" He saw he was cornered; his whole frame shook with emotion and he was silent. "This will test your honesty, Mr. Dunn; there is no mystery about it. You can answer it yes or no. Do you desire to be saved in God's time?" He was unable to suppress his emotions, and answered more emphatically than he had yet done. "Yes, I am."

"But, Mr. Dunn, salvation is by faith in Jesus Christ. Now let me show you what faith has to do with it." "Do you believe that Almighty God is able and willing and does do for you right here and right now what Jesus Christ died on the cross to accomplish, and for which he sent his Holy Spirit into our hearts to achieve?" "Yes," said he, "I do. And oh what joy filled his soul as we both rejoiced together and fell upon our knees in prayer and thanksgiving."

"Well," said he, "this is just what I have been waiting for for twenty years. Just for somebody to show me the way." I returned to the store of Dechaum & Dunn, and said the latter: "Your brother is converted." "No he ain't," said he. "Yes he is, he is the happiest man in Houston to-day." I visited him often during the closing year, always finding him in the broad highway. The next year I was stationed at Bryan. Passing near the train which had just stopped, the merchant hailed me. We greeted each other with the old-time affection, when I said: "How is your brother, Bro. Dunn?" "Oh, he's all right. He died one of the happiest deaths the other day I ever witnessed in my life. He is in heaven to-day." S. C. LITTLEPAGE.

Waco, Texas.

MEXICO LETTER.

Well, I am tied up for twenty-four hours on account of a washout, and that within seven hours of home and loved ones whom I have not seen for a month. It is amusing to see how different people take a thing of this kind. The Americans manifest the greatest impatience; one young Californian has barely stopped short of "blessing out" the Lord himself because of the rain. I notice that the Mexicans are more patient. I have laughed and joked with the grumblers until we have quite a chery company. Never meet a grumbler with a grumble. Put a coal of smiles on the back of the old terrapin and see him move out. In speaking of grumblers, makes me recall some of the folks I saw and heard at Epworth-by-the-Sea. Some complained because it was so dry and dusty, others because the rain (when it did come) would break up the Encampment. Some complained at the restaurant, thinking that a Delmonico should have been arranged for their comfort for the ten days, others at the poor facilities for doing their own cooking. I am neither paid nor solicited for recommending the management, but I do say, the Lord pity the fellow who could not have the time of his life at Epworth. I was happy to see few grumblers. Trains were leaving twice a day and I saw no one tied down and forced to remain. What a desire I felt to take some few of the above mentioned on a little jaunt over to the Pacific and see what they would say sure enough.

My, but what a success the Encampment was! I am sure that I never did

have such a great time. Why, it was worth the trip to be with Prof. Cody, my dear benefactor, for ten days; to tent with such spirits as H. L. Gray, Milt Hotchkiss, Dr. Rankin, Drs. Young J. Allen and R. S. Hyer, and, last but not least, our own Bishop, Seth Ward. What a joy it was, too, to see Bro. Vaughan, who received me into the Church, in Georgetown, on November 19th, 1888. He has a notion that the Orphan Home is the biggest thing in the Church; in fact, he seems as thoroughly convinced of that fact as I do of the importance of Mexico over other mission fields.

I wish that everyone who so kindly contributed toward our work here might have seen the joy pictured in the faces of our workers when they learned of what was done for them. Miss Roberts' face looked like an April sunrise when she knew that the Lord had answered her prayer for the education of her two normal teachers. The scholarships for Guadalajara and San Luis Potosi caused great joy. I have placed two already and such promising young people they are!

About a dozen people took advantage of the excursion, seven of whom came on to the city of Mexico. They are having a great time, and sincerely feel sorry for those who did not come. The National Railway treated us royally, giving us a special coach to Monterey. The magnificent scenery along this line charmed and delighted the folks, and they felt the cold quite sensibly going from Corpus Christi to a point two miles above sea level, where people wore overcoats or wrapped in blankets to keep warm.

But I had better stop here or someone will be doubting my veracity.

F. S. ONDERDONK.

THE POOL ROOM LAW.

By Phil. C. Travis.

When I commenced my articles against pool rooms I scarcely expected results so soon. The pool rooms in Dallas were closed through the efforts of the Law and Order League which demanded and secured daily arrests of offenders. It is thought public officials at Fort Worth, San Antonio and Houston will be prevailed upon to follow the example set by Dallas.

The anti-pool room law of Texas provides a fine of not less than \$200 nor more than \$500 and imprisonment in the county jail for not less than thirty nor more than ninety days, it being the intention of law to "prohibit pool rooms or other places where persons may congregate for buying and selling pools or otherwise wagering anything of value on horse races, except on the day and within the enclosure where such race is run."

This law has been before the court of criminal appeals twice. The first time it was declared constitutional. I refer to Ex Parte Herman vs. State of Texas, C. R. 5735, from Bexar County.

The second case is Windsor vs. State, S. R. 79,312, from Grayson County. The court does not declare the law unconstitutional nor does it hold the wiring of bets outside of the State to be interstate commerce, but states, to use the language of the court: "The agreed facts do not show a violation of this statute."

Even the court saw through the subterfuge and said the agreed facts do not show a violation, as if to convey the opinion that the court knew that the law was being violated. In the Grayson County case there was no jury trial. The State's counsel permitted defendants attorneys to hatch up a statement of facts and asked the higher court to decide.

What did the statement of facts set forth? That defendant, at the earnest solicitation of another party, wired a sum of money outside of the State to be bet on a horse at track odds and that defendant was not interested in the profits of the transaction in case the bettor lost. Does any sane person profess to believe that pool rooms are operated along such lines? Suppose the case should have gone to a jury, what could the State have shown? That the pool room made the proposition, in fact solicited patronage, by placing the names of horses, together with jockeys and weights and track conditions. Odds were quoted by the house, but not track odds, as set forth in the Grayson County case. Races are called out as they are run, touts are permitted to mingle with the crowd and various schemes worked to get the money down. Dope sheets are provided by the house, chairs are there for the public, electric fans cool the weary brain and yet the County Attorney of Grayson County agreed that the man behind the counter was not interested in the winnings. I was never in the Grayson County pool room, but I know they are not operated that way elsewhere in Texas. Now, let's get at the bottom of the pool room law and see what higher courts of other States have to say.

Individual States of the American Union have the constitutional power to regulate or suppress gambling in any or all of its varied ramifications.

This might emanate from the police power reserved by the several States when the United States became a nation. This police power is as strong today as it was a hundred years ago. In fact it has been held by the courts that in establishing police regulations a State may incidentally affect commerce, but they, when not in conflict with any act of Congress, are valid. *Hannibal & St. J. R. Co. vs. Husen*, 95 W. S. 467, 24 L. ed. 529, quoted approvingly in *Plumley vs. Massachusetts*, 155 W. S. 478, 39 L. ed. 229; *Sherlock vs. Alling*, 93 W. S. 104, 23 L. ed. 820.

The courts go even further and permit of the seizure and destruction of gambling outfits, although the gambling is carried on by the help of a confederate without the State. *Patterson vs. Kentucky*, 97 W. S. 501, 24 L. ed. 1115. This decision was quoted to sustain a judgment in a lofty case and if it holds good against one class of gambling why not against all forms of gambling—pool rooms for instance?

Now in Texas it is argued that bets on horse races may be wired out of the State and the law cannot touch the offenders. This has been stated as a fact so long by pool room operators and has been denied so little by the public officials that many persons believe it. I am prepared to disabuse their minds. Not by quoting the law as handed down by an eminent jurist. I refer to the case of the State of Connecticut vs. Jno. E. Harbourn, appt., *Lawyer's Reports*, annotated 49, 607. Hall J. delivered the opinion in which he sets forth, after quoting numerous authorities: "In this case the State admits that the act would be invalid as a restraint of interstate commerce, if it cannot be brought within the limits of the police powers of the State. This limits the question to the precise point as to whether, under any claim of police power, the State can interfere with messages sent from one State to another, because the legislature thinks that the matters concerning which the messages are sent are such as it does not approve of. In dealing with such legislation, the courts have given a much wider latitude to what is called 'police legislation' than to other forms of domestic legislation, because police regulations are absolutely essential to the protection of society, and in the main can only be established by the State government. The law in question (an anti pool room law) is purely a police regulation. For more than 200 years we have treated wagering as against public policy. Legislation has for many years past been directed against the business of promoting wagering in its various forms; and the keeping of places where such business is carried on has been treated as an offense. Within the past two years the United States Supreme Court said: 'This Court had occasion many years ago to say that the common forms of gambling were comparatively innocuous when placed in contrast with the wide spread pestilence of lotteries, *Douglas vs. Kentucky*, 168, W. S. 488, 42 L. ed. 553, 555. Similar language may appropriately be used in respect to the pool selling against which the act in question is directed; especially since the perversion of the telegraph to its uses has multiplied many fold its capacity for harm."

"The act of 1893 attempts to reach the root of the evil by prohibiting the keeping of a place in which this kind of gambling, in any of its ramifications, is carried on. One of the most dangerous forms is that for which the telegraph is utilized. In prohibiting the keeping of a place in which such business is carried on, or being concerned in such a business, the State does not attempt to, and does not in fact, exercise any exclusive power vested in Congress over interstate commerce. It simply prohibits in this State the business of aiding crime; and, if such commerce is thereby affected at all, it is the incidental effect of depriving those here engaged in telegraphing of the profits they might make through the business of promoting gambling in this State. That business is prohibited; and it is immaterial whether it be carried on by an individual in his own house, or by a telegraph company apart from, or a part of, its ordinary business of telegraphing. In whatever place and by whomsoever the business of promoting gambling is carried on, the offense is committed, and cannot be justified because in committing it a telegram is sent from Connecticut to New Jersey.

"When one opens an office, and makes arrangements and furnishes facilities to enable his customers to sit in his office, and gamble upon the result of horse races in this and other States, he keeps a place in which the business forbidden by the State is carried on; and, if he knowingly assists in making the transmission of money in the course of that business, he is concerned in the business. It is immaterial whether the illegal business is carried on as a wholly independent business, or as a part of an otherwise legitimate business in telegraphing."

Such an opinion requires no comments. It speaks for itself. The lan-

guage is terse and capable of but one construction.

Now the Texas law permits bets to be made at the tracks on the day when races are run. Some of the pool room sharks whisper around that this provision will kill the present law and bring into effect the old law which prevents wagering of any kind on races in Texas. They hold up their hands in holy horror and declare that if they press the matter in the upper courts and the present law is held unconstitutional, that it will kill the various county fairs in Texas. In order to set all such fears at rest I quote from *Delbardelaben vs. State*, S. R. 42,684 (Tenn.). This decision holds that a law making betting at the race tracks legal and without the tracks illegal is valid. The act makes two classes of betting or wagering persons—those within and those without the enclosure. The former are excused, the latter made liable. It operates upon each member of the same class in exactly the same way, and any member of either class is permitted to become a member of the other class, and, upon doing so, the rule of that class applies to him as to its other members. It is clear that the anti pool room law of Texas is not class legislation of the nature that would invalidate the statute as it stands today. Thus do our annual fairs remain within the pale of the law and the criminals are those men who operate pool rooms, although they are not one whit worse than the officials who countenance such violations.

RELATION OF THE CHILD TO THE CHURCH.

It is to be presumed that the home-training up to this time of consideration in the child's life (where the parents have done their duty) has placed the child, of proper development, where the Church, with its various helpful appliances, may easily take him up, establish him in the faith, and set him forward in the Divine life. If it be true that every child that comes into the world adds another unit to the ranks of those who are in favor with God, what a serious responsibility rests upon the Church and, at the same time, what a glorious opportunity is afforded her to retain them in the ranks, aid in the elevation of the race and add to the glory of God!

It may, with profit, be observed that various appliances are comprehended as facts in this, as well as every other work of the Church. Devout parents, consecrated pastors, well ordered Sunday Schools, spiritual prayer-meetings, instructive Leagues and helpful pulpit ministrations, are all to be taken into the account if we would develop and utilize the full strength of the Church. In the light of this proposition how are we as a Church measuring up? Let the rambling habits of our young people afford an answer and point the Church to her duty in the premises.

We cannot too often present the facts, nor too strongly state it, that if the Church would evangelize the world she must do it by saving the children from the corrupting influences of sin and degradation, with the suggestion, too, that she can best do that by taking them into her fold and by every means possible keep them there.

While it may be true, as it ought to be, that the Church has baptized her infants and handed them back to their parents with the attendant well chosen words of blessing upon the child and admonition to the parent appropriate to the occasion, it is also true that the time will soon come when the parent, Hannah like, should hand him back to the Church, a consecrated child of God.

The duty of the Church is manifest. Her destiny is wrapped up in the development of child life. Will she see her duty and work out her destiny along these lines? Or will she shut herself up, miss her opportunity, and go into decadence? Let the answer come by a fuller manifestation of loving care and well directed zeal for the salvation of children.

J. I. CAMPBELL.

Mart, Texas.

BRO. SHAW INDIGNANT.

I want to express my indignation at the "Invidious Comparison" signed by S. M. Cloomber, Jefferson, Texas. I do not know in what "Catholic countries" he has investigated the state of the priesthood, but I do know that he has basely, if not wilfully, slandered many good men in our Texas cities. I am personally acquainted with Dr. Mouzon, of San Antonio; Drs. Moore and Sexton of Houston; Dr. Weston, of Austin; Dr. Moore and the Knickerbockers, of Dallas; and Dr. Monk, of Fort Worth; all, or nearly all of the high salaried city pastors in Texas, and to compare those over-worked men with Catholic priests, in this or any other country, is worse than slander. What does this carper mean? Let him name his lazy, careless preachers. I, who am pastor of a small Church and meager salary, wish to protest against such.

SIMEON SHAW.

Devotional and Spiritual

NEARING HOME.

When a long journey is nearing its end, and the traveler finds himself packing his trunk for the last time, thoughts of home will occupy his mind more and more, and more and more emotion will answer to thought. The writer is such a traveler. Very much of a long journey is passed, and the home land is soon to be in full view.

This journey was begun with no knowledge, no plan, no thought of one tomorrow. I had traveled over much of the way without discovering that I was not at home. I was traveling, and did not know it. How long I traveled in such ignorance, I do not know, and much less do I know how far my feet went astray. But one day (perhaps it was more than a year of days), I came to know that I was not at home. I was a stranger in a strange land. Whence? How? Why? Whither? became serious questions, and the last the most serious of all. How many paths I tried! How many foolish questions I asked! How many foolish advisers I found!

But at last I found myself—by being found by One who knew me better than I knew myself! And though home was so very far away, how plain and direct and safe the way! And the more willingly and carefully I kept to that path, the plainer it grew, and the more direct I found it, and the safer it proved. But how many times I tried some side paths, and always to my pain and loss! How blessed the day when I ceased to experiment, and my goings were established!

For more than fifty years I have had my face turned homeward—less or more constantly and firmly. I have sailed wide seas, have plodded over wide and wearisome plains, and have climbed some steep and high mountains, and groped through sunless valleys. At times melody and beauty and visions of glory have enchanted me. I have journeyed much alone, and with much and delightful company.

Many of my fellow-travelers along portions of the way have suddenly separated from me—having found some quicker way home. But, on the whole, year after year, an increasing number have come into this goodly fellowship of home-goers. Among the chiefest joys of the journey has been that of persuading now and then one to come with me.

And now the end is nearing. I have caught momentary views of the ever-glowing mountain-tops of the homeland. Nearer home by a half-century; nearer by many trials patiently endured; nearer by all well-resisted temptations; nearer by every difficulty overcome. But how much nearer still had patience, and love, and faith, and consecration not failed so sadly and so often! Perchance I might have been at home already, and for years, had I better served and followed Him who first showed me the way, and who has met me at a thousand by-paths, and proffered me His wisdom and help in every time of need and of danger.

Home—yes, home! It is just yonder—beyond that one remaining hill top, on the other side of one more river. See the home comers! What a multitude! And their paths are all converging. "The crossing must be near." What hosts have trodden these last stages of the journey! I am soon to be there, and with so many that I have missed awhile.

And will they know me? Will I know them? "As the angels!" And surely the angels know each other. And what reunions! What welcomes! How much my own loved ones will have to tell me and to show me! Their weary and worn-

out bodies are in thousands of cemeteries, but they must be serving God none the less. And this "house of clay," in which I have long sojourned, and by the weariness, and weakness, and suffering of which I have learned some useful lessons, I shall vacate and go forth to higher joy and better service, while the Maker shall remake my body and adapt it to the companionships of angels and the work of the heavenly world. "In the likeness of His glorified body!" "Amen! So let it be."

There are moments of heavenly visions. Now and then we are lifted in spirit so near the world of light and life as to catch glimpses of what is awaiting the home-going children of God, and to hear something of heavenly hallelujahs! And—as is fitting—the nearer the journey's end, the more frequent and more prolonged these moments and hours on the mounts of transfiguration.

Rest, perfection of health, most joyous service, trials and tears, and all sin escaped, and forever escaped, all the worthies of ancient time my companions, angels my fellow-worshippers, all who have loved my Lord, whose going away made this world so lonely, again mine!

But, more than all this, my Savior, the crucified, risen, glorified Jesus, will be my heaven, my home. He knows me—and I know Him. My heart knows Him; and I am to see Him, and behold His glory, and be with Him. I want to see Him; and more and more I long for the sight of my Lord and the welcome that He will give me.

It is good to be nearing home. This is the best part of the journey. —Rev. E. C. Bass, D. D., in Zion's Herald.

CHRIST, THE HOPE OF GLORY.

At a time when Madame de Guyon was sorely exercised about her spiritual state, she sought counsel of a Franciscan friar, who came her way. The good brother mused for a few moments, and then said:

"Madame, search your own heart. If you find not Jesus Christ there, for you, He is nowhere."

What availeth the knowledge of an historic Christ, of One who sought to redeem the world if he was not her Savior?

But she found, to her joy, that to her He was precious, and it led to the further truth which enabled her to sing as a bird, even in a dungeon.

"Christ in you, the hope of glory."—Exchange

CHEER UP.

Cheer up! The world is taking your photograph! Look pleasant! Of course, you have your troubles; a whole lot of things to bother you, of course. You find life a rugged road whose stones hurt your feet. Nevertheless, cheer up.

It may be that your real disease is selfishness—ingrown selfishness. Your life is too self-centered. You imagine your tribulations are worse than others bear. You feel sorry for yourself—the meanest sort of pity. Rid yourself of that, and cheer up.

What right have you to carry a picture of your woe-begone face and funeral ways about among your fellows, who have troubles of their own? If you must whine or sulk, or scowl, take a car and go to the woods, or to the unfrequented lanes.

Cheer up! Your ills are largely imaginary. If you were really on the brink of bankruptcy, or if there were no thoroughfare through your sorrows, you would clear your brows, set your teeth, and make the best of it.

Cheer up! You are making a hypothetical case out of your trouble and suffering from a self-

inflicted verdict. You are borrowing troubles and paying a high rate of interest.

Cheer up! Why, in a ten-minute walk you may see a score of people worse off than you. And here you are digging your own grave, and playing pallbearer into the bargain. Smile, even though it be through your tears, which speedily dry. And cheer up!—Methodist Protestant.

OUR MEMORIES.

I have been twice at the point of death. I was drowning once, and just as I was going down the third time I was rescued. In the twinkling of an eye my whole life came flashing across my mind. I can not tell you how it was. I can not tell you how a whole life can be crowded into a second of time; but everything I had done from my earliest childhood—it all came flashing across my mind. And I believe that when God touches the secret spring of memory every one of our sins will come back, and if they have not been blotted out by the blood of the Lord Jesus Christ, they will haunt us as eternal ages roll on.

We talk about our forgetting, but we cannot forget if God says "Remember." We talk about the recording angel keeping the record of our life. I have an idea that when we get to heaven, or into eternity, we will find that recording angel has been ourselves. God will make every one of us keep our own record; these memories will keep the record, and when God shall say, "Son, remember," it will all flash across our mind. It won't be God who will condemn us; it will be ourselves. We shall condemn ourselves, and we shall stand before God speechless.

There is a man in prison. He has been there five years. Ask that man what makes the prison so terrible to him. Ask him if it is the walls and iron gates—ask him if it is his hard work, and he will tell you no; he will tell you what makes the prison so terrible to him in memory; and I have an idea that if we got down into the lost world, we would find that is what makes hell so terrible—the remembrance that they once heard the gospel, that they once had Christ offered to them, that they once had the privilege of being saved, but they made light of the gospel, they neglected salvation, they rejected the offer of mercy, and now if they would accept it they could not.—D. L. Moody.

God's laws are always guideboards to blessings. The foundation-law is love; and upon that foundation are based all the rest, as instructions to us what to do and what to avoid in order to let God "crown and crown" our lives with love. He never asks us to give up anything except for the purpose of replacing it with something better—something that we could not have unless we gave up that which blocks the way. He never asks us to do anything except as a means of laying hold of a blessing that far outweighs the effort demanded. God's laws are gifts, or stepping-stones to gifts. They never prohibit anything except trouble and disaster.—Sunday-school Times.

To break a right resolution is to break a will; and a broken will has not the strength that it had when it was whole. To keep a resolution, even though it be a comparatively unimportant matter, is to strengthen a will, no matter how strong that will was before. Therefore we have before us the choice of adding strength or weakness unto ourselves every time we face the keeping or the breaking of any of the many resolutions with which our lives are likely to be filled. And always the temptation comes to us to feel that the mere keeping of the resolution in this particular case is unimportant, provided we accomplish the

general result we are after. That is where the master will-breaker lies to us. If he can persuade us that it is just as well to be seated at the breakfast table at twenty minutes of eight when we had ordered breakfast at half-past seven, even though we leave the table at the proper time, he has succeeded in getting us to cripple ourselves, a little, for that day—not by loss of food or loss of time, but by the loss of will-mourishment. And he is well content with little failures, for he knows that they are less suspected, and that it only takes enough of them to insure complete failure. No price is too great for the keeping of every resolution save those which God himself calls us to break. The cost of the breaking—except at God's command—is always greater than the cost of keeping.—Sunday School Times.

"The latest testimony to the fact that riches do not bring happiness comes from the lips of a member of perhaps the richest family on earth. Baron Alphonse De Rothschild when recently asked for his views on happiness—whether he thought that riches led to happiness, replied: 'Ah, no!' answered the millionaire, sadly and slowly, 'that would be too glorious! Happiness is something totally different. I suppose,' he added, reflectively, 'some advantages do attach to money, or people would not give themselves so much trouble to gain it; but, believe me, the truest source of happiness is—work!'"

HID IN CHRIST.

One day a friend of mine, in passing down a Glasgow Street, saw a crowd at a shop door, and had the curiosity to look in. There he saw an auctioneer holding up a grand picture so that all could see it. When he got it in position, he remained behind it and said to the crowd, "Now look at this part of the picture, * * * and now at this other part," and so on, describing each detail of it. "Now," said my friend, "the whole time I was there I never saw the speaker, but only the picture he was showing." That is the way to work for Christ. He must increase, but we must be out of sight.—Rev. Andrew A. Bonar.

THE WINGS OF THE SOUL.

If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that, while they plunge their bodies in the water, they keep their wings high out of the water; and, after swimming about a little while, they fly away, with their wings unwet, through the sunny air.

Now, that is a lesson for us. Here are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love, out of the world, that, with these unclogged, we may be ready to take our flight to heaven.—Christian Commonwealth.

GOLD DUST.

By systematically heroic little unnecessary points. Every day do something for no other reason than its difficulty, so that, if an hour of need should come, it may find you trained to stand the test. The man who has daily inured himself to the habits of concentrated attention, energetic will, and self-denial in unnecessary things will stand like a tower when everything rocks around him.—William James.

Repentance is more than a human resolve, more than a turning from sin, more than a turning toward God; it is a response to God, the climax of a state of mind in which God seeks us ere we seek Him.—R. J. Campbell.

Despair makes a despicable figure, and is descended from a mean original. It is the offspring of fear, laziness, and impatience. It argues a defect of spirit and resolution, and oftentimes of honesty too. After all, the exercise of this passion is so

troublesome, that nothing but dint of evidence and demonstration should force it upon us. I would not despair unless I knew the irrevocable decree was passed; saw my misfortune recorded in the book of fate, and signed and sealed by necessity. —Jeremy Collier.

Only the sorrowing know the blessedness of true comfort, and only the weak know the blessedness of added strength. One who was praying that special strength should be given to dear ones who were in special need asked, by a slip of the tongue, that "special needs be sent for their special strength." The prayer was a good one, even as it stood. We may well count it all joy when the blessing of great need brings us close to the Father. May God deliver us from self-sufficient prosperity! —Sunday School Times.

"Die when I may," said the great-hearted Lincoln, "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow." Who of us would not like to have that said of us when we have finished our work and passed on? How much better world this would be to live in, if everyone should adopt the plan of plucking a thistle and planting a flower wherever a flower would grow!

The great world, if it is to keep its hold on its most precious things, must have a religion that puts the voice of the Eternal behind social moralities, and the lamp of an immortal hope within the sepulcher.—Dr. Battershall.

GOOD AND HARD

Results of Excessive Coffee Drinking

It is remarkable what suffering some persons put up with just to satisfy an appetite for something. A Michigan woman says: "I had been using coffee since I was old enough to have a cup of my own at the table, and from it I have suffered agony hundreds of times in the years past.

"My trouble first began in the form of bilious colic, coming on every few weeks and almost ending my life. At every attack for eight years I suffered in this way. I used to pray for death to relieve me from my suffering. I had also attacks of sick headache, and began to suffer from catarrh of the stomach, and of course awful dyspepsia.

"For about a year I lived on crackers and water. Believing that coffee was the cause of all this suffering, I finally quit it and began to use Postum food coffee. It agreed with my stomach, my troubles have left me and I am fast gaining my health under its use.

"No wonder I condemn coffee and tea. No one could be in a much more critical condition than I was from the use of coffee. Some doctors pronounced it cancer, others ulceration, but none gave me any relief. But since I stopped coffee and began Postum I am getting well so fast I can heartily recommend it for all who suffer as I did." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason."

Secular News Items.

Unable to meet its obligations because of the large amount of money loaned on insufficient securities by its president, now dead, the Real Estate Trust Company of Philadelphia, which up to last week, was considered one of the strongest financial institutions in the city, closed its doors August 28.

The liabilities of the company are placed at \$10,000,000 against which there are quick assets of about \$3,500,000 and collateral of about \$8,000,000, which is not negotiable or readily convertible. This doubtful collateral is held mostly as security for loans of about \$5,300,000, made to Adolph Segal, a promoter of this city.

The man responsible for the failure was Frank K. Hipple, one of Philadelphia's best known citizens, who died suddenly at his country home at Bryn Mawr, near Philadelphia, under circumstances which in the light of mysterious developments, lead to the suspicion that he may have killed himself.

Mr. Hipple, in addition to being president of the Real Estate Trust Co., was treasurer of the board of trustees of the general assembly of the Presbyterian Church of the United States, and of several Church funds, and a director of the Franklin National Bank. Recently Mr. Hipple's accounts of the Presbyterian Church were examined and were found to be correct, but it can not be stated positively whether all the securities for the General Assembly are intact.

Dr. George H. Roberts, Stated Clerk of the General Assembly of the Presbyterian Church and the Presbyterian Board of Relief, had sums of money in the failed bank.

Dr. Roberts had known Mr. Hipple for many years, and the failure and its causes, he said, had greatly grieved him.

President Roosevelt's correspondence is now spelled in accordance with the recommendation of the Carnegie spelling reform committee, of which Prof. Brander Matthews is chairman. The official list of three hundred reformed words reached the Executive Office August 27, and the letters which have been mailed since that date were spelled in accordance therewith. This list will be the official dictionary of the executive staff henceforth, and when the committee shall add new words to the list the recommendations are to be immediately adopted.

Thirty-five insurance companies out of one hundred and twenty involved in the San Francisco disaster, have paid in the aggregate \$55,103,863.22, according to their office record, to date.

Some of the larger concerns have made heavy payments. The Royal of Liverpool is credited with \$3,804,000.41; Hartford with \$3,013,795; New York Underwriters with \$3,196,787; Aetna of Hartford is down for \$3,126,592, and the Liverpool and London and Globe for \$3,721,258. Six companies paid upwards of \$2,000,000 apiece, while an equal number exceeded \$1,000,000.

The Mormons are planning an invasion of Mexico. Some time ago they purchased for colonizing purposes a large tract of land in the State of Mexico and another in the State of Oaxaca, and within the last few days they have closed a deal for 300,000 acres of rich land in the Fuerte River Valley of the State of Sinaloa. It is said to be the plan to send 12,000 Mormon families from Utah, Colorado and Nevada into Mexico.

A short time ago Mormon interests secured from the Mexican Government

Catarrh Cured at Home.

Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs, you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home. The full treatment is not expensive. A package containing enough to last one whole month will be sent by mail for \$1.00.

A postal card with your name and address sent to Dr. J. W. Blosser, 478 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

a concession covering the manufacture of beet sugar in Mexico. It is proposed to at once invest \$500,000 in gold in the industry.

Mormon investigations in Mexico have extended over several years, and the heads of the Church are entirely satisfied with the possibilities of the Republic. The Mormon colonies established several years ago in the northern part of the State of Chihuahua are very prosperous.

The greatest assemblage of war vessels in the history of the Western Hemisphere was reviewed last Monday, Labor Day, by President Roosevelt in the waters of Long Island Sound off Oyster Bay. In the fleet were newest and best of the vessels of the American Navy, including all that is efficient in the various classes of battleships, cruisers, torpedo boats and torpedo boat destroyers and submarines. In the fleet, commanded by Rear Admiral Evans, there were 150,000 men to cheer President Roosevelt as the Mayflower steamed through the line of battleships.

Violence and in one instance murder were the result of the race excitement that developed in Chicago on the night of September 3, while the returns from the Gans-Nelson fight were being received. The levee district was aflame with the spirit of lawlessness that broke out at frequent intervals as the partisans of one or the other of the fighters ventured an opinion. In one case a drunken negro, overhearing a remark from two others of his own race that did not suit him, whipped out a revolver and killed one of the men and wounded the other.

American harvests for this year will be the largest on record, according to the following estimates based on data of the Department of Agriculture: Winter wheat, 492,434,000 bushels; spring wheat, 278,830,000 bushels, against 428,462,834 and 264,516,655 bushels, respectively, in 1905. The total corn crop for 1906 is estimated at 2,713,194,000, against 2,707,993,540 bushels last year.

It is said that President Roosevelt has received more than a million dollars in royalties on his books and as fees for magazine articles written by him since he has been in the executive office.

In a letter to Charles A. Stillings, public printer at Washington, made public September 2, President Roosevelt wrote that in case the changes in spelling advocated by the simplified spelling board and put into use in official documents meet with popular approval they will be made permanent. If not, he wrote, they will be dropped.

William J. Bryan received an ovation when he arrived in New York August 29. A magnificent reception was tendered him and he responded with a speech that touched on important issues.

In his tour abroad, Mr. Bryan left San Francisco in October, 1905. He touched Honolulu. When he reached Japan his real triumph was begun. Every honor that could be bestowed awaited him. He was greeted by representatives of the Mikado, saw the Mikado in person and addressed a large audience in Tokio on matters of international interest. He was present at a reception to Admiral Togo, and with that victorious veteran had a long interview.

Mr. Bryan visited Korea, then springing from the state of arrested development into which the war between Russia and Japan had thrown it.

When next heard from Mr. Bryan was in the Philippines. He was received with all the enthusiasm of which the natives of Luzon are capable.

Years before, during the trying moments of the rebellion, Mr. Bryan had been the hope of the leaders of the insurgent forces, for with his election they felt hostilities would come to an end.

He made a tour of the islands, was hailed in every village he touched and wound up his march throughout the archipelago by accepting the appointment of Datto with all the Malay rites which are associated with the acceptance of such an office.

Mr. Bryan went to China, visited Shanghai and Hongkong and addressed several audiences.

When he visited India he inspected some of the larger cities and found time to speed across the Southern Sea to various islands in the Straits Settlement.

In April he reached Cairo, Egypt, after a week visiting points of interest near that city and a few days in the capital, Alexandria, he made his way to the Holy Land. In Jerusalem he was received with the highest honors and addressed a large body of residents. In Constantinople he spent several days.

He was in attendance at the coronation of King Haakon in Norway and

spoke to a large assemblage.

During the next three months the movements of the former candidate for the Presidency was hurried. He spent some days in Italy, visiting the principal points in and about Rome before departing for France, where he was received by the principal civic bodies and honored by the President of the French Republic.

From France Mr. Bryan went to Switzerland, from there to Germany, where he was accorded every attention, and then on to Russia, which he reached while the Douma was in session. He addressed this body, and was in return accorded every courtesy.

He was in London for the Fourth of July and made a patriotic speech. He was the guest of Ambassador and Mrs. Whitelaw Reid and was presented to King Edward.

In Holland he enjoyed himself and then returned to England, from which country he sailed to the home of his birth.

The insurrection in Cuba is now reaching grave proportions, and the hope, existing last week, that a proposition of mutual concession made by the government would end the rebellion, has been shattered. The report that if the Government was unable to control the insurrection by September 15, it would ask for the assistance of the United States, has met with such an emphatic denial as to leave no room for doubting that the Government has decided to see the thing through by all force of arms it can command and abide by the results.

THE RELATION OF CHILDREN TO THE ATONEMENT. OUR DUTY IN THE PREMISES.

This is an important subject. One that cannot be ignored. One too that cannot be too much discussed if wisely done; nor too often brought before the minds of those who have already, or may yet, have the care and training of children, if by that means they may be brought to see more clearly their opportunity and to better know their duty and then, as a consequence, be led to embrace the one and properly perform the other.

In this connection it is to be feared we have not yet properly comprehended the full import of that oft repeated expression: "The hand that rocks the cradle rules the world. While that sentiment is most generally expressed simply as a compliment to woman, the truth of it, if properly applied, ought to be exemplified in the purity, intelligence, morality and virtue of every man and woman in the land as they come up from under that hand.

It is not enough simply to know that "just as the twig is bent, the tree's inclined." The mother's hand, from the very first should carefully and wisely tend the tender plant and train it by all means to a vigorous and upright growth. In the restoration of the race, through the atonement from condemnation consequent upon the fall is to be found, and there only, all the assurance we have that infants are saved at all. But with that assurance before us we can confidently count every infant that comes into the world, whether it should live or die, as "safe in the arms of Jesus." This fact affords a fine start indeed, for the young life. Who would deny also such a privilege or undertake to block the ways, as he grows older, to his easy emergence into that fuller manifestation of spiritual life which ought to follow upon the fuller development of his powers?

Infants are safe because they are in Christ. There is no salvation for any child of Adam outside of him. If God accepts children because they are in Christ, at what point and why should ever he reject them? Let us see. Shall it simply be when they shall have come to "the line of accountability?" Loving parent, intelligent thinker what think you of such a proposition? Who but God alone can know when a child has reached that (under such a system) fatal line? Who will hand him over immediately into those processes of regeneration or restoration (?) that seem adapted alone to the case of the returning prodigal?

Who could endure such a thought? But fortunately God in his mercy has designed it otherwise. If the child who is at this time in Christ should ever be found out of him it will be because he has sinned out. God never rejects a child of his; but any one of his children may reject him and be lost. Those who are in Christ, whether child or adult, may by the grace of God, remain if they will. But of course those who reject Him and go away must, if they would be saved, return as the Prodigal did and sue for mercy.

We are free to admit that at the parting of the ways the child may go

wrong if he will; but he needs not do so and surely will not if he is properly trained. Of this we are fully assured by the word of God as well as by having seen the truth of it verified in many instances of righteous after-life. The instances of verification keeping pace no doubt with the instances of wisely performed duty.

Would we be glad to elevate the race and thereby speedily reform the world? Then with a clear view of the child's true relation to the plan of salvation and a proper conception of our duty in the premises, we are prepared to begin, as we should, at the very foundation of the social structure and train the child for God for humanity and for heaven. This is the only feasible plan. Shall we enter upon it and begin the work now?

J. I. CAMPBELL.

Mart, Texas.

OUR COUNTRY IS MOVING UPWARD.

Our great country is moving on the upgrade by leaps and bounds. The most pleasing feature in regard to these great movements is that our great and good men have realized, in many quarters, that the whisky and gambling element must step aside, and the trend of thought is rapidly crystallizing into a glorious period when these demoralizing influences will belong to the past. Great business enterprises of today do not mix with whisky, and the common toper is ignored in the ordinary walks of life.

When we compare the present with twenty years ago we see that marvelous changes have taken place on these lines. Local option is becoming more popular and is spreading like a green bay tree.

Beautiful and prosperous Oregon, the queen of the Columbia, has felt the impulse and says whisky must go. A little while after they obtained the local option law over two hundred saloons were put out of business, and still the good work goes on. The whisky element tried some of their old tricks to emasculate the law, but were ingloriously snowed under.

This great little State of beauty and wealth is trying the experiment of initiative and referendum in a modified form and naming their United States Senators in their primaries, and pledging their legislators to sanction them.

So, indeed, we see that our great country is moving, and that on the upgrade. J. R. TAYLOR, M. D. Kosse, Texas.

WHY IS FOOD REQUIRED?

The question seems almost absurd, so familiar is the fact; and yet the answer to it involves one of the grandest chapters in the history of science. It is its simplest form it may be given in three words—it is fuel. We require food frequently for just the same reason that a fire requires coal frequently, and a lamp oil—because we are burning away. The air which we breathe into our lungs contains oxygen, and this oxygen combines with, or burns, the muscles or other organs of our bodies, just as it does the coal in a fire. The heat produced in a man's body in the course of a day is considerable in quantity, though not very intense. Taking the average, it is enough to raise five and a half gallons of water from freezing point to boiling point and this is about the heat which would be given off during the burning of a pound of coal. All this heat comes from slow wasting, or burning of the substance of the body; so that it is evident that if we did not make up for this constant loss by eating food, our organs would soon be wasted away and consumed.—Selected.

THE CHRISTIAN SPIRIT.

"Have your shoes shined?" sang out a small boy near the Union station, among a group of people just from the train. A young man who heard the cry stayed his steps, hesitatingly, for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate was to fall into the shoe-black's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was completed the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity, for in his heart he did not care how his shoes looked. But as he was putting himself together for a new start, he saw the boy who had cleaned his shoes approach the blind beggar, who sits behind the railroad fence, and drop a dime into his cup.

"What did you do that for?" asked the young man.

"You see," said the boy, "that was the tenth dime today, an' me teacher at Sunday school told me I ought to give a tenth of all I makes to the Lord. See? An' I guess the ol' blind man wants a dime more than the Lord, so I gave it to him. See?"—Exchange.

Do Your Meals Fit?

Do You Feel Snug and Comfortable Around Your Waist Line After a Hearty Meal?

Did your last meal taste deliciously good to you, and did you eat all you wanted? Could you have patted your rotundity in glee and felt proud of your appetite and of your good strong stomach? Do you feel rosy now because your last meal gave you no inconvenience whatever? If not, you have dyspepsia in some form, and probably never realized it.

If you have the least trouble in your stomach after eating, no matter how little or how much you eat, there is trouble brewing and you must correct it at once.

Most all stomach troubles come from poor, weak, scanty gastric juice, that precious liquid which ought to turn your food into rich, red blood.

If you have nausea, your gastric juice is weak. If you have sour ferings or belchings, your food is fermenting; your gastric juice is weak. If you have loss of appetite, your gastric juice is weak. If you have a bloaty feeling of aversion to food, your gastric juice is weak.

You need something in your stomach to supply the gastric juice which is scanty, and to give power to the weak gastric juice. Stuart's Dyspepsia Tablets do this very thing.

Now think—one grain of one of the ingredients of these wonderful little tablets digest 3,000 grains of food. They are several times more powerful than the gastric juice in a good, strong, powerful stomach. They actually digest your food for you. Besides, they increase the flow of gastric juice, just what you need to get all the good possible out of everything you eat. You will never have that "lump of lead" in your stomach nor any other stomach trouble after taking Stuart's Dyspepsia Tablets. Then everything you eat will be digested, it will give you strength, vim, energy and a rosy disposition. You'll feel good all around your waist line after every meal and it will make you feel good all over.

Stuart's Dyspepsia Tablets will make you feel happy after eating a good, hearty meal. Take one or two after eating. You'll feel fine—then your meals will fit, no matter what or when you eat.

We want to send you a sample package of Stuart's dyspepsia Tablets free of charge, so you can test them yourself and be convinced. After you have tried the sample, you will be so satisfied that you will go to the nearest drug-store and get a 50c box.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 52 Stuart Bldg., Marshall, Mich.

Bile Poison

has a very bad effect on your system. It disorders your stomach and digestive apparatus, taints your blood and causes constipation, with all its fearful ills.

Thedford's Black-Draught

is a bland tonic, liver regulator, and blood purifier.

It gets rid of the poisons caused by over-supply of bile, and quickly cures bilious headaches, dizziness, loss of appetite, nausea, indigestion, constipation, malaria, chills and fever, jaundice, nervousness, irritability, melancholia, and all sickness due to disordered liver.

It is not a cathartic, but a gentle, herbal, liver medicine, which eases without irritating.

Price 25c at all Druggists.

There is no promise that the Holy Ghost shall come to the ghostly church.

Notes From the Field.

Terral, I. T.

D. A. Gregg, Aug. 30: I closed a meeting here with Bro. J. J. Shaw last night. Did not accomplish all we hoped for here, but we had a real good meeting. There were twelve professions and five accessions to our Church and a considerable revival in the Church. We go now to Ryan, the hub of Bro. Shaw's charge.

Blossom.

J. A. Wyatt, Aug. 31: We closed last night a protracted meeting here that will be far-reaching in its results. We began on the third Sunday and were hindered much for the first few days by rain. Bros. Mountcastle, of Clarksville, and Pierce, of Centenary, Paris, did most of the preaching, and each was at his best—and that means a first-class presentation of the gospel message. The Church was greatly strengthened, a half-dozen or more were reclaimed, and even those not converted who attended were toned up to a higher conception of life's meaning. Frank Ashburn, eldest son of Rev. I. S. Ashburn, led the singing, and did his work well. This shows the good a religious drummer can do during his vacation, and indicates the trend of thought in the commercial world. The name of one candidate for membership has been taken; others have indicated their purpose to join soon. Will report again when further results are known.

New Boston Mission.

J. S. Ogle, Aug. 28: We began our camp-meeting at Daniels' Chapel the third Sunday in August and closed the 27th at night. On account of so much rain, for the first three or four days there were no campers. On Tuesday following that godly man, Rev. W. H. Vance, preacher in charge of New Boston Station, came to our aid, according to previous promise, and did all the preaching at night and some of the day preaching until the close of the meeting. Bro. Vance is a power in working for the Lord. He made no compromise with Satan. Our congregations were very large. The interest increased with every service and we kept pressing the battle for the Lord, and on Friday night we saw the old iceberg begin to melt, and stalwart men came to the altar. Men and

women said, "Pray for me." Well, the power came, and such a meeting as it was! Rev. Frazier Smith was with us most of the time and preached for us once and did a good work in the meeting. We feel very grateful to him for his assistance. He is a son of our beloved presiding elder, Rev. J. T. Smith. May the Lord bless this young brother who has just started out in the ministry. We had one hundred and fourteen conversions and thirty-two additions to the Church, and more will join. We had a number of reclamations. We baptized six infants and children. This is my third year on the New Boston Mission. The Lord has been good to us, for which we are thankful. Our collections will all come up in full. I asked the Lord to give us one hundred conversions, and he did, and more, too. The choir did noble work. The Church is greatly revived.

Crandall.

R. B. Moreland, Aug. 31: On the second Sunday in August we began our revival at this place; ran for two weeks; was assisted the first week by Rev. Jno. E. Roach, of Lewisville, who did us some good, sound, gospel preaching. I did my own preaching the last week except one sermon by Rev. R. F. Bryant. We very much appreciated the help of these brethren. We were interfered with by rain the last week, but had a great victory for God and the Church. There were seventy conversions and reclamations that we know of, besides the great spiritual impetus to our Church. I have received thirty-six so far from the meeting and there are others who will be received at our next appointment. This makes seventy-five additions to this Church alone this year. Have had over 200 conversions and over 200 additions in all on my charge. I have baptized forty-one children to date and have some more yet. I want the banner on children baptisms and am trying for it on additions.

Hickory Creek.

W. H. Brown, Aug. 24: Last Monday we closed out our revival at Hickory Creek, on the Bailey charge. We had a great time; 50 or more professed religion; most of them were grown people and some pretty old sinners; old troubles were settled and many good things happened. Bro. Thompson, the happy pastor, got nearly all his collections in good subscription. He is doing fine over there. God bless the old Advocate. How she does help us every week. Next to a letter from home, she comes to many homes.

Bremond.

A. A. Wagoner: Well, I have been setting out the fence and jumping the fence somewhat of late. On August 19 I went out six miles from this place, preached at 11 o'clock and at 3:30 to good congregations and organized a hopeful band of Methodists into a Church. We received sixteen to start with, and there are some others to come in. We propose to give them monthly preaching from now till conference, and hope they will be provided for another year. On the following Monday morning I started for Leon County to assist Bro. A. P. Bradford in a meeting at Evans' Chapel. He had the meeting well under way and everything ready for a great revival when we reached him. He is in high favor with his people, for they know how to appreciate a good man. They said they would be willing to take the presiding elder or this scribe as their pastor—when Bradfords time is out. But neither one of us can wait that long. Bro. Burroughs has to get a move on him this fall. But I have two more years here yet, so I am not trying to get up any swap. But as to the meeting: Evans' Chapel is certainly a fine community. We had the very best behavior throughout—no misconduct at all. There were thirty-five professions of religion and twenty-one joined the Church by ritual. The people shouted and rejoiced together, and with vows of reconsecration resolved to do more valiant service for God. On Sunday at 11 o'clock they made up a handsome purse for the helper and sent me on my way rejoicing. I shall treasure in memory's choicest casket the friendships and triumphs of that meeting.

Godley.

C. E. Clark, September 1: We opened our campaign for the summer, on the Godley Circuit, at Buck Creek, July 7th. The pastor was alone until Monday night following, when Bro. F. M. Winburne, of Glen Rose, a superannuate, came to our rescue. Bro. Winburne is a live wire, with years of experience and good judgment. He rendered us excellent service; is a fine preacher; good help; loves the revival work and does not grow tired. I hope our brethren will use him. He is ever ready and anxious for service for the Master. We had rain, which broke into the meeting some; that, with other hindrances, was a draw-

back, but yet we continued as best we could for the week. We had a good meeting. The Church was built up spiritually and was just getting down to work when we had to close. There were three conversions and many more under deep conviction, some of whom have since been converted. Our people did not forget their children. The pastor baptized one (the first in life); Bro. Winburne baptized five. Only one addition to the Church. This was because we were forced to close the meeting abruptly, and had not given Church membership any prominence. The best service of the meeting, on Sunday morning, was of the old-time type. Young Bro. Reeves preached. The fire fell and people shook under conviction. The service was dismissed, but voluntarily continued for three hours. Penitents at three different places under the arbor at once. One man was converted; two men and a young lady under deep conviction. It was a great meeting. We paid Bro. Winburne \$23.00 for his services. He in turn made a free-will offering of the tenth to Bro. Reeves, a young preacher of Granbury Training School. Thank God for a religion that will touch men's pocket-books and bank accounts. We did not forget the Advocate, but placed it in many homes. May success attend our great paper.

Midland.

Nat B. Read, August 30: Saturday and Sunday, August 25 and 26, were red-letter days in Midland Station. Rev. J. T. Griswold, our presiding elder, was present to hold the third Quarterly Conference. The preaching was of a high order and was accompanied by the power that the Holy Spirit alone can bring. A climax was reached on Sunday evening. Penitents came to the altar, wept and prayed. A strong man was converted and a bright little boy gave his heart and life to God. For the first time in many days the house rang with shouts of praise. We are on rising ground. The charge will meet all its obligations so far as finances go. The old building will soon be torn down to make room for a handsome, commodious house of stone. Upwards of nine thousand dollars has been subscribed and more will follow. There is a note of hopefulness manifest that speaks of a brighter day for Methodism in this section of our great and growing West.

Dalhart Station.

C. L. Cartwright, September 1: We were pleased when last November we were returned to Dalhart. We know these people and no better people can be found. Soon after conference the Board of Stewards again voluntarily raised the salary \$200.00, paying pastor \$1000 and presiding elder \$140.00; our conference collections were also increased. All claims will be paid in full. Our work has been moving along nicely all during the year. August 5th we began our meeting. Rev. A. P. Lowrey did the preaching and we were pleased with his work. Results are seventy conversions and reclamations; Christian people strengthened and untold good accomplished. We received fifty names for membership into our Church; there will be more to follow. At the close of the meeting our people, in appreciation of the earnest work of Bro. and Sister Lowrey, made them an offering of \$424.00, and although they will pay pastor's salary in full, they also made him an offering of \$65.00. We also raised a debt of \$400.00 on our parsonage property. Our Church is in splendid condition; all the organizations doing well. We praise God for all his blessings. We love our Church and we are happy in the work.

Wortham.

S. P. Nevill, Aug. 29: On July 1st we, with the Methodist Protestants and the two Presbyterian Churches, united in a revival meeting and ran two weeks. While we did not reach the unsaved as we had hoped, we feel safe in saying that much and lasting good was accomplished. Several professed religion and some of them joined the different Churches. We feel, however, that the greatest good effected was among the members of the different Churches. We are more closely united, and we believe that we are better prepared to advance our Lord's kingdom than ever before. Rev. W. C. Hillburn, of our own Church, and Bros. Howell and Day, of the M. P. Church, were with us a few days and each did some very fine preaching. The rest of the preaching was done by the pastors. On the night of July 21st we began our meeting at Kirvin, a new town on the T. B. V. Railroad running from Teague to Corsicana. We ran ten days, with good results, having about thirty conversions and reclamations, with twenty-two accessions to the Church. The membership was greatly revived, and we believe that a brighter day dawns for this people. At the proper time our beautiful church at Woodland will be moved to this new town, which

is only a mile and a half away. On the first Sunday in August we began our meeting at Quinby Chapel and ran a week. Results: No conversions, but the membership greatly revived. On the 13th we went to Rev. J. H. Walker, on the Barry charge, and assisted him in a meeting at Drane. This was a glorious victory for the Lord. Many were saved, and when we left the meeting twenty-six had been added to the Church. Bro. Walker is a good preacher and pastor, and he serves one of the best circuits in this district. We predict for him a full report at conference. On the 23d, with my family, I went to Bro. Howell at Birdston, on the Richland charge, and had the pleasure of preaching three times to this people of my first charge. This was a delightful occasion, for although many have moved to other parts of the State, and some of our very best friends have gone to receive their reward, many were there to welcome us with a hearty handshake and a "glad-to-see-you-again." Returning home on Saturday, we found our people glad to welcome us back. And now for a concentrated effort to bring everything out in full by conference.

Terrill.

L. S. Barton: We closed a good meeting here Sunday night. The meeting continued three weeks, and first and last the greater part of the population of the town and surrounding country heard the earnest preaching. The meeting was held under a large, centrally located, permanent tabernacle. This tabernacle, with the lot, cost us nearly \$2000, but we think it a most excellent investment, for such meetings as this just held are impossible without such an arrangement. Evangelist Jno. B. Andrews, of Siloam Springs, did the preaching. Bro. Andrews is a powerful gospel preacher, and while here he did not shun to declare the whole counsel of God. His sermons were usually of an hour's length, and he never failed to hold the congregations with almost breathless attention. He reproved popular sins with point and power and strongly advocated the consecrated life. It is exceedingly pleasing to meet a man who knows no compromise with sin. Bro. Andrews is that man. The Church was greatly quickened, a large number of backsliders were reclaimed and a goodly number of sinners saved. There was much that militated against the meeting, such as the State Prohibition Convention (which forced us from the tabernacle one day), the State Democratic Convention, strife engendered by the campaign, one of the candidates living in the town, opposition from an offended Elks' Lodge, who gave a ball during the meeting, etc. But with all this we had a good meeting and its fruits will abide many days to come. Bro. W. J. Ramsay, of Chattanooga, Tenn., who sang the "Old-Time Power" at the Education Convention at Dallas, led the singing. The town is loud with his praises. Too much can not be said. A better organizer and leader never stood before a choir, and a sweeter-spirited Christian gentleman has never been among us. He is soon to lead the singing in a meeting at Waco with George Stuart. He is also to be with Bro. Andrews at Bowie and Trinity, Dallas.

Howe.

W. R. Peterson, L. P., Sept. 3: We have been for years on the back ground spiritually. There has not been a real revival at Ferguson Chapel for quite a while until lately. Rev. C. W. Jacob was put on Howe Circuit in May. I felt sorry for him when he came to us the first Sunday in June. I and others told him that Ferguson Chapel was dead. We did not think it could be resurrected. But he commenced a ten-day meeting the third Sunday in July. At first the congregations were small. Many said, it was too busy a time for a meeting, but the crowds increased all the time. Bro. Jacob did some good, heart searching preaching. He did not abuse the people, nor use slang phrases to make them laugh but he told them how they had come short in their account with the Lord. He did this in every sermon with tenderness and tears. Like the Savior, he wept over a lost people. And at the end of 10 days, we could not close, so great was the interest. Souls were reclaimed and converted at every service. The preacher said it looked like nearly everything had to be worked over. About 30 or 40 were reclaimed, and 15 or 20 converted, 9 joined our Church, with more to follow. If the local preacher shouted, he could not help it, the power of God was so great upon us. O, it was an old time, heart searching revival! Shouting was common, even the pastor could not hold in. We are looking for great things in the future. We love our preacher, and we love one another. Praise God. Bro. Jacob don't say anything about his pay, but he is looking after the other claims all right.

ARE YOU GOING TO BUY A Vehicle? \$37.50 \$37.50 Direct From Our Factory To You On 30 DAYS FREE TRIAL Try This \$60 Top Buggy 30 Days at Our Expense If you find it to be all we claim for it, you can have it at our low wholesale factory price of \$37.50 Best top buggy in the United States Don't Buy Until You Investigate This Offer Write Today for Catalogue Mailed to You FREE CONSUMERS CARRIAGE MFG. CO. 43 Consumers Bldg., CHICAGO ILLINOIS

And the stewards will not have any trouble in getting up his salary. May he live many years to do more of such work as has been done here, is my prayer. God bless the Advocate.

Meredith Circuit.

L. B. Saxon, Sept. 1: We have held all of our meetings on this charge except one—Mallard—and will hold there later on. Cotton opening up so early has forced us to put off this meeting, but we will be there by and bye. We opened up our campaign in the little town of Eustace. We had a splendid meeting. Rev. A. Nolan, of Corrigan, did the preaching, and it was well done. From there we went to Elm Grove. We had with us at this point one Rev. G. W. C. Self, Presbyterian, from Cushing. Bro. Self is a fine preacher; he is fine help. From there we went to Cottonwood. I did all the preaching; had a fine meeting. From there we went to Phillips Chapel; had a fine meeting at this point. From there we went to the campground. Had with us Rev. Major Brown, of Keltys. We had a great meeting. From there we went to Woods School House. My! My! What meetings we have had on old Meredith Circuit! We have had 50 conversions on the inside of the church, something like 100 on the outside of the Church. We have received 60 members into the Church this summer, nearly all by baptism. We have only had help at three places. We are ready to commence rounding out for conference, and if we fail this year to get all of our collections in full it will be the first time. It is part of our religion to pay. Well all of us that are any account are in a good humor with each other, and are trying to serve each other the best we can. Meredith Circuit is all O. K.

Howe.

C. W. Jacob, Sept. 3: In May, Dr. Alderson asked me to take Howe Circuit, in place of Rev. L. G. White, who went to Paris, Texas, as General Secretary for the Y. M. C. A. I commenced a meeting at Cedar the first Sunday in July. We were nearly rained out the first week, and were about to close the meeting to a future time, but on the 2nd Sunday evening six or eight of the mothers came to me weeping and begged for the meeting to go on. I said yes, by the grace of God we will continue. So on Monday following we met, and I preached, and we prayed, and shouted. From that time on till Thursday night the interest was great. Many were reclaimed, and 8 or 10 professed conversion; six joined our Church. Cedar membership is now alive, and we are looking for much good to come. Dr. Lawrence, the whole souled steward, got up a step or two. John Vestle came to the front, and did anything he was called on to do. God bless the mothers of Cedar. To them, under God, much credit is to be given. Bro. W. R. Peterson preached once for me at Cedar. That was all the sermon preached for me during the two weeks at Cedar and two weeks at Ferguson. I believe I can safely say that the power of God was greater upon the people at Ferguson Chapel from the first hour of the meeting to the last night, Sept. 2, than I ever witnessed in life. It was so great I did not have to preach more than half of the time. By the time for preaching I could see sinners and backsliders weeping. I would ask them to come to the altar, and they came and would go off rejoicing. O,

Continued on page 6

SCALY ECZEMA ALL OVER BODY

Eruptions Appeared on Chest, and Face and Neck Were All Broken Out—Scales and Crusts Formed—Iowa Lady Has Great Faith in Cuticura Remedies for Skin Diseases.

ANOTHER WONDERFUL CURE BY CUTICURA

"I had an eruption appear on my chest and body and extend upwards and downwards, so that my neck and face were all broken out; also my arms and the lower limbs as far as the knees. At first thought it was prickly heat. But soon scales or crusts formed where the breaking out was. Instead of going to a physician, I purchased a complete treatment of the Cuticura Remedies, in which I had great faith, and all was satisfactory. A year or two later the eruption appeared again, only a little lower; but before it had time to spread I procured another supply of the Cuticura Remedies, and continued their use until the cure was complete. It is now five years since the last attack, and have not seen any signs of a return. I have taken about three bottles of the Cuticura Resolvent, and do not know how much of the Soap or Ointment, as I always keep them with me; probably one half dozen of each.

"I decided to give the Cuticura Remedies a trial after I had seen the results of their treatment of eczema on an infant belonging to one of our neighbors. The parent took the child to the nearest physician, but his treatment did no good. So they procured the Cuticura Remedies and cured her with them. When they began using Cuticura Remedies her face was terribly disfigured with sores, but she was entirely cured, for I saw the same child at the age of five years, and her mother told me the eczema had never broken out since. I have more faith in Cuticura Remedies for skin diseases than anything I know of. I am, respectfully yours, Emma E. Wilson, Liscomb, Iowa, Oct. 1, 1905."

Complete External and Internal Treatment for Every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate-Coated Pills, 25c. per vial of 40), may be had of all druggists. A single set often cures. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Cuticura Remedies "How to Care for Skin, Scaly and Itchy." Mailed Free.

The Home Circle

THE LAND FAR AWAY.

There is a land all bright and fair,
Unmarked by sin and death and strife;
Somewhere beyond the reach of care,
The land of love, and light, and life.

Chorus.
In mansions never made by hand;
The place of which the prophets told,
Where trees beside life's river stand,
And all its streets are paved with gold.

Far o'er the Jordan's rolling tide,
Sorrow and sighings all are o'er;
From every eye all tears are dried,
"Death and the curse," they are no more.

(Chorus)
In some far distant sunlit clime,
Where sweet angelic harps are rung,
We'll hear, beyond the bound of time,
The songs which oft on earth were sung.

(Chorus)
Far o'er where shadows fall no more,
Nor storm-clouds e'er obscure the sky,
We'll meet the loved ones gone before,
And never say, again, good-bye.

(Chorus)
JAMES A. CRUTCHFIELD,
Chicago, Ill.

WHAT POLLY WAS.

Polly and I met by chance. One fine night his mistress was leaning from a window with Polly on her forehead. Suddenly he flapped his wings and rose to the branches of a paradise-tree. There he perched, and hours of coaxing would not induce him down.

Next morning I shook a scarf from my near-by window, and Polly determined to visit me. He flew in at the window and to the top of the open door. "I've forgot," he said, settling down and looking about.

"You surely have, Polly," I answered. "We'll send for your mistress, and then you'll remember."

He was a small, blue-crested Amazon, his feathers in the main green. The beak was circled with blue and a patch of yellow, and the shoulder capped with red. Large feathers of magnificent blue, red and yellow were sheathed in wing and tail.

But his marvelous intelligence and affection were the wonder about him. He was also greedy after strawberries, pears and green corn. He loved to tear the rattan of wicker chairs, and to pick at embroideries of screens. But then he was not three years old. He was, however, such a delectable little "mortal," and so lovable, you passed by his follies, and thought rather of his sense of justice, his warm affection, his feeling alone—his own dignity, his marvelous intuition, and, when he was high in spirits, his clever humor.

After his first visit Polly came often. He told much he had learned—some of which no one taught him. Then again he said what no one but himself ever exactly understood, but what seemed to give him great comfort. At such times he murmured pretty nothings under his breath for hours, now and then climbing over and kissing at one through the wires, if he were in his cage.

When I took him from his little house, I put my hand just inside his door, and he stepped on my forefinger. After I had borne him out, he would walk up my arm and sit on my shoulder, constantly interrupting his activities to caress my cheek.

But on such a vantage-ground he was not inclined to idleness. He would pull out and throw down hairpins, undo the fastenings of my collar, and stretching his cunning head, cut buttons off the front of my waist, using his bill as scissors. Some studs I substituted for buttons he used to saw at, and turn his head and blink his bright eyes over, apparently considering why he could not cut them off as he had the buttons.

He took exercise on a wicker chair, and over this he was never tired of swinging. It tickled his fun-loving spirit also to prance along the top of a Japanese screen; and he would almost dislocate his little neck in reaching for the flying cranes embroidered below. Tufts of paper and cloth, to catch his attention and divert him from the embroidery, he would tear to tatters, and then stretch again after the golden cranes.

He had a marvelous pertinacity, and a thing he failed to do one day or one occasion he would try for again, evidencing usually a pretty accurate measurement of what was necessary to accomplish it; he appeared to have been studying the matter since his last attempt.

One of these endeavors of his was to get the soap I used when washing his dishes and cage. He would watch where I put the shining cake, and then run for it with all the speed he could muster, his course showing that he reasoned and thought out the sally.

There were times when I wanted to

put him in his cage and he did not want to go. Then he would edge down my back below the shoulder-blades, and there chase from left to right and right to left, playing hide-and-seek with great gusto. When I put my finger on one side, meaning, as he knew, that he should step upon it, and say, "Polly! he would laugh in cleverest imitation of my laugh, and run to the other side, precisely as if pretending he did not see my finger.

He would not only laugh in a most musical way, but he would bark, mew, sing, and run the scale.

What an intelligent little creature he was! And so warm-hearted toward those he loved! But to many he made no expression whatever, and passed them without a look. A chambermaid he saw every day he disliked, and when she offered him her finger he pinched it unmercifully. One day when she showed him the drop of blood he had drawn he threw back his head and laughed till he nearly fell off his screen.

And yet his sympathy was wonderful. He had a wonderful aptness at taking on the mood of the one who had gained his devotion, and he seemed to absorb likes and dislikes. When he heard a child cry he would droop his feather and cry, too, just as when those about him laughed, he also laughed in a merry-hearted fashion.

He was most charming, however, when his heart seemed fairly to ache with loving his friends, and he would creep up and snuggle in one's neck, and coo and gurgle little unsyllabled messages. Such was Polly.—Pittsburg Christian Advocate.

THE KIWIKIWI.

"Wouldn't a little bird look funny if he didn't have any wings?" Puss said. She and Jonny were sitting on the steps watching some robins.

"A bird wouldn't be a bird if he didn't have wings!" cried Jonny. "O yes, he would!" said Uncle Fred. The uncle was sitting in a chair near, reading his paper. He had heard what they said. "I can tell you about a bird that has neither wings nor tail."

"O Uncle Fred! you never really saw a bird like that?" Puss exclaimed.

"Indeed I did," replied the uncle. "I saw such a one when I was in New Zealand. It was called the kiwikipiwi, or apteryx, and is a very queer bird, indeed. It would make you laugh to see one."

"It makes me laugh to hear about it," Jonny said.

"How large is it?" Puss asked. "About as large as a full-grown hen. Its feathers are very soft and pretty. The New Zealanders use them to trim their dresses."

"The skin, with feathers on it, is used to make the mantle of a chief. No person of a low order is allowed to wear one."

"The kiwikipiwi has a very long beak. When it is resting it puts its beak down on the ground. Then it looks like a ball on three legs."

"The bird is a fast runner, and the natives pursue it at night with spears and torches."

"It does not move about much in the daytime. It is a night bird. It lives on worms, and uses its bill to dig them out of the ground."

"And doesn't it really have any wings or tail?" Jonny asked. He could not quite believe a bird could live without wings or tail.

"No," Uncle Fred said, "hardly a sign of either."

"It must be a strange bird," Johnny said; and Puss thought so too.—Our Little Ones.

KINDNESS TO A HOUSEHOLD OF ROBINS.

James Russell Lowell relate the following personal incident:

"I once had a chance to do a kindness to a household of them, which they received with very friendly condescension. I had my eye for some time past upon a nest and was puzzled by a constant fluttering of what seemed full-grown wings in it whenever I drew near. At last I climbed the tree, in spite of the angry protests from the old birds against my intrusion. The mystery had a very simple solution. In building the nest, a long piece of pack-thread had been somewhat loosely woven in, three of the young had contrived to entangle themselves in it, and had become full-grown without being able to launch themselves into the air. One was unharmed; another had so tightly twisted the cord about its shank that one foot was curled up and seemed paralyzed; the third, in his struggles to escape, had sawed through the flesh of the thigh, and so much harmed himself that I thought it humane to put an end to its misery.

When I took out my knife to cut their hempen bonds, the heads of the family seemed to divine my friendly interest. Suddenly ceasing their cries and threats they perched quietly with-

in reach of my hand and watched me in my work of manumission. This, owing to the fluttering terror of the prisoners, was an affair of some delicacy; but ere long I was rewarded by seeing one of them fly away to a neighboring tree, while the cripple, making a parachute of his wings, came lightly to the ground and hopped off as well as he could with one leg, obsequiously waited upon by the others. A week later I had the satisfaction of meeting him in the pine walk in good spirits, and already so far recovered as to be able to balance himself with the lame foot.—Selected.

A REWARD OF HONOR.

Her name was Honor Elizabeth Capen, but grandpa always called her "Honor Bright." She loved reading better than anything else, and was never so happy as when curled up in some cozy corner with a story book, says the writer in The Youth's Companion.

One vacation Honor went to visit her grandpa. He was a minister, and had a large library. The moment Honor saw that delightful book-filled room she gave a cry of joy and rushed toward the shelves. But grandpa was afraid she read too much.

"Honor Bright," said he that evening, would you like a turquoise ring?"

"A turquoise ring! Oh, grandpa!" cried Honor.

"Yes," said grandpa, "I'll give you the very prettiest one I can find if you will not open a single book or magazine for a week."

"A week—not read for a whole week!" gasped Honor.

"Wouldn't you like the ring, Honor Bright?"

"Yes, grandpa."

"Then will you try to earn it?"

"Yes, grandpa," said Honor.

The first days of that long, storyless week passed very slowly. Then at last it was Sunday again. "To-morrow I can read," said Honor, happily.

That afternoon a steady rain set in. Grandpa had a caller, and grandpa went upstairs for a nap. Honor, left to herself, wandered into the library. The big room seemed very dreary, and she wished she could think of something perfectly splendid to do.

Suddenly a bit of something red caught her eye, wedged in between the wall and the shelf above. She gave a pull, and down came a book which Honor had never read.

Hour after hour flew by. The rain stopped, the fire died down, twilight shadows crept into the room, and still Honor Bright, deep in the story, read on and on and on.

"Honor! Honor!" called grandma at last. "Where are you? Grandpa has gone to the vesper service, but he left this for Honor Bright."

Honor opened the tiny box dreamily and saw the little ring with the shining blue stones.

"Try it on, dear," said grandma. "I'm sure you deserve it—little Honor Bright."

But in a twinkling the little maid was out of the house and splashing through the puddles to the church across the street. "I would never be Honor Bright again if I kept it!" she sobbed.

Grandpa was just entering the church when Honor overtook him.

"Here's the ring, grandpa," she whispered. I forgot and read all the afternoon, so I mustn't keep it a single minute." Then grandpa kissed her tenderly and said softly, "Of course not, my dear Honor Bright."

The next week Honor went home, and two months later, on her birthday, a little box came to her from her grandpa. It contained the turquoise ring, inside of which, in tiny letters, was engraved, "Honor Bright.—The Ram's Horn."

THE DOCTOR'S STORY.

Some years ago I got a telegram from P. T. Barnum. I'd been down there once or twice to his own stables, and he had a good deal of faith in me. The dispatch was: "Hebe has hurt her foot. Come at once."

Hebe was a favorite elephant—a splendid creature, and worth a fortune. She had stepped on a nail or bit of iron, and it had penetrated the tender part of the foot. She was in intense agony, and almost wild with pain.

Long before we reached the inclosure in which she was we could hear her piteous trumpeting, and when we entered we found her on three legs, swinging the hurt foot slowly backward and forward, and uttering long cries of anguish. Such dumb misery in her looks—poor thing!

Even Dick quailed now. "You can never get near her," he whispered. "She'll kill you, sure."

Her keeper divined what he said. "Don't be afraid, str," he called out to me. "Hebe's got sense. I own that I felt rather queer and shaky as I went up to the huge beast."

The men employed about the show came around us curiously, but at a re-

spectful and eminently safe distance, as I bent down to examine the foot.

While I was doing so, as gently as I could, I felt to my horror a light touch on my hair. It was as light as a woman's; but as I turned and saw the great trunk behind me it had an awful suggestiveness.

"She's only curling your hair," sang out the keeper. "Don't mind her."

"I shall have to cut, and cut deep," said I, by way of reply. He said a few words in some lingo which were evidently intended for the elephant's understanding only. Then he shouted with utmost coolness, "Cut away."

The man's faith inspired me. There he stood, absolutely unprotected, directly in front of the huge creature, and quietly jabbered away to her as though this was an every-day occurrence.

Well, I made one gash with the knife. I felt the grasp on my hair tighten perceptibly, yet not urgently. Cold drops of perspiration stood out all over me.

"Shall I cut again?" I managed to call out.

"Cut away!" came the encouraging response.

This stroke did the work. A great mass of fetid matter followed the passage of the knife; the abscess was lanced. We sprayed out the foot, packed it with oakum, and bound it up. The relief must have been immediate, for the grasp on my hair relaxed, the elephant drew a long, almost human sigh, and—well, I don't know what happened next, for I fainted dead away. Dick must have finished the business, and picked me up, and the tools; I was as limp as a rag.

It must have been a year and half after this happened that I was called to western Massachusetts to see some fancy horses. Barnum's circus happened to be there. You may be sure I called to inquire for my distinguished patient. "Hebe's well and hearty, sir," the keeper answered me. "Come in and see her; she will be glad to see you."

"Nonsense!" said I, though I confess I had a keen curiosity to see whether she would know me, as I stepped into the tent.

There she stood, the beauty, as well as ever. For a moment she looked at me, indifferently, then steadily and with interest. She next reached out her trunk, and laid it caressingly first on my shoulder, and then on my hair—how vividly her touch brought back to my mind the cold shiver I endured at my introduction to her!—and then she slowly lifted her foot, now whole and healthy and showed it to me. That's the sober truth.—Our Dumb Animals.

DAN'S CANDY MOUSE.

Little Dan went to the grocery one morning with his big brother. It was very cold, but the sun was shining as brightly upon the snow as though it were springtime, and every flake of snow was a blade of sweet, green grass. The sky was blue, and great fleecy clouds were floating all around it. Dan said they looked as though they were big ships with white sails, and the sky was a big blue ocean. Sometimes one ship would sail right into another, and then the two would go on together for a time, and then saying "good-bye" to each other float on alone, just as though they had never met and been friends.

Mamma wrapped Dan very warm, putting on his red tam-o'-shanter and his overcoat, and drawing his fleecy-lined mittens over his hands, and then fastening the clasps around his wrists, so that they could not slip off and be lost. While she was buttoning his overcoat, Dan said to her:

"Mamma, may I have a penny to buy me a candy mouse?"

"No, dear," mamma answered. "You had a mouse yesterday; and, when you get to the grocery with brother, you must not ask him for anything."

"But I want a mouse again to-day," said Dan.

"No, dear, not to-day. Now make mamma a promise that you will not ask Arthur for one when you get to the store."

"But, mamma—"

"Promise me," said mamma. Remember, you must be a good boy, and not ask for a candy mouse, or anything else. You had one yesterday, and to-morrow, if you are good, you may have two pennies—one for your bank and one for a mouse."

So Dan promised that he would not ask brother for a cent either to buy a candy mouse or anything else; but when he came home from the grocery half an hour afterward, he had a chocolate mouse held fast in his little chubby fingers.

"See, mamma, see what I got!" he said.

Mamma looked. "Where did you get that?" she asked.

"Arthur gave me a penny to buy him," Dan replied.

"Yes, mamma, I did," said Arthur.

"We had hardly got into the grocery when Dan began to tease and tease,

EVERY WOMAN

wants to feel well and look well. This condition can only be attained by keeping all the organs of the body in harmonious, healthy action. Periodically in the life of a normal woman certain functions are to be expected. Any delay or interference throws out of harmony the whole system. No woman should neglect the warning, but at once use

Radway's Pills

which regulate the whole system and assist nature in this peculiarly womanly function.

STOMACH TROUBLES

Dear Sirs—Received your book, "False & True," also letter. Allow me to thank you very much for your kind advice. My mother had been troubled with her stomach for years, and went to see so many doctors without getting relief that she was in despair. So one day a friend told me of Radway's Pills. I bought them that day, and my mother took them for a week steady, and I'll tell you, at the end of the week she felt like a new woman. We recommend them to all our friends and neighbors. We can't praise them enough. Thanking you once again, I am, respectfully,
ANNA ROEHLER.

213 Hudson Ave., Union Hill, N. J.

RADWAY'S PILLS,
cure all disorders of the stomach, Bowels, Kidneys, Bladder, Dizziness, Constiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all Disorders of the Liver. 25c per box. At Druggists or By Mail.
RADWAY & Co., 55 Elm St., New York.

and wouldn't stop. He was very naughty, and I just had to give him the cert."

"Dan, said mamma, didn't you promise me that would not ask brother for anything?"

"Yes, I know I promised," Dan answered. "But, you see, mamma, when I got over to the grocery I changed my mind."

Then mamma took the candy mouse and put it away. The next morning she held little Dan on her lap for a long while, and told him what a promise meant, and how, when a man or woman or a little boy or girl make a promise, they are expected to keep it, no matter what happens; and how dishonorable a thing it is not to live right up to what they have promised to do. Then she took the chocolate mouse, and put it under a glass tumbler on the sideboard, where Dan could see it, and remember what a promise meant.

Mamma kept the mouse under the glass on the sideboard for two weeks, and then she gave it to little Dan who said he would always remember what a promise meant; and I think he will.—Every Other Sunday.

"Young men, and old men, too, should learn the truth that the only real, lasting pleasure in life comes from being actively busy at some work every day; doing something worth while and doing it as well as you know how. The more we appreciate this fact, the more will we be able to make the most of our lives.—Success Magazine.

We can hardly talk together five minutes on any subject touching life, without finding it fall in our way to say something that will help to please; and those whom all like best largely win their love by this one secret; uniformly, they avoid the hurt and achieve the kindness, either being possible.—Rev. W. C. Gan.

BOY BUILDING

Right Food Makes Fine Boys.

Many people have questioned the truthfulness of the statement that the brain can be really nourished and built up from some particular kind of food.

Experience is better than any kind of theory.

The wife of a prominent legislator in Kentucky says: "A woman of my acquaintance was in a badly run down condition at the time she became a mother, and at three months of age the child was a mite of humanity fitful to look upon, with no more brain development than a monkey."

"About the time I speak of when the child was three months old the mother began feeding him Grape-Nuts.

"In ten days it was plain that a change was taking place and in a few weeks the boy became rosy, healthy and rounded out.

"He is now five years old and his food this entire time has been Grape-Nuts and cream. He seldom ever takes any other kind of food.

"It is a splendid illustration of the fact that selected food can produce results, for this boy is perfectly formed, has a beautiful body and arms and legs of a young athlete, while his head and brain development appears perfect, and he is as bright and intelligent as can be.

"I cannot comprehend a better illustration of the truth of the claim made for Grape-Nuts, that it is a brain and body builder." Name given by Postum Co., Battle Creek, Mich.

LIFT UP THINE EYES AND SEE.

"Say not ye, there are yet four months, and then cometh harvest! Behold, I say unto you, Lift up your eyes and look on the fields, for they are white to harvest." (John 4:35).

These are the words of Jesus as he sat careworn and weary at the well, where he held the conversation with the Samaritan woman. He was doubtless hungry and thirsty, and his Disciples had gone into the city to buy food.

However, he was neither too weary nor too hungry to give to this sinful woman the Water of Life. He told her of her sin, and of the better way, revealing himself as the Messiah, and she left her water pot and went hastily to the city to tell of her great find. She brought out a great many of the city people, who saw, heard and believed. The Disciples returned with food and begged him to eat, but with such a wonderful harvest ready for the sile of truth he apparently forgot his weariness and his hunger and replied: "I have meat to eat that ye know not of; my meat is to do the will of him that sent me, and to finish his work". He was thinking of those who were hungering and thirsting after righteousness and of the great work of distributing to each of them the bread of Life.

As we, in our imagination, look upon Christ as he sat there, weary, faint and hungry, our hearts are touched with love and pity, but when we hear him say to his Disciples, "Say not ye, there are yet four months and then cometh harvest! Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest," it is then we bow our heads in shame and remorse that we have been, yea are now, looking so lightly upon that which our Savior deemed of such importance. Those words of Christ are just as true today as when he spoke them. The fields are now white unto harvest, and the reapers are oh, so few. We are eating and drinking and making merry; we are visiting, trafficking and trading, while hungry souls, for whom Christ died, are starving for the true bread from heaven.

May I speak of the recent San Francisco disaster? Scores of souls were called upon to pass in review in the unseen world, before him who sitteth upon the throne, and whom they had never known in faith. Hurling into eternity without God and without hope. Had we done our full duty? Who will say it?

The Christian Woman's Board of Missions had said, "We must do Chinese work in San Francisco, but the money was not in the treasury, you had not done your part, I had not done mine. Let that wasted opportunity be to us a warning. Still greater fields are now white unto harvest. Will we reap them?"

Lift up your eyes and look about you: eleven million negroes in the United States, 119,000 Chinese, 85,000 Japanese, not to mention scores of other nationalities. These need to be taught of him who said: "Come unto me all ye that are weary and heavy laden, and I will give you rest," and of his word which shows a "more excellent way."

We should have more industrial schools for the negro; we should be ready at all times to teach the Chinese and Japanese of one who is greater than Buddha. I was pleased to learn that our workers in Monterey, Mexico, had started a Chinese Bible School on Lord's day afternoon. In many of our cities we should be doing just this work.

Jew Hawk's conversion was through the work of a little Chinese Mission

Bible School in St. Louis. He then founded the Chinese Mission at Portland, Oregon. Louie Hugh was a convert of that mission, and he now has charge of the mission and is doing a very successful work, while Jew Hawk is telling the old, old story to his own people in his native land. All this from the little mission in St. Louis. This work could be duplicated in many of our cities. Lift up your eyes!

Look to the mountains of Kentucky! There the harvest is white. Those people are hungering for the bread of life. Are we too selfishly withholding it from them? Then, there are our State Universities. Here thousands of young men and women are being trained for the battle of life, and going out without the helmet of salvation or the sword of the Spirit. Here is a mighty work, for it gives us the opportunity of reaching thousands whom we could reach in no other way, to say nothing of strengthening and saving those who have Christian homes, and even Church affiliation, but who are away from home and mother for four long years. If we could only have a Bible Chair at each of our State Universities, with an educated, earnest, Christian man at the head, these young people could be saved for Christ.

While many University Professors are openly hostile to Christianity, many more treat it with such coldness and indifference, while saying nothing against it, that they throw a death chill over the hope of many a young Christian. This can largely be counteracted by our Bible Chair work. Only when the books are opened in that great day will we know the result of this great work.

We raise our eyes and look toward the South, and lo, there is Mexico, our next door neighbor, with her teeming millions. The fact that thousands of our own countrymen are going down to share in the industrial development of Mexico, should arouse us. Shall we not have part in saving Mexico for Christ? Look at your map; Mexico is in the shape of a cornucopia, with the mouth opening toward the blessed land we call our own, and from that mouth comes in accents loud and clear, "Come over and help us, or we die."

Again we raise our eyes, and behold the islands of the sea, Cuba, Porto Rico and Jamaica, which God has decorated with all the art of nature. Their people are appealing to us to tell them of the life beautiful. We look again and we see our sister continent, South America, with her forty million people groping in darkness, and longing for the light of life. But some one says: "Have not these people the Bible?" No. They are not allowed the open Bible. They have a church; they have the candles; they have the sacred images; they have rituals and processions; but of the true way of life they know not. The liberty that is in Christ Jesus they have never tasted. What are we doing to carry them the true balm of Gilead? We have three missionaries in South America, and we can not but ask, "What are these among so many?"

From this field we raise our eyes and look out across the ocean, and we see China, containing one-fourth of the population of the globe. In Peking we find one million temples. China is looking to us for help. They have faith in our missionaries and in Western enterprises. An influential man in China recently said: "I believe we not only need new ideas from the West, but a new religion." We ought to send doctors to them to relieve bodily suffering, thus gaining their confidence and love. The suffering there is incalculable. They take out teeth with a hammer and nail. Do you smile at this? If you had to undergo such an ordeal I believe you would afterward spend some sleepless nights, trying to devise some means by which we could educate, enlighten and Christianize the Chinese.

From China we turn to India and Japan, with their millions of people living lives of misery, sorrow and

shame. Comparatively few in these countries have been led out of heathen darkness and they are astonished when they learn of Jesus and find that there is salvation for them. One man in India, hearing the Wonderful Story for the first time, asked: "How long has it been since this man died? Has it been two or three years?" The missionary says it was with shame that he told of the centuries that had passed. Will we let other years come and go and be satisfied with making little or no effort to bear this good news to this people?

Are you weary with looking? And does the burden of souls lie heavily upon you? And would you ask me to pause? Let us look at one more continent, the second largest of the earth Africa. Here the inhabitants are most pitiable. They are so sorely in need of the loving, pitying Christ. Africa is cursed with languages, rum and slavery. In the United States we have one minister to every 740 people. In Africa we have one missionary to forty-five million people. Fellow Christians, can we look into the faces and lives of these suffering millions, and then sit idly and do naught for them? Let us look out upon the whitened fields of brave Christian men and women. We are so prone to look upon the things of this world. Our desire for riches and honor overcome us, and we fail to look up. We are like the wolf which will pass under the tree where a man is sitting, and never see him, because he never looks up. His vision is entirely earthly.

The Greek word for man is "Anthropos," meaning "the upright one." Physically, God has made us upright; we have the power to look up and to look out with a wider range of vision than the animals. Oh, that our mental and spiritual vision would be as broad as our Father intended! Paul says: "Look not every man upon his own things; but every man also on the things of others." (Phil. 2:4).

Yet, we are inclined to be selfish. All progress, development and success of any nature have come through the sacrifice and toil of some one. Look at the great reformers: Luther, Calvin, Wesley and the Campbells. It would have been much easier for them to have accepted the doctrines of the Church, as they were handed down to them. But they were true to their convictions and to God, and we enjoy the fruit of their labors. Look at the martyrs for the cause of Christ, and the missionaries who have perished in service on foreign soil. Their bodies have become stepping stones, whereon other men have marched forward with the banner of the cross.

See the father as he toils day after day to provide raiment for his children, and educate them for the duties of life. That son may become a useful man and receive the highest honors of his nation, but the sacrifice and toil of the father made it possible. See that mother as she bends over the little white bed at night, bathing the fevered brow, and anxiously watching every breath. She is sacrificing her all for that child, whom we see in after years on the mission field, expounding the word of God to a dying people.

Our Savior made the greatest sacrifice ever made, and it was for you and for me. What are we doing in return? He has exalted us by making us fellow-workers with him. Will we carry our part of the load? "Say not ye there are yet four months, and then cometh harvest." We are so prone to put off doing what we know we should do, but he who says, "The fields are white," says also, "Now is the accepted time: today is the day of salvation."

Disciples of Texas, Christ says to us today, "Look upon the fields, for they are white unto harvest;" and these fields are calling loudly for reapers. Texas has been greatly blessed: let us come up to the measure of our responsibility. Remember that "unto whom much is given, of him much will be required."—Capitola S. Law, in Christian Courier.

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Discharges and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187 - - - Notre Dame, Ind., U. S. A.

Advertisement for Boulder Chautauqua. Features a map of Colorado with various cities marked, including Denver, Boulder, and Fort Worth. Text includes: '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.', 'FURTHER FACTS YOURS UPON REQUEST PER A. A. GLISSON, G.P.A., FORT WORTH, TEXAS.'

GREEN'S CREEK CAMP-MEETING BEST IN YEARS.

It is a very pleasant duty placed upon me to give an account of the Camp-meeting at Green's Creek, which began on August 16th and ended on the 19th.

The history of Green's Creek goes too far back for one of the younger generation to attempt to be accurate, without the assistance of some one or more of the pioneers of Methodism in that dear old community. And as I have not that assistance near to hand, I shall have to pass lightly over the days of the sainted Robertson Kiker, when the meetings were held in the log cabin homes, under brush arbors, or beneath the shade of God's spreading oaks. I must hurry over the stretch of years, only to make mention of the fact that the bone and sinew of that community today have not escaped the potent influences of the past, and it stands out now as one of the most religious and law-abiding districts in the State of Texas.

Go into almost any city, town or hamlet throughout the country and you will find men and women who started out in the Christian life from Green's Creek camp-grounds; you will find men and women in almost every noble occupation, who, upon the very mention of the name, feel like standing bareheaded and offering for it a tribute of thanks. Some Churches and even some denominations may never have been in touch with the Holy Ghost, but Green's Creek has and is still, and those who do not believe in the baptism of the Spirit, certainly are not acquainted with the events of her past. And the happy thing is, the people over there still believe the whole Bible, still shout, and still have the Christian religion of the oldtime Methodist type.

During the first part of the meeting, Bro. Cameron, the pastor, was assisted by Bro. W. H. Crawford, of Abbot, Texas, and the local and other visiting preachers, assisted in the latter part.

It was the general opinion that such preaching had not been known there for several years. Bro. Crawford, though a very plain talker, is a very fine reasoner, and so true were his representations to the Bible, and so well were they applied to every phase of life that sinners could not resist, and the result was a great meeting. But

it must not be forgotten that the work of the pastor, and the earnest Christian helpers, attributed its usual influence to the success of the meeting. Permit me to say that I have never met a more earnest and conscientious man than is Bro. Cameron. His heart was in the meeting, as it has been in his work all the year. A more tender and loving disposition is rarely shown in a man; and as a tear would trickle down his cheek, in his earnest appeals to a lost world, the eyes of the congregation would glisten back in holy sympathy. God will reward such men as worked so faithfully in that meeting, and the women He will not forget.

The meeting closed Sunday evening at about 11 o'clock, having had five conversions that service. When it was counted up there was found to have been thirty-two which might be said to be adult conversions, and several little children, of which we are very thankful, but of which the number was not known. Twenty-six new members were received into the Church.

The meeting closed with the Church greatly revived, and the opinion that it was the most thorough revival that had been there for ten years. The God of our fathers is our God, and has promised to bless from generation to generation, so long as He is not neglected and forgotten.

E. D. JENNINGS, Huckabay, Texas.

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.

A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—Basil.

SUPERIOR TRAIN SERVICE

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.

Advertisement for 'A COMPLETE CHURCH HYMNAL CHURCH HYMNS and GOSPEL SONGS'. Includes text: 'By the author of the famous GOSPEL HYMNS, Sankey, McGranahan & Stebbins.', 'ROUND or SHAPED NOTES', '\$25 per 100. Single copies, by mail, 5c. extra. BUY OF YOUR DEALER OR The Biglow & Main Co., New York and Chicago. Returnable Samples mailed to "earnest inquirers."'.



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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, 1905, at 9 a. m. J. W. HILL, Pres.

The best time in the world to preserve your temper is when the strongest provocations come to you. No man deserves any credit for self-control when he has nothing to irritate him. But when the test comes, if he maintains his composure, he is a man among men. Not that he is a coward, but because he is brave enough to be a manly man at the point where other men fail.

This is a good time for stewards to get busy. The fourth round of the Quarterly Conferences indicates the year is coming to a close. During the heated term there was not much doing in the financial circle of Church work, and as a result the finances are lagging behind with most congregations. But from two to three months now remain, and there is no reason why this part of the work should not be brought up. So the stewards have the opportunity to look after this matter. Let them begin to bestir themselves, and when the year shall have closed the financial accounts will be squared.

Our city pastors have arranged for an informal banquet at the Oriental Hotel next Saturday in honor of Bishop Seth Ward, who will be in the city the last of the week and spend a few days. He will preach Sunday morning at First Methodist Church and at night in South Ervay Church. The visit of Bishop Ward is looked forward to with much interest by all our preachers and people in the city. It will mark his first appearance in Dallas since his election to the Episcopacy, and his pulpit work will mark a point of importance to the Methodism of the city. The Methodist doors of the city will be thrown wide open to him and his welcome will be whole-souled and royal.

The old slander that preachers' boys are the worst in the whole community has long since been exploded; but occasionally you hear it articulated. As a rule, the boys of ministers turn out better than the boys of most any other class of men. Occasionally one of them will become a bad boy, and his conduct is charged up to all the rest of them. This is not just. Every boy ought to stand for himself; and because you see an occasional preacher's son in a life of wrong, that is no reason why they all should be held responsible for his conduct. Preachers' children ought to be good children. If they are not, it is a sad commentary on the gospel their father preaches. If a man's ministry is not conducive to the virtue and sobriety of his own household, that fact vitates his preaching to other people. If the minister gives to his home the life he owes it, and if his wife does her part, the children will be reasonably good children. At least they will not be a curse to the community. And take them as a class, they furnish good citizens to the community.

We still have in our Discipline the duty of fasting and prayer the Friday before the quarterly meeting. Did you know that? We venture the assertion that many of the readers are not aware of this fact. Does the preacher announce it? We seriously doubt if but few of them ever refer to it. Do the preachers themselves observe the day? Well, the Discipline makes it the duty of the preacher to see that the day is thus observed. It has been a many day since we have heard a preacher announce Friday as a day of fasting and prayer preceding the quarterly meeting—or preceding any other sort of a meeting. Dig down into the Discipline and see if it is not the law of the Church—a dead law!

The home coming of W. J. Bryan, the great Commoner, after an absence in the old country, was the event of last week. Thousands of people from all over the country gathered in New York to celebrate his safe arrival. For about one year he has been traveling, and the products of his pen have filled the leading newspapers of America. In the great centers of the old countries he has been received and toasted as no private American citizen has ever before experienced; and when he reached his native shores his triumph was tremendous. He is the most popular and prominent citizen in the United States today; and he is in every way worthy of his honors.

Rev. and Mrs. E. L. Egger celebrated their twelfth wedding anniversary last Tuesday night at their parsonage home on Corinth Street, adjoining the church. It was largely attended by their members and friends, and the occasion was one of joyous recreation. All visitors were welcomed and committees looked after their comfort and pleasure. The groom and the bride of twelve happy years were warmly congratulated and many good wishes were extended to them that the continued journey of life might be equally as replete with blissfulness and success.

A day or so in Ferris brought us into close touch with Rev. J. D. Odum and his family; also with a number of his good people at Ferris. They are wide awake, and the Church is in good care. They are right on all moral question and will do their duty next Saturday when the question of bar-rooms will be before them. They do not want such things in that town. There are several large brick plants there and they employ a great many men. These business institutions are against saloons. The town is by a large majority against them. Ellis County will stay against them.

A day and a night recently in Athens gave us good'y fellowship with a number of our people in that East Texas town. We did not meet the earnest pastor, Bro. Garrett, for he was off in the country giving all possible encouragement to a precinct local option contest then in progress, including the town of Athens. Judge Faulk and

Senator Faulk, together with a host of others, did efficient service in the campaign. The saloons put up the strongest fight possible, but they lost out by seventeen votes. This is a blow to the liquor cause and a great victory for local option. Athens has for a long time been the distributing point for the whiskey and beer business for quite a large district of country, being the only wet town on the T. & N. O. Railroad between Dallas and Beaumont. But Athens redeemed herself last Saturday and the liquor business is in mourning. On with the battle!

Palmer is a fine little town just this side of Ennis. We spent a day there recently. Brother Hightower was having a good meeting. His brother from the Panhandle was helping him. The meeting was held under a large tabernacle and it was well attended. We spoke in the afternoon at the same place on local option to a large audience. That town is against saloons, and interested in the struggle in the County next Saturday. Brother Hightower is doing a fine work there, and his people are standing by him. We were shown kindness by all the people and had entertainment with Brother Forehand and family—good Methodists. Since the county went dry four years ago Palmer has grown and prospered.

We spent a night in Midlothian this week and had the fellowship of the good home of Rev. M. K. Little and family. Spoke in his handsome church. Had a joint discussion, but the rain interfered. Had to go to the church on account of the rain. Midlothian is one of the best and most decidedly local option towns in the county. They have not had saloons there in eighteen years, and antis are scarce down that way. The country round about that town is prosperous and the trade and business are fine. The people are happy and satisfied with their local conditions. They will give a large majority next Saturday to keep saloons out of Ellis County.

The Nashville Advocate gave to its readers last week a thoroughly prepared and handsomely illustrated educational number. All the leading schools in the connection were well represented; and many of the schoolmen had fine articles in the number touching different phases of the educational work. It was a most creditable piece of enterprise, worthy of the great Church to which we belong, and a compliment to the editors and the publishers of our central organ. Since the General Conference, the Nashville Advocate has been steadily improving in its mechanical and editorial work, and we congratulate all concerned in its progress.

The four leading charges in Dallas—First, Trinity Grace and Oak Cliff—will have a change of pastors under the statute of limitation this fall. Aroady the brethren in the conference are speculating about the men to fill these places; and the congregations themselves are interested. The only man who holds the key to these appointments is Bishop Hoss and he is out on the high seas, homeward bound from Brazil. What his plans are with reference to these and other vacancies to occur no one knows and will not until he gives out the information.

Quite a number of young ladies left Texas for the Scarritt Bible and Training School last Tuesday to take a course of training for the mission fields. Among them is the daughter of the Advocate editor. It speaks well for the Church when her young ladies offer themselves for this important service. And there is nothing more beautiful than to see bright and cultured young women place themselves upon the altar of the Church for work in her behalf. Quite a number have already been trained in this institution from Texas, and are now engaged in the active duties of the home and foreign fields. The Dallas Methodists ought to support two or three of these young women now in the foreign field. It would be an uplift to their enterprises

and spirituality to get behind them with means to make their work a larger success.

Usually a prosperous crop year is not conducive to revivals and spiritual growth in the Church. But this year is an exception to the rule. Corn, wheat, oats, hay and live stock are yielding well, and the cotton crop gives promise of good fruitage, notwithstanding the fears and complaints of many people; and the field notes in the Advocate show a wide-spread revival spirit throughout Texas Methodism. Conversions, reclamations and accessions are noted most everywhere, of many people; and the field note in and the collections are favorably spoken of by the brethren. Surely the Lord is blessing us in our barns and store-houses, and in the outpouring of His Spirit upon the people! "Oh, that men would praise the Lord for His goodness and mercy to the children of men!"

Don't be too hard on the preacher's wife. While it is her duty to return her visits, treat people kindly, do her part of Church work and in every way possible co-operate with her husband in his ministry, yet the people of the Church do not own her and have no right to claim all her time and attention. She has home duties to look after, just as other women, and to neglect these is to hurt her own family and give people an occasion to talk about her and her bad house keeping. Therefore, you ought to make some allowances for her and accord her the privileges that you claim for yourself. She may not suit you in every respect, but she is the wife of your pastor and it is your duty to help and not hinder her by unkind criticism. She is doing her best and that is all that ought to be expected of her.

We note from the press that Bishop Hoss sailed from Rio on August 16. His family is at Monticello, Tenn., and mail will reach him there.

PERSONALS.

Rev. J. W. Hill, of Denison, gave Bro. Mims, of Taylor, some efficient help in the recent revival in that charge. We have no more impressive and useful preacher than Bro. Hill.

Rev. W. Y. Switzer, one of our young preachers at Southwestern University, made the Advocate a pleasant visit last week. He has been spending his vacation drumming for students for the University.

Rev. R. A. Burroughs, of the Calvert District, in a private note, speaks most encouragingly of his work in that section. He is closing out his fourth year and the whole quadrennium has been a success.

Rev. A. T. Culbertson, of Chillicothe, made us a pleasant call not long since. He is devoted to the Western country and thinks it the garden section of Texas. He has recently had a good meeting at Toller.

Rev. J. J. Morgan and Mrs. N. E. Hudson, of the University Training School at Terrell, made the Advocate a pleasant visit recently. Bro. Morgan reports the prospect for the ensuing term to be very bright and encouraging.

Rev. C. M. Harless, of Wesley Church, Greenville, rendered efficient service in the meeting at Commerce not long since. He is one of our most thoughtful and studious preachers, and his sermons contain no unbeaten mortar.

Rev. J. U. McAfee, of Thornton, passed through the city on his way home from a visit to Louisiana the other day, and took in the Advocate people while here. He is always a welcome visitor to this office. His wife and son will return this week.

Rev. G. S. Sandel, superannuated member of the Texas Conference, lives in Oak Cliff, and though advanced in years, he often calls round and chats with the Advocate force. He served the Church well in the days of his activity, and his thought and heart are still with the preachers and the Church.

Revs. H. D. and P. R. Knekerbocker have returned from their vacation and are now buckled down to their

fall work. They are winding out four very arduous and useful years of labor. They found weak congregations and two old shacks in the way of places of worship when they came to Dallas, but now they have large and vigorous memberships and two magnificent temples of worship. They have wrought wonders, and the people have given them unstinted co-operation.

Rev. J. L. Morris, of Dallas District, was at Grace Church last Sunday. He is kept busy looking after his important charge. He and his family are now in one of the handsomest district parsonages in Texas—Waxahachie to the contrary notwithstanding. Bro. Morris is one of our most popular preachers.

We had a delightful visit last week from Rev. T. G. Patterson, of the Pacific Conference. Nearly fifteen years ago he left the Northwest Texas Conference territory for California, entered the work out there and has been preaching there since. He is now visiting the old haunts, spending some time in Coke County with his aged parents and in Ellis County visiting his preacher brother. He is in fine health and loves his adopted country.

Rev. J. W. Downs, of the Marshall District, sends in his fourth round of quarterly meetings, and adds that his health is somewhat improved. He has not been well since his attack of illness at the General Conference. Since coming home he has spent some time at Mineral Wells; but he is now on his work and hopes to be able to finish up the year successfully. We are glad to hear of Brother Downs' improvement. He is one of the most useful members of the Texas Conference, and just in the prime of life.

CHURCH NEWS.

The Central Christian Advocate, published at Kansas City recently celebrated its fiftieth anniversary.

Bishop Charles B. Galloway has been resting and recuperating for a few weeks at Ludington, Mich.

The number of young ministers and others now taking courses in our new Correspondence School at Nashville is 755.

Mrs. Rhea, of Norfolk, Va., who has given \$100,000 to Randolph-Macon College for the education of ministers, is a Presbyterian.

Dr. Kirkland, chancellor of the Vanderbilt, has been spending part of the heated term in Canada, accompanied by Mrs. Kirkland, but they are now at home again.

Bishop Cranston and Dr. Leonard will represent the Methodist Episcopal, and Bishops Wilson and Galloway and Dr. Lambuth our Church, at the organization of the Methodist Church in Japan next year.

The recent session of the Wesleyan Methodist Conference at Nottingham, England, was an occasion of great interest—an interest reaching far beyond the borders of England and the Wesleyan Connection. The net increase in Church membership was 12,500. The total membership is now 498,285. There are 38,000 on trial for membership and 102,000 in junior society classes.

"The question of a location for McKendree Church, Nashville, is again open" says the Midland Methodist, "and a strong tide is setting in for the old site, the best in the city, and sacred by historic associations. We give our voice emphatically for the old site. McKendree will throw away a golden opportunity to build anywhere than on the spot where the ruins now stand."

Mr. W. F. Barclay, who has been associated with the Board of Church Extension for thirteen years, has resigned his position to accept the General Agency for our Church of the National Mutual Church Insurance Company. His headquarters will remain in Louisville. Mr. Barclay has been retained by the Board of Church Extension as legal adviser. Rev. Arthur Mather, of St. Louis Conference, and for the past four years pastor of Immanuel Church, St. Louis, has accepted a position with the Board and will begin work in September.

WENT DRY.

Athens precinct went dry Saturday by 17 majority, after a very hard fight. The antis made a thorough canvass, a fine campaign, but were beaten. The women and children sang and cheered all day and shouted at night. They are as hoarse as frogs to-day. Praise God! C. B. GARRETT.

A DREAM OF 3906 A. D.

By Gulliver.

Chapter II.

Herr Wissenaire's First Lecture.

Gentlemen: The subject of our present discourse is a criticism of the commonly received history of the great Summer School of Theology, held annually for many years at a place known as Georgetown, Texas, in the early part of the twentieth century.

The text-books in the undergraduate department were prescribed by the Bishops of the M. E. Church, South, and the course covered four years. Each book was taught by a specialist, and those students who passed an approved written examination were furnished with certificates which entitled them to ordination at the proper time.

The postgraduate school was in the hands of four specialists on philosophy, theology, missions and history. There were a "Dr. Solomon," "Dr. Mowcon," "Mouthcon," or "Mouzon," a Bishop "Horace" Somebody and an untitled preceptor named Hill. It is significant that the "i" in this name is sometimes written "e," and the matter takes on additional importance when we note that a certain MSS. bearing upon that period, the person in question is said to have been a "hot figure."

The general department was characterized by a series of lectures by the greatest scholars and scientists of the age, delivered before the entire assembly of all the students in the several departments. Such is the common idea derived from the history of those days as it is taught in the schools of our time; but recent excavations, in different parts of the country, have brought to light a wealth of information which greatly changes the vulgar idea and wonderfully illuminates the entire situation in that classic period of our nation's history.

I pause here to remark that the work of the higher critic is a very thankless task. It often devolves on him to play the iconoclast to many traditional idols, and he does not always get credit for the spirit in which his work is done. It is a fact well known to scholarship that no legend of the people is entirely without foundation, and it must be confessed that in removing the straw of myth, the critic sometimes loses the grain of Truth. ...at such blunders should not deter the honest investigator. He must forge boldly forward—even at the risk of being thought a destructionist rather than a constructionist, a tearer down rather than a builder-up of faith in the records of the past. Truth is the goal before him, and he must reach it at whatever cost. That some have misse, it should not weaken his energies, but rather increase his carefulness. His reward will well repay his trouble. Posterity, if not contemporaries, will accord him the due meed of praise.

The first work of a higher critic is to examine and classify his "sources." The sources appealed to in these lectures are of two classes. First, a Register of Southwestern University in which the names of the preceptors and students are enrolled, and secondly, a number of manuscript notes taken by certain students who attended the Summer School and heard the lectures. The first, both in number and importance, of these notes bears the name of "Vendell" or "Wendell," and will be referred to in these lectures as "The Wendellian MS." The second sketch is signed "Galloway," and is full of interest and instruction, not only in regard to the school in question, but to the manners and customs of the people in general. For instance he speaks of one Sailer Mathews, as "a dandy," imply, as most scholars think, that the lecturer in question must have been very fastidious in dress. Another person is referred to as "old socks," which has led many critics to suppose that he was one of the last to adopt the almost general custom of wearing shoes. A student who became tired of a certain lecture, is said to have "hit a shuck." This last sentence had given to higher critics a great deal of worry. Most of them now believe that it was a custom in those times, when a speaker became dreary and tiresome for some one to do or say something sensational in order to quicken thought upon the part of both speaker and hearer; and a blazing shuck, threatening a general conflagration, would certainly have such an effect on a crowded audience. Another one is said to have "cut a stick," which was doubtless intended to produce a like result. Scholars are careful and do not dogmatize; but

this seems to be the most reasonable working hypothesis. Another important MS. bears the name of "Oxley," "Hoxley," for the "O" is sometimes aspirated, and all agree that it is a Greek name. His notes deal mostly with the postgraduate school, and are known among higher critics as the "Greek O. Manuscript," or for short, the "Gom." Then there is a very valuable collection of notes and observations written ostensibly by one "Bucker," or "Lucker," or "Rucker," a great scholar and logician. There is so much similarity between his writings and those of Aristotle, that some scholars have suggested that the age in which the great Greek had always been supposed to have flourished was far too remote, and that it is likely that Bucker and Aristotle were contemporaries. One higher critic, Herr Von Fuglebuster, ventures the suggestion that Bucker was the preceptor of Aristotle. I do not go so far as that, but that the American was superior to the Greek I have no doubt at all. For a full discussion of this and many other cognate tangles in chronology, see "Dr. Essenaire's Die-jenigen Kindlichen Zeiten der Welder, Buch II, Cap 2."

A list of our "Sources" would not be complete without the mention of at least two other MSS. The first of these is a batch of notes bearing the name of "Bone," or "Booze," or "Boaz," or "Boone," and dated 1905. Higher critics have written volumes, trying to locate this name. It is now agreed upon all hands—myself excepted—that the writer was one "H. A. Boaz," whose name appears on the register of the Southwestern University as an A. M. graduate of that institution. I dissent, as I said, from this conclusion, for I am able to prove beyond the possibility of a doubt that the said Boaz was at the time mentioned in charge of a school for girls located at a military station in the northern part of the State, and universally known and recognized as the "Polly" College. For a full proof of this view of the case, see my reply to Drs. Gross Augen und Eselstreiber in der Bugeulle Zeitung, ein und swansigste mai, 3906.

The last "Source" mentioned at this time is an album of crude drawings, credited to one "Wiseman." Of course there was no man by that name but the relic is valuable in showing the primitive character of the "Art preservative" in those days, since the bungling limner of such childish cartoons was considered by his contemporaries as a wise man.

In our next lecture we will take up these sources and see what they have to teach us concerning those phantom people in the twilight time of two thousand years ago. We will find a whole bone of straw and a very small amount of wheat, but what we do find will grow and bring forth a worthy and welcome harvest. As a helpful foreword to our next lecture, I would like for you to hear this evening the lecture of my schoolmate and friend, Dr. Eselmitohren, on the "Modern Explosion of Ancient Myths."

Until tomorrow, then, Auf wieder-sehn.

SUPERANNUATES' HOMES.

I noticed an article recently in the Advocate, in which the writer of the same in speaking of the work of the agent for Superannuate Homes of the Northwest Texas Conference, referred to Bro. Stewart's work as a work calculated to make mendicants, or dependents, out of our dear old preachers in providing them homes. (I do not quote his words).

To discuss this phase of the work, I write these few lines. I am sorry that such a thought should ever be suggested by one of our superannuates. If providing homes for old men and their families, is calculated to make them feel that they are dependents, what about the whole parsonage system? Because a man is a superannuate he is none the less a member of the Conference. And if men in the active service are given homes while they are well, young and strong, and feel in occupying them that they are receiving nothing more than the Church, whom they serve, should give them, by what course of reasoning is one to reach the conclusion that the Church, in continuing to supply her servants with homes when they are old, worn and unable to do active service, is pauperizing them? The only wonder is that this feature of the work has not been magnified long ago.

We furnish our Bishops, presiding elders, pastors, missionaries with homes, and when we are at last awaking to the great need of more parsonages for our old men shall the cry be raised that we in doing so, are providing for paupers? God forbid. We must have homes for our superannuates, and they must feel as much at home in their homes as we pastors feel in our parsonages. And why not more so? For we tarry but for a season, and our honored superannuates are in these comfortable homes to abide until the Master calls them home. In every sense are these homes to be their homes. After they may

leave for the heavenly home their widows still remain and are in possession until they may choose to vacate or until death, if they choose.

I renew my statement of a few weeks past, that I am ready to take up the matter of securing a home for any superannuate at any place he may choose. We have some means and are anxious to push the matter and have the home ready by Conference. I hope no brother will hesitate to take the matter up with me, for it will be a pleasure for me to push the matter now that fall is upon us. Again I call the attention of any presiding elder who intends to recommend the superannuate's relation to any brother who is without a home. I am in position to assist such ones. I have places now in view, if I had the man to place, I could prepare the home.

L. S. BARTON, Agent for Superannuates Home, North Texas Conference, Terrell, Texas.



Psalm 78:6; 103:17.

The above cut represents four generations of Methodists of the "old school type"—Mrs. Louisa Swallow (deceased), of Fort Worth, and Mrs. Mollie Akard, Mrs. Lena Bloom and Master Fred Bloom, of Weatherford, Texas.

The subject of this sketch, Mrs. Louisa Swallow, the mother, grandmother and great-grandmother, was the daughter of "Uncle Jake" Matthews, who was known and loved for many long years by our pioneer preachers over the State.

Sister Swallow was born June 26, 1838, in Shelby County, Republic of Texas, and came up through times and experiences that try the soul; she knew much of the history of this country by experience. But her life was mostly connected with religion and the Church she loved. She was familiar with much of the early work of our Church in the State, and with willing hands through all her life she ministered to the faithful preachers.

Often she spoke of early days in Fort Worth: "For many miles around we gathered into the little town for the quarterly meetings, and, oh, such good, old-time preaching and singing under the brush arbor and dinner on the ground!"

It was her privilege to know and hear some of our greatest Bishops. A persistent reader, she was conversant with the works of leading authors in theology and literature, and among other journals she always greeted the Texas Advocate with great pleasure.

In all her sufferings, even to her last days, she was interested in people and affairs of Church and State. She was one of those quiet, patient, suffering saints who impressed every one she met with her gentle personality and earnest pity—one of our Lord's "handmaidens"—the very "salt of the earth." She walked patiently on the road of toil and affliction and was everybody's friend.

Her earthly mission ended and she fell gently asleep Sunday evening, April 1, 1906, surrounded by a group of her devoted children and friends. FRANK M. NEAL, Rosen Heights, Fort Worth, Texas.

THOUGHTS ON HELL AS GATHERED FROM THE BIBLE.

Another Sermonette From the Point of the Pen.

"The wicked shall be turned into hell with all the nations that forget God." Psalm 9.

Some little time since I offered thoughts on heaven as gathered from the Bible, which was accorded a place in your honorable columns, which encourages me now to offer the counterpart in another sermonette on hell. Then as afore assumed that heaven

is surely a verity, so hell must also, from the same indisputable authority, be a verity. Hell, as heaven, is quite often mentioned in the sacred Scriptures and with a great deal of emphasis, as witness the Scriptural lines at the heading of this writing, with many others that can, and some of which will be herein set forth. And as harrowing to the feelings as they may be, they are there all the same, and as the Bible readers are familiar with their ipso facto, I will not trouble with quotations as to chapter and verse. "The Lord trieth the righteous; but the wicked, and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone and a horrible tempest; this shall be the portion of their cup."

"A lake that burneth with fire and brimstone. The bottomless pit. The fire that is not quenched." "The worm that never dieth." "Blackness of darkness." "Wicked being cast into the lake of fire and brimstone and shut up and chained there, as it were, and that forever and forever—and much more that might be added—all of the most awful descriptions that language can describe, to depict the anguish of the rebellious and lost soul and body as well, all of which may be evaded by accepting God through the atonement of Christ.

Oh, what easy terms and glorious deliverance! And yet men and women will venture, so to speak, to walk upon the very brink and crumbling sands of the crater of hell itself to gratify their unlawful passions and lusts of flesh here in this life for a short season.

Those awful pictures of hell may be but allegories of hell, but if so it is probable that they do not come up to the actual realization.

When to the lost soul the loss of heaven, with all that heaven means, and the gaining of hell, with all that hell means, are fully realized—if there is not a spark of fire or a blue sulphuric flame about hell—with a full sense of banishment from God and Christ and eternal happiness, is surely hell enough.

We might ask what and where is hell, anyhow? A short paragraph from Milton's Paradise Lost is perhaps the best answer to both queries. Describing the lost soul, he says:

"Me miserable. Which way I fly is hell; Myself am hell."

There is no getting away from self and the worm within that gnaweth at the conscience to all eternity.

And how shall we escape if we neglect so great salvation? It is only to forget God and neglect him; to lose heaven and gain hell and eternal death.

I believe many persons, both men and women, often suffer the torments of hell in a miniature degree even in this life, when they have hardened their hearts and stiffened their necks against God's laws and God has left them as he did King Saul, who I believe from the record had sinned away his day of grace, or at least sinned against light and knowledge, and was miserable in this life. So I believe are many others. And I believe, assisted by the light of the scriptures, that such conditions are the most fruitful cause of suicides known to the world at large. Take the young man, or older one, who has completely disgraced himself, and he suffers a miniature hell within his own bosom. Likewise the young woman, or older one, that has come to a forlorn state, and is a willing dupe to such conditions, especially in such unmentionable condition as sometimes occurs, and she lives in a miniature hell for a term of months and more; and such I believe often conclude that there is not anything worse, if as bad, and put an end to their miserable existence here. I pray God to help us as the poet says:

"O may we be wise betimes to see Our danger and our remedy!" F. C. McMILLAN.

ABOUT BAPTISM

There are two or three things which our immersion friends seem to lose sight of; one is that going into the water and coming out of the water does not prove anything. You may go fifty times into the water, and come out, and not be immersed. One of the first baptisms that I witnessed in the South, the subject went into the branch knelt down in the water, and the officiating minister stood by his side, and with a tin cup poured the water on his head. He went into the water and came out of the water, but he was not immersed. That incident reminded me of an ancient picture that I had seen of the Savior, or someone else, receiving baptism in the same way; so that good brother could hardly be said to be the first to be so baptized in that way. There are, I believe, many ancient pictures bearing out the same or similar ideas. Then, again they forgot that John the Baptist was a Jew and that the people who came to him were Jews, so that it was anciently a ceremonial washing or

cleansing, and it is well known that was not immersion, but sprinkling or pouring, and all the prophetic allusions to it were sprinkling or pouring, and these required that they should be performed over running water as far as possible. The prophet Elisha is said to have poured water on the hands of Elijah and is one strong reason why John operated so much about the river Jordan. It is evident that Jewish priests and elders looked upon it as such when they demanded of John, "Why baptizest thou them if thou be not the Christ nor the prophet?" But John answered, "I baptize with water but there standeth one among you that ye know not; He shall baptize with the Holy Ghost and with fire." It is plain that the baptism of the Holy Ghost is not immersion, not withstanding the standard Revised Version to the contrary, and every intelligent immersionist knows it. Peter says, "This is that which was spoken by the prophet Joel; I will pour out in those days of my Spirit upon all flesh." And it does not require Greek or Hebrew, or anything else to know what that means, but just plain, common sense and an honest desire to know the truth.

JOSEPH WEBSTER.

A GRAVE MATTER.

Our discipline provides that a day called "Children's Day" shall be observed throughout our Church. "And on that day a collection shall be taken," etc. It is then specifically stated how this money shall be used.

Many of our pastors disregard this whole matter—neither observing the day, nor taking the collection. A few observe the day, but take no collection, and not a few observe the day, take the collection and appropriate the money to some other cause.

The minutes of the Northwest Texas Conference show that Children's Day was observed in many charges and various amounts collected, but the books of the Treasurer of the Sunday School Board show that not a cent of the collection taken on those charges ever reached the Treasurer.

The pastor needed the money for missions, Church extension or some other good cause, and so really misappropriated it.

Many of our preachers lump their conference collections; that is, take them all together, and give each cause its legitimate share of the total. But the Discipline separates the Children's Day collection from everything else. A day is set apart for it and a specific direction given to it, and no pastor, who is under vows "not to mend our rules but to keep them," has a right to divert this money from its legitimate channel.

In some places the day is observed in the absence of the pastor, and the money used to put broken glass in windows or pay for benches, and one superintendent, when inquiry was made, replied that the money was used to help fence the graveyard of the country church.

The attention of the Bishops who hold our Annual Conferences has been called to this matter, and in future inquiry will be made as to it.

We do not believe that there has been intentional wrong. But this money is needed, badly needed, to carry on a great work, and we do trust that all our pastors and superintendents will consider this matter and in future send all funds collected on Children's Day to the Treasurer of their Annual Conference Sunday School Board.

CHAS. S. FIELD,

Secretary Sunday School Board, Northwest Texas Conference.

PERSONAL.

I am again back in Texas after a residence of five years in Southern California. As many of my friends know, I went there to prolong my days on earth, and for the first three years I got along very well; since which time I have been in very feeble health. My physician thought I had worn out the climate and a change was necessary. So I have returned to Childress, Texas, to finish my earthly probation. We are having a glorious revival here at this time.

My friends and brethren will please address me at this place, Childress, Texas. N. B. BENNETT.

UNANSWERED LETTERS

August 29.—H. B. Henry, change. August 30.—J. H. Braswell, has attention. W. B. McKeown, sub.

August 31.—J. F. Sherwood, sub. C. A. Spragins, sub. J. W. Stevens, sub.

September 1.—J. J. Davis, sub. W. O. Shugart, sub. H. B. Smith, has attention. S. N. Allen, has attention. H. M. Pirtle, sub. L. E. Riddle, has attention.

September 3.—W. C. Hilburn, sub. J. J. Davis, sub. D. A. McGuire, sub.

September 5.—C. M. Harless, sub. J. F. Tyson, sub. T. W. Lovell, sub. Jno. W. Stevens, sub.

The world's work has no greater foe than the whiner.

Epworth League Department

GUS W. THOMASSON, EDITOR. Van Alstyne, Texas.

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

The following 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.

TEXAS LEAGUE BATTLE HYMN.

Dedicated to the Texas Leaguers in their Second Annual Encampment at Epworth by the Sea, August, 1906, by Rev. C. A. Clark, P. C., Palmer, Texas.

Tune: "The Old Battle Hymn."

We're all assembled on the camp-ground Of yore "Epworth-by-the-Sea." Oh, how sweet and blest the greeting Of each other on the leat: We come with true rejoicing For our great prosperity— The League is marching on.

Chorus. Glory, glory, hallelujah! Glory, glory, hallelujah! Glory, glory, hallelujah! The League is marching on.

"All for Christ," shall be our motto. Our devotion will be blest: As we strive to help our fellows, Seek and find a perfect rest: We will point the lost and erring To the Savior's bleeding breast— The League is marching on (Chorus.)

Here our minds are fed and nourished With the nobler things of life: Not a moment's time to harbor Thoughts of selfishness and strife: Here we turn our hearts to heaven To be filled with Christ's own life: The League is marching on (Chorus.)

Since the Savior, in His anguish, "Tasted death for every man; Shall we not with faith and courage Tell them of the gospel plan? Spread abroad this great salvation, It will save the world from sin— The League is marching on (Chorus.)

AN HISTORICAL INCIDENT.

"This Conference shall meet annually at Epworth-by-the-Sea, near Corpus Christi, Texas, at such times as the Cabinet shall designate."

So reads Article 4 of the revised Constitution, adopted at the recent session of the State Epworth League Encampment. Chairman T. S. Armstrong, pastor of Morrow Street Church, Waco, in presenting the report of the Committee on Constitution, prefaced the reading of the section above quoted, by saying, "We submit this change, Epworth-by-the-Sea, for Camp Epworth, in deference to you, Mr. President, who first used it in the columns of the Texas Christian Advocate. We like the name and wish it officially adopted." The section as amended, was then read and unanimously adopted. Thus settled for all time the matter of a name for the Assembly Grounds of the Texas State Epworth League.

Perhaps, now since the name has received official sanction, it will be of interest to our readers to know how we came to use it. In preparing our budget of correspondence for the issue of the Advocate of March 15, 1906, we had occasion to make up a list of coming League meetings, and when we started to give the date of the second encampment the line, "Epworth, August 3-12, 1906," was so much shorter than the others that we set about trying to lengthen it. We thought of "Camp Epworth," Epworth on the bay," and possibly some other combinations, when, on the inspiration of a moment, "Epworth by the Sea" occurred to us. It struck our fancy and we used it. From the first the name has been popular, and its use became common before the date of the meeting at which it was finally adopted. Of course we are pleased to have had the honor of suggesting the name, and if no other feature of our efforts shall live to show our connection with this great enterprise this one will be a sufficient reward to us.

NOTES.

Bro. C. A. Clark, of Palmer, sends us a poem set to music and adds this note: "While at Epworth-by-the-Sea, I thought I could see the need of a battle hymn or rally song, so I set myself to the happy task of writing one, which I submit herewith." Some years ago Bro. O. T. Hotchkiss wrote a rally song which was dedicated to the Texas Leaguers and has been many times sung, and we are glad now to have another. And this reminds us that Mrs. S. M. Johnson, near Cleburne, has also written a rally song, so that, as it seems probable, we shall have a collection of rally songs by the time of our next Encampment. Mrs. Johnson's song will be published in our next issue if the copy we have asked for is received in time. The original copy was inadvertently misplaced during the busy days at Epworth-by-the-Sea.

We wish to suggest to our League parliamentarians the use of Dr. E. W. Alderson's book on the Essentials of Parliamentary Law. It contains in simple and compact form the rules most needed in our business sessions and is issued upon the special request of our General Conference. We have a notion that our League business meetings should be conducted in the strictest order and we know of nothing that will contribute more to this end than a proper observance of parliamentary law. It is a good schooling for the young Leaguer to familiarize himself with such a book as this one of Dr. Alderson's. A copy may be had from our publishing house at Dallas for fifty cents.

Dr. Young J. Allen writes us a word from Nashville, where he stopped en route to China. He will sail from San Francisco for Korea on September 4. The prayers of our Texas Leaguers will ascend for a safe journey for this Grand Old Man.

The present address of Chairman Sexton, of the Board of Trustees, is No. 3010 Milam Street, Houston; his down town office having been abandoned since the accident to his son, Georgie. The lad, we are glad to state, is improving nicely, the operation of tying the broken bones together with wires having proven successful and a full recovery of his arm being now assured. The many friends of the family will be greatly rejoiced to have this word of cheering news.

Here is a remarkable thing in connection with the recent program. Only three of the speakers assigned to our periods were absent. Drs. Monk, Werlein and McMurry, and in each instance sickness either to the speaker or in his family prevented his coming. When it is understood that the program covered ten days and that more than 100 periods were embraced in it, these three, with six minor ones of five to fifteen minutes each, making nine in all, show the lowest percentage of absentees ever known in our work.

Miss Nellie Williamson sends us another budget of snap-shots from Goliad this week, and also gives us her impressions of the social side of the Encampment. Miss Williamson wields a facile pen and her paragraphs are palatably crisp.

We miss the usual feast of news items from the Southern Christian Advocate of August 30. It is the first issue missed by Miss Montgomery since she began her term of editorship of the League column. We trust the break is only temporary.

Brother Hawkins seems to have abandoned his League Department in the New Orleans Advocate. We do not know if the Leaguers failed to contribute the necessary news, or if the editor had other and more pressing duties, but we miss the column just the same.

The temporary address of Miss Daisy Williams, League Editor of the St. Louis Advocate, is now Morrisville College, Morrisville, Mo., at which place she is engaged as a member of the faculty. A recent issue of the St. Louis Advocate contains an addition to the State League Directory—Rev. W. H. Crum, "Editor Lesson Helps," Webb City, Mo. The Missourians are wide-awake on League matters and are second in numerical strength to Texans.

Rev. T. S. Armstrong writes us a very brotherly letter from Waco and says some things which we appreciate very much, but which were not intended for publication. We are promised an article from him for publication a little later on the subject of "Sabbath Observance at Epworth-by-the-Sea." The League has no truer friend than Brother Armstrong.

Mrs. W. F. Robertson, the newly elected Junior Superintendent of the State League, writes us regarding her

plans for this year. We shall not divulge them just now, but we wish to give out the hint that there is to be something done out of the ordinary very soon. We can only ask you to keep your eyes on this department, or, as advertisers commonly say, "watch this space."

President Ragsdale is at home after nearly a month spent on the League grounds. No man ever worked harder for the success of a meeting than Allan Ragsdale this year. There were some disappointing features to him, as well as to the rest of us, but they were things which could not have been avoided this year. With some capital to operate on, as is expected from the sale of the bonds, all things will be run in a satisfactory manner another year. The Board of Trustees is soon to meet and arrange the details of the bond issue and determine upon the improvements to be put upon the grounds. We have a competent board and a competent cabinet, and the two are thoroughly in harmony with each other, so that the future promises much for our Assembly.

We clip the following from Brother Anderson's column in the Raleigh Advocate, viz:

"Dr. Rankin thinks the Epworth League of so much importance as to give three full and a portion of the other pages of the Texas Advocate of July 26 to the Epworth League meeting at Epworth-by-the-Sea."

It is true that Dr. Rankin thinks much of the Epworth League, and the Epworth League reciprocates this kindly feeling. The Advocate has been a most important factor in the development of the Assembly enterprise, and the young people know this and appreciate it. Unfortunate indeed is the State or Conference League organization which has not the hearty support and co-operation of its Church paper.

The Corpus Christi Caller gives these bits of information, viz: "The Caller learns that Rev. Ben'l has purchased the remaining corner lot adjoining the Sutherland home on the north, and will shortly erect a nice cottage there."

"Well, what has become of that street railway which was to be under construction by September 1? We need that line to the Alta Vista and Epworth by next spring, or it may be necessary this winter."

Kentucky is the latest State to consider the Assembly movement. In a recent editorial Rev. W. B. Hicks, League Editor of the Central Methodist, says:

"The League Encampment idea is a most excellent one, and each State would do well to provide a proper place and equipment for annual encampments for the Leaguers."

He says some wise things about social recreation for young people, and concludes thus:

"Much of the summer recreation of the various resorts is hurtful to the Christian life, and these encampments are therefore exceedingly important. Let Kentucky consider the matter."

League Editor Shuler, of the Midland Methodist, still keeps his address a matter of mystery, so far as his column is concerned; but he is developing a first rate League Department in the staid old Midland. He discourses at length in a recent issue upon the duties of a District Secretary, and we can not refrain from quoting some of the things which he says ought to be done by such an officer, viz:

"First, he should inform himself of the condition of all the Leagues in his district. Secondly, he should study ways and means by which new Leagues may be organized, old ones revived, and the cause generally promoted. Thirdly, he should correspond with all the pastors in his district, urging upon them the necessity of their thorough co-operation and earnest endeavor in placing a League in their parishes. Fourthly, he should endeavor to secure the payment of all the assessments by the Leagues in his district. Fifthly, he should secure and bring to the Annual League Conference a full report of what his Leagues are doing. Sixthly, he should visit Leagues whenever possible, organize new ones, and look after the interests of the Epworth League work to the best of his ability."

The "Madam Editor" of the Timpson Times, published over in East Texas, evidently attended the recent Encampment. We have just received a copy of her paper containing, as we suppose, the last installment of a couple or more articles on the Encampment. The article in question has some good things in it and some things which are not good about the Encampment. Here is a characteristic paragraph: "It is a fine resort,

and I never enjoyed anything more in my life; but it isn't paradise by a long shot, although the trustees are going to make a paradise of it as nearly as possible." The writer says that her "family departed perfectly delighted with the trip and resolved in their hearts to 'do it again' next summer." So, we conclude, that after all the occasion had its inducements to this good woman.

Let us caution our correspondents to send their communications direct to us. When they are mailed to the "League Department of the Texas Christian Advocate, Dallas, Texas," there is a delay, since the publishers have to re-mail the manuscript to us. Our address may be found at the head of this department. G. W. T.

SOME MORE SNAP-SHOTS.

"The gospel which we preach is the only power which can come to China and wind her up and start her on her way again. Because of this that God has said, 'Go ye and teach all nations,' can you suppose that such a gospel as ours can go to China and not turn things upside down? The people of China are revolting against Paganism. China is going to be emancipated and rehabilitated! The gospel is doing its work! God in Christ Jesus is reconciling China unto himself."—Young J. Allen.

In Bishop Ward's address on the "Investment of a Life," he made these points: "The three great sources of services for Christ are, (1) The Christian home; (2) The Christian ministry; (3) The Christian life."

"The makes of a cultured, Christian home is of great service to nation, Church and State. There cannot be found anywhere better raw material than in Texas out of which to make strong men for service."

"The preacher can't call you, the Church can't call you; but listen— shut out the hoarse voices of the world and see perchance if the still small voice of God is not calling you to special service."

"The day is passed when people believe that the service of God is confined to the pulpit. The man or woman who walks straight forward in the Christian life serves the world. All our lives have been blessed as we come in contact with these saints who are scattered over the earth."

Again Bishop Ward said: "If I should offer an eulogy to my ideal woman you would probably expect that ideal woman to be my mother; but no, it would be the old maid! I love to see a woman in a home, but I honor the woman who has character enough to teach school, clerk, etc., to support herself rather than marry a man whom she does not love."

We would not expect to find superstition in our grand Dr. Rankin, nor is it there. The good Doctor does not believe in signs and omens, he says, and yet hear his own words addressed to thousands of Epworth Leaguers on Sunday morning:

"I do not believe at all in those things, yet I will walk half a mile out of my way any time rather than pass a grave-yard at night; and I don't like for a rabbit to run across the road ahead of me, either."

An honest confession is good for the purpose of edification, and Dr. Rankin had a strong point back of his confession. These old tales had been told to him by his old negro "mammy"—and, by the way, Dr. Rankin pities the child who grows up knowing nothing of the old Southern "mammy"— at a time when he believed everything, and the impression made has never been effaced. His thought was that the normal child believes everything, and that the childhood which doubts is abnormal. This being true, how great is our responsibility in teaching children! How we should impress upon them God's truths!

W. D. Fisher, too, paid tribute to the old Southern plantation, to "uncle and mammy" in "From Dawn to Dusk." "Mammy" had a great fear that "dese white folks will ruin dis old world yet! Dey are causin' all dem yearthquakes and volcanys what shoots up Californy. De yearth, ye see, turns on its axle an' de good Lord has put grease inside de yearth to keep de axle greased so's it will work all right. But dis yere Rockefeller an' dem oder men, dey jest keep boring down an' takin' out de oil till de axle has done got hot wid no oil to grease it, and so things jest splodes like dey did in Californy."

Brother Andrews touched worldliness on every hand. Hit hard licks at everything except the skating rink. He said he would tackle the rink next time. Too bad he had to leave before next time came! I am sure he could have given us some more eye-openers. He did do so in a private way.

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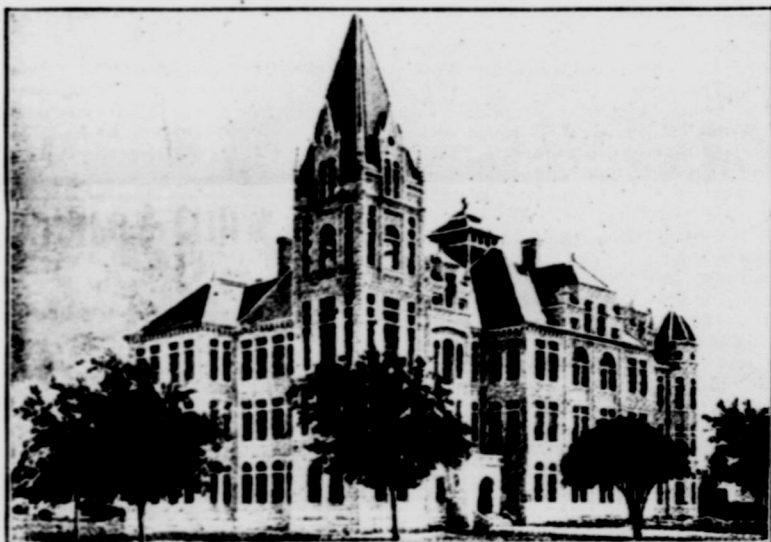
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 C. W. HILL, Pres. Dallas, Texas.

HUGHEY & TURNER SCHOOL, Weatherford, Texas.

Vanderbilt University, Nashville, Tenn., Office of the Chancellor, June 29, 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. F. TURNER, W. A., Principal.



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Rev. J. D. YOUNG, Business Manager,
 Fort Worth Texas.

He is down hard on worldliness, and, strange (?) to say, he disapproves of the skating rink.

"Avoid every amusement after which there is a question mark in your mind! A sure and safe rule this is," said Brother Andrews.

Brother I. W. Clark's address on the "Authenticity of the Scriptures" was splendid. He gave us many new ideas, especially his opinion of how the New Testament "does away" with the Law and the Prophets by fulfilling the former in every way.

"It is said that President Roosevelt has a very tender feeling in his heart for his Rough Riders, and that if one of them wishes a favor and will go to the White House saying, 'I was with the President in Cuba,' the request is already granted. Ah, if he feels so, how must God feel! When we stand before his throne all we shall need to say is, 'I was a soldier in the army of Christ on earth,' and God will take us in! Can an earthly leader think more of his soldiers than a heavenly Father thinks of the soldiers of his Son?"—H. D. Knickerbocker.

If I've attributed to one speaker what another said, it is an error of the head and not the heart, and you will make allowances. With love to Texas Leaguers.

NELLIE WILLIAMSON,
 Goliad, Texas.

THE SOCIAL SIDE OF EPWORTH-BY-THE-SEA LIFE.

You folks who know Brother Vaughan, know that he enjoys affording pleasure to his orphans. Out of the bigness of his heart he one day determined to take some of his girls out for a row on the briny deep. Accordingly Brother Vaughan and thirteen girls embarked. Brother Vaughan rowed them out, but he never rowed them back! Behold, him and his girls stranded, and Brother Vaughan plead for help with them to jump out and push off the boat, which was around! Finally the girls piled out of the boat, shoved it to shore, and Bro. Vaughan and they walked back to headquarters and sent some of his boys after the boat. We did not hear of his going rowing again.

Some folks would growl and grumble, and so one day Brother Weeks, of the Assembly Committee, undertook to exhort. Hear him! "Don't worry. Smile and keep pleasant. Why some of you are complaining all the time. They tell me that some of you even complain because the wind blows your hair. Now, I've been here all the time, and I pledge you my word the wind has never blown my hair, and I asked Bishop Key about it and he solemnly asserted that he had not been troubled in any such way.

Many enjoyed the pleasure of fishing. Dr. Hyer and friends kept the Orphanage supplied for several days. When Dr. Hyer was told one day, "Oh, well, don't think about it, you have enough on your mind," his reply was, "I've nothing on my mind but fishing."

Words fail to express the love and esteem which Texas Leaguers have for their ex-President, Gus W. Thomasson. No one ever presided with more ease, but still with firmness and steadfast adherence to parliamentary rules than did he, especially during the annual business session on Saturday.

It is with sad hearts that we give him up, but we rejoice at the same time that after all he is a Texas Leaguer and still is ours.

To his successor, Mr. Ragsdale, who has already done such great things to make our Encampment a success, let us pledge our hearty support. Let us respond immediately to his every call. Let us share with him every burden, bearing daily his name to a throne of grace, pleading that God may make him wise and strong and keep him safe from harm.

And Dr. DuBose can say, "I shot the shots," for we have it on good authority that some of the preachers took him up on the shoot-the-chutes and started him down! Now they told him not to hold to the sides, but when the rapid sliding down took his breath, Dr. DuBose grabbed the sides of the slide, and down he went! This was after his splendid address—his prophetic vision of what the League is to do—or probably the salt might have blurred his vision and future of our League have not looked so rosy.

When Brother Gray baptizes a baby in Mexico he names it "Candler" if the parents have not named it before. How many namesakes I wonder has the Bishop? Brother Onderdonk had a funny experience. He was baptizing a little Mexican babe and said to

the mother: "Name this child." No reply. Then to the father, "Name this child." Still no reply; and a third time said he, "Name this child." But the mother had forgotten its name, and the father—well, probably he never knew! Then said Brother Onderdonk, "Francisco, I baptize thee," etc.

I wonder how many at the Bishop's luncheon caught the point to Brother Weeks' toast when he proposed a monument to the Assembly Committee with the simple inscription, "Here lies the Assembly Committee?"

Several have asked me to write for the Advocate the story Brother Onderdonk told of how the Sacristian was converted. When I can get the data exactly correct, I will be glad to do this. Let's all meet at Epworth-by-the-Sea next year.

NELLIE WILLIAMSON,
 Goliad, Texas.

QUALIFICATIONS OF A GOOD PRESIDENT.

According to Rev. H. B. Anderson, League Editor of the Raleigh Christian Advocate, the following are the qualifications of a good President, viz:

He is first of all a Christian and a loyal and intelligent Methodist.

He is careful in appointing committees.

He is quick to note and welcome strangers at the meetings.

He always keeps in mind the real purpose of the League.

He will study to enlist others in the services, and to know how to set

them to work without coaxing, scolding or pouting.

He will see that nothing dies on his hands. If anything needs to be discontinued he will insist on its being done formally and definitely.

If any President does not possess all these qualifications, let him not become discouraged. He may acquire them by ordinary care and thoughtful effort.

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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 mahogany at an extra charge when required.

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The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence B. Howell, 170 Mason St., Dallas, Texas.

"IN YOUR FATHER'S HOUSE OF MERCIES."

(This thought was suggested to the writer by a sermon preached at Deport, Texas, by Rev. E. H. Casey, presiding elder Paris District, to whom due apology is made.)

In your Father's house of mercies
There is plenty and to spare;
Cast your burdens on his bosom—
All your sorrows he will share.
In his house are many mansions,
He has one for every soul
Who will love him, serve, obey him,
And his blood has cleansed, made whole.

In your Father's house of mercies
There is plenty and to spare;
Lay upon him all your weakness—
Leave it, sinner, leave it there.
As the gentle, tender shepherd
Cares for every wandering sheep,
He will take you in his bosom—
Safely there your soul to keep.

In your Father's house of mercies
There is plenty and to spare;
Don't you know his heart is longing
All your troubled life to share?
As you kneel before the altar
At the evening in your prayer,
Gladly tell him all your heartaches,
Humbly loving, leave them there.

He will take them from your bosom,
Place, instead, the light of love;
For your Heavenly Father knoweth
As he watches from above,
At the growing of the evening,
While you breathe your evening prayer,
Know that in his house of mercies
There is plenty and to spare.
MRS. H. A. CUNNINGHAM,
Station A, Dallas, Texas.

THE MISSIONARY BULLETIN FOR SEPTEMBER, 1906.

"Always and everywhere the sincerity of an emotion is seen by offering gifts. Fire shows itself in light and heat. Feeling reveals itself in action. If we love people, we help them. A heart full of love is as sure to make offerings as a flower is to emit perfume."

Does anyone who loves his fellowman withhold the gospel from him?

Missions does one of three things: It sends you if you are fit to go, or it leads you to send one who is, or it combines with others to make it possible to send the message.

Isaiah xli. 6, 7 says: "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith and he that smootheth with the hammer him that smiteth the anvil." Our hearts should be prayer temples, never shut by day or by night.

From Mexico City comes the following: "Christian workers here are much agitated over a new interpretation of the reform law. It has been discovered that some Catholics are harboring members of religious orders in their homes and were really making monasteries of their private houses and the interpretation has come now in trying to prevent this. No religious service can be held in a private house if more than six persons are present. This touches our work at every point, as the prayer service is daily." A prayer without the will to work with God in its answer is sure to fail.

"Thy kingdom come" is a prayer that we have no right to offer, or expect an answer to, unless we throw our whole soul into helping the kingdom to come.

From Wonsan, Korea, Miss Ivey writes: "Our home is beautiful now, surrounded as it is by every varying shade of green that nature is capable of tinting it. We are just beginning to enjoy our strawberries and cherries. Canned cream adds unusual flavor, of course. You would enjoy seeing our bright, happy little girl's working away with their fingers, and occasionally bursting out in some sweet, sacred song—one of real strength, such as 'How Firm a Foundation,' etc. Our Church has outgrown its quarters, and two weeks ago Dr. Hardie took up a collection which amounted to seven hundred and eighty yen, which does not include the amounts from two missionaries. Let me tell you of my Sun-

Cancer Cures Cancer.

The Dr. L. T. Leach Co., of Dallas, Texas, report the discovery of Cancerol, which readily cures all forms of cancer and tumor. It has cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted.

day-school class. In the winter, about Christmas time, Miss Knowles to'd me I might take some pictures and amuse the little ones who hung around the door for 'a sight see,' as they call it. At first when I started to them they ran like frightened deer, the babies' heads on their backs bobbing as if in danger of breaking. Now they constitute a growing class in Sunday school, and the numbers increased so rapidly I have them in a separate room in the dispensary near the Church. God is blessing my little efforts, and my heart longs for enough of the language to teach them as I want to. Miss Knowles and Dr. Ross went to Seoul to be married in Mrs. Campbell's house.

Forty new missionaries are being sent out by the Presbyterian Church

in the Minnesota July 25 in company with Bishop Candler, who will hold the conferences of our Church in the East.

Miss Knowles and Dr. Ross went to Seoul to be married July 17. They had to have the legal part of the ceremony there, which required the presence of the United States Consul. Miss Mary Culler White, Miss Rodgers and Miss Adkinson went over from China to be present at the marriage.

The Dowager Empress of China has given \$6,800 to a medical college in Peking.

The principle of tithing is in practice among Christians of heathen lands. In Ceylon, the giving of a tenth is being carefully taught not simply as a duty but as a privilege. When the girls at school measure out the rice for a day, they set aside a certain portion for the Lord Jesus, so that the habit of giving to send the knowledge of Christ to others is formed in the young. To imitate such giving by

tude, of happiness in service, streamed down my face, and a host of God's angels ministered unto me." "I can not tell you just how I feel as I sit here, so far away, but I know this: I am very joyous. God is more real to me than ever before, and in his love I find rest and peace."

Later letters written on her voyage are full and beautifully descriptive of her surroundings. When she took ship there was no one to wave farewell in all that throng. Stirred by such varied emotions, but standing upon deck and looking away toward the southeast, with pensive thought, she went over the farewells to the hosts in dear old Texas to whom she felt bound by ties stronger than death.

The third day out, friends celebrated her twenty-fifth birthday, presenting her with lovely sweet peas and other more lasting reminders.

Escaping seasickness, she entered into the full enjoyment of this first ocean voyage. Starting on the 25th of July, they sighted the Aleutians on the 31st, and on August 7th arrived at Yokohama, Japan.

Mrs. W. F. Barnum, Third Vice-President of the Woman's Board of Foreign Missions, will be present at the opening of the school term at Scarritt Bible and Training School, and by invitation will spend some time observing the operations of the school. Mails to her may be sent in care of Scarritt School, Kansas City, Mo., from the 4th to the 12th of this month.

Her traveling companions will be Misses Tulle Richmond, of Ennis, and Ethel Blackburn, of Killeen, who go as scholarship students of our Conference Foreign Missionary Society, and Miss Alice Conner, of Fort Worth, scholarship student of home missions; Mrs. Phillips also student from Fort Worth, may augment this interesting company on the route, traveling from Florida.

We are stepping upon high places now and are beginning to see from afar the times when the "sons and daughters shall prophesy." Let all the people praise the Lord.

Valeria Valma, a young Brazilian girl, the pre-ecce of the Granbury Auxiliary, who is now in the United States prosecuting her studies, will be in school at Polytechnic College, Fort Worth, Texas, next term.

Mrs. Cobb, Assistant Secretary of the Woman's Board of Foreign Missions, will make an itinerary in Texas during October. The main object of her travels will be to come in contact with the students of our Church schools and organize them into working societies.

Will not the Church be much in prayer for her that she may find willing hearers and "be the power of God" in leading many bright young boys and girls to cast their lives in the highest mold.

The special interest in our work for the next few weeks will be our scholarship fund in the Scarritt Bible and Training School. The cost of a scholarship is three thousand dollars. This is divided into shares at one dollar per share. Five hundred and twenty-nine dollars have already been paid, leaving twenty-four hundred and seventy-one yet to be provided for. It is asked that every loyal, loving daughter of the church in our conference buy one of those shares as a birthday offering this year to help this cause.

A modest leaflet has been gotten out by the Press Superintendent to represent this need, and it is urged that all will do their part in circulating it and selling shares. Make a canvass for the Birthday Leaflet now; buy one for yourself and do your best to sell to others, and then be ready for something else.

MRS. S. C. FOLLIN,
Press Supt. Conference Society,
Fort Worth, Texas.

TAKE HEED! Home Mission Societies of West Texas Conference.

It is very important that I send on to Nashville full reports, this month, of our work in this conference. Will not all our local Press Superintendents kindly report to me at once, answering the following questions:

1. Do you receive the Bulletin each month?
2. Do you use it in your meetings?
3. Do you read or tell the facts presented?
4. Do you use a black-board?
5. Do you make use of your secular paper to publish Home Mission items?
6. How many take the Reading Course?
7. Have you a class for Bible Study?
8. Do you read "Woman's Page" in Texas Christian Advocate?
9. Do I send Bulletin to correct address?

Dear friends, do not procrastinate in your duty to the Master's work. Write me immediately, addressing: MRS. S. H. WERLEIN, Austin, Texas, Superintendent of Press Work, Conference Society.

SUPPLIES W. H. M. SOCIETY. Northwest Texas Conference.

At our last annual meeting I was again given the office of Superintendent of Supplies for our Conference Society, as I presume most of our workers know. But as the close of the second quarter is at hand, and I have received so few reports, I wonder if I have done my duty by way of exhortation to this good work? In the August issue of Our Homes, incidents of the great blessings conferred on our needy preachers are given that ought to stir up all Home Mission workers to take a share in this department.

We are there instructed that all auxiliaries willing to make boxes ought to write Mrs. Yarbrough and then "wait patiently" until a suitable call comes to her. I trust it will be done by many. From month to month I have eagerly read the report made in the King's Messenger of boxes sent to our Mission Home. But though reports of boxes of fruit and chickens and clothing are acknowledged from other Conferences, not one has lately been given from our Northwest Texas Conference, that in so many other things excels all others. We are pledged to this institution, and next to our preachers it is a duty to help in this way.

As suggested in a previous letter we have, too, another worthy, most worthy, class of whom we ought to think lovingly and provide for generously—the worn-out preacher, the destitute widow, and the orphan; these many of us have living near us. Dear sisters, let us help provide for them. Many, after years of toil, are living with little of life's comforts around them. How the desolate homes might be blessed by our ministrations! Soon after conference I heard one of our worthy superannuates, who had become somewhat embarrassed in arranging to "begin life over again," as they all have to do. On presenting the case to several of our auxiliaries a loving, ready response came, which took a great burden from his mind. Ours is a great opportunity. Let us get the blessing it brings.

MRS. C. C. ARMSTRONG,
Weatherford, Texas.

DEDICATION.

Our newly-finished church at Angleton will be dedicated by Bishop Seth Ward September 16. All former pastors are cordially invited to be present. J. W. JOHNSON, P. C. Angleton, Texas.

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For advertising and descriptive matter, address

P. E. BOCK,
Second Vice-President and General Superintendent.

The old Publishing House in Nashville has been sold to Mr. P. A. Shelton for \$95,000. It is now understood that efforts are being made to move into the new house on Broad Street by the middle of September.

NOTES FROM THE FIELD.

Continued from page 5.

it was glorious. "O, let us magnify the Lord together." The whole country was stirred; they came for 10 miles around; 30 or 40 reclaimed and many were converted. They were the old time conversions. To God all the glory be given. I am praying for a great meeting at Howe. Let the people of God pray for us.

Abbott.

W. H. Crawford, Sept. 3: This has been in many respects a pleasant and prosperous year. My stewards assessed for P. E. and P. C. \$977.00; all of which will be paid. My people are highly appreciative and attentive to the Word and the preacher and family. My conference collections will be all paid in full, though two points are not yet up. Bro. Putman, our P. E., is as gentle as a lamb, as kind as the Good Samaritan, and as firm as a rock. His preaching is highly spiritual and instructive. Bro. Cameron, of Green's Creek work, assisted me at Bell Springs, and in spite of continuous rain, our meeting was a success. His preaching is clear and pointed and deeply spiritual. He is a success as an altar worker. Dr. Deets, who is well-known in Texas, helped me at Abbott, and in spite of a reunion we had a good meeting. He is one of the best preachers I ever listened to. Rev. E. N. Parish helped me at Willow. Here we had rains and reunion to interfere and yet we had a good meeting. At Honest Ridge the pastor did all the preaching. We had 15 conversions the first night of the meeting. Then were rained out the next two days. Then rained and had a good meeting. We have received this year 75 members and our works is growing. I am sorry to say that my health has been poor since April and it may necessitate a change to another place. This is a fine people and believe in paying the preacher. Any preacher may count himself fortunate to be sent here.

Hillsboro, Line Street.

J. E. Crawford, Sept. 4: Have just closed a grand meeting at Revjer schoolhouse, four miles from town. This place had long been dead and was practically forsaken religiously. At the outset of the meeting there was no one to sing, to pray, or do anything, save the preacher. But at the second service there were two conversions, and from that time the meeting began to take on proportions. There were some who fairly ran to the altar of prayer; others were converted during the preaching. One man who had been driving his carriage with his family in it just in front of the arbor and there stopping to listen, was converted while sitting in the carriage. During the ten days' meeting there were thirty-five conversions, including the leading men of the community. On Sunday morning we raised \$612.50 for a Methodist Church, which amount we believe will increase to the thousand dollar mark before it stops. Sunday night we received thirty into the Church, five others giving their names as going to the Baptist Church. Among those received were three Baptists and one Campbellite. My Line Street people went out frequently and rendered valuable assistance, and we were relieved from holding one night service by Rev. E. N. Parish, who preached a powerful sermon, after which there were six conversions. A marvelous change is manifested in the community, and we trust and pray that God will even do greater things for them.

Commerce.

L. L. Naugle, Sept. 3: We have closed our round of protracted meetings. Visible results: 145 conversions; and reclamations and 56 additions to the Methodist Church. Our first meeting was held at Center Chapel; 12 conversions and 4 additions. Our second meeting was held at Mt. Zion, with 23 conversions and 9 additions. Rev. R. B. Moreland was with us and preached to the delight of all. This is the place of his birth, and he is in great favor with the people. Our third meeting was held at Smith's Chapel, with 30 conversions and 8 additions to the Church. Rev. D. H. Aston, of Commerce Station, did the larger part of the preaching in these meetings, and it was done well. Aston certainly preaches a strong gospel. There is not much shoddy work done where he does the preaching. He is one of the finest workers I ever saw in the altar. I consider myself fortunate to be associated with him this year. Our last and greatest was union meeting between Centenary and Columbia. It was held two and a half miles north of Commerce, under a large brush arbor covered with hay and a canvas stretched over that. We had 80 conversions and 33 accessions. We aim to build a Methodist church here soon. Quite an amount has already been subscribed. Rev. J. M. Peterson, pre-

siding elder, was with us four days preached with great power. Sinners were convicted and mourners converted under his irresistible appeals. Six were converted on Saturday at 11 and six at night; five on Sunday at 11 and six at night. Rev. J. M. Peterson certainly magnifies the office of presiding elder. Bro. Glanville, of Fairlie, preached us three good sermons. On Friday evening before the Quarterly Conference Bros. Slagle, Tate and Morris and families and Ellis Winstead surprised us with a nice pound- ing. They also brought a nice supper prepared and spread it on the parsonage table. I was never so burdened before. Bros. Peterson, C. M. Harless, Aston and family enjoyed this feast with us. This preacher and family are happy. In these meetings many were members of the different Churches and were reclaimed, and we had many Baptist children converted. This explains why there is such a great difference between the conversions and additions.

Preston.

Jos. T. Turner, September 3: After the close of our campmeeting at Preston, we began a ten days' meeting at Progress, which resulted in twenty-five conversions and twenty-one additions to the Church. Progress is one of the new points of the Preston Mission, organized this spring with fourteen members. One of the most encouraging features of the meeting was that members of other denominations—Presbyterians, Baptists and Christians—all took a very active part in the services. Rev. E. L. Silliman, of Pottsboro, preached five good gospel sermons during the meeting, which were appreciated by all. The future outlook for Progress is bright, and we have a promising number of young people with whom we expect to organize an Epworth League and prayer-meeting. We organized last night at Preston a good League with forty-seven members. R. P. Elrod, President; J. H. Williams, Vice-President; J. W. Faucett, Recording Secretary; A. S. Noble, Corresponding Secretary.

GEORGIA LETTER.

In reading the Prophecies I have been painfully impressed with the difference between the work of an old prophet and that of the modern preacher who takes his place. The old prophet struck at all kinds of sin and recognized no class as exempt from his supervision and rebuke. Does not the modern largely confine himself to his Church, as he calls it, and spend all his time in ministering to it? I have been hearing preaching for several years now, and I have been noticing the topics presented in the papers, as in the pulpit, and I find them all of a kind. They are designed to benefit the people who are already in the Church. There was a great campmeeting near me last week, with Jos. H. Smith, from California, and "Bud" (save the mark!) Robinson, from Texas. The main object was to lead the recognized Christians to a profession of a second blessing. Nearly all the camp-meetings I have attended in late years have been marked by edifying work. This work is important, and when one reads the Epistles he can see how much stress was laid on it, but it was not the work done by the early prophets, or by John the Baptist, or by the early Methodists. These early preachers were a terror to evil-doers and their denunciations of immorality of all kinds was terrific. There are, as far as I can see, now in our pulpits:

1. The scientific sentimentalist. He aims to instruct and interest the cultivated men in his charge. He is generally a man of education and of broad reading and is awfully afraid of anything at all malapropos, believes in forms of service rigidly carried out, in short sermons, in good clothes, and good salaries, in general benevolence and in broad charity to the faults of poor human nature. He is generally very popular, and is an especial favorite with the agnostics and skeptics who sometimes on Sunday morning come to hear him, and of worldly Boards of Stewards.

Then there is the aesthetic preacher. If he had never left the nursery or the drawing-room he could not know less about the wicked ways of men. His clothes are faultless, his sermons are short, his gesticulation is graceful, his smile is genial. He can shake hands with more people and beam on more after preaching on Sunday morning than a less active man could dream of. If he ever says a word in the way of rebuke, reprehension or correction, it is said so sweetly that no one feels it. He is a diligent pastor, and is a great favorite with the good women of his congregation, and the busy men are satisfied because he lets them alone.

Then there is the mystical, or as he is called the spiritual preacher. He believes in entire sanctification as a definite experience. He abhors tobacco, he abjures formality. He dotes on testimony, and there is no evangelist

Farms and Ranches FOR SALE

In Fisher and Adjoining Counties.

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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J. T. L. Annis & Co., Merkel, Texas.

We have 2400 acres, of which about 1250 acres are good; balance, good grass; will cut to suit purchaser, or sell whole cheap.

130 acres, all fine river bottom, unimproved; \$15.50 per acre; \$1000; balance to suit purchaser.

4428 acres. This is good ranch. Cheap.

250 acres, every foot good; fine improvements, all brand-new.

We have the land. We sell the land. We sell cheap land because it is cheap land. We sell high-priced land because it is the very best.

far or near who can make an arousement whom he does not try to secure. The only trouble with him is he has but one subject and aims apparently at but one object—the securing of the profession of a definite second blessing.

Then there is a much more common class of preachers. Having the charge of a congregation, he sees its shortcomings and feels specially required to correct them. So he is a close and often severe ethical preacher. I look back and see my error in this respect. I fed my flock on one kind of pabulum until they were surfeited. I spoke of their deficiencies and let the outside world largely alone. It was unwise. We may think in our blindness that denunciation against gross immorality is no longer called for. It may not be necessary to take, in an average Christian congregation, the first chapter of Isaiah or Hosea or Jeremiah as a text, because these evils they speak of are already there to be corrected, but might these evils which are so fearful outside be prevented if we were more faithful? It was said that when the Russians and Japanese Ambassadors went to Church in Portsmouth they found only eight men present. It is not so bad with us yet; but it is going that way, and one reason is that we have been too general, too indirect in our preaching and relegated moral teaching too much to the rear.

Take the first chapters of Isaiah, and we find the prophet rebuking godlessness, ingratitude, rebellion, murder, theft, bribery, injustice, unfaithfulness to public trust, hypocrisy and formalism. The women are rebuked for vanity, worldliness, pride, the false prophets for unfaithfulness and falsehood.

The Church is the people's university, and moral teaching is one of its most important offices. Does one think so many Methodists would have been ruined by gambling in cotton futures if the pulpit had been faithful in showing its iniquity; that there would have been such a flood of worldliness in our cities if we had been more watchful from the beginning and spoken as faithfully as we ought? Would not many a boy who never drank have been deterred from drinking if we had denounced drunkenness as we ought to have done—moderate drinking? Have we not stressed too much the higher ethics and too little that which social life has already accepted? I hope it is not true generally in the South as it is in the larger cities of the North—this growing licentiousness; but it is a fearful fact that dissoluteness among the American women is becoming fearfully common. The man must be blind who does not see this, and in our own section. We have since the overthrow of slavery and since the testimony of a negro girl who had fallen into sin could be heard in a court, less of miscegenation, but alas! a vast increase in the number of ruined white girls, especially among the attractive poor. And the appeal to lust is fearful. In placing a fountain before our City Hall our art-loving Mayor selected a perfectly nude statue of a young woman, and on our bulletin-board an advertisement of Cascarets has a full-length life-size picture of a perfectly nude woman, and in some of our street shows these naked nymphs have been paraded unblushingly, and yet we wonder at the atrocious crimes of negroes whose vile lusts have been thus fed. We must speak out. We must denounce unsparingly this grossness.

Our present Governor put on his staff a German whiskey seller of Ma-

con, and the opposition against negro disfranchisement arises from the desire to keep the negro in reserve for local option elections. It is no time now for new forms and new formulas. We must grapple with the foe who threatens our very life as a people.

The immense majority of Hoke Smith, the election of Folk and Patterson are all indications of soundness in the heart of the people South and West. We should see to it that no insidious disease creeps in to destroy it.

GEO. G. SMITH.

Macon, Ga.

MARRIAGES.

Stribbling-Williamson—On July 1, 1906, Mr. Reed Stribbling and Miss Sebie Williamson, at the home of the bride's parents, at Pideoke's Ranch, by Rev. O. C. Swinney.

Muse-Kelley.—At the residence of the bride's father, John Kelley, two miles from Goldthwaite, Texas, Aug. 12, 1906, Mr. Henry Muse and Miss Mary Kelley, Rev. G. W. Templin officiating.

New-Smith.—At the home of John Sanders, in Roxton, Texas, on the afternoon of August 12, 1906, Mr. F. D. New and Miss Montha A. Smith, Rev. W. R. McCarter officiating.

Norrel-Cox.—At the residence of the writer, Pollock, Texas, August 5, 1906, at 9:30 a. m., Mr. Robert L. Norrel and Miss Viola Cox; all of Cream Level, Van Zandt County, Texas, Rev. Frank Everitt officiating.

Sadler-Pollock.—Wednesday evening, August 15, 1906, at Methodist parsonage, Caldwell, Texas, Rev. G. Z. Sadler, P. C. Tilmon Circuit, San Marcos District, West Texas Conference, and Miss Sallie Wilson Pollock, Rev. Chas. U. McLarty officiating.

Cross-Scott.—In Mart, Texas, August 19, 1906, Mr. W. D. Cross and Miss Cora F. Scott, Rev. J. H. Braswell officiating.

Bertrand-Studer.—At the home of the bride, July 31, 1906, Mr. B. O. Bertrand and Miss Eugenia Studer, Rev. Neal W. Turner officiating.

Coomes-Bennett.—At the Liberty Church Camp Ground, Mr. E. C. Coomes and Miss Dela Bennett, Rev. Neal W. Turner officiating.

Smith-Adams.—At the residence of the bride's parents, August 22, 1906, Mr. Green Smith and Miss Lorena Adams, Rev. J. T. Osborn officiating.

FROM AN OLD READER.

I notice in a recent issue of the Advocate it completes its fifty-second year. In the spring of 1852 I left my native home in Eastern Virginia. Destination, Texas. In '53 my husband looked out for our Church and paper. If I mistake not the paper was edited by I. G. John. If you could step into my room and see the files in one corner, high up, calling for the ceiling, you would form some idea of my appreciation of your paper.

In 1903 A. Wettermark, banker, of Henderson, closed his doors with every dollar of my money on the inside. When the news reached me my first thought was, "what is man that God should be mindful of him?" I next took in consideration my situation; standing almost alone, and last but not least, the dear old Advocate. Stop it? No. I looked around, then selected my best hen, a beautiful black one, and my pretty hen, understanding her duty, in time brought forth a satisfactory brood of dear little chicks and—the Advocate never knew the difference. God bless the Advocate and may it live long to do the good work it is doing.

MRS. A. J. PRICE,
Henderson, 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.

ORR.—Mrs. Lulu Orr was born in Glade Spring, Va., May 5, 1857, and died at Dumas, Texas, August 1, 1906. She was married to E. J. H. Orr, November 1, 1896, by Rev. John E. Naff. When quite young she was converted and joined the M. E. Church, South, of which she was a consistent member all her life afterward. She was a true wife and devoted mother. This is the brief biography of her life, but how much its simple statements mean will never be known until God shall reward the faithful. She was a consistent Christian, a true wife, a devoted mother. Those who knew her best testify. The Bible seems to delight in short biographies, but they mean much. So God knows all that is contained in these three statements. A good woman has gone to her reward. May the husband and the children follow in her steps and meet her in heaven. Her body sleeps in the Dumas Cemetery, in the new land to which she had recently come. Her redeemed spirit has gone to that better country and a "city which hath foundations, whose maker and builder is God." J. W. HUNT.

LEMONS.—Mrs. Mary F. Lemons (nee White) was born in Giles County, Tenn., March 17, 1849; was married to C. W. Lemons July 22, 1867; joined the Methodist Episcopal Church, South, in early life and died August 12, 1906, at the home of her son at Memphis, Texas, while on a visit. About thirty years ago Brother and Sister Lemons moved to Parker County and settled near Bethesda, where Brother Lemons died April 11, 1885. Sister Lemons was left with a large family. With the home yet unpaid for, and amid many privations incident to a new country, she reared her children to be noble and religious, and met the difficult problems of life with great wisdom and Christian courage. She was buried in the old Bethesda Cemetery, near the church where she had so long held her membership and worshiped God. She was a devoted Christian, kind mother and faithful member of the Church. May her children all meet her in heaven. S. J. VAUGHAN. Colorado, Texas.

JACKSON.—James Mitchell Jackson, son of Burrell and Elizabeth Jackson, was born December 12, 1858, in Washington County, Texas, and died July 16, 1906, at Miami, Texas. He was converted and joined the Methodist Church at Oenaville camp-ground, in Bell County, Texas, in the summer of 1876. Bro. Jim was unpretentious in his profession and life and yet he always impressed every one that he was a good man. He was conscientious, honest, upright in all of his dealings and had many friends that would trust him anywhere and in any way. The last six months of his life were spent in suffering and in reviewing his life. He talked much to the family about worldliness and exhorted them to look to something better and higher than this world could offer. He was anxious to go, prayed much toward the last, and then praised God and died in great peace. He leaves an aged and feeble mother, two brothers and one sister, with many friends, to mourn and await the resurrection morning and the happy reunion in the sweet bye-and-bye. C. S. McCARVER.

A FACT ABOUT THE "BLUES" What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER. THIS IS A FACT which may be demonstrated by trying a course of Tuttur's Pills They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body. TAKE NO SUBSTITUTE.

WOODALL.—Naomi, little daughter of T. N. and Lillie Woodall, was born May 17th, 1904. After severe suffering for two months, she fell asleep in Jesus on July 29th, aged 2 years. God lent us the tender little blossom long enough to twine itself around our hearts. Oh, how we miss the little darling, with its long brown curls falling over a noble white brow and shading a pair of innocent blue eyes. She leaves a heartbroken father and mother, two sisters and a brother, and a host of friends and relatives. Weep not, dear loved ones, for little Naomi is in heaven beckoning you to come. Her uncle. J. ABNER BARTLETT.

WARNER.—Geo. W. Warner was born in Louisiana, July 29, 1825; was converted at the age of 18 years and joined the Methodist Church and served as class-leader for some years. He died June 16, 1906, aged 71 years. Bro. Warner was married twice. His first wife did not live a great while and had no children. He married Miss Virginia Perkins in 1858. Of this union there were born several children. The widow and children still live, the most of whom are servants of the living God. I, as his pastor, visited him several times during his last illness and found him happy in God's love. He died in full triumph of a living faith. Dear sister and children, live faithfully a few more days and you may meet him at the right hand of God, where there is no more parting. JAMES S. WILSON, Pastor.

BRAMLETT.—Edith R. Bramlett, daughter of Mr. and Mrs. D. M. Bramlett, was born January 13, 1904, and departed this life July 5, 1906. She was a favorite of all who knew her, for she was such a bright, sweet little girl. Her little words and smiles were so much company in the home and at Church that she will be sadly missed. Weep not, loved ones, for little Edith has only missed the storms of this old world and now has gained a home in heaven, where she awaits your coming. J. H. HAMBLEN. Kelleyville, Texas.

WELLS.—Died at his home near Henderson, Texas, August 1, 1906, W. Wells, familiarly known as Dock Wells. He was born in Marion County, Ga., October 1, 1843. He was married to Olivia Crews February 28, 1868, of which union there were three children. In 1877 he was married to S. H. Jordan. Of this union there were four children. We have known Dock Wells intimately for some twenty-five years in the varied relations of life and in every instance found him up to a high standard of moral and spiritual living. He had on his heart the good of the whole community around him. Not only did he have this burden on his heart, but his hands and head were taxed to serve them to the full extent of his ability. Men of this cast usually have a laborious life and in some respects uncomfortable. The world would be poor without them. As one neighbor remarked, every woman, man and child in the whole section sustained a loss in the death of Dock Wells. There was no deception or concealment in him. He was as true to God and His calls as he was to his neighbors. His place in the Church and neighborhood will be hard to supply. Only God can fill it. He professed religion in the army and for more than forty years he was true to the altar as the flint to the steel. He has gained all, but his family and neighbors will bear the loss. I. ALEXANDER.

EUBANKS.—Mrs. B. A. Eubanks was born April 15, 1829; gave her heart to God in early life, and joined the M. E. Church, South, and lived a consistent Christian life until the good Lord called her home, July 30, 1906. Sister Eubanks was a positive character, she always spoke what she thought. She loved the Lord and her Church and let the world know it. She had no patience with anything that was against her Church. She leaves two daughters and a number of grand children and friends to mourn for her. Dear mother, thou art gone and we miss you, but we will see you again in the sweet bye-and-bye. S. N. ALLEN.

DEAN.—Little Jimmie Mary, infant daughter of James and Mary Dean, was born November 4, 1905, and died at the home of her grandfather, R. L. Walker, near Midway, Texas, August 20, 1906. Her father died about one year ago. Little Mary was the idol of the family and was loved by all. She only budded on the bosom of her mother to open up a full bloom in heaven. The young mother is now a widow and childless on earth, but her treasure is in heaven. Some of the providences of God are mysterious, but He doeth all things well. Jesus loved the children while He was on earth and He still loves them and takes them to His arms. Weep not, dear mother; let your faith be strong in Him who said, "Because I live ye shall live also." A. J. FRICK. Iola, Texas.

NOWLIN.—Mrs. Virginia C. Nowlin (nee Walton) was born in Appomattox County, Va., July 26, 1825. Was married to Dr. James Nowlin, January 21, 1847. Came to Texas in 1854. Was the mother of four children; all having died in infancy excepting one. Professed religion and joined the Methodist Episcopal Church, South, when quite young. Died at her residence in Prairie Plains, Grimes County, Texas, July 25, 1906. This writer has known Sister Nowlin since soon after her arrival in Texas; has often been entertained at her home. She was a modest Christian. It was a treat to be in her home. She was a devoted wife and a faithful mother. She was nearly always at preaching when her health permitted. Her presence was helpful to her pastor. She will be greatly missed in her home. There is great loneliness in that home. Her health had been quite feeble for a number of years. She was a great lover of the Advocate. Where it not for the consolation of the Christian religion the inmates of that home would be sad indeed. All of them, however, are sustained by the Christian's hope but one. May the prayers and example of his sainted grandmother be sanctified to his salvation. G. S. SANDEL.

WILLIS.—Mrs. Jennie E. Willis (nee Palmore) was born June 29, 1858, in Linden, Cass County, Texas; was converted at the tender age of eighteen and joined the M. E. Church, South. She was the wife of B. A. Willis. She had been a sufferer for some time. The good Lord called for her July 22, 1906. Sister Willis leaves five children—four girls and one boy—to mourn for her. Oh, how we miss her from the dear little girls. But mamma is gone and the family mourns with broken hearts. Oh, how sad to see the weeping family! Dear mother, you cannot come back to us, but we can and will go to you. We will meet you at the beautiful gate. We shall expect you to meet us there. Look up, dear family, and may the good Lord bless you all. S. N. ALLEN.

CLIMER.—Mildred May, the little daughter of James M. and Fanny Climer, was born December 22, 1905, and died June 22, 1906, aged six months. Another precious bud has been taken from this world of grief and sorrow and transplanted in our heavenly Father's glorious kingdom of light and joy for ever. May the bereaved ones meet Mildred and her mother where parting are no more in the glorious presence of Him who said: "Suffer the little ones to come unto me." R. H. HEIZER, Pastor.

McLEAN.—Minnie Irene McLean was born April 25, 1892, and died August 8, 1906, at her home near Flatonia, Texas. She was sick five months before the end came. In this time she bore her afflictions with patience and fortitude. She often talked about God and especially the sufferings of her Savior. When the summons came she was prepared to say: "Ready." Her death was triumphant. To those about her she said, "The Lord is gathering in His lambs." In her home is a vacancy that can never be filled, but we will meet her among the redeemed in glory everlasting. L. B. NEWBERRY.

Ring Worm Cured. After a month of torment, perfect peace comes to a poor sufferer from tetter, ring worm or other severe itching skin diseases, using a box of Tetterine, the infallible cure for all skin diseases; fragrant, harmless, effective; used by physicians in their practice. Endorsed by druggists. Only 50 cents a box at druggists, or by mail postpaid from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

The teacher approached one little fellow who was present for the first time, and inquired his name for the purpose of placing it on the roll. "Well," said the youngster, "they call me Jimmie for short; but my maiden name is James."

A Delicious Drink. HORSFORD'S ACID PHOSPHATE A teaspoonful added to a glass of cold water invigorates, strengthens and refreshes.

It was a beautiful definition the little child gave of home—"The place where mother is." For with four walls and roof overhead, the mother's heart creates a little world of peace and love. To the Christian, home is where Jesus is. This earth is beautiful and we would be ungrateful if we did not love it, but after all it is not to be compared with the Father's home. What a wonderful surprise it will be to some who have dreaded death all their lives, to find that it is in reality a homecoming.

CAN NOT BE OVERDONE. Niagara Falls, the most magnificent of all spectacles never grows commonplace. Let your summer tour to the East include Niagara. The Michigan Central's Vacation Tours gives full information regarding routes and rates. It will be found a great help in planning the summer holiday. Address H. I. Newton, Passenger Agent, 257 Main Street, Dallas, Texas; W. J. Lynch, Passenger Traffic Manager, Chicago.

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NORTHWEST TEX. CONFERENCE.

Clarendon District—Third Round.

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

Gatesville District—Fourth Round.

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.
Killeen 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.

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.
Richland, at Pursley, 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.
Elevenh'ave., Oct. 30.
Kerens, at Kerens, Oct. 31.
Bloomng Grove, Nov. 1.
Irene, Nov. 2.
Mexia, Nov. 4, 5.
First Church, Nov. 10, 11.
JNO. M. BARCUS, P. E.

Georgetown District—Fourth Round.

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.
Tahoka, Tahoka, 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.
J. T. GRISWOLD, P. E.

Weatherford District—Fourth Round.

First Church, Sept. 9.
Couts Memorial, Sept. 9.
Mineral Wells, Sept. 23.
Weatherford Mis., at Godfrys, 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.
Elliasville, Nov. 3, 4.
Palo Pinto, at Palo Pinto, Nov. 8.
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. 20, 21.
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.
O. F. SENSABAUGH, P. E.

Brownwood District—Fourth Round.

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.
Ballinger, Sept. 22, 23.
Gustine, at Gustine, Sept. 29.
Comanche, Sept. 29, 30.
Proctor, at Hasse, 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.

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.
Fairly and Lanham, Fairly, Oct. 6, 7.
Iredell, Iredell, Oct. 19.
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.
Plemons, 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.
Tulla, Oct. 29.
Amarillo, 8 p. m., Oct. 30.
J. M. SHERMAN, P. E.

Waco District—Fourth Round.

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.
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.
J. G. PUTNAM, P. E.

Vernon District—Fourth Round.

Seymour Sta., Sept. 8, 9.
Munday and G., Munday, Sept. 15, 16.
Childress Mis., Cottonw'd, 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 Quitauqua, Nov. 1.
W. H. HOWARD, P. E.

NORTH TEXAS CONFERENCE.

Sulphur Springs Dist.—Third Round.
Como cir., 2d. Sun. Sept.
Bonanza, 3d. Sun. Sept.
C. B. FLADGER, P. E.

Bowie District—Fourth Round.

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. 14, 15.
Iowa Park, Oct. 20, 21.
Wichita Falls, Oct. 21, 22.
Archer, Oct. 27, 28.
Holliday, Oct. 28, 29.
Crafton, Nov. 3, 4.
Gibtown, Nov. 10, 11.
Decatur Cir., Nov. 17, 18.
Decatur Sta., Nov. 18, 19.
T. R. PIERCE, P. E.

McKinney District—Third Round.

Farmers Branch, Sept. 8, 9.
Princeton, Sept. 15, 16.
I. W. CLARK, P. E.

Paris District—Third Round.

Clarksville Cir., Sept. 8, 9.
E. H. CASEY, P. E.

Gainesville District—Third Round.

Myra and M., at Marysville, Sept. 8, 9.
J. A. STAFFORD, P. E.

Bonham District—Third Round.

S. Bonham, Sept. 8, 9.
Bonham Sta., Sept. 15, 16.
JNO. H. McLEAN, P. E.

Terrell District—Third Round.

Chisholm, at Chisholm, Sept. 8, 9.
Kaufman, Sept. 16, 17.
O. S. THOMAS, 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.

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.

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.

Sulphur Springs Dis.—Fourth Round.

Reilly 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. 1a.
Cooper Sta., 8:3 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.

WEST TEXAS CONFERENCE.

San Angelo District—Fourth Round.
Water Valley, at China Valley, 2d Sunday Sept.
Sterling City, Sept. 13.
Garden City, 3d Sunday Sept.
Sonora, Sept. 13.
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.
Mason, Oct. 10.
Junction City, 2d Sunday Oct.
Menardville, at Montgomery Chapel, 3d Sunday Oct.
J. D. SCOTT, P. E.

San Marcos District—Fourth Round.

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.
Waldler and T., at T., Oct. 13, 14.
Lockhart, Oct. 20, 21.
San Marcos, Oct. 27, 28.
D. K. PORTER, P. E.

Llano District—Fourth Round.

Burnet, at Lake Victor, Sept. 8, 9.
Bertram, at Briggs, Sept. 15, 16.
Kingsland, Wolf's Cross'g, Sept. 22, 23.
Marble Falls, Sept. 23, 24.
Blanco, Sept. 30, Oct. 1.
Johnson City, Oct. 6, 7.
Willow City, at Walnut, Oct. 13, 14.
Cherokee, at Valley Sprgs, Oct. 20, 21.
THEOPHILUS LEE, P. E.

San Antonio District—Fourth Round.

San Antonio 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, Oct-ber.
W. J. JOHNSON, P. E.

Austin District—Fourth Round.

Webberville, at Osborne, Sept. 8, 9.
Manor, 3 p. m., Sept. 10.
Elgin, Sept. 15, 16.
Manhaca, at Carl, 3 p. m., Sept. 19.
West Point, at West Point, Sept. 22, 23.
Walnut, at Merriltown, 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.

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.

Stockdale, Sept. 8, 9.
Moresville, 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.
Wheelock, at Concord, Sept. 8, 9.
Franklin Station, Sept. 15, 16.
Petteway, Sept. 22, 23.
Calvert Station, Sept. 29, 30.
R. A. BURROUGHS, P. E.

Houston District—Third Round.

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.

Beaumont District—Third Round.

Woodville, at Wolf Creek, Sept. 8, 9.
Leggett, at Chester, Sept. 12.
Call, at Bessmay, Sept. 15, 16.
Jasper Cir., at Magnolia, Sept. 22, 23.
Jasper and Kir., at J., Sept. 23, 24.
O. T. HOTCHKISS, P. E.

Tyler District—Fourth Round.

Mincola, 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.
Meredith Ct., Cottonwood, Sept. 29, 30.

Malakoff, Walnut, Oct. 1.
Wills Point Ct., Alsa, Oct. 6.
Wills 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.
Mincola Ct., Mills Spring, Oct. 21, 22.
Brownboro 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.

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.
Brushy Creek Cir., at Brushy 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.
JOS. B. SEARS, 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.
Kety's, Wells, Oct. 20, 21.
Timpson, Oct. 24.
Mindon, 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.
Danzertfield, Danzertfield, 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.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round.
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.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy
MRS. WINSLOW'S SOOTHING SYRUP, for children
teething. It soothes the child, softens the gums,
always all pains, cures wind colic and is the re-
medy for diarrhoea. Twenty-five cents a bottle.

The worst kind of unhappiness, as well as the greatest amount of it, come from our conduct to each other. If our conduct, therefore, were under the control of kindness, it would be nearly the opposite of what it is, and so the state of the world would be almost reverse. We are for the most part unhappy because the world is an unkind world. But the world is only unkind for the lack of kindness in us separates who compose it.—Frederick William Faber.

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.

A LETTER FROM REV. E. L. ARMSTRONG.

Since my last letter to the Advocate I have passed my three score and ten years of life on this terrestrial sphere; and several times lately it appeared to me I had come to the crossing of the last river. Why I am so long detained to wait and suffer here below, is to me an inexplicable mystery. The Lord knoweth, and I am in his hands and submissive to his will and purpose. I am induced to write some reflections for the readers of the Advocate through the earnest solicitations of many friends who ask me to write often, and all join in saying that my writings to our Church papers are of great benefit to them. If I can make glad a single soul, or help another to bear a burden, I am ready to undertake the task. My life, up to twelve years ago, was mostly given to my fellowmen. Since that time I have been a burden, not to my devoted children, but I fear to the Church in whose service I spent all my active years, except when smitten by disease. A young pastor whom I have known from his boyhood, spent a day and night with me recently. He was direct from assisting a brother pastor in a great meeting, and told me of the deep conviction of sinners, and the bright conversion of penitents, and of the coming of the Holy Spirit upon all the people, producing silence, awe, tears and deep joy—every one feeling that they were in the house of God and at the gates of the eternal city. This brought to mind the scenes of other days, when men, women and children were deeply convicted and gloriously converted, and needed no one to ask, "Know ye the Lord?" The evidence was within; like the blind man who was once blind, but was fully restored to sight. I do not believe there has ever been a true, genuine conversion without sentiment and feeling. I do not mean by this that every one is to make a great demonstration; but the change is so great and the joy so sweet, it becomes visible in the glowing eye and shining faces of the beings in whose souls the Holy Spirit comes to dwell. Men prattle about this advanced intellectual age and the changes wrought by scientific investigation as though our forefathers were mere pigmies in intelligence and knew nothing of divine truth or revelation. The same power required to convert a man in the apostolic day is absolutely necessary today. Men may and do change, but our Father and his Son "are the same yesterday, today and forever."

We read and hear much of the decline of vital godliness or deep spirituality in the Churches of to-day. If it be true, which is not doubted, there must be a cause or causes that bring about this decline. It would be well, if possible, to point out these causes and amend our actions as a Church. To my mind there are several things to leave off and many things to do in our Church before we recover our lost prestige as a soul-winning force in the world in which we live and act.

First, our distinctive doctrines, as we fully believe are clearly set forth in the Bible, should be preached by every preacher in the Church; and no man should be authorized to preach or allowed to remain in the ministry of our Church who does not fully endorse our doctrines and preach them to his best ability. We hear of some who do not believe in eternal punishment, and propose to save every man by some sort of purgatorial process after death. Another steps forth and denies the direct witness of the Spirit in conversion, and claims conversion by inference, but fails to tell us of the inference. Another, yea many, have the account given in Genesis of the creation as all a fiction of the first magnitude, but fails to tell us when and by whom the world was formed; but they know the rock formations and stratas of earthy formations are conclusive evidence against Genesis. God said, "Let us make man in our own image," but these latter day scientific critical sages tell us that man came by and through the processes of unknown and unknowable evolution; that he was first jelly, then a tadpole, a frog, a monkey, then a gorilla or orang-utan, and, after the lapse of millions of ages, creation was accomplished, man was made and sent forth on his mission as the masterpiece of creation. If God did make man at all, he did it at once; and so of all created things. It requires greater credulity and stronger imagination of mind to accept the theory of the higher critic and so-called scientists than it does to believe the narration of creation as given in Genesis.

Lately some of our wise men imported from the North a lecturer, who came and told his gaping auditors that Isaiah never wrote the prophecy attributed to him; that it was not in Isaiah's style, etc., and some one else did the work. That Job was a mythical character and the book a mythical construction without authority or inspiration. Our Savior quoted from both these books and indorsed them

as authority. Was he mistaken? Is the Northern lecturer more wise? Who shall guide us? If the above mentioned lecturer had spent his time in preparing and delivering a sermon on the love of God to dying men, great good might have resulted; but instead, doubt and uncertainty were raised in the minds of many. The fact is, far too many of our preachers are striving to create the impression that they are wise above what is written.

Second, That formality, ritualism and Church pride have much to do with the decline in spirituality, can not be denied. Too much stress is placed upon these outward and lifeless forms. After they are attended to, and much time necessarily consumed, then comes a shrieking, unpronounceable, non-musical solo. Everybody waiting, with time almost exhausted. The preacher reads a text and for from twenty to thirty-five minutes gives forth in measured tones and unanimated sentences, "his little piece," and the people rush out for their dinners, complaining of the long service. Often the night service is a song service or a lecture on some subject foreign to the spiritual uplifting of the people. The Wednesday night prayer-meeting in expiring throes, or already dead, with a very formal service Sunday morning and no improvement at night, results in failure and death.

I was once young, but now quite old, and so far I have never heard a great sermon preached by any man in thirty to forty minutes, and I am now too old and the end too near to anticipate such a thing. Let every pastor prepare strong Scriptural sermons on the cardinal doctrines of the Church and preach them wherever he goes with earnest zeal. Do not attempt to interweave science or "higher criticism," but preach the word in season and out of season; not in man's wisdom, but in demonstration of Spirit and in power. Go from your closet to your pulpit after much study and earnest prayer, and the people will hear you gladly and profitably. Try it for six months and see if good results do not follow. Never leave Christ Jesus out of a single sermon. He is all and in all, the Alpha and Omega, first last and forevermore. Amen!

I believe that God calls men to-day as surely as Aaron and Paul were called in their day as ministers of the Church. And if men obey and use all the means provided, they will succeed. Boards on licensing, examining and admitting men to the ministry assume a fearful responsibility when they make education a test, and reject men called of God to this mighty work on the dotting of an i, etc. If this scribe, with many others now called to mind, had been required to pass through the crucible now in force, he and they would never have been heard through the past fifty years. I have thought too much time, labor and expense were incurred in the erection and furnishing of our houses of worship in these later years. I believe in the best constructed and most comfortable churches possible, without a crushing debt hanging over. It should be erected and maintained by each congregation according to their want and ability. But I stop with the auditorium, Sunday-school apartments and pastor's study; no cook-room, dining-room or parlor is any part of the house of God, and should be eliminated. The great expensive organ could be dispensed with, and a paid theatrical choir is an abomination. If necessary, pay a teacher to teach music to the entire Church, and let all the people sing intelligently spiritual songs, not by substitution, nor with set of irreligious, giggling, operatic performers, whose rendition of music is unintelligible and often ridiculous. We need pastors who can and will control the music of the Church, and not permit one or two persons to do the singing for the entire congregation by selecting such music as none can sing except those who practice for a month or more. The clamor for a change and something new in these days of bustle, haste and hurry, is working disastrously and is substituting formality and ritualism for deep spiritual worship, and prevents the conviction and conversion of sinners. Human nature has been the same in all ages. Nothing but the power and spirit of the Lord can restrain and change it. As already stated, and well known by every thoughtful mind, God is unchangeable, and the very same processes and means required to save men a hundred years ago are necessary to-day. It was then accomplished by the plain, earnest preaching of the gospel, and the same is an absolute necessity to-day. It is not the scientific essay on creation, or any other subject, nor the delineation of the chief characteristics of noted men and women; nor lectures on psychology, evolution, sociology, nor the result of those who delight in unearthing the long buried cities of the East. None of these, but the fact that "God so loved the world that he gave his only begotten Son to die to save men, and

Jesus came to seek and save the lost and commanded his ministers to go teach all nations these great fundamental truths that men everywhere might hear, believe and be saved." Instead of this, we to-day have all kinds of isms, theories, forms and shadowy substitutes for the simple doctrine of repentance for sin—"ceasing to do evil and learning to do well." The demand made by the clubs, conferences and innumerable Church gatherings, more of a social than religious character, are appalling, and now it is the custom to shut our city churches up for weeks while the pastor goes away for rest. Such a thing was unknown in my early ministry. Only on two occasions in all my active life did I ever leave my charge, and then I paid men to fill my place while I vainly sought for the restoration of shattered health. Of worldliness, in all its sinful and degrading forms I have not space to write here, only to say each pastor should insist on every member living up to the vows taken at the Church's altar. Each vow or promise should be fully explained by the pastor to the candidate for membership; and after being taken, each member should be required to live up to and keep the vows and rules of the Church. More evil is resulting to-day from the loose, sinful conduct of professed Christians than any other one cause. Theater-going, dancing parties, skating rinks, card parties (only another name for outright gambling). Shame on any mother or father claiming to be Methodists, and Christians that will allow such parties in their homes. But should we expect any other result when a preacher, yea a presiding elder, is reported to spend a half day at a sitting playing dominoes? I am, after twelve long years of suffering, still waiting for the change to come. I will with gladness and joy welcome the day when I am called home.

E. L. ARMSTRONG.

FROM THE PANHANDLE.

Among the many products of which this section of our State can boast is the precocious youth.

Not long ago a Methodist minister had an appointment to preach Sunday morning in a Panhandle village, but, owing to a "delayed" train, did not arrive at his destination until evening.

In and of the family that entertained him was a small boy, and the minister asked the little fellow how he had spent the Sabbath. The boy replied that he had gone to the Sunday-school in the morning and to the base-ball game in the afternoon. The minister wanted to know what the people did at each of those places, and the child informed him that at the Sunday-school they all sang: "Stand up for Jesus." But at the base-ball park they all shouted: "For Christ's sake, sit down."

Taking the above as an object lesson, I believe that the Sunday ball game is as corrupting as any form of sacrilege, and that good people everywhere should condemn and, if possible, suppress it.

The base ball team does not perform such labor for the accommodation of the public, nor, because of any demand, but solely for the moneyed compensation.

We have on our statute books an enactment which closes on Sunday the door of the mercantile establishment, the saloon and the barber-shop. Why not close the entrance to the ball park?

The bartering on Sunday for merchandise and the dispensing of liquor are no more demoralizing than is the selling of "bases," "bats" and "pitches," to say nothing of the example of the blasphemers holding high carnival at these Sunday gatherings.

If a sight-seeing visit were possible, I doubt if an afternoon with Dante's Furies would be worse for the small boy. And if I should choose for my own boy, I might prefer the last named associates, believing that they could not influence him to make a second visit.

I know whereof I speak when I say that "base-ball" on the Sabbath is shameful and humiliating to the civilization of which we boast and degrading to a Christian State and nation.

W. L. EVANS.

283 N. Harwood Street, Dallas.

TREASURER'S REPORT.

Report of the Treasurer of the Texas Conference for August, 1906:

Beaumont District—Beaumont, V. A. Godbey: Expenses delegates General Conference, \$5; education, \$90. Call, P. J. Milton: Bishops' fund, \$5; education, \$3.35; Orphanage, \$2.50. Liberty, J. R. Ritchie: Foreign missions, \$10. Nederland and Sabine Pass, C. A. Montgomery: Bishops' fund, \$5; education, \$5. Orange, H. T. Cunningham: Foreign missions, \$12.31; domestic missions, \$10. Warren Mission, W. L. Gibbons: Foreign missions, \$10; domestic missions, \$10. Brenham District—Chappell Hill, T. S. Williford: Domestic missions, \$54.

Thorndale, J. W. Mayne: Foreign missions, \$4.25; Children's Day, \$4. Brenham, S. R. Twitty: Expenses Delegates General Conference, \$1; Conference claimants, \$20; Church extension, \$10; Orphanage, \$5.

Calvert District—Centerville, A. P. Bradford: Foreign missions, \$10.

Houston District—Huntsville District—Anderson, J. F. Bilbro: Foreign missions, \$5; domestic missions, \$2.25. Bryan, I. F. Betts: Domestic missions, \$20. Cleveland and Waverly, G. W. Henderson: Domestic missions, \$5. Montgomery, A. L. Carnes: Foreign missions, \$10.

Marshall District—Arlington, H. G. Williams: Domestic missions, \$5. Jefferson, T. B. Anderson: Foreign missions, \$6; domestic missions, \$5. Kellyville, J. H. Hamblen, Domestic missions, \$5.

Palestine District—Augusta, R. B. Jones: Domestic missions, \$20. Brushy Creek, I. F. Pace: Expenses delegates General Conference, \$1; domestic missions, \$15; Orphanage, \$12.

Pittsburg District—Dalby Springs, W. H. Summy: Education, \$6.35. Quitman, J. T. Kirkpatrick: Domestic missions, \$15. Redwater, J. M. Mills: Domestic missions, \$12.50.

Sau Augustine District—Garrison, J. B. Luker: Foreign missions, \$5; Orphanage, \$5. Hemphill, C. A. Bly: Expense delegate General Conference, \$1; Bishops' fund, \$4; Church extension, \$10; education, \$13; Orphanage, \$6; Paine and Lane, \$1. Minden, B. C. Anderson: Foreign missions, \$10. Timpson, C. A. Tower: Foreign missions, \$70. San Augustine, J. E. Carter: Educational, \$25.

Tyler District—Troupe and Overton, G. R. Hughes: Foreign missions, \$12.25. Tyler, W. F. Packard: Foreign missions, \$89; domestic missions, \$141. Tyler, L. P. Davis: Bishops' fund, \$27; Church extension, \$15; district parsonage, \$4.50. Willis Point, J. W. Mills: Foreign missions, \$76.95; domestic missions, \$70.55. Total, \$1,057.76.

L. L. JESTER,
Conference Treasurer.

RESOLUTIONS OF RESPECT.

Resolutions adopted by the Sulphur Springs Home Mission Society in memory of Mrs. C. A. Spragins:

Whereas, God in his infinite wisdom has seen fit to remove from our midst our sister and co-laborer, Mrs. C. A. Spragins; therefore be it

Resolved, 1. That while we are deprived of her presence and counsel, we shall try to profit by her example in patience, kindness and self-sacrifice.

2. That the Church has lost a faithful member, one whose place will be hard to fill, but we murmur not. "God's will be done."

3. While the husband has lost a loving companion, and the children a devoted mother, we can offer no solace save that found in the promises of a loving Savior. In this darkest hour of their need may they be able to look up and find comfort in the approving smiles of a loving Savior.

4. That a copy of these resolutions be spread upon our minutes, a copy furnished the husband, the Gazette, Evening News and Christian Advocate.

MRS. LUCY HOLDERNESSE,

MRS. JOE YOUNG,

MRS. C. C. SHEPPARD,

Committee.

Brenham District—Fourth Round.

Maysfield, Pt. Sullivan, Sept. 15, 16. Lexington, Lexington, Sept. 22, 23. Chappell Hill, Sept. 29, 30. Thorndale, Pleasant Rt., Sat., Oct. 6. Milano, Milano, Mon. Oct. 8. Buckholts, Buckholts, Oct. 13, 14. Davilla, Davilla, Oct. 14, 15. Bellville, Cochran, Sat. Oct. 20. Sealy, Sealy, Oct. 21, 22. Brookshire, Oct. 27, 28. Caldwell, 8 p. m., Nov. 2. Caldwell Mission, Y. P., Nov. 3, 4. Somerville, Nov. 10, 11. Brenham, Nov. 11, 12. Giddings, Nov. 17, 18. Rockdale, Nov. 18, 19. Cameron, Nov. 24, 25.

CHAS. F. SMITH, P. E.
N. B.—Dr. Rankin will dedicate Tracy Church, October 7, 11 a. m. and Thorndale Church at 8 p. m. same day.
C. F. S.

Marshall District—Fourth Round.

Kellyville, Saturday, Oct. 6. Jefferson, Monday, Oct. 8. Hallville, Wednesday, Oct. 10. Tatum, Saturday, Oct. 13. Beekville, Monday, Oct. 15. Longview, Wednesday, Oct. 17. Kilgore, Saturday, Oct. 20. Church Hill, Thursday, Oct. 25. Henderson Cir., Saturday, Oct. 27. Harrison, Wednesday, Oct. 31. Arlington, Saturday, Nov. 3. Henderson Sta., Wednesday, Nov. 7. Coffeewell, Saturday, Nov. 10. Marshall, F. C., Monday, Nov. 19. North Marshall, Wednesday, Nov. 21. JAS. W. DOWNS, P. E.

They who seek the lost always find His love.

McKinney District—Fourth Round.

Pilot Point, Sept. 22, 23. Farmersville, Sept. 29, 30. Nevada, Sept. 30, Oct. 1. Josephine, at Milan, Oct. 2. Copeville, at Copeville, Oct. 3. Wylie, at Wylie, Oct. 4. Weston, at Weston, Oct. 6, 7. Celina, at Celina, Oct. 7, 8. Prosper, at Prosper, Oct. 9. Frisco, at Frisco, Oct. 10. Anna, at Anna, Oct. 13, 14. Blue Ridge, at Verona, Oct. 20, 21. McKinney, Oct. 23. Plano, Oct. 24. Framers Branch, F. B., Oct. 27, 28. Princeton, at Princeton, Nov. 3, 4. Allen, at Harrington, Nov. 10, 11. Renner, at Richardson, Nov. 17, 18. I. W. CLARK, P. E.

Waxahachie District—Fourth Round.

Milford, at 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. Grand, Sept. 30, Oct. 1. Bethel, Oct. 6, 7. Maypearl, at Maypearl, Oct. 13, 14. Ovilla, at Sardis, Oct. 20, 21. Midlothian, Oct. 21, 22. Bardwell, at Elm Branch, Oct. 24. Red Oak, at Bluff Springs, Oct. 26. Ferris, Oct. 26. Bristol, at Carroll, Oct. 27, 28. Palmer and Boyce, at P., Oct. 28, 29. Forrester, at Nash, Nov. 3, 4. Waxahachie, Nov. 9, 11. JAS. CAMPBELL, P. E.

Terrell District—Fourth Round.

Forney, at Forney, Sept. 23, 24. Fate, at St. John's, Sept. 29, 30. Royse, Tuesday, Oct. 2. Elmo, at Elmo, Oct. 6, 7. Reinhardt, at Reinhardt, Oct. 13, 14. Garland, Sunday night, Oct. 14. Rockwall, night, Oct. 16. Crandall, at Crandall, Oct. 20, 21. Rosser Miss., at Rosser, Wed. Oct. 24. Mabank, at Mabank, Oct. 27, 28. Mesquite, at Mesquite, Nov. 3, 4. College Mound at 11 a. m. Nov. 7. Pleasant Mound, Long Ck, Nov. 10, 11. Kemp, Wednesday, Nov. 14. Kaufman, Thursday, Nov. 15. Chisholm, at Allen Chapel, Nov. 17, 18. Terrell, Friday night, Nov. 16. O. P. THOMAS, P. E.

Huntsville District—Fourth Round.

Willis and Conroe, at W., Sept. 16, 17. Iola, at Midway, Sept. 22, 23. Bryan, Sept. 29, 30. Madisonville, Oct. 6, 7. Huntsville, Oct. 13, 14. Cleveland and Waverly, at Fostoria, Oct. 20, 21. Anderson, at Steele's Chapel, Oct. 24. Hempstead Cir., at H., Oct. 27, 28. Waller Cir, at Oakland, Oct. 29, 30. Cold Springs, at C., Nov. 3, 4. Dodge, at Riverside, Nov. 10, 11. Prairie Plains, Nov. 14, 15. Montgomery, at M., Nov. 17, 18. Navasota, Nov. 22. Millican at M., Nov. 24, 25.

Pastors, please see that trustees have reports required by Discipline.
H. C. WILLIS, P. E.

Calvert District—Fourth Round.

Kosse, at Kosse, Sept. 19. Bremond and Reagan, at R., Sept. 26. Marlin Sta., Oct. 2. Durango, at Durango, Oct. 6, 7. Lott and Chilton, at Lott, Oct. 7, 8. Travis, at Travis, Oct. 13, 14. Rosebud Sta., Oct. 14, 15. Brewer at Teague, Oct. 20, 21. Fairfield and Dew, at F., Oct. 21, 22. Jewett, at Jewett, Oct. 27, 28. Centerville, at Centerville, Oct. 31. Rogers Prairie, at R. P., Nov. 3, 4. Hearne Sta., Nov. 10, 11. Franklin Sta., Nov. 14. Wheelock, Nov. 17, 18. Calvert Sta., Nov. 21. Petteway, at Petteway, Nov. 24, 25. R. A. BURROUGHS, P. E.