

TEXAS CHRISTIAN ADVOCATE

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Editorial.

THE HOLY SPIRIT.

The Holy Spirit is a person as much so as the Father or the Son. He possesses the three-fold power of personal spirit—intellect, sensibilities and will. He is a divine person. He possesses all the attributes of deity, including love. "There is no love in the Father or the Son that is not in the Spirit." He is a divine person, everywhere present. The Psalmist asked the question, "Whither shall I go from thy Spirit?" and then proceeded to answer his own question by teaching that there is no nook nor corner in the universe where his presence and power are not felt. He is a divine person, everywhere present, and everywhere active throughout all space and during all duration. There has never been a time in the history of the human race when the Holy Spirit was not in the world in the fullness of his presence and power striving with man to reproduce his own holiness and love in the human heart and life. Yea, even before man appeared in the world the Holy Spirit was here in the fullness of his presence and power. In Genesis 1:2 we read, "And the Spirit of God moved upon the face of the waters." Moved—was brooding upon or hovering over—the same word to describe the action of the fowl by which the living bird emerges from its shell. The Holy Spirit brooded upon inanimate matter and left the impress of the infinite mind of God thereon, so that every atom of matter and every combination of atoms contains or bears upon itself a message from God, a revelation of the thought of God. Every scientific truth, wherever and whenever and by whomsoever published to the world, is but an interpretation of the thought or truth God put into his creation. Some men discover God's thoughts, but deny God as the author of those thoughts. It would be just as reasonable for us to deny that Haeckel wrote the "Riddle of the Universe" as it is for him to deny that God is the author of the universe. For if his book proves an author behind it because of the scientific truths it contains, just as certainly does the universe, which is the original from which what of truth there is in his book is merely copied, prove an all sufficient creator or author back of it. If the copy demands an author, how can the original dispense with one? So does Haeckel build up that which he seeks to tear down. Every sociologist admits that "there is a power in the world making for righteousness." He who declares that the world, on the whole, is growing worse reads current literature more than the history of the past. This power in the world in all ages and in all places is no more nor no less than the Holy Spirit. With every human being he has striven—doing all within the possibility of omniscience, omnipotence and infinite love to accomplish, to save him from sin and hell. That the Holy Spirit came into the world for the first time on the day

of Pentecost is impossible to believe. Impossible, for he is one of the persons of the Godhead who has always been present and active throughout all space and during all duration. The language of our Lord is in perfect harmony with this teaching. He said concerning himself, "I go away," and again, "I am with you all the days, even unto the end of the ages." So likewise he said of the Holy Spirit who had always been in the world, "He will come unto you." Here, as throughout the Bible, anthropomorphic language is used for our accommodation. The difference in the administration of redemption by the Holy Spirit before and after Pentecost is chiefly if not altogether this, simply the difference in the amount of revealed truth he had at his command to work with upon the consciences and minds of men—not the amount of truth, mark you, possessed by him, for he always knew all, but the amount of revealed truth man possessed. The Holy Spirit before Christ came was and also since Christ came, in those places where his coming is not known, has been limited in his work by the progress of revelation. Let no one infer from this that the Holy Spirit does not have direct access to the human spirit, for he does and of necessity must, or else the amount of truth would be of any service. But since Calvary and Pentecost the Holy Spirit has at his command the final and perfect and absolute revelation of God given in and by Jesus Christ, God's only Son, and our only Savior. The sinner that will not be moved to repentance and faith by the Holy Spirit's conviction—testimony, argument, persuasion, all these are in that word "reprove" in John 16:8—rejects the only "name under heaven given among men whereby we must be saved." In our work as co-workers with God in saving a lost world, how important that we know in our conscious experiences the Holy Spirit and the redeeming power of the love of God revealed by Jesus Christ.

THE DALLAS FAIR AND SUNDAY.

This question is becoming a State-wide question, and well it may, for if something is not done to arrest the tendency to prostitute our Sunday to a commercial day for the Dallas Fair it will be practically taken from us as a day of worship and rest. The greed of money-getting has no respect for anything sacred. It will go just as far as public sentiment will permit, and this is the spirit of the Dallas Fair, so far as our Sunday is concerned. Time and again we have stated that we heartily approve all that is good in this annual Fair, and we have lost no opportunity to commend it to the public; but the Sunday feature of the Fair is execrable. It turns Dallas over to the mob on this sacred day, and the city takes on the form of a European or a Mexican Sunday. The railroads empty the country for a radius of more than a hundred miles into this city, and the saloons do a land-office business. The Fair management has a man paid, partly out of the public taxes of the people of this city, to go up and down the State to organize these Sunday excursions, in order that the

Fair may fill its coffers with cash, as the direct result of Sunday desecration. To the Fair management Sunday is the day to crowd the city and the grounds with thousands of people. They keep enough of the entertainment going on out there to attract the people to the gates, and during the Fair's progress we have no Sunday in Dallas and in the surrounding country for nearly one hundred miles. The Christian people of Texas have a right to protest against such an outrage upon their customs and usages, to say nothing of the laws of the State enacted for the protection of this day. All the great international fairs of this country have closed their gates on Sunday. The National Government has required it. Why can not Dallas do the same thing? These managers say that they open the Fair on Sunday in the interest of the working people. Such is not the truth. The Fair cares nothing about the working people on Sunday, except to get their cash patronage at the gate. The fact is, if this desecration goes on corporate greed will take advantage of it, and take this day away from the working people. It has virtually done it any way. Thousands of working people in Texas have no Sunday, and they owe it to the greed of money making upon the part of corporations. This Sunday business of the Fair is contributing to this end. It is creating a contempt in the public mind for Sunday, and helping to reduce it to a secular day. It is time to call a halt. Let Church people continue to speak out and send their actions to the daily papers and to the management of this Fair. These directors are not independent of public sentiment. They keep their ears to the ground. They are anxious to find out how far the people will follow them in this Sunday desecration. When they learn the real status of public opinion, and find out that it will not sustain them, they will heed the protests of the people. They have brought the matter up more than once in their business meetings, so we have learned. Therefore let the people all over North and East and Central Texas speak out on this question, until this Fair management is brought to terms. If the people remain quiet things will continue to grow worse, but if they will take a hand in the business matters will take a different turn. The fight is an important one. It is a fight for our Sunday or no Sunday, for law or anarchy, for high moral sentiment or vicious practice. There is but one side for Christian people to take on these questions. Their duty is plain. It is with them to submit to these outrages, or to rise up and demand a change. Thus we have again put the matter before our readers. In doing it we have had to go counter to many personal friends in this city. But this is not a question of personal friendship. It is a question of conscience and duty, and though we have to differ from local friends in this position, we do it in the name of good morals, good society, righteous laws and the Church of God. Let the Dallas Fair keep its unholy hands off our Sunday and confine itself to its legitimate work, and it will hear no word of protest from the Advocate and its constituents.

CHRIST AND HIS TREATMENT OF ENEMIES.

Christ had his enemies. They hated him because of the truth he delivered and the works he performed. Had he pursued the even tenor of his way, there would have been none to molest him. He would have lived out his natural days and his story would never have recorded one syllable of his life. But he taught truths that cut right across the grain of the world and exposed the hypocrisy of religious pretension. He also did works than no other man ever did, and this was a grave offense. The man who does something in the world will necessarily antagonize men, and men do not like to be antagonized. But what was Christ's attitude toward his enemies? Was it that of hostility or resentment? Not by any means. In some instances he paid no attention to their carping criticisms. He went on about his Father's business as though they were not in existence. This is often a wise method to adopt. It frequently answers their evil speech. Sometimes you have enemies whose enmity is not worthy of notice. To notice it is to dignify them and to spring them to harsher utterances. But once in awhile Christ found it necessary to rebuke certain other enemies. They brought charges against him that were unreasonable and he replied effectually, but not resentfully. We need to imitate his example at this point. We can not always remain silent when people misrepresent and malign us. We are forced to rebuke them with the truth, but in doing it we have to be guarded lest we permit an evil spirit to creep into our hearts. It is an easy matter to hate the man who dislikes and misuses you, but it is not Christlike. Then again Christ often prayed for his enemies. He did this on the cross: "Father, forgive them, for they know not what they do." This shows the magnanimity of his great spirit. He was willing to ascribe their enmity to ignorance, instead of holding it against them. Sometimes people misjudge us through ignorance. They do not understand our motives, and they judge us wrongfully. Instead of incriminating them we must pray for them. In fact, it is a good idea to pray for all our enemies. "Forgive us our debts as we forgive our debtors" is the right spirit. With this sort of prayer in our hearts we can not harbor malice, even toward our worst enemies. This keeps our differences from drifting into sin. It enables us to indulge in righteous indignation because of a real wrong done us, without a disposition to return the wrong in kind. This is real religion. If we will "pray for them who despitefully use us," we will not drift far from the kingdom of God. Christ did this, and we are his disciples. "If a man have not the spirit of Christ, he is none of his." The Christ spirit forgives and forgets, and it differs without an evil spirit. It lives and lets lives; it gives and takes. Therefore to follow Christ in our treatment of those who dislike and often hate us is to keep ourselves on the right side of all moral and religious questions in our relation to mankind.

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THE SUPERINTENDENT.

Assuming that we are all agreed up on the paramount importance of Christian training of children as exemplified in our Sunday Schools of today, let us look for a short while at the man whom we should seek to place in the responsible position of superintendent over them; at the manner of man—if you please—we should seek to be, if you have been honored by a call to this important office in the Church.

A superintendent is one to whom is committed the duty of overseeing or directing a particular piece of work or undertaking. He is ordinarily chosen because of his supposed peculiar fitness for the character of work in hand. What would we think of the stupidity of a coal company which would place over its ten thousand human toilers in the mines a superintendent who knew nothing of shafts, hoists, explosions, or damp, or had never studied the great question of adequate protection of the lives of his underlings? Such dereliction can be denounced only as little less than criminal. Or again, what can be said of a board who would employ as superintendent of the schools of a great city a man whose researches in life had not acquainted him with the letters, art, and the sciences, but whose chief recommendation lay in the fact that he was a "good fellow"? These homely illustrations will have served the speaker's purpose if they have gained your assent to the dogmatic statement that a superintendent, of all men, should be well equipped for his work, leaving the exact import of that term to be studied a little later on.

Now it would seem to be a supererogation to say that one eminently qualified to be superintendent, of one character of work might, and in all probability would, be wholly unfit for another. The expert mine superintendent's discomfiture when placed in charge of the public schools of a modern city would only be equaled by the bewilderment of the man of letters if called to the superintendency of a coal mine. They could no more exchange places with credit or promise of success than could the presiding elder of a district and a base ball umpire.

Fitness, then should be the test; but to this point we have made little progress. What are the essentials, prerequisites to a well equipped Sunday School superintendent?

In order to determine a man's qualifications for any position certain inquiries are to be made, and amongst them is the all important one of "What is he to do?" This is the first consideration, for we cannot hope to make a judicious selection until we know what is to be expected of the servant. Here we enter the great field of early Christian training whose every surface has not only been a ready fallowed, but tilled to an abundant harvest. If the Sunday School superintendent is to be a mere functionary, whose sole duty it is to tap the signal bell for silence, mechanically read the lesson, and faithfully to observe the "order of service" prescribed, then indeed will the further prosecution of our subject be profitless, for this much—I should say little—a talking machine may be had that will do the work for the insignificant sum of \$20, an amount very much in excess however of the real value of a superintendent whose conceptions of duty rise no higher than this. On the other hand if in our superintendent we are to have a man whose weekly effort and daily prayer is the salvation of his school, then we should pursue our inquiry till we have in a measure determined those qualities of mind and heart which would best equip him for this high calling.

First of all, seeing that the very character of a superintendent's work is, or should be, the Christianization of his scholars, he should be a devout Christian himself in all the breadths and depths and heights of the meaning of that term. I would not subordinate in the least this first requirement, to intellectuality, fluency of speech, popularity, or winsomeness of ways whatever. The man of God, conscious of personal weaknesses but confident in his strength, is a million times more potent in pointing anxious, inquiring little hearts to the Lamb of God that taketh away the sins of the world than the most veritable intellectual giant whose chief recommendation for superintendency is his worldly wisdom. I would not be understood as contrasting a Christian superintendent with one who is a sinner. The latter is out of the computation altogether. The thought is that in the selection of the superintendent too much importance cannot be attached to piety of soul as an asset. The man may be a veritable bankrupt from the litterateur's view point, yet rich in those graces which add jewels to his crown of rejoicing. If I desire to make of my son an orator, upon those words the multitudes would hang as bees upon sweet blossoms, he might become a pupil of Ingersoll, but if I craved for

him an abundant entrance to the home above, where moth and rust doth not corrupt nor thieves break through and steal, I would infinitely rather have him under the tutelage of some black mammy who was conscious that God washed her white as snow. The difference between them is that between mesmerism and hell on the one hand, and Christian piety and heaven on the other. Then let us look to the man. What of his life? Is it blameless before the world? Is his calling such that a Christian man may honorably follow it? Does he lie or cheat or defraud? Does he observe the rules of the Church? Satisfactory answers to these questions must be made before we can afford to proceed further with the candidate.

I take it for granted that a man meeting all these requirements is to be found in our membership within every charge in Southern Methodism. If not, then obviously we would have to look to some other work or denomination for him, for no other kind will do.

In the second place the superintendent should be in sympathy with the doctrines of our Church. This is obviously to be desired. The province of the Methodist Episcopal Church, South, is not only to make Christians, but that particular band of Christians called Methodists. It is so of every denomination and is not discreditable. Moreover if he were out of sympathy with, and antagonistic to, the polity of the Church or pastor, his usefulness would be in a measure impaired in the all important particular of converting the unsaved. What I have said presages my maledictions upon the candidate known to be of that class of "higher critics" of whom we hear so much of late years. I will have none of him to teach my child a book and gospel which he himself neither understands nor believes. His malady is dangerous and attacks the very vitals of the Christian faith. Believe me it is more than skin deep, but penetrates to the very heart. Much more could truthfully be said, but not without digression.

He should be an all-round leader. Nature has certainly endowed some men with the ability to command or lead their fellows. This is exemplified not alone on the field of battle, but in the every day affairs of life, and the daily crises with which we are confronted when circumstances demand a directing hand. There is something in the tone, the poise and carriage, of the true officer whose "Forward, March, sets moving a hundred thousand men, which unmistakably marks him a natural leader. A great conflagration breaks out in one of our magnificent churches or other large edifices and a panic follows threatening the lives of hundreds, perhaps thousands. A cool-headed, self-appointed man rises to the occasion, calms the frightened multitude and points them to the door-ways in safety. This ability may be either natural or acquired, but is not difficult of detection if possessed to a marked degree. It is the experience of all that one man can command the attention of a school or assembly under the most trying circumstances while yet another will fail under favorable opportunities. This is due to such a variety of obvious causes as to require little more than the mere mentioning of the truth. We are not now so much concerned with the reasons why one man may entertain while another may not, as we are with the fact that such a difference actually exists. Our superintendent should be able to entertain his school. We can never reach the child's heart till we have his attention, and the superintendent who is able by legitimate means to excite that attention is thrice armed in his efforts to challenge an admiration for the simple story of the cross.

Volumes might be written and perhaps profitably on the art of entertaining the Sunday School, for the methods to be adopted are as numerous as the conceptions of the human brain, and the end sought is altogether an important one as already indicated. The superintendent ought to be able to lead in prayers, direct the singing in case of necessity, speak well, or tell a good story. He should see God in everything, and so persistently and clearly impress this fact upon his children that they too will recognize him on every hand. As the very touch of the master is imparted to the pupil, so the very manner of reasoning, of thinking, is handed down from the teacher to the taught—from superintendent to child. Of course the attribute of the successful superintendent we are now considering is determined largely by the training he has enjoyed, so that we are in no sense to decry those qualities of mind which come by education. They go far to make up our capital stock and are not at all to be despised. Given a man of deep piety, and sane ideas of God's plan of salvation, to which is added a liberal Christian education, his powers for good increase like a geometrical progression.

Again, the superintendent must be in love with his work. He must not be lazy. He should be a man of energy. If he be ever so well qualified for the work yet lack sympathy for it, he is doomed to certain failure. His

energy must be akin to enthusiasm. There is spiritual aberration in the mental vision of that superintendent who see in his opportunities no incentive to the best efforts of his life. I verily believe it is at this threshold that most of our fallen superintendents have stumbled. The work! the work! Oh what are its possibilities! And what its responsibilities! When it is remembered that in matters pertaining to religion as well as any others, the early impressions are the most lasting, more often than not determining the destiny of that human soul, we can begin faintly to appreciate the fact that the opportunity is a momentous one. As a superintendent communing with my school from Sunday to Sunday, I tremble from center to circumference when I contemplate how great things are dependent upon me. How a false note, an indiscreet act, or a failure to seize an opportunity, may work the spiritual undoing of some child. I apprehend that the love of the work upon which I am now insisting is akin to the minister's love for his calling to which profession I would liken that of the superintendent. While we do not recognize a call to Sunday School work as we do the Divine call to the ministry, yet no man endowed with this talent can afford to neglect the improvement of it when called to its exercise by his Church authorities. Often has it happened that a young minister's intense, undying love for his calling has turned the battle in his favor, wrested victory from defeat, and builded for him a successful ministerial career upon a beginning so inauspicious as to forebode only ignominious failure. So it should be with the superintendent; having a clear conception of his duty and a proper appreciation of the glories of serving the Master well, he should love his work with all the strength of his being.

And here we might rest, confident in the belief that with a superintendent thus endowed by nature and by training, the Sunday School would be as a beacon light set upon a hill, or a sheltering rock in a weary land. But I would not close without an admonition to the superintendent himself. There is much to be given up. He should let go of self seeking. In the eternal life there is no greed. "Mine" and "Thine" are never spoken. All things are for all. Even in this life the good things are seldom gained by those who seek them selfishly. If they do gain their desires they find them as ashes to the taste. The famished traveler on our western plains sees but a short distance ahead, a limpid stream bordered and hedged with bowers and fringes of green. He quickens his steps only to find that the mirage moves off to a greater distance or disappears forever.

Certain disaster awaits the self-seeking, vain-glorious superintendent. It was to rebuke this principle in certain of the apostles that Christ illustrated the great lesson of humility in his "Except ye become as little children, ye cannot enter the kingdom of heaven." Personal ambition finds no proper place in any department of God's work. One must sacrifice self on the altars of service to be acceptable in His sight. The superintendent has to deal not only with the children, but with the pastor, teachers and parents. These, too, are deeply concerned and their counsel needs to be sought. Their advice must not be spurned in a spirit of selfishness. All need to co-operate in that spirit of oneness which should characterize Christians everywhere. There is glory enough for all. The conference should not be slow to relieve that superintendent who in the least gives self the ascendancy. He should let go of those personal habits which are generally considered hindrances to the proper training of children. In the superintendent, as in the pastor, our children expect that the ideal Christian will at least be approximated. They should not be disappointed. It is idle for him to prate of the evils of strong drink and tobacco, if he himself either drinks, smokes or chews. He can not in good faith proclaim against the popular evils of the day if he himself condones them by patronage. And so we might multiply illustrations, but it is needless.

Finally, Mr. President, and brethren, with the Sunday School thus properly officered, bearing its proper relation to the Church and pastor, our children will come to know God early, the consummation devoutly to be wished for by every right thinking parent, whether Christian or not. I am overawed by the thought that there was a time when we and our children were not: when the cycles of eternity swept onward and the stars turned in their courses with no eye of man to behold. And then came a time when Tubal Cain worked at his brasses, and Abraham and Lot divided the plains and the hills between them, yet we were not. But now, there can never come a time when we shall not be! The gift of eternity has been laid in our hands. We have it even now! But what small portion is to be spent amidst these familiar surroundings? Yet how portentous, how fraught with possibilities and responsibilities! Lowell has likened its fleeting spell to the clamor of hoofs of a flock of sheep

crossing a bridge from the sand on one side to the sand on the other—"Life's fitful emblem," says he, "a confused noise between two silences." At best, what is man that Thou art mindful of him? Or the son of man that Thou visitest him!

OCIE SPEER.

THE CHILDREN OF GOD.

By Clint C. Reynolds.

If we bear in mind that Jehovah is Creator and King in the spiritual universe as well as of this material universe, this article will be intelligible.

The sinner is as much the offspring of the first parents as is the saint. God didn't make the sinner, but gave to him by transmission a soul and a free moral agency, and the sinner is responsible. And this very responsibility proves him to be one of God's creation; which is true also of the saint, of course. This is necessarily true, else we might conclude that we may escape final punishment without accepting Jesus as our Savior. Whether I be saint or whether sinner, it does not affect the great fact that God made man and that "man became a living soul." God gave us a soul that we might worship him and live in touch with him, even in this life.

God made all the angels of the heavenly kingdom, and they are a little higher order of creatures than man. God made the devil and the angels that fell with him; and they are still his creatures. They, as well as man, will have to attend the great court of courts in that day. When the Bible speaks of "a child of hell," it does not mean that that person was generated in hell, but that his soul is in the throes of Satan and bonds of iniquity; and so, also, when the good Book says a "child of God," it means that God has quickened that soul back into its normal and original spiritual sphere and environment.

Because of the awfulness of sin, the sinner is alienated and lost from God, and God disowns him; and just so will repentance and faith please God and cause him to forgive and to bless and to own us. "Enter into thy closet and pray in secret, and I will reward thee openly," is his promise.

Now, whether a man be sinful or righteous, and whether an angel be sinful or righteous, the fact remains that God is the creator. I believe that is quite clear to the thoughtful reader.

Now, when a sinner gets regenerated—made a new creature in Christ—I believe most firmly that the soul retains its identity, and that the same soul remains and that it is given a "new condition—position—environment." For reason here a moment: Suppose God gives the sinner a new soul out and out, what becomes of the old one? It is spiritual and cannot be annihilated; it is condemned under the law and of course must go to the regions of the damned. Now, could that person be happy with his original self, original faculties, in hell? Certainly not, and we see the foolishness of the whole matter. So, we do not lose our identity of original spiritual selves when we are regenerated. The old enemy of enemies, sin, has been eradicated by the grace of God, and Jesus becomes the indweller of the cleansed soul. We have a new condition and a new master in our hearts. God says He will give us a "new name," but I believe God will have us retain our original identity in some way. At the transfiguration Moses was readily known.

When the Savior declared to Nicodemus: "Marvel not; ye must be born again." He meant that Nicodemus had yet to be quickened into spiritual light and life, but did not mean that Nicodemus had no soul. Another thought: God addresses His commandments to man as unto "a living soul"—that is, the soul and accompanying faculties are made responsible and not the flesh. "The soul that sinneth, it shall die." The soul must answer for every act of our lives. Paul declared that "All sin is without the flesh; but whosoever committeth fornication sinneth against his own body." Now, there is shown a case of fleshly weakness, and Paul declared that the soul sinned against the body in such deeds; not the body or flesh against the soul, but the soul against the body, in that case. Now, we have seen that God created man and the angels; that the regenerated person is in a new environment and a new condition; and that God addresses man's soul and not his flesh in giving the commandments. Does not the regenerated person possess the same intellectual and emotional faculties as before regeneration? This must be admitted; for, if not, he is then of a different physical composition, and is not himself at all! No, reader, the very fact that he shouts to recognize himself as a saved soul, and the fact that he remembers his past life, and the further facts of his having his original features and standard of intelligence, prove his originality.

Jesus raised to life and normal ac-

tivity the decaying body of Lazarus, but he did not do away with the material of the old and create a new body out and out. Christ spoke, and the living forces moved upon the vital organisms of that carcass, arresting decay and setting up vital activity, until suddenly the living Lazarus came forth! Well, just so does Jesus quicken back into the living condition the condemned and sin-rotted soul. Jesus does not destroy the old faculties, but imparts light and life to them. He is the source of life and he touches the dying, withering soul with his finger of omnipotence and grace, and that soul is transformed in the twinkling of an eye into a fit temple for the indwelling of the Holy Ghost!

If we sin after we have been enlightened and have "tasted of the good things of the world to come," we are commanded to repent and "do thy first works" again. In the eyes of God we are the children of God if we obey God; and likewise children of Satan if we serve Satan. "No man can serve two Masters." Romans 6:16: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether sin unto death, or of obedience unto righteousness?"

Religion—Christianity—is a common-sense principle; simple, and yet hard; grand! how great! how sublime! This theory that God won't let a Christian be lost, no matter how far he may backslide, is a dangerous thing. If God let the angels fall into hell for their unfaithfulness, shall he not allow man of free moral agency to land there also for unfaithfulness? The sinner is damned for unbelief and the Christian is saved because of belief; and if the Christian become unfaithful, he to that extent unbelieves and so is condemned again.

Fairlie, Texas.

TEXAS SOCIETY FOR THE FRIENDLESS.

I take this means of reporting to the Board of Reference and Adviseement of the Texas Society for the Friendless the progress made during the first three months of our work, and I confidently hope that this report will be of interest.

We have up to this time visited and introduced our work in about twenty counties in this State, and in every place visited up to this time, with one exception, the work has been enthusiastically received and very generous contributions made.

Beginning with the first of September we were able to open an account with our treasurer, Professor George A. Harmon, the President of the Dallas Commercial College, Dallas, which indicates that at this time our receipts are running above our current expenses.

I am very much gratified to be able to report that on September 1 we were able to place in the field, as District Superintendent of the Houston District, Mr. E. P. Shannon. Mr. Shannon is a graduate of the University of Georgia and also of the law school of the same university, and is a very consecrated, Christian man. Mr. Shannon's headquarters will be in Houston, where he may be addressed at any time.

Our General Superintendent, Rev. Edward E. Fredenhagen, will spend some time in Texas in the early autumn in the interest of the society. We very much desire a meeting of at least a quorum of our board at Dallas at the time our General Superintendent is there, of which due notice shall be given.

SAMUEL P. BENBROOK,
State Superintendent.

Dallas, Texas.

POLYTECHNIC COLLEGE.

Polytechnic College has just opened its seventh session under the most favorable conditions. Everything bids fair to make it the most successful year in its history. The student body is composed of select young men and young ladies, most of whom are mature and capable of doing good work. We have matriculated to date 465 students and still they come. The addresses of Dr. R. S. Hyer, of Southwestern, and that of Rev. Jerome Duncan, of Waco, were among the best ever heard on a similar occasion. They were inspiring, appropriate, and in keeping with the high ability of the two men. Dr. Hyer's long experience in school work gave him the right of way to speak on college education, and the students, the faculty and the visitors were delighted with his wise and eloquent deliverance. Brother Duncan is also an educated man, and in touch with the practical needs of young manhood and young womanhood, and he spoke earnestly and pointedly out of a heart in sympathy with those who are striving for higher mental and moral development. All in all, the occasion was a most happy and satisfactory one, and we are all greatly encouraged.

J. D. YOUNG.

Heaven can always become a closer environment than earth.

Devotional and Spiritual

RIGHT THINKING.

Does it make any difference whether we think or not. Does it matter what we think? Thoughtless people are doing much evil in the world.

"Evil is wrought
By want of thought."

Thoughtless parents and teachers are bringing up worthless children to curse the home and the nation. Thoughtless husbands are making the lives of their wives bitter and the atmosphere of the home murky by their peevish dispositions and profane speeches. Thoughtless ministers are splitting churches to pieces, and thoughtless laymen are giving occasion to the enemy to blaspheme. Thoughtless young people are rushing out into the great world utterly unequipped for the battle and the work of life, when the means of adequate equipment are at hand.

Most men who think do not think on a high plane. There is much low thinking and much evil thinking, and the results are terrible. O that men and women would think profoundly, soberly, honestly. There are topics of thought in abundance being pressed upon us all. The Bible was given to make men think. It is not a mere charm to ward off evil, but a magazine full of the weightiest and highest thoughts ever presented to man. These are God's thoughts, and are well calculated to rouse the mind of man to think. Jesus came into the world to awaken men to think and lead their thoughts into the highest channels. The Holy Spirit was sent into the world to stimulate thought, and to turn the minds of men to the best thoughts. Think not that the Holy Spirit is merely an electrical force which shocks the mind and stirs the feelings. He works within us to make us think. If the Spirit of God and the Word of God do not make us think they will accomplish little for us.

The first result of right thinking is right feeling. "While I was musing the fire burned." Some people complain that they have no religious feeling. Their hearts do not

move and their tears do not flow when they hear the gospel. Is it not because they do not think? One cannot make his heart tender by an act of the will. The feelings do not respond to the command of the will. But they do respond to close and sober thought. Take time to think of the great things of the kingdom. Think silently, quietly, diligently, and the heart will be moved. It is in the heart of the man who muses that the fire burns. Many are afraid of religious feeling. Canon Farrar says that if there was one thing the priests and bishops of the Church of England dreaded before Wesley began his work, it was religious enthusiasm. There are men of the same type now. But feeling is to the life what fire is to the engine. It makes things go. It brings something to pass.

Another result of right thinking is right speaking. "While I was musing the fire burned; then spake I with my tongue." Feeling flows from thinking and speech follows feeling. Many Christians declare that they cannot talk about religion. But we can all talk about the things on which the mind is fixed. The farmer can talk about the crops, the financier can talk about money, the musician can talk about music, the scientist can talk about science, and the poet can talk about literature. Let anyone dwell on the things of the kingdom of God until his mind is saturated with them and he will find it difficult to keep silent. He will speak to some purpose. When a man has thought on these great themes until his mind is saturated with them and his heart aflame with them he will not be a dull speaker. The world has no patience with a prosy preacher, and in this the world is right. The minister of the gospel who comes forth on Sabbath morning from the secret place where his ear has been attentive to the voice of the Holy Ghost will speak with power. The atmosphere will palpitate with the emotions of his consecrated soul.

Another fruit of right thinking is a noble character. "As he thinketh in his heart so is he." One can-

not insist on this too strongly. We are all becoming more and more like the thoughts we permit to lodge within us. He who thinks narrow, selfish and uncharitable thoughts will become more and more narrow, selfish and uncharitable. But if your thoughts are broad, generous, magnanimous, divine, you will become broad, generous, magnanimous and divine. You will be a partaker of the divine nature. Someone tells of a man who brought a number of serpents' eggs from the Orient as a souvenir, and gave them to a friend. The friend laid them away in his study drawer, and after a few days went to take them out, when he found several deadly vipers creeping about in the drawer. The sun had hatched the eggs and made a nest of venomous things for the owner. Whoever will permit evil thoughts to lodge within him will soon realize that the process of incubation has been going on unconsciously but steadily under the natural heat of the soul and the deadly serpents of sin and death will take possession of him. There are thousands of such young men and women among us. Their character is base, and it is no accident. "As he thinketh in his heart, so is he."

Another sure result of right thinking is noble achievement. Thought always goes before achievement. The dome of Saint Peter's was constructed in the mind of Michael Angelo before he flung it into the air to delight the vision of the multitudes. The songs of Homer made music in the ears of other men. Only close thinking can produce such results. It is not enough to gather facts from books and nature. It is not enough to read the Bible. We must think on these things. The bee gathers honey from a hundred flowers, and laden with its rich treasures returns to the hive. But this is not all. Men can do that. But the process by which the sweets gathered from the flowers are transformed into clear, delicious honey, is a secret with the bee. No man can meddle with it. So the mind has a secret and mysterious process whereby the facts and lessons gathered from the world are transformed into beautiful and useful things. It is in the mind that the Roman of his day said: "To me life

principal part of the work is done. On his way to Damascus Saul of Tarsus was busy thinking, when all at once there shone about him a light above the brightness of the sun. While he was musing the fire burned. The result of that day's musing was a new heart, a wonderful life, and those grand epistles in the light of which millions of men have walked with joy.

John Wesley mused on the moral condition of the people, the low state of religion in England, the reality of spiritual regeneration and the witness of the Spirit until his heart was "strangely warmed," and out of that fire came the Methodist Church. When Martin Luther made that wonderful discovery of the doctrine of justification by faith, he did not dismiss it from his mind as many an idle person would have done. He mused upon it, pondered it, thought upon it, until his heart became hot within him. Then the truth blazed forth in sermons and songs and all Europe felt the heat of the flame.

We need more thinkers. Everyone should do a deal of honest and hard thinking for himself. But have a care of the materials which are put into the mind to work on. "Whatsoever things are pure, whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." Let every thought be brought into captivity to the obedience of Christ. Think on Him. He is pure and true and just and lovely and of good report. Let the mind be saturated with His truth and the heart aflame with His love. Let the music of His name lull thee to sleep at night, and the thought of His grace be first to greet thee in the morning. Then shalt thou tell to sinners round what a dear Savior thou hast found.—Exchange.

THIS IS LIFE!

Perhaps there was a morning when you threw open your window and took a deep breath of fresh air. A night of sweet repose had been given you. A day of joyous activity faced you. The children were well; you could hear their merry shouts and early-morning laughter in the nursery. (Ah, what a blessing to be able to laugh the first thing in the morning!) You looked down to your rose-garden and it was full of dew-touched buds; or your glance wandered over the fields in which the grain stood in generous, glorious growth. Then you took another deep breath and rejoiced as you said: "This is life!"

Or perhaps some hard-worked brother or some tired and troubled sister has gone for recreation to the seashore or mountains. The burdens of busy life have been laid aside. The Master has whispered: "Come—rest awhile." The pasture, the professorship, the editor's desk, the countinghouse ledger, the kitchen table—these are for the time being things of the past. Look at the sea waves in their tumultuous beauty! Behold the mountains in their silent, eternal, imperial grandeur! Ah, to rest, to feed the eye and the soul on beauty, to lay by stores of energy for future service—this is life!

Yes, but here is the trained nurse. For her there is no seaside, no mountain glen. Look at her spotless dress; her neat cap and apron. She cares for the sick child. She soothes the aching throat with cool drink; she touches the throbbing brow with magic fingers. Her face—how calm, sweet, true, thankful it is! She is not repining at her lot. To be able to do all this for the sick and suffering; to have the skill, strength, tact, patience for it—why, this is her very life! To her this is to truly live.

Listen now to the apostle Paul. "To me to live is Christ." Perhaps we can understand him. The is war, bloodshed, conquest! The Greek said: "To me life is art, beau-

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H. C. WHEELER, President
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ty, athletics." The Pharisee said: "To me life is a matter of ceremonies, of observing the law, of carefully guarding spiritual quarantine." But Paul says: "To me life is Christ. He is my joy, my delight, my passion. He is the vigor of my morning hours; He is the charm of my moments of thought and recreation; He is my sweet repose when the shades of evening fall. I never knew what it was to live until I found Him. Ah, I was under the law! But now—to do His will, breathe His spirit, share His toil, receive His approbation, hold fellowship with His sufferings—ah, this is life!"—The Christian Observer.

OUR GOD IS ABLE TO DELIVER.

God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on Himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events and to hold a court (if I may so speak upon God's province and begineth to say, "How wilt Thou do this or that?" we lose ground—we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—Samuel Rutherford.

The devil never obtrudes himself on human sight. He always masks himself behind something other than himself. He never tells a lie. He tells half a lie, and the half of the lie which is the truth is the part behind which he hides the poison of his lying.—Dr. Campbell Morgan.

WELL PEOPLE TOO Wise Doctor Gives Postum to Convalescents.

A wise doctor tries to give nature its best chance by saving the little strength of the already exhausted patient, and building up wasted energy with simple but powerful nourishment.

"Five years ago," writes a doctor, "I commenced to use Postum in my own family instead of coffee. I was so well pleased with the results that I had two grocers place it in stock, guaranteeing its sale.

"I then commenced to recommend it to my patients in place of coffee, as a nutritious beverage. The consequence is, every store in town is now selling it, as it has become a household necessity in many homes. "I'm sure I prescribe Postum as often as any one remedy in the *Materia Medica*—in almost every case of indigestion and nervousness I treat, and with the best results. "When I once introduce it into a family it is quite sure to remain. I shall continue to use it and prescribe it in families where I practice. "In convalescence from pneumonia, typhoid fever and other cases, I give it as a liquid, easily absorbed diet. You may use my letter as a reference any way you see fit." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pkgs. "There's a reason."

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Against Good Insurance**

Nor any substitute for it. Wherever failure to live means financial loss, there is call for insurance. Is your life of financial value to another—your family, partners or business? If so, Life Insurance deserves your attention, and deserves it now. Your forethought will be better than their afterthought. When it comes to the best kind of Life Insurance, men do not all think alike. There is no desirable kind that cannot be obtained from **THE MUTUAL LIFE INSURANCE COMPANY.** This is the oldest active Life Insurance Company in America, and the largest and staunchest in the world. It is a Mutual Company. It has no stockholders. Its assets belong to its policy-holders. It has paid them dividends continuously for fifty-six years. Taking its history through,

The Mutual Life Insurance Company

has done as well for its policy-holders as any company. It should have done better, as has recently been shown. Under the present management all policy-holders may expect unusually favorable results. This is made reasonable by the facts that it is a strictly Mutual Company, operated under New York laws, which are now the best in the world; that its great volume of business means smaller share of expense on each policy, and that the new methods and economies, which are now a part of its constitution, will save immense sums which must go to the policy-holders, as the only proper place.

Mr. Charles E. Hughes, who became famous by conducting the investigation of the Legislative Committee, and who speaks with authority, has recently said: "We have had great companies exposed to close and unsparring analysis, only to find that their solidity was as the rock of Gibraltar. I would rather take insurance in a New York company compelled to transact business under these restrictions, than in any company not so restricted, and I believe that will be the sentiment of the people of these United States."

If you would like to know for yourself the latest phases of Life Insurance, or wish information concerning any form of policy, consult our nearest agent or write direct to

**The Mutual Life Insurance Company,
New York**

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Secular News Items.

Secretary Taft and Assistant Secretary of State Bacon left Washington last Sunday for Havana, in accordance with the instructions of President Roosevelt, to ascertain the exact political situation in Cuba.

It was announced at the Navy Department Sunday night that the battleships Louisiana, Virginia and New Jersey have been ordered down the Atlantic Coast on a shakedown cruise and that they have been directed to keep in touch with the Government at Washington by wireless telegraphy, and, if necessary, in the event of an emergency arising, they will be sent to Havana.

It was also stated that the cruisers Tacoma and Cleveland have sailed from Norfolk, Va., and that the cruisers Minneapolis and Newark will follow them. The Minneapolis and Newark carry about 700 men altogether and the Tacoma 150. Should all these vessels go to Havana, the navy would be able to land a force of 4,000 men in Cuba by Wednesday or Thursday, if any developments should occur rendering such action necessary.

The Government is making final strenuous efforts to restore peace in Cuba and thus avoid any kind of American intervention. The object of these endeavors, it is stated, is that it may be able to say by the time Secretary of War Taft and Secretary of State Bacon arrive that peace has already been secured, and that therefore there is no need for the American Government's intervention either to restore peace or to insure permanent tranquility.

This is the latest phase of a rapidly changing situation. An extraordinary gazette was issued containing a decree signed by President Palma, on the recommendation of Secretary of Public Works Montalvo, as follows: "All campaign operation are suspended and in consequence the Government forces will act only on the defensive throughout the Republic. The Secretary of the Interior will issue all the necessary orders for the execution of this decree."

Rear Admiral Chichester, who commanded the British squadron at Manila during the Spanish-American War, died at Gibraltar, Sept. 17, of pneumonia, after an illness of a few days. It was Admiral Chichester who, according to report, stood by the Americans in Manila Bay at the time when friction between Admiral Dewey and the German commander seemed likely to lead to serious consequences.

According to a dispatch from Budapest, an attempt was made Sept. 16 on the life of Arch duke Francis Ferdinand, the heir presumptive to the throne of Austria-Hungary. As the Prince was traveling through Salgo Tarjan to Vienna on a special train, enormous stones were hurled through the windows of his carriage. The Prince was uninjured and the assailants escaped.

Born without a bone in his body and absolutely helpless, Antonio Congo of Brooklyn lived for 21 years. He died on Friday and was buried last Sunday.

His case attracted much attention from medical men, who frequently visited the home of his father to examine him.

From the day of his birth until his death Antonio was never out of a cradle. He could see but could neither hear nor talk. He was powerless to move hand or foot and yet was perfectly formed, except for the fact that he had no bones.

Antonio was twenty inches in height and his body was broad. Despite the absence of bones, for years he apparently enjoyed the best of health.

Attorney General Davidson, has authorized District Attorney Warren Moore to compromise the forty-nine cases pending against all of the express companies doing business in Texas and the railroads over which they operate for alleged violation of the anti-trust laws. The amount to be paid jointly is \$10,000 and is to satisfy for both railroad and express companies.

Mrs. Marion Wallace Vail, who was conspicuous during the Civil War as nurse, is dead. She was banished from St. Louis by General Leighton for releasing Confederates during her work in the prisons.

A large majority of the counties have sent in their tax rolls and with but an unusually few exceptions all show increases in assessed values as compared to last year. Not only that, but the increases are substantial for the most part. The auditor's division of the Controller's Department check over all tax rolls and see that they are correct, otherwise they are returned for correction.

As yet no totals have been found,

but the approximate increase is estimated at about \$75,000,000, which does not include about \$50,000,000 to be added by virtue of the action of the State Tax Board in certifying intangible values. Inasmuch as there is some question as to the constitutionality of the intangible tax law and it being tied up in the courts, the values arising therefrom were not incorporated in the estimated increase, though the courts may sustain the law and the values mentioned added to the taxable wealth of Texas.

Insecurity of life and property in the Baltic Provinces which culminated last Saturday in the murder of Herr Besch, a rich German manufacturer and leader of the German colony at Riga, has let the German Embassy at St. Petersburg to make energetic representations to the Foreign Office concerning the adoption of measures for the protection of German subjects. Besch was killed by the agents of the revolutionary organization in levying tribute.

Although the revolt was crushed and the country reconquered by the forces under General Orloff last winter, robberies and murders have continued unchecked for over a year and a half. There are 5,000 German subjects living in Riga.

The American Consulate at Riga has not joined in this demand for protection. There are scarcely any Americans there.

C. E. DeLong, a watchmaker and engraver of Denison, Tex., who has performed several remarkable feats in microscopical engraving, has eclipsed his previous records by engraving the Lord's prayer on the head of a pin 2.7 millimeters in diameter. The pin-head is 1/16 of a millimeter larger in diameter than the head of an ordinary pin.

Several months ago Eugene Wenger, a St. Louis engraver, succeeded in placing seventy-four letters and numbers on the head of a pin, and the feat was considered remarkable. Mr. DeLong placed ninety-four letters on a pin of the same size.

By the aid of a jeweler's glass every word of the Lord's prayer may be distinctly seen.

The National holiday in celebration of the anniversary of the independence of Mexico was observed in a most enthusiastic manner in the city of Mexico Sept. 16.

The decorations of the business houses, banks and private residences were on an even more elaborate scale than heretofore.

President Diaz opened Congress that night and delivered his annual message.

The utmost tranquillity prevailed in the city, not a single arrest having been made. The saloons have all been closed since yesterday at noon, a precaution taken by the municipal authorities to circumvent any possibility of trouble.

Sept 16 was George Washington Day in Hungary's capital and the entire population from morning until night gave itself up to enthusiasm over the unveiling on monarchical territory of a monument to the first President of the United States. The Stars and Stripes and the Hungarian colors intertwined was to be seen everywhere. In the morning there were special sermons in many of the churches, the preachers calling attention to the importance of the event. During the afternoon thousands of persons lined the streets through which passed an imposing parade to the City Park in which the monument stands.

Thirty thousand persons were in the park, which was surrounded by many thousands more. Francis Kosuth, Hungarian Minister of Commerce, and Count Albert Apponyi, Minister of Worship, represented the independence party at the ceremonies, but were not present in their capacity of Government officials.

Gen. Dimitri Fedorovich Trepoff, commandant of the Imperial Palace, died Sept. 15 in his villa at Petherhof of angina pectoris.

Gen. Trepoff, whose name was linked with reaction and oppression in Russia was, in many respects, a remarkable man. He was a natural despot, a tyrant by inclination, education and conviction. He was one of those men who have constantly appeared, like evil geniuses, in Russian history just at the time when conditions were most promising for putting an end to despotism to turn the Russian rulers from liberalism back into paths of reaction. It was he who became the guiding spirit of the reaction after Nicholas II. had issued his famous manifesto in the fall of 1905, promising the people a share in the Government. Holding the position of master of the palaces and in league with the court intriguers who were determined to restore the old regime, he constantly had the Emperor's ear.

On the historic battlefield where they clashed for supremacy, survivors

of Gen. Pickett's division of the Confederate Army met Sept. 13 in fraternal reunion the survivors of the Philadelphia brigade, which composed the four regiments of Pennsylvania volunteers. The reunion was held at Bloody Angle, where Gen. Pickett made his famous charge.

The feature of the gathering was the presentation of Gen. Armistead's sword to the men of the South. Gen. Armistead fell during the charge, and his sword has since been in possession of Philadelphia soldiers.

The veterans held a camp fire that night and on Monday went to the battlefield of Antietam. At the latter place they were joined by the survivors of four other Pennsylvania regiments and the monuments erected to the memory of the Pennsylvanians who fell during the battle was unveiled.

NORTH TEXAS FEMALE COLLEGE.

The North Texas Female College opened up this year with the largest enrollment in its history. A large addition to the already very large dining hall was necessary to accommodate the increased patronage. Mrs. Key has made several very fine improvements in the dormitories, grounds and the college chapel. She has also made some very valuable additions to the faculty, both in the literary department and the conservatory.

Miss Roberta DuBose, the first and only woman to take the founder's medal—first honors—from Vanderbilt University, was elected to the Chair of History and Economics.

Mr. Haroldi, of Germany, as teacher of violin, and Mr. Tranitz, of Norway, as teacher of piano—these men are of the best schools of Europe and are masters of their arts, while Miss DuBose comes back to her alma mater after graduating from Vanderbilt and teaching three years very successfully in an eastern college.

The college has outgrown its present accommodations, and the future outlook was never so promising. Then what are we to do with the increased patronage? We now have a plant worth over one hundred thousand dollars, and with the exception of \$15,000.00 contributed by friends of the school, Mrs. Key has built this magnificent college for the Church, but "she has done what she could," and now we must help her meet the growing demand for accommodation that comes to this the largest and best known college and conservatory in the South and West.

Her graduates are found among the leading women of our land. A great many of these are wives and mothers of the highest type; many are sharing their lot of the pastorate in God's service; some in professional life—mostly teachers; others in the mission field telling the "glad story" to those in darkness, and others have gone to swell the forty and four thousand that John spoke about. I know we have been busy building churches and parsonages, and helping South-western University and other schools, and no more than we ought to, but don't you think the North Texas Female College, after twenty years of great success educating so many women and constantly increasing in patronage and influence, has a right to be considered in our gifts and recognized as one of "our colleges?"

To accomplish all of this Mrs. Key has given the Church twenty of her best years and life and nearly \$30,000 of her private means, besides giving in tuition to preachers' daughters and poor girls more than \$35,000; and if she had another life and a hundred thousand dollars she would gladly give it to the Church for God and humanity.

It is true we must educate our preachers and preachers' sons, but does not the preachers' daughters need an education too? Unless we propose to send them out into the world denied the privilege of a college education because they can't preach, we must look out a little more for an endowment to this end. We never hear of endowments specially being raised for their education, but often hear of scholarships for young ministers. Mrs. Key never turns them away, but has helped some of them with more than free tuition. Last session we had forty-one daughters of pastors and only wish we could do more.

Mrs. Key has had no Conference Board to raise funds and building and make a great school out of one so badly in debt and run down that one of our preachers said it was "a stench in the nostrils of Methodism." And this school is on our campus, deeded to the M. E. Church, South, and so chartered. We need a dormitory to take the place of the only frame building on the campus. Let us build a "Lucy Kidd-Key Hall" as a monument to the unselfish service and sacrifice Mrs. Key has given to Texas Methodism.

E. L. SPURLOCK.

CHURCH EXTENSION NOTES.
(From the General Office.)

The first church building especially designed for institutional work is in Kansas City, Mo., located at the corner of Admiral Boulevard and Holmes Street. It is valued at \$75,000. Rev. C. W. Moore is pastor. The building is a model. Those who contemplate erecting an institutional church building would do well to avail themselves of an opportunity to examine this plant. The Secretary, through the kindness of Dr. Z. M. Williams, presiding elder, spent a profitable hour recently studying the building and the work.

The congregation at Liberty, Mo., placed in the hands of the Secretary on a recent Sunday, cash and subscriptions amounting to \$100 to be used in assisting a Church in the Indian Mission Conference. Ten years ago Church Extension funds to the amount of \$800 were invested in a building for our people at Liberty. They have prospered from the day they entered the new building. The \$100 referred to was given as a thank-offering.

The Denver Conference, as usual, paid more than one hundred per cent on the assessment. In addition to this they made a subscription of \$163 for the new church at Aztec, New Mexico. The last year was a good one with the Denver Conference brethren.

The Missouri Conference made a fine showing. Nearly one hundred per cent was paid on the assessment for Church Extension, and \$406.34 was given in cash and subscriptions to buy a lot for a church building in one of the new towns in Southwest Oklahoma. The "big pastures" will be open for settlement this summer. Choice church lots must be secured in all towns of the 500,000 acres to be opened for settlement. The Missouri Conference leads the way.

Have you ever taken time to consider the relation of Church Extension to the other benevolences of the Church? Every missionary, educational and charitable agency of the Church looks for support to the housed congregations.

World-wide Methodism was never more aggressive than in the year of our Lord 1906. It brings to completion every week more than forty houses of worship.

"No city, except the heavenly, is safe without a temple."

Our missionaries at home and abroad are multiplying. Their converts are many. The congregations called into being by their message must be housed. Nothing short of this will conserve their successes.

Rev. J. B. Henry, of Buena Vista, Va., writes under recent date as follows: "With gratitude to God for the help he has given me in my labors and to the Board of Church Extension, the value of whose services I appreciate as never before, I send you my check to settle the debt of St. John's Church in full."

The Western Virginia Conference has just closed a pleasant session. The Board has been generous with those brethren. They are not high up on the list of per cent paid on assessment. This year marks a decided advance. They will come to the front in spite of many difficulties. Their offering to relieve a suburban church lot in Huntington of an embarrassing debt was \$129.50.

TRAINING SCHOOL.

We have had a good opening of the Training School at this place. The oft-repeated prophecy that this would be the most successful session of the school up to the present, is being fulfilled. Places to board out in town are being found for some pupils, so as to be able to accommodate late arrivals in the boarding department of the school. Only a few more can be thus served. Let those wishing a place speak at once and come in as early as possible. A late start is very disadvantageous. However, it is better to come late than not at all. All the teachers, pupils and patrons seem to be in perfect harmony, and things are moving delightfully. As our music teacher was selected later than the others, it is but just that a special word should be said in regard to her. She comes with high recommendations, has made a fine impression, and we predict great satisfaction to her patrons. Her pastor says of her: "Miss Akard is a willing and faithful Church worker and is efficient along many lines—in Sunday-school, Epworth League, choir, etc. We hereby Christian characters and workers." Miss Akard rooms in the girls' department, and comes in constant contact with them. We have tried to make

Pimples Stopped
In 5 Days.

Every Possible Skin Eruption Cured
in Marvelously Quick Time by
the New Calcium Treatment.

Send For Free Sample Package Today.

Boils have been cured in 3 days, and some of the worst cases of skin diseases have been cured in a week, by the wonderful action of Stuart's Calcium Wafers. These wafers contain as their main ingredient, the most thorough, quick and effective blood cleanser known, calcium sulphide.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you. They are the most powerful blood purifier and skin clearer ever discovered, and they never derange the system.

No matter what you suffer from, pimples, blackheads, acne, red rash, spots, blotches, rash, tetter or any other skin eruption, you can get rid of them long before other treatments can even begin to show results.

Don't go around with a humiliating disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a black head. I could write you a volume of thanks, I am so grateful to you."

You can depend upon this treatment being a never-failing cure.

Just send us your name and address in full, today, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 25c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are—cured and happy.

Send us your name and address today and we will at once send you by mail a sample package free. Address P. A. Stuart Co., 55 Stuart Bldg., Marshall, Mich.

conditions here worthy of the confidence and patronage of the people, and it is the firm belief of the writer that we have succeeded in doing this. It certainly is a great privilege to have children and young people under such environments as we have here.

J. M. ARMSTRONG,
Blooming Grove, Texas.

UNANSWERED LETTERS.

September 13.—J. S. Huckabee, sub. J. J. Canafax, sub. A. P. Hightower, sub. T. H. Morris, sub. F. M. Boyles, sub.

September 14.—C. M. Harless, sub. S. C. Riddle, sub. W. B. McKeown, sub. F. J. Perrin, sub. A. R. Nash, sub. J. R. McMillan, sub. Ross Williams, sub. B. T. Blanton, sub. J. N. Vincent, sub.

September 15.—W. C. Howell, sub. I. W. Clark, sub. S. Richardson, sub. R. E. Porter, sub. J. W. Johnson, sub.

September 17.—J. T. H. Miller, sub. Ross Williams, sub. C. N. N. Ferguson, sub. J. L. Ren, sub. J. P. Skinner, sub. W. F. Mayne, sub. Thos. Gregory, sub. W. C. Howell, sub. R. B. Bonner, sub. Geo. T. Campbell, sub. J. C. Carter, sub. V. E. Powers, sub. R. A. Walker, sub. J. H. Stuart, matter will have attention.

September 18.—C. J. Oxley, sub. W. E. Caperton, sub. D. H. Aston, sub. R. E. L. Stutts, sub. G. W. Kincheloe, sub. B. F. Alsop, sub. W. B. McKeown, sub. J. F. Sherwood, sub. H. B. Henry, sub. J. B. Adair, sub. J. G. Miller, sub. J. W. Hennessee, sub. O. F. Zimmerman, sub.

September 19.—S. P. Nevill, sub. R. E. Porter, sub. W. C. Hilburn, sub. W. T. Ayers, has attention. L. L. Nau-gle, sub. A. L. Scales has attention.

HOMELESS CHILDREN.

I have a boy 11, girl 14 years old, brother and sister, members of the Methodist Church. A girl 12, who has not missed Sunday-school in four years, member of the Church. A girl 10, a good girl. I want to place them in childless Christian homes. Prefer to place brother and sister together. Who will for Christ's sake open their hearts and homes to these good children? If so, write me at once, enclosing a stamp for a reply, stating conditions, etc. I. Z. T. MORRIS.
Fort Worth, Texas.

Notes From the Field.

Lubbock.

J. P. Callaway, September 7: I have been a very busy man holding and helping in meetings and looking after the general interest of the Church.

Covington.

O. T. Breckett, Sept. 10: We have just closed a two weeks' meeting at Covington, and it was one of the best meetings we have been in for several years.

Grandview Circuit.

G. W. Shearer, September 12: We have finished our summer revivals. Had great meetings at all points on the circuit. The Church moved up greatly along all lines.

Arlleston.

H. G. Williams, September 12: Our revival meetings are all over. We had one very good and one excellent meeting. At Bethany Brother Purcell, of Greenwood, La., did most of the preaching, and it was well done.

Hutto Circuit.

Jno. G. Pollard, September 13: The Lord has blessed us on Hutto Circuit this year. We began our first meeting at Robinson's Chapel the second Sunday in July.

Port Arthur's Gracat Revival.

F. M. Boyles: On August 12 Evangelist L. P. Law and Gospel Singer Ed G. Phillips came to us, and took lead in a campaign against sin and unrighteousness and for the salvation of souls.

Council, calling upon them to enforce the Sunday laws, was signed by over one hundred and fifty men and over one hundred women; and, as a result, on the last three Sundays the "lid" has been on in Port Arthur, and we are determined to do our best to keep it on.

Mangum, O. T.

J. W. Sims, September 10: We closed a good meeting last night. Seventy-five conversions and rec'ations and 41 additions to the Church.

Iredell.

J. C. Carter: We have had four meetings on the Iredell Circuit. The first was at Help, where we have a small organization. Brother W. C. Childress, a young preacher, assisted me in this meeting.

Blanco.

B. A. Myers: We are nearing our fourth Quarterly Conference, and are looking forward with pleasure to the coming of our beloved presiding elder.

people enough for their kindness to my wife. Nothing is too good for Sister Myers, it seems by their actions. It is with the deepest regret that we have to move to Georgetown not to return next year; but realizing that an education is a very important factor in a minister's life work, we think it worth the while to sacrifice everything of a subordinate nature to accomplish this one end.

Bailey, I. T.

L. H. Fullingim: Bailey is located in the Northwestern part of the Chickasaw Nation, twelve miles northeast of Marlow, in one of the most beautiful and fertile parts of the Indian Territory. The people are prospering in all their undertakings, but in none more than the work of the Church and the salvation of souls.

Boyd and Garvin.

A. P. Hightower: We closed a very gracious revival at Garvin on Sunday night, the second instant. Brother H. E. Smith, of Chico, was with us two days, and my cousin, I. E. Hightower, of Northwest Texas Conference, came and remained to the close.

Dalby Circuit.

W. H. Summy, September 10: Have just closed our protracted meeting at Godly's Prairie; had twenty-five conversions and eighteen accessions to our Church. Rev. W. H. Vance, of New Boston Station, and J. S. Ogle, of New Boston Mission, assisted us in the meeting.

Aspermont Station.

W. B. Martin: On the third Sunday in August we began our protracted meeting at Aspermont. We felt the time had come when we must have a revival, as all the material interests of the Church were in fine shape and religion at a low ebb.

ASK YOUR NEIGHBOR



RADWAY'S READY RELIEF

Taken in water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulence, and all Internal pains.

Dysentery, Diarrhoea, Cholera Morbus

Internally a half to a teaspoonful of Radway's Ready Relief in a half tumbler of water, repeated as often as the discharge continues, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.

RADWAY & CO., 55 Elm St., New York.

large increase in membership. Brother Neal goes to the mark and hits sin in the Church or out. My people love him. We gave him a freewill offering of \$115, and we are now on shouting ground.

Sanger.

A. F. Hendrix: We have just closed a ten days' meeting at Sanger, and we are extremely happy, because God gave us a great victory. It was a great meeting to the Church. Many have sought and are living closer to God, while fifty or more were converted, and we think the conversions were evangelical.

Albany.

R. F. Brown: Last Sunday night we closed a glorious revival at Moran, said by many to have been the best in the history of the Church at that place. We began Sunday morning, August 26, and continued through rain and sunshine for two weeks.

SKIN ECZEMA IN WORST FORM

Black Spotches All Over Face—Produced Severe Itching—Year's Treatment by Physicians Did No Good and Became Despondent—Affected Parts Now Clear as Ever—Alabama Lady's

CURE BY THE CUTICURA REMEDIES

"About four years ago I was afflicted with black spotches all over my face and a few covering my body, which produced a severe itching irritation, and which caused me a great deal of annoyance and suffering, to such an extent that I was forced to call in two of the leading physicians of my town.

"The Cuticura Remedies not only cured me of that dreadful disease, eczema, but other complicated troubles as well; and I have been the means of others being cured of the same disease by the Cuticura Remedies, and I don't hesitate in saying that the Resolvent is the best blood medicine that the world has ever known."

Oct. 28, 1905. Selma, Ala. Sold throughout the world. Cuticura Soap, 50c. Ointment, 25c. Resolvent, 50c. (in form of Chocolate Coated Pills, 50c. per vial of 60), may be had of all druggists. Forcer Drug and Chem. Corp., Sole Price. Boston, Mass. Sold by Mail Free. "The Cuticura Skin Book," and "How to Cure Itching Sufferers."

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The Home Circle

PROHIBITION.

We ask a blessing rich and rare,
We ask it of the brave,
With solemn, earnest, anxious care,
'Tis Freedom's gift we crave.

From our country's banner bright,
Fair Liberty's enthroned;
We boast as did our nation's might,
We sing our wrongs atoned.

But, are we free? Alas! look 'round
Our proudest intellects,
Our noblest minds in fetters bound,
Are only manhood's wrecks.

What deadly foe hath wrought this ill,
And bound such spirits fast?
Alas! the serpent of the still
Has thus its fetters cast.

And now a long, sad wall is rise
From injured Innocent;
From mother, sister, weeping wife,
In sorrow's prison pent.

And now the gift we ask again,
Of Freedom and of Slave,
Is break the Tyrant's galling chain,
And free the fallen brave.

Then rally to the ballot-box:
For Prohibition vote;
Give whiskey selling its death shocks
And raise proud Freedom's note.

Then all our saddened homes will flow
With peace and plenty 'round,
And elevated manhood glow
With high-born purpose crown'd.

JNO. B. TULLIS

Marshall, Texas.

AUNT CARRIE'S ILLUSTRATION.

"I'd like to know what has become of my cap," said Teddie Brown, giving the closet-door an impatient slam as though it were in some way responsible. "I've looked everywhere for it, and it isn't there."

"I think," said Teddie's mother speaking with calm assurance in spite of Teddie's statement, "that you find it just where you left it. You know, Teddie, I put up a special hook for your cap, but it doesn't seem to do any good, does it? You'll just have to hunt it up, that's all. I can't stop to look for it."

Just then the door opened, and Alice, Fred and little Hal, accompanied by two of the neighbor children came into the room, their eyes glistening and cheeks aglow as result of a frolic they had on the lawn.

"Why don't you come out and play Teddie?" asked Alice. "We've been having such fun. Haven't we, Fred?"

"I can't find my cap," said Teddie, looking vexed and disconsolate. "You haven't seen it anywhere, have you?"

"No," Alice replied. "I haven't seen it, either," volunteered Fred. Little Hal felt that the blame had therefore been shifted upon him.

"I don't know where it is," he stoutly protested. "Really I don't."

"What is it that's lost?" asked Aunt Carrie, who had just come into the room, and had overheard the latter part of the conversation.

"Teddie's cap," said Alice. "What, again?" said Aunt Carrie, in astonishment. "That makes the fifth time this week, doesn't it? Now, let me see. I believe I did see your cap somewhere a very short time ago, Teddie. I think—yes, that's where it was, behind the sofa in the sitting-room. I found it there when I moved the things to clear up the room. I think you will find it on the table now."

"Oh, yes," said Teddie, with a surprising return of memory. "That's just where I put it. I laid it on the sofa. I suppose it fell down."

"Before you go out to play," said Aunt Carrie, when Teddie had brought his cap, "would you like to ask me to do something for me if you will?"

"What is it?" asked Teddie, curious to know what she wanted.

Aunt Carrie told Teddie she would like to have him hold the palms of his hands together and arms out straight. Taking a spool of basting thread from the pocket of her sewing apron, she wound the thread about Teddie's wrists, drawing it tightly.

"Se if you can break it," she said. Teddie made a tremendous effort, and when he found that he was able to break the thread, a smile of satisfaction and triumph lighted up his face.

Then Aunt Carrie wound the thread about his wrists again, twice this time instead of once, but Teddie succeeded in freeing his hands again.

"Well done," said Aunt Carrie, winding the thread about Teddie's wrists a great many more times, and fastening it, after which she told him he might break the threads again.

"I can't," said Teddie, looking very sheepish when he took in the situation sufficiently to realize that his hands were tied fast and that it was not in his power to loosen them. Indeed, Teddie looked so very helpless and woe-begone that Aunt Carrie and the children could not help laughing at him just a little.

"Now, let me tell you," said Aunt Carrie, "what it is that I would like to impress upon you all. It is this: Habits are very hard to break; for they are made up of separate acts, just as Teddie's hands are held together by means of separate threads."—Round Table.

AN ANCIENT PICTURE BOOK.

Joel Fenton, in *The Interior*, writes thus about a very old book: "The first picture book for children was made about two hundred and thirty years ago by John Amos Comenius, who was the Pestalozzi of the seventeenth century. It has to modern eyes a very quaint appearance, and its frank simplicity of style and primitive cuts seem now almost grotesque. But it was a very serious and useful production for its day and time, and was widely adopted and translated in Europe and western Asia. In fact, for a hundred years it kept its place as a school book, and gave the hint to Pestalozzi himself and subsequent educators which enabled them to formulate their own famous systems of instruction."

"This book of which I speak was titled 'Orbis Sensualium Pietus,' or 'The World of Sense Pictured,' and its author was a Czech, whose real name was Komensky.

"The *Orbis Pietus* opens with a dialogue between the master and boy, as follows: "The Master and the Boy. "M.—Come, boy, learn to be wise. "B.—What doth it mean to be wise? "M.—To understand, to do rightly, and speak out rightly all that are necessary."

"R.—Who will teach me this? "M.—I, by God's help. "M.—I will guide thee through all. "I will shew thee all. "I will name thee all."

"Then follows a series of animals curiously pictured with an account adapted to very young children of the way they severally express themselves, the alphabet and phonetic syllables being suitably appended. The next lesson is purely theological, giving in the most orthodox terms the attributes of the Deity. After this the world, firmament and ocean are described and pictured; the morning and night, and the sun's and moon's functions being explained. From these the phenomena of fire and winds and storms are reached, and water in its various manifestations analyzed. Marvellous are the pictures which do duty in place of the text below:

"Frozen water is called ice. "Dew congealed is called a white frost. "Thunder is made of a hailstone like vapor, which breaking out of a cloud with lightning thundereth and striketh with lightning."

"The children were saying their morning prayer, "Our father who art in heaven," with their heads down upon their desks and their eyes closed. When they had said "Amen," the teacher touched a little bell and all the heads raised.

"Then what do you think the children saw? A way, a beautiful little bird, slowly flying about the room. He settled down, as if he were tired, on a long seat at the back part of the room. The children kept saying, "Oh! oh!" very softly, and seemed ready to spring out of their seats.

Then the teacher walked slowly to the back part of the room and took up the little bird on her handkerchief. He did not try to get away, but sat still, slowly winking his bright black eyes.

The teacher let all the children look at him. He had black and slate colored feathers, all dotted with white, and a long, slender black bill like a humming-bird.

When they had all seen him the teacher put him down with great care on the window-sill. He sat there very still about ten minutes; and then, being rested, spread his wings and flew away. The children were so pleased with their little visitor that they wanted this story put in print.—H. W., in *Our Dumb Animals*.

When Kate was ashamed. A little girl with rosy cheeks and bright brown eyes, named Kate Martin, stood under a great pine tree near her home, with a very shamed face. "I'll never, never do it again," she whispered to herself. What had she done to make her look so guilty? A wicked, mean thing—she had cheated about her lesson and told a story. She was a little girl, remember, and her teacher gave her a hard example in arithmetic and she tried but could not get the right answer. She had been lazy at first, looked out the window at the blue sky and trees, and listened to the birds singing, and longing to get out doors.

Being lazy always makes things hard, and by the time she had to get her arithmetic lesson Kate had let her thoughts wander so far away she could not well bring them back to put them in her sums. At last the

No need of the knife or burning plaster, no need of pain or disfigurement. Cancerol is soothing and balmy, safe and sure. Write for free book, address Dr. L. T. Leach, Co., Box 462, Dallas, Texas.

Donald, and his moccasined feet flew all the faster. But what was that coming toward him in a brown suit, with face all streaked with green, and a red feather waving in its hair?

"Why, where did you get that suit?" demanded Donald, as soon as he found his voice.

"Where did you get yours yourself?" broke out Ted, bluntly. "Mother bought it."

"And my mother bought mine." And then the two boys heard something like a laugh. They looked up. Donald saw his mother standing on her piazza, and there was Ted's mother on hers.

"Why, Mrs. Thornton," called Donald's mother, "do you know that there is a real live Indian around here? One by the name of Black Bear came right in the house and stole a feather out of the duster."

"Why is there another?" cried Ted's mother in alarm. "One calling himself Red Fox, at the point of the bow and arrow, made the men who are painting the house give him some paint. He also demanded the feather I wore in my last year's bonnet."

"O," gasped Donald's mother, "do you suppose they are going to stay around here long? Bridget says there's a wigwam all fixed up with blankets, with a bow and arrow in it, hidden among the fruit trees in the garden."

"And there's one back of our barn," said Ted's mother in a scared tone. "And do you know, there's a pair of snow shoes in it, so they must be going to stay until winter."

"How dreadful!" echoed Donald's mother. "Terrible!" agreed Ted's mother. Evidently they had not seen the two fearful-looking Indians standing in the path. Suddenly the Indian, Red Fox, made a rush in the direction of Ted's mother, and the Indian, Black Bear, toward Donald's mother. And, wonderful to relate, neither Ted's mother nor Donald's mother ran screaming into the house.

"O mother, you are so good!" cried the grateful Red Fox to Ted's mother. "You are the dearest, darlingest!" cried Black Bear, with his arms around the neck of Donald's mother.—Harriet P. Fenton in the *Christian Register*.

A BIRD AT SCHOOL. We were all at school this pleasant morning. It was so warm and pleasant that all the windows were open, and the maple trees nearby were full of leaves.

The children were saying their morning prayer, "Our father who art in heaven," with their heads down upon their desks and their eyes closed. When they had said "Amen," the teacher touched a little bell and all the heads raised.

Then what do you think the children saw? A way, a beautiful little bird, slowly flying about the room. He settled down, as if he were tired, on a long seat at the back part of the room. The children kept saying, "Oh! oh!" very softly, and seemed ready to spring out of their seats.

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Scalp Diseases

Scaly eruptions, scald head, milk crust and all forms of eczema of head or face, yield quickly to the magical influence of Heiskell's Ointment. This ointment allays itching and burning sensations, cools the skin, heals the irritated surfaces.

HEISKELL'S OINTMENT

has half a century of cures back of it. It has been proven in the most obstinate cases. Used with HEISKELL'S MEDICINAL SOAP its healing power is actually astounding. HEISKELL'S BLOOD AND LIVER PILLS should be taken to clean up the liver and make the blood pure. Ointment, 50c, Soap 25c, Pills 25c.

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teacher said she must stay till she had found the right answer to the hardest sum. Kate worked and worked, but still the answer came out wrong.

The teacher went out of the room for a few minutes, and Kate remembered she had seen her take the hard sum given her out of a book in a desk. She even recollected the very page it was on. What did Kate do but steal softly and quickly to the teacher's desk, snatch up the arithmetic, and set down the answer she found there under her sum. When the teacher came back Kate pretended to be adding up the figures diligently, and soon showed the teacher the true answer she had copied. To her surprise the teacher straightway asked her: "Did you look in the arithmetic in my desk to find this answer?" This was most unexpected to Kate, and she hated to add a story to her deception, but she promptly said: "No!" It has often found that one sin leads to another.

When Kate Martin went out of school that evening and stood under her favorite pine tree she hung down her head for shame, and earnestly wished she had not peeped into the arithmetic. She was so thoroughly ashamed of her sin that she never cheated in her whole life again, although she lived to be an old lady.

After she was a grown lady she often took care of children, and loved them very dearly. She taught them to pray to God to help them to speak the truth, for it is not always an easy thing to do. "The devil," she would say to them, "is the father of lies, and he continually tries to make us tell lies that he may keep us from heaven. Jesus is the truth itself, and He always spoke the truth when He was a child and when He was grown."—Christian Work.

A BOY'S LOGIC. A little boy in Leicester was induced to sign the Band of Hope pledge. His father was a collector, and one night a saloon-keeper called on him for the purpose of paying his taxes. In the course of the conversation it came out that the little boy was a teetotaler.

"What!" said the saloon-keeper with a sneer, "a mere boy that a teetotaler?"

"Yes, sir, said the boy, "I am one." "And you mean to say that you have signed the pledge?"

"Yes, sir, I have; and mean to keep it, too."

"Nonsense!" said the saloon-keeper. "The idea! Why, you are too young to sign the pledge."

The little fellow came up to him, took him quietly by the arm, and repeated the words: "You say, sir, I am too young to be a teetotaler?"

"Yes, I do."

"Well, now, sir, please listen," said he. "I will ask you a question: You are a saloon-keeper, are you not, and sell beer?"

"Yes, I am a saloon-keeper, and sell beer."

"Well, then, suppose I came to your house for a pint of beer; would you send me about my business because I am so young?"

"Oh, no!" said the Boniface; "that is quite a different thing."

"Very well, then," said the noble little fellow, with triumph in his face; "if I am not too young to drink the beer, I am not too young to give up the beer."

The saloon-keeper was defeated; he didn't want to argue with that boy again.—Exchange.

THE REAL CINDERELLA. It has been said, "Not one sweet girl in a thousand knows the origin of the friend of her childhood, Cinderella." Her real name was Rhodope, and she was a beautiful Egyptian maiden, who lived six hundred and seventy years before the Christian era. One day Rhodope ventured to bathe in a clear stream near her home, loving her shoes, which were very small, lying upon the bank. An eagle, passing above, caught sight of the little sandals, and mistaking them for a toothsome morsel, flew down and

carried one off in his beak. The bird unwittingly played the part of fairy godmother, for flying over Memphis, where the king was dispensing justice in an open air court, it dropped the shoe directly at the king's feet. Its small size and beauty immediately attracted the royal eye, and the king determined to know the wearer of so dainty a shoe. Messengers were sent through all the kingdom in search of the foot it would fit. Rhodope was finally discovered, the shoe placed on her foot, and she was carried in triumph to Memphis, where she became the queen of King Psammetichus. Exchange.

PASSING UNDER THE ROD. It is early evening in Nazareth, an April day in the year 1904. A herd of goats is passing slowly through a narrow lane to their fold. A shepherd stands by, his rod rising and falling just above them, but not striking them, as he counts his charge. The last of his tally is to determine whether he can go to his nightly rest, or must leave "the ninety and nine" secure while he goes into the wilderness to seek the lost one. While grazing, recounts are impossible; it is only at nightfall, when the sheep return to their fold, that the shepherd can verify the morning record. Now compare Ezek. 20:37 with illuminating passages in Lev. 27:32 and Jer. 33:13, and you will get, as did the writer, a new interpretation. Not punishment, but the absolute certainty of God's personal care is taught. Not one shall be lost. "So he bringeth them into their desired haven."—Sunday School Times.

There is no such thing as a scientific religion without service.—Ram's Horn.

MUCH CHEAPER Grape-Nuts Accomplished What Ocean Travel and Medicine Could Not.

It's not what you eat, but what you digest that gives strength. Many a man drags around year after year half dead, because his food is not digested, and he takes first one kind of medicine and then another without relief—because medicines can not take the place of well digested food, and never will.

Give nature a fair chance, as a prominent German-American of Chicago did, and if you're in a bad fix from stomach trouble, read what he says and try it on.

"About a year ago," he writes, "I was afflicted with stomach trouble which so enfeebled me I had to quit work. I grew so lean I was merely skin and bones."

"I had the advice of six different doctors and two college professors. One thought I had cancer of the stomach, another advised a change of climate, and recommended ocean travel. I decided to follow this last and went abroad for three months."

"But my health became worse and worse. The least amount of food caused me awful pain, and I obtained relief only by having my stomach pumped out."

"Nothing did me any good. Soon I could take no food at all except strained oat meal; then a time came when I could not even take that. I lost courage and prepared myself to die. At that time my wife brought me a package of Grape-Nuts, but I had no confidence in anything any longer."

"She finally persuaded me to taste a few spoonfuls of the new food, and to my surprise I retained it and had no distress. That made me feel fine and encouraged to make another trial for life. For several months I ate nothing else—every day a bowl of Grape-Nuts with cream, and thus I regained my health, my old-time weight and am now as well as ever. I could not live without Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich.

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YOUNG PEOPLE'S SONGS
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CHALCEDONY PARK.

When a person turns to write on his Church paper he more humbly photographs his weakness, along with his strength. Let each be balanced on the pivotal of motive. He who balks at his own mistakes will never do anything. He who would evade criticism, but shirks his own conceit. The old schools of philosophers had some who tried to reason away from God. You rarely see quotations from them now. Later critics would sneer at the Christian religion by pointing out the mistakes of its votaries. These have and will occur as long as we are shortsighted and human. Superficial knowledge is misleading. Real truth lies deeper down where are pure diamonds. Inventive genius accepts the broad basis of a personal God, in whose omniscient creation were provided great store houses filled with the requirements of man along the different stages of his progress or intellectual advancement. These minds seek the key to unlock this or that department and teach their fellow man how to apply these God given elements—not new, but old perhaps as creation itself, or transformed miraculously and only await our knowledge and development. As old earth has given up its secrets, we note a revolution in the industrial life of man: each invention marks a new departure until established facts of today would have been mere fiction one thousand years ago. There was more ignorance, superstition and infidelity then than now. Who has changed or what has wrought the difference? Surely not the book of Genesis, the Mosaic account of God's creation. The printing press, libraries, great institutions of learning, scientific and biblical research, and most able and matured thought have made the old Bible a new and beautiful story, and the earth, sun, moon and stars, piteous blessings, not for a few centuries, but hidden elements will subserve man's uses and pleasures through any conceivable intellectual and industrial advancement until time here shall be no more. This thought, this faith and hope is increased more and more by a life of observation and research. I read things in my Bible I do not understand; I meet with more miraculous phenomena in material objects, transformations so mysterious and unknown from any scientific standpoint I can command. I analyze them, they are real yet, I, nor the books I consult, nor others in better position to know, cannot enlighten me. Shall I turn infidel or discard what I do not understand? Surely it would be more sensible to acknowledge my ignorance and pray God to enlighten me, though I wait until my future state to realize the full meaning. Such thoughts fill my mind when I have visited great mines or sources of mineral wealth, tons upon tons of copper, and that silken mineral fiber asbestos, ready for this electrical age upon which we are just entering. More marvelous than any minerals or alloys, was my examination of Chalcedony Park, commonly known as the "Petrified Forest," of Arizona. It consists of a tract of land, on a head water of the Little Colorado River, away on the treeless waste, of several thousand acres, that was once, in its history, heavily timbered. There is no appearance of any volcanic action, none of granite or quartz formation, even remotely. This petrified forest is classed today as the most astonishing natural curiosity in the world. I can understand the structure, though wonderful, that man has reared and come down to us on both the old and new world. The monument Pyramids of Egypt, so vast as to require a nation to labor many years erecting; the Sphinx, a monument of granite, surmounted by a human head of vast proportions, being one hundred and two feet in circumference and twenty-eight and a half feet long, very well preserved in that climate, but would have perished long since under the frosts of New York—all these are nothing when it comes to transforming a great forest of living trees into not only stone, but precious

costly gems, Chalcedony, topaz, onyx, cornelian, agate and amethyst. What specific change has taken place in the earth, air and water of this particular spot of the earth's surface that should chemically change a living forest into not one, but many of the earth's precious gems? These gems admit of the highest polish, but are seven-eighths as hard as pure carbon or diamond and when boiled in oil and then in acid, give off the greatest luster and in their beauty they would embellish a crown. Many of these prostrate trees are from one hundred to one hundred and fifty feet in length, and rare ones, at the largest part, ten feet in diameter. One of these trees fell across a ravine, the length of the spear is fifty-five feet, over which is this petrified tree above two feet in diameter, a bridge of jasper and agate; and upon this natural bridge our party was neatly photographed. This picture and specimens from the weird surrounding will be a memento of a mysterious situation, and puzzled brain. From a geological standpoint the forest was submerged, how often or how long I know not, but long enough for a strata of ordinary sediment of sandstone, ten or fifteen feet in thickness, to form at the bottom of the sea upon and engulfing this forest. The erosion is so great all over this section that it is impossible to tell accurately just what or how much of earth was above this sand rock formation. Evidences of prehistoric climates and habitation are on this strata. Rain, wind and frost have cut this sand rock, and a friable formation underneath these tree trunks, into canyons, so that part of them are exposed, and a great mass is still under the flat rock surface, constituting the original plains between the canyons. In the caving off of many walls these trees are seen everywhere protruding from their case-mates or bastions, at proper elevation, reminding one of cannon ready to fire from a great fortress. Let me repeat there is no other sign for miles of any kindred quartz, notating more than a waste desert with nothing either above or under to point to such chemical action on millions of tons, six varieties, and more than two varieties in the same trunk.

W. H. WAGNER.

SUNDAY OBSERVANCE AND ELSE.

I don't know that I can spend a Sunday evening in any better way than than writing for the Advocate. When I was a boy I was taught and required to keep the Sabbath strictly, hence the editor's article on that subject meets my approval. I was not allowed to play marbles or baseball, much less to fish or hunt. Chopping wood for Sunday on Saturday evening was the law of my blue-stocking Presbyterian aunt, and this chimed in with the views of her maiden sister who was a strong Methodist. These two had much to do with the formation of my moral character. My uncle, who, by the by was not religiously inclined, became terribly enraged with a neighbor Methodist local preacher on one occasion for publicly denouncing the sounding of an ax on his (my uncle's) plantation on Sunday in some of the negro quarters. I thought the preacher was right, but of course held my peace. I had got it down in my mind pretty well that it was not right to even "gather sticks" on the Sabbath, for early in the pilgrimage of the Jews a man was stoned to death for doing that very something. That seemed to be a hard punishment, but God always knew what was right. He knew that would be an object lesson for others for all time to come. When Christ came, he seemed to be a little more lenient, but still he did not abrogate the Sabbath, neither should we. Properly considered the Sabbath is a great day for religious purposes, but no time for work, business, games or unnecessary recreation. The more we observe it and venerate it the more we get out of it spiritually and the more we honor God. I have said enough by inference on Sabbath observance—now for another subject. Further back the editor advises that persons, members of our Church, moving from one place to another and failing to take their Church certificates with them should be hunted up, so to speak, by their former pastors and certificates sent to them. I am not a preacher but this practice imposes no little trouble upon pastors, and, besides, is altogether gratuitous and unnecessary. As a rule a member who will not ask for a letter does not want one and does not deserve one. I believe hundreds of our members take this method to get out of the Church, and I say let them go and let their names be dropped as in days of yore. A man who can sincerely sing, "I love thy kingdom, Lord," will not let his Church membership go by default. Pastors would do well to counsel their members before moving to always procure certificates of membership, but never force them to do so. And more, how can a preacher state in a letter that A. B. has been an acceptable member of our Church

when he knows that such member was rarely, if ever, an attendant upon religious services? The question of whether the Church is getting better or not is a serious one, but one thing I do know, and that is that there is a whole lot of slipshod, slack-twisted Methodists in these latter days. From a boy I have loved the Methodist Church, and I don't have to be advised on this subject, though it has been my fortune or misfortune to move from place to place many a time. My certificate goes with me, or soon follows me, and that at my direction. A man who loves his Church will love its services and will not often be caught occupying a back seat. I have thought that the seat a man chooses at the Church is an index to his inner religious feeling. If he really wants heat—religious fervor—he wants to get up close to the pulpit where the coals are glowing with religious enthusiasm and will impart life and vigor to his spirituality. This is my opinion at least. The old adage is in point: A person will be judged by the company he keeps. If the whole congregation are members and the house full, then some will have to be doorkeepers, but not when there are half a dozen empty seats in the amen corners. There are no such seats at a festival or on a picnic occasion. But such persons will hardly see this letter if published. They are not much given to perusing our Church papers. Every Methodist, if possible, ought to read some of our Advocates. I did and paid \$2 out of meager earnings away back in 1846 when only 18 years of age. It was an inspiration to me then, and I like to keep up with the practice yet. I would die spiritually if I could not get spiritual food, the same as I would physically if I could not get suitable nourishment for my sustenance for my corporeal body.

W. J. WILSON.

THE NORTH TEXAS UNIVERSITY SCHOOL.

The North Texas university school opened its doors this morning and the session of 1906-7 was formally begun. The institution begins its second term with increased enrollment over that of last year. The opening exercises took place in the chapel of the institution which was crowded with students and friends of the school. On the platform was the entire faculty, except Prof. Magee and Miss Cole, the board of trustees some visiting ministers, and the speaker of the occasion, Dr. R. S. Hyer, regent of Southwestern University, of Georgetown. After prayer and a musical selection, President Morgan in a few words introduced Dr. Hyer, who delivered a most scholarly and able address of some thirty minutes in length. The theme was education, which the speaker defined in the language of President Butler of Columbia University as that which brings a person into his spiritual heritage. The ways of attaining this education were shown at length, and the address from first to last held the close attention of the entire audience. The address was intensely practical, very earnest and most edifying, and all who have heard Dr. Hyer before, say that he was never more brilliant or more entertaining. A few remarks were made by Rev. Barton and Sidney Bass of the Board of Curators, and President Morgan. Immediately after the exercises the matriculation of students followed. This was done by the members of the faculty under the direction of President Morgan, and the classes were immediately organized.—Terrell Daily Transcript.

HOW'S THIS? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm. W. ALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c per bottle. Sold by all Druggists. Take Hall's Family Pills for Constipation.

City of Mexico, September 9.—The Methodists of the English-speaking colony here propose to build a new church at a cost of \$100,000. The new edifice will be erected on land acquired in the handsome new residential quarter.

A straight gait is good evidence of having entered the strait gate.—Ram's Horn.

Better Than Spanking. Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Majestic



Can be had without reservoir or boiler if wanted. Malleable and Charcoal Iron Range. Every housewife at some time realizes that the tea kettle does not heat a sufficient supply of water. On the left end of the MAJESTIC, next to the fire, is an all-copper, nickel-plated reservoir in which 15 gallons of water can be heated as quickly and as hot as the small amount in the tea kettle. If you have the convenience of pressure water in your house, the MAJESTIC Pin Extension Malleable Iron Water Front is used in place of the reservoir. The extension pins increase the heating surface fully one-third over the ordinary water front, thus supplying more and hotter water. On account of steel rusting so quickly only Old Style Charcoal iron is used in the body of the Majestic. The entire top doors and framework are made of MAJESTIC Old Style Malleable iron, the only iron that cannot break or crack. THE MAJESTIC, NOT CHEAPEST BUT LEAST EXPENSIVE. Call on your dealer and ask him to show you a Majestic, first in cooking ability and strength. Ask him for one of our books, "Range Comparison" FREE containing valuable information, or write to us and we will see that you get one by return mail. MAJESTIC MANUFACTURING COMPANY, 2055 Morgan Street, St. Louis, Mo.

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It may be from overwork, but the chances are its from an inactive LIVER. With a well conducted LIVER one can do mountains of labor without fatigue. It adds a hundred per cent to ones earning capacity. It can be kept in healthful action by, and only by

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ANNUAL CONFERENCES.

Table of 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. 25

JOINT BOARD OF PUBLICATION.

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

A steward gives this testimony: "If our people could be induced by some one to take the Advocate, it would make it easy to collect the pastor's salary." Pastors, help your stewards by seeing that the Advocate is well circulated in your charge. The stewards can, in turn, help the pastor to do this by talking of the paper in the homes where it does not go.

For more than half a century Dr. Paul Whitehead has been the Secretary of the Virginia Conference, and his brethren will present to him at the approaching session a loving cup. This will be a slight token of their love and esteem for one of the noblest members of that time-honored body. No man in our Methodism has served the Church more faithfully and usefully than Dr. Whitehead.

Dallas and Fort Worth are to have local option election soon—that is, in the two counties in which these cities are located. This is well enough. These two cities are doing more to interfere with local option in dry counties than all other influences combined. Their jug trade and their whisky drummers make themselves a menace to our local option laws. Besides this, the saloons, with but few exceptions, do not observe the laws of the State. They override public sentiment, they sell on Sunday, they sell to minors, they invade our residence districts, and we are going to appeal to the people. Of course, it will be a desperate fight with odds against us, but we have to make a beginning, and the sooner the better. The country districts are dry, but these whisky centers flood these districts with their fluids. So we are going to give the country people an opportunity to help us fight the common enemy.

A SUNDAY IN GARLAND.

It was our pleasure to spend last Sunday in Garland, one of the most delightful communities in Dallas County. It is a flourishing town. Has a fine citizenship, a good business square, new buildings going up, and two railroads. It is a dry town, and so is all the country outside of Dallas and her environs. They have good church building in Garland, and the people practically belong to the different denominations. We have a most excellent Church and a fairly good parsonage. They occupy a half square of ground—that is, they own that much ground—and it is well located. The Church is a new one, built, we believe, under the pastorate of Rev. J. J. Morgan. We have a good membership, and we have a good membership, and among them are the leading men of the town and surrounding country. Last Sunday every seat in the spacious building was occupied. It was an appreciative congregation, and it was a pleasure to preach to them. They were from the various other Churches, but mostly they were our own people. We had a delightful service. Our people are a unit in their work, and they have never been more faithful and devoted than at the present time. Rev. C. T. Tally is their pastor. This is his first year, and it is his first year in the conference. He is one of our best equipped young men. Having graduated at Southwestern some years ago, he took an extensive course at the Vanderbilt. His people seem very fond of him as a preacher and a pastor. He has a strong official board and they are giving to him their undivided support and co-operation. They are so well pleased with their pastor that they are going to ask the conference to return him to them next year—at least that is what they reported to me. This is a little early for a move of this kind, but people generally have an idea of their needs before the close of the year, and begin to prepare for them. Bro. Tally is now in the midst of a fine meeting just a mile from the town. He has had a large number of conversions and accessions. This community is a part of the Garland congregation. While in Garland we enjoyed the hospitality of Bro. and Sister Spillers. They are working members of our Church.

Recently the Hon. Leon Sonfield, of Beaumont, was invited by Rev. V. A. Godbey and his people to address their congregation on a "Citizen's view of the Church." He had a large audience and made a most excellent address. It was published in full in the Daily Journal of that city. The address was in fine taste and made a most favorable impression on the congregation. Mr. Sonfield was for years an eloquent minister in our Church, and at one time the pastor of the Beaumont Church. But he retired some time ago from the ministry and entered the practice of law. As we remember, he never withdrew from the Church, but remains as a private member. He is a very bright man, and will be kindly remembered by all his old preacher friends with kindly recollections.

South Carolina recently spewed the Dispensary out of its mouth, and by a large majority voted to have local option laws instead. For several years the Dispensary law has been in charge of the liquor business of that State, but it reached such a condition of fraud and speculation that it could not be longer endured. It was Senator Tillman's pet scheme, and he advocated it to the last on the stump, but the people would have none of it any longer. So it is gone, and local option will take its place at the next Legislature. The people elected a Governor on that ticket.

The Nashville Advocate recently defined the new birth as follows: "To be born again as a son of God means simply to recognize and ratify in the inner consciousness the truth that God is our Father." Doubtless the Nashville Advocate can explain its definition in such a way as to make its meaning of the new birth clear

and more comprehensive; but the definition left unexplained is murky and misleading. As it stands, Christ is left out of the transaction, to say nothing of the need of repentance as the first condition necessary to the new birth. All this may be implied in the ratification of "the inner consciousness" of the truth that God is our Father, but to the casual reader this does not appear. The new birth involves a radical change of heart in which a new motive, a new purpose, is born. Out of it comes a new creature in Christ Jesus. Nothing short of this will quadruple with what Christ says on this subject.

There is one important amendment to our State Constitution to be voted on by the people at the November election, and it is to exempt endowments to our educational and benevolent institutions from taxation. At present all such endowments are subject to taxes, but the proposed amendment will take this burden from such sacred funds. This is a good amendment, and all our people ought to vote for it. It will not be long until our schools will be accumulating large funds of this sort. We will need them to make our work a success; and we do not think it right for the State to tax such funds. Hence the last Legislature arranged to submit this amendment to a vote of the people in order to let them say what they wanted done in the premises. Therefore, do not forget this amendment when you go to the polls to vote next November. In fact, make it a point to go and vote for that amendment.

Southwestern University has had the most auspicious opening in her history. The annex is crowded with young ladies and some had to be turned away for lack of room in the spacious buildings. The University and College departments are full. There are a great many new students—a larger number than usual—already matriculated and many are still coming. The old students are back in great evidence, and the halls, boarding houses and campus are alive with young men. The faculty are busy men, classifying and adjusting them all to their situations. The prosperity of the country is evinced by the prosperity of our schools. They are all full. Southwestern is justly popular as our one central institution, and its claims upon our people are strong and continually growing. Drs. Hyer and Allen are at the helm, and supported by a splendid faculty, the outlook for this great school is inspiring. We rejoice at the success of the Southwestern. Some of the best work for the Church is being done within those walls.

Bishop Fitzgerald often sends us short religious articles. Sometimes they take the form of a prayer. He is one of the mellowest Christians among us, and his writings are spiritual and inspiring. He has passed the period when men write simply to be writing. When he writes he wants to help some soul along in the better life. We always welcome his contributions, and they are eagerly read by our people. The more of them he sends, the better. It is a benediction to the Advocate and to our readers to see his name in an article in these columns. He uses a facile pen, and out of his rich experience flows pure religion. Write to us often, Bishop.

Russell Sage, the millionaire who died some time back, was a man of systematic habits. He was not only a great money getter, but he professed to be very religious. He was a member of the Presbyterian Church, and a constant attendant upon worship. And he did his part toward the support of the institutions of the Church; not as a millionaire, but as an individual member. His religion never did get a grip on his money, and it never broke his grip on money. He was worth a hundred millions, but gave only moderate amounts to religious purposes; and when he died he never appropriated a dime to religious or benevolent objects. He left it all in-

fact. He believed that he was ready for the heavenly state when he died. Maybe he was, but he had no adequate conception of the meaning of the Savior's words: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," and the explanation which followed this statement Mr. Sage never realized: "How hardly shall they that trust in riches," etc. It is a difficult proposition to get men who are rich to realize that they are the stewards of the Lord in handling money.

No man has made more earnest effort than the Hon. Hatton W. Summers, the County Attorney of Dallas County, to enforce the laws of the State. He has done his best by all of them, including the laws against gambling and Sunday violations. He has succeeded in closing the pool rooms, and gambling has to hide itself away in the dark corners. He has had the support of the police department in this work; and the better class of citizens have finally come to his assistance and rendered him valuable service. But his work made it possible for the better people and the police to co-operate with him in his efforts. Mr. Summers is a thoroughly conscientious and faithful public servant, and his work, while handicapped for various reasons, has in a large measure been a success.

Judge Speer gives us a good paper in this issue on the Sunday-school work. Read it and see if we are not correct. Such a paper is worthy of perusal. It comes out of the brain and the heart of a man qualified to speak. He is an eminent layman and one of the Judges of the Civil Court of Appeals in Fort Worth. He is a trained thinker, a systematic lawyer, a man of experience and a religious man. Texas can boast of a large number of professional men who are as eminent in law, in medicine, in literature and science as they are earnest and devout in their faith as the humble followers of Christ. We wish more of them would write for the Advocate. They are entitled to be heard, and the Church is entitled to their thoughts and suggestions.

THE FIGHT IN BROWN COUNTY.

The ants have been making special effort to recapture some of our large, dry counties. To accomplish this they have massed their pay-roll speakers in them, backed by a slush fund. But it has all been to no purpose, except to more than double our majorities. They got a tremendous job in Ellis, and it was more than repeated in Brown last Saturday. Four years ago the pros carried Brown by 139 majority, but Brownwood itself went wet by 39 majority. Some months ago certain ants went to work to make the law as obnoxious as possible, by opening up joints and otherwise defying the law. The officers were very lax with this class of men, and the result was disorder and confusion. Then the ants brought on the election. It was a hot campaign and an aggressive one. The result took the breath out of the ants and left them in a state of suspended animation. They lost every box in the county. Even Brownwood, their only hope, went dry by 234 majority. The county rolled up a majority of about 900. Are the Brownwood ants satisfied with their experience? Will the officers of the law ignore the enforcement of the law on this question further? We throw not. On with the battle!

A MERITED COMPLIMENT.

Rev. V. A. Godbey, of Beaumont, is closing out one of the most successful four year terms in that city, as preacher and pastor. The congregation has built and equipped one of the best church plant in the Texas conference during his administration, and the membership has grown largely. He will leave the appointment in first-class condition for his successor. Recently he was invited to preach a special sermon on labor day to the workmen of the city. He accepted the invitation and preached a sermon to these

sturdy toilers of much power and point. The Beaumont Labor Journal thus speaks of the service and of the esteem in which Bro. Godbey is held by the laboring people:

"We have heard a great deal of favorable comment on the Labor Day sermon preached from the pulpit of the First Methodist Church in this city by the pastor, Rev. V. A. Godbey. We regret that we were unavoidably prevented from hearing it. We have the very highest regard for Mr. Godbey, both as a man and as a minister. He has, indeed, proven himself a good friend to organized labor in Beaumont, and not alone to organized labor has he been a friend. His friendship for the spiritual welfare of the people of this city has only been limited by his opportunities. His work in Beaumont has been that of a master builder and well has he builded. He has dug deep and laid his foundations upon the eternal rock. And while the inexorable laws of his church will soon force him to seek other fields of labor the work that he has accomplished in this city will be a perpetual monument to his memory in the hearts of the people whom he has so faithfully served for the past four years. The imprint of his ministry with the First Methodist Church of Beaumont will last until time breaks on the shores of eternity and eternity alone will reveal the full extent of the work he has done."

PERSONALS.

Rev. I. Z. T. Morris ran over to Dallas this week and paid the Advocate a pleasant call. He reports his work in good condition.

We had a pleasant visit recently from Professor O. L. Guy, now of Cedar Hill, but formerly of Sulphur Springs and Cumb. He has charge of the public school at Cedar Hill and he will prove an accession to that good community.

Rev. R. C. George, who was transferred a few years ago to the Denver Conference and stationed at Trinidad, was stationed at the late conference at Pueblo by Bishop Key. He is delighted with his new charge and has begun his work auspiciously.

Rev. L. S. Barton, of Terrell, made the Advocate a delightful visit this week. His work prospers, and could not do otherwise with such a man in charge of it. Terrell is one of our best appointments, and Bro. Barton is one of our successful preachers. The two make a good fit.

Rev. I. E. Hightower, of Red Oak, made us a brotherly visit the past week. He says he has the best of it in the conference. He has already gotten in hand nearly twice the amount of his assessments for the various conference claims. He is a tireless worker and he has a good people.

Rev. J. J. Morgan, of the Terrell Training School, made us a good visit the past week, and he reports a fine opening for his school. They enrolled one hundred and seventy-five pupils, not including the primary department. This is a good showing, and it is proof that such a school has a field; and we are glad that Brother Morgan and his workers are occupying it.

Rev. R. B. Bonner writes us from Tennessee: "Wife and I are here on a visit to my brother and sister. While here I held a meeting at Rives, Tenn. Had a splendid meeting; the people treated us splendidly. We have had a most enjoyable trip. Tennessee is a grand old State, but not up with Texas. We have been in about twenty States in our great Union, but none of them, in our judgment, equals Texas."

CHURCH NEWS.

Dr. R. W. Lovett, father of the editor of the Wesleyan Advocate, in his eighty-ninth year, has been quite sick recently. He is now rapidly convalescing.

Rev. Dr. Paul Whitehead has been Secretary of the Virginia Conference for fifty-one years. The brethren are preparing to present him a loving cup at the next session.

Under orders from Dr. Lambuth, Rev. H. G. Bardwell left Guantanamo, Cuba, on the fourth instant for Georgia, via New York, to give a month to his brethren in that State in the interest of Cuba.

The Advocate office was gladdened with a visit by Bishop Duncan on Monday. The Bishop has recently returned from Ellersly Springs, N. C., where he not only renewed his health but has escaped the annual attack of hay fever. The Church will rejoice to know of the improved health of her faithful servant. The General

Vertical text on the right edge of the page, partially cut off.

Conference did no kinder act than to lighten the labor of our Bishop so he might find needed rest. No man of the Church has ever been more worthy of such kind consideration than has Bishop Duncan. Not until his Church gave him permission did he sit down to rest. There is little doubt of his being able to meet his fall engagements. The brethren will continue to deal kindly with him in demanding his service, for he has never learned to say "no" to a brother who asks of him work.—Southern Christian Advocate.

We desire to call the attention of our pastors and others interested to the fact that the Rally Day program prepared by the Board of Missions is now ready for distribution. This day should be properly observed by every Sunday-school, and these programs are the very thing to make the day a success. A letter sent to Rev. G. W. Cain, Nashville, Tenn., will bring you as many programs as you need, free of charge.

PASS IT ON.

By Bishop O. P. Fitzgerald.

To be a witness for Christ does not mean that we shall grind out certain set phrases in season and out of season from force of habit, and because they sound well. But it does mean that we shall feel such a joy in our trusting souls that we will be glad to sing out the song. Witness for our Lord! That is the word. Pass it on.

Nashville, Tenn.

DEALING IN FUTURES VS. THE LAW.

By Samuel J. Rucker.

By dealing in "futures," or option dealing, we mean speculating in contracts for future delivery, on margins deposited, with no intent of actual delivery. The commodity dealt in may be cotton, grain, lard, or any kind of meats or agricultural products; but for convenience in this article I will confine myself to cotton. To illustrate the process: A goes into a "bucket shop," or exchange, and "buys" one hundred bales of cotton and deposits \$100, or \$1 a bale, to cover fluctuations in the market. If cotton declines twenty points—equal to \$1 a bale—his hundred dollars are used up, and he can quit with the loss of his money, or remargin in hopes of winning back what he has lost. On the other hand, if cotton advances, he makes \$100 for each advance of twenty points. In the end he pays or receives the difference between the contract price and the market price at the time that the sale is consummated. Cotton may be bought as well as sold, in which case the above described process is exactly reversed. Now this gives a simple idea of future dealing. To follow and explain the system in all its intricacies is beyond the power of this writer and the limits of this paper.

Now this system of dealing in futures has become so common, and is so intimately connected with actual buying and selling, that those who deal in futures contend that their dealings are just as legitimate as if they dealt in the actual commodity. Most vehemently do they deny that dealing in futures is gambling. But is their contention true? The object of this paper is to give to the public some court decisions and other deliverances, showing beyond all doubt that such transactions are gambling, and as such are contrary to law.

Mr. Edwin Chamberlain, well known in banking and in Masonic circles in Texas, in a speech before the State Bankers' Association of Texas ten years ago said with reference to dealing in futures: "We have, gentlemen, in this practice a system of commercial transactions dealing with agricultural products and staple commodities of this country, that the gambling hell of Monte Carlo is not a 'marker' to. To speak plainly, gentlemen, this dealing in futures, or selling options, is gambling, pure and simple, and has caused more injury and brought more disaster to the people of this country than any other thing ever devised by the hellish ingenuity and avarice of man."

Our Appellate Courts have declared dealing in futures to be gambling. On the 25th of last March the Court of Civil Appeals for the Third District gave such a decision. A case had come up from Bell County. A man had brought suit to compel a cotton firm to keep a contract made for cotton futures. There was a counter suit with judgment for the defendant of the first suit. The original plaintiff then appealed. The higher Court reversed and dismissed the case on a fundamental error, holding as follows: "We are of the opinion that it is our duty to dispose of this case upon a fundamental error apparent from the record, which goes to the very foundation of the cause of action upon which the claims of both parties are based, as shown by the petition of

the former and counter claim of the latter. The pleadings show beyond doubt that the respective claims of the parties to this suit arose of transactions illegal and contrary to public policy, being wagering or gambling contracts."

But we have a higher authority than this. The United States Supreme Court holds as follows in Court Reports, volume 28, page 225: "A contract for the sale of goods is valid, even though the seller has not the goods, nor any other means of getting them than to go into the market and buy them; but such a contract is only valid when the parties really intend and agree that the goods are to be delivered by the seller and the price to be paid by the buyer. If under guise of such a contract the real intent be merely to speculate in the rise or fall of goods, and the goods are not to be delivered, but one party is to pay to the other party the difference between the contract price and the market price of the goods at the date fixed for executing the contract, then the whole contract constitutes nothing more than a wager and is null and void."

Again in volume 33, page 172, the same Court again declares: "A contract with a broker to purchase for defendant cotton futures on margin by which the purchase or delivery of actual cotton was never contemplated by either party, but the settlement was to be made between the parties by one party paying to the other the difference between the contract price and the market price of said cotton futures according to the fluctuations in the market, is a wagering contract and is void."

This gives us the highest legal authority in the land, and settles the question beyond all cavil. Of course, it would be unnecessary to quote ethical writers, for these are a unit in holding all such dealings to be pure and simple gambling. Only last week William H. P. Faunce, President of Brown University, in an article in The Youth's Companion on "The Morality of Money Getting," says: "But the man who agrees with a broker that he will pay the broker if sugar falls, and the broker will pay him if sugar rises in value, is simply speculating; in plain English, he is betting on the price of sugar."

Hence, being classed as gambling, there ought to be a law upon our statute books directed against such dealings; and it will surprise many people to know that such a law actually exists. It reads as follows: "If any person shall, directly or through an agent or agents, manage or superintend for himself, or shall as agent or representative of any other person, firm or corporation, conduct, carry on or transact any business which is commonly known as dealing in futures in cotton, grain, lard, any kinds of meats or agricultural products, or corporation stock; or shall keep any house, or manage, carry on, or transact any business commonly known as a produce or stock exchange, or bucket shop, where future contracts are bought or sold with no intention of an actual bona fide sale of the article or thing so bought or sold, such person, whether acting for himself or another, as aforesaid, shall be deemed guilty of a misdemeanor and shall be fined in any sum not less than \$100 nor more than \$500, and in addition thereto shall be imprisoned in the county jail not less than thirty days nor more than six months; provided that each day that such business or house is carried on or kept shall constitute a separate offense."

Immediately following this is another enactment, to-wit: "Whosoever knowingly permits any such business to be carried on in his building, house, booth, arbor, or erection of which he is owner, or has possession, care, management, or renting, shall be guilty of a misdemeanor, and on conviction fined in any sum not less than \$100 nor more than \$500. Each day he so permits shall constitute a separate offense."

These court decisions and laws put the immorality and lawlessness of dealing in futures beyond all question. Those that violate the law escape penalty by the specious plea, forsooth, that they neither buy nor sell futures in Texas; they merely receive the order or offer here and telegraph it to New Orleans or to New York, where the real contract is said to be made. Such pleas may enable those who are guilty to escape legal punishment in Texas, but such pleas do not alter the immorality of the question. Whether the contracts are made in Texas, Louisiana, or New York, it is gambling—nothing but "snaggle-toothed, bald-headed, wooden-legged gambling." He who conducts such a business, or rents his house for such purposes, or buys and sells futures, whether for speculation or to "hedge" against possible slumps in the market, is either actually gambling or is aiding and abetting gambling. It is bad enough when men of the world do such things, but the evil does not stop there. Sometimes Church members and professing Christians are likewise guilty—rent-

ing houses for such purposes, supporting such institutions and "bucking at the board," either openly or secretly through another party. All such are most assuredly violating the rules and regulations of the Church, and may be dealt with as being guilty of immorality. See Discipline of 1906, Sections 295-299.

AN OLD CAMPMEETING.

Almost fifty years ago a campmeeting was held on the Lower Cherokee in the "Upper Colorado," and has been continued to this date with an intermission of only one year during the Civil War. In 1853 there were no white settlers in the section of Texas now known as San Saba County, nor in Lampasas County. Not even a camp had been struck where the towns of San Saba and Lampasas now flourish. Burnet was the western outpost on the frontier. But in 1854 settlers began to venture farther west. Toward the latter end of that year, a knot of settlers began to gather in a camp near the mouth of Cherokee Creek on the Colorado. The only name given the place at the time was "The Camp," afterwards called the "Old Camp." Near by was a ford over the Colorado River, which the settlers call to this day "Eagle Ford," from the fact that a pair of eagles inhabited a large tree there when the settlers arrived. Mr. Milton Lowe, who still lives in the neighborhood, and one of pasas. Near by the location there is noted as the man who killed the splendid eagle of the ford. That settlement was about eighteen miles from the town of San Saba, a little west of a line drawn from San Saba to Lampasas. Near by the location there is now the postoffice "Bend." The first house ever built within the limits of San Saba County was built in that settlement in November of 1854. It was for the home of Mr. and Mrs. David Matsler. Mr. Matsler is dead, but Mrs. Matsler still lives, and in the yard of her present home the old house still stands and is inhabited. The writer examined it a few days since as a thing of interest. It was built of elm logs, and they show wear of years, but they will stand many years yet if not destroyed. Mrs. Matsler, the first white woman who ever made her home in the county, is still hale and hardy. She is the mother of fourteen children, seventy-nine grandchildren and thirteen great-grandchildren.

I only write the above to drive down the chain of Methodist history on which I have my eye. The Matslers and the Lowes were Methodists. Other Methodists soon came into the little settlement. One name deserves to be placed here as a foundation stone, viz., James B. Harrell, who became the chief of our laymen there and continued the best friend of our Methodism through a life-time. In the early part of 1855 a local preacher by the name of Cullen Arnett moved into the neighborhood, and soon after his arrival preached what was doubtless the first gospel sermon ever delivered in San Saba County. He was one of the three local preachers whose talents were exercised in this immediate section in the very earliest times. The other two in mind were James Dancer and John T. Davis. Brother Dancer lived on Honey Creek, in Llano County, where he was killed by Indians on May 23, 1859. Brother Davis lived a long time on the Simpson Creek, a few miles east of San Saba. These men doubtless began the work of our Methodism in this section of country.

But the Methodist circuit rider was not long in coming. The minutes of the organization of the first Quarterly Conference—"the first Quarterly Meeting Conference," it was technically called in the phraseology of the times—for San Saba Mission lie before me as I write. The Mission was in the Waco District, Texas Conference, and the Quarterly Conference was held at Hamilton, in Hamilton County, "in connection with the Hamilton Mission Quarterly Conference, on Saturday, March 8, 1856." Those recorded as present were: J. W. Whipple, P. E.; Wesley Smith, P. C.; and P. M. Yett, Class Leader. P. M. Yett was elected Secretary and the following Board of Stewards was elected: W. M. Riley, Josiah Fowler, John Harrington, Daniel Anderson, David Matsler and John T. Davis. Also, James Dancer was elected District Steward. In 1858 the San Saba section of country was included in the "Upper Colorado Mission," in the Austin District, H. S. Thrall, P. E., and Wesley Smith, P. C. In 1858 and 1859 San Saba Mission appears again. I. G. John, P. E., and M. L. Tunnell, P. C. The old Cherokee Campmeeting was started that year, 1859, embracing the first Sunday in August, both the presiding elder and the pastor in charge being present.

As said at the outset of this article, the Lower Cherokee Campmeeting has been continued through all the time since 1859 until now, with an intermission of only one year, and eternity alone can tell the good it has

done. There is ample evidence that this old campmeeting has through all the civilized history of this country been one of the chief sources of good. A goodly number of the chief names of Texas Methodism have been closely associated with this old campmeeting; also a goodly host of men, now preachers of the gospel, passed through the fires of conversion on this old camp ground.

The encampment this year was under the pastorate of J. R. Ragsdale, a boy reared, converted and licensed to preach in the neighborhood. He is a local deacon living there, in the Chapel neighborhood, as the locality is now called, and he is supplying the San Saba Circuit this year, by the appointment of the presiding elder.

The principal figure at this year's encampment was Rev. H. T. Hill, who was the pastor of that people in 1884, 1885 and 1886 and again in 1896. The writer preceded the old veteran of the cross on the camp ground, and observed with sympathetic interest that everybody was anxious for the coming of Brother Hill. When he arrived the old flock and their children gathered around the old shepherd with a welcome and wealth of affection that it was splendid to behold. Then he moved among them like a father among his children, revered everywhere. They evidently love and honor him, and they ought to, for some of the very best Christian men and women among them, and some of the best things that bless their neighborhood they owe to Brother Hill. When he was their pastor twenty years ago, the hard times of all their history was upon them, and \$500 was the full aggregate of all they paid him to serve them for three whole years. Brother Hill is too old now to do the work of a pastor and is superannuated, but many can witness—everybody that heard him—that Brother Hill can still preach with vigor. He preached alternately with this writer, "one of the boys."

The people said they had the best meeting this year they have had since Brother Hill was their pastor twenty years ago. It certainly seemed to this writer that they had a "great time!" Such shouting! One night the fervor of the service passed beyond all guiding control of the preachers, and as there seemed nothing else to do, we sat down and simply looked on at a scene we never witnessed before, and we never expected to see or hear in real life. Perhaps thirty or forty people were shouting at one time, some over their new conversion and others over the conversion of their loved ones and friends. Some of them laughed, some cried and some simply yelled! Some sat and clapped their hands, while some stood on their feet, tiptoed and reached their hands and faces toward heaven as they exclaimed their joys and excitement. Withal the scene was one new and wonderful to us—me, not Brother Hill. We hope it was a good meeting.

A. L. SCARBOROUGH.

San Saba, Texas.

Sherman, Texas, Sept. 5, 1906.

Mr. B. M. Burgher, Dallas, Texas.
Dear Brother Burgher—Wish you would put a notice in the Advocate addressed to Pastors and Sunday-school Superintendents, asking them to make a remittance of Children's Day collections to me at once, so I can close up my report. Surely all have had Children's Day Collections before this. Truly yours,

R. G. PINER.

The above letter explains itself. I earnestly request every pastor or superintendent in the North Texas Conference to promptly respond to this request.

I want to call the attention of some who take the Children's Day collection and then divert it to some other object. I know of one brother who used the Children's Day collection to help pay a debt on Church property. Another to use it to help out his missionary collection. I could mention other instances of misappropriation of this collection that ought to be held as sacred as any other for objects to which the Discipline requires its use. Read the Discipline regarding this matter. "Oh, would it not be glorious" if every pastor and superintendent would do his duty regarding this collection? Hoping there will be an improvement along this line, I am yours sincerely,

B. M. BURGHER, Chm., N. Texas Conf. S. S. Board.

FROM JAPAN.

Wednesday, July 25, 1906, on the Twin Screw Cruiser, "Minnesota," Great Northern Steamship Company, we sailed from Seattle en route to Hong Kong, via Yokohama, Kobe, Nagasaki, and Shanghai.

The friends may think that it was a parting not altogether void of pain and your are right, for it is not an easy thing to take stand on deck to watch friends and native land

vanish in the distance. I was thankful that those I love most had been bidden good bye in Texas; and so, with a last lingering look toward the southeast, I committed all to Him who careth for you and turned my thoughts into the future, and to the work God promises me in China.

It is a fine trip we have had thus far. Coming the Northern route, it has been cold enough for the warmest clothing; cold days in August! The "Minnesota" is one of the largest boats afloat, and so modern in build that the sea sick malady is entirely out of date. We have a company of 107 most delightful passengers; 419 persons aboard the ship entire.

For two weeks we plowed through the Pacific with only one glimpse of land—the Aleutian Islands, fifteen miles distant. It was an eager crowd gathered on deck to watch the little glimpses of Mother Earth emerging in mountain peaks from the sea.

Wednesday morning, August 8, we waked to find us anchored in Yokohama port. Here we lie five days, unloading the tons of cargo for Japan, heaviest of which are 100 train loads of flour, and stacks of railroad iron and engines.

Passengers take this opportunity to see Japan. Right glad were we to plant foot on terra firma again, even in far away Nippon. Although in this foreign port, the natives are rapidly taking an American dress and customs, yet in the shops and homes we get a glimpse of real Japanese life and work. Tokio, the capital, being only an hours ride away, we spent one day in that city, and there got a taste (including sight, sound and smell) of all that is

"Japanesey." The shops, parks, gardens and temples are beautiful and interesting, but the throngs of devotees crowding the pagan temples is a sight to sicken one's heart. As we passed through the streets, natives gathered about us as though they had never seen foreigners. The whole earth is covered with them; and though I doubt not that prospects of Christianizing Japan are most hopeful, yet after looking into the dark, blank faces of that throng, and seeing the poor, ignorant mother, as I saw her, standing before the image, the god of disease, rubbing first the head of the gruesome faced idol, then that of her babe—to dispel disease—then one must be convinced that the Christian world is yet responsible to God for much teaching and training in the Sunrise Kingdom. As one watches the thrift and industry of these working people, he is led to believe more firmly all that he reads in the newspapers and magazines concerning their new views of life and work. No doubt God is doing a mighty work in Japan.

Monday, August 13, we leave Yokohama, and after spending some days in port at Koke and Nagasaki, we we shall arrive in Shanghai about August 25. May I urge that as I have had your support in the past, that you fail me not now, but pray unceasingly for me in my new field of labor, among a strange people, with a strange tongue.

Yours, in His name,

SOPHIA MANNS.

There might be less sin in the world if some preachers were as anxious to kill Satan as they are to preach his funeral sermon.—Ram's Horn.

Some people think the way to conquer the devil is to capitulate to him.—Ram's Horn.



DRAWING POWER

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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.

REPORT NO. 3 OF THE COMMITTEE ON RESOLUTIONS.

At the time of publishing the proceedings of the Second Annual Encampment, August 23, we did not have in our possession the full draft of resolutions adopted, but are privileged to give the remaining section at this time. It is as follows:

It is with great pleasure we record another year of unprecedented history of League Encampment at Epworth-by-the-Sea; and

Whereas, The encampment has passed the experimental stage and is an assured fact and of permanent existence; and

Whereas, The program has been such as to represent the talent of the State and Church, and thereby attract to the encampment the intellectual, the spiritual and pleasure loving; and

Whereas, The intricate and difficult questions of handling, feeding, housing and controlling so large a body has been so successfully managed by those who have had these responsibilities in hand; and

Whereas, We note with pleasure the purposes of improvements and entertainment preparatory to the entertainment of thousands who shall gather here by year; therefore, be it

Resolved, That we thank and heartily congratulate Rev. George S. Sexton and the Assembly Committee, whose brains conceived and whose hands first prepared the vessel "Epworth" for the high seas, launched it upon its mighty mission and with sails full spread and filled with the winds of promise, now turned the prow to the haven of success into which it shall be our avowed purpose to surely, safely bring the ship at last.

Resolved, That we hereby extend to our retiring President, Gus W. Thomasson, our heartfelt thanks and appreciation for his careful, judicial, broad ranged administration and special advertising work that has so largely contributed to make the Encampment so great a success.

Resolved, That we express our warmest appreciation of the labors of Allan K. Ragsdale for his self-sacrificing and untiring efforts and superb judgment in the management of the details and finance of the Assembly, and in this connection would also mention Rev. S. B. Beall, pastor at Corpus Christi, as one who has at all times rendered the most efficient service in bringing the affairs of the Assembly to a successful issue.

Resolved, That we thank all the officers for their faithful efforts and congratulate them upon the success they have secured to their several departments, and we hereby record our thanks to all those who have rendered their parts on the program for the great uplift given to us on spiritual and intellectual lines and pledge ourselves to the task of working out the mighty truths taught us.

Resolved, That we appreciate the courtesies of the railroads, and especially would we mention the management of the San Antonio and Aransas Pass Railroad for the many favors they have shown the Epworth Leaguers in service, in special trains in gratuitously furnishing water, for the use of the Assembly and for the happy privileges of a personal visit from Vice President and General Manager Hobbs and George F. Lupton, General Passenger Agent, and other officials on the grounds.

Resolved, That our gratitude is here by expressed to the press of the State, especially to the Texas Christian Advocate, Dallas and Galveston News, The Houston Chronicle, Houston Post, The Texas Sun, Daily Caller and San Antonio Express for the valuable services they have rendered in making the Assembly a success.

Resolved, That special mention is due to Miss Mabel Howell for the faithful instruction given the class in Church history, Miss Elizabeth A. Streater for her excellent work in

directing Bible study, and to John W. Shackford for his entertaining, illuminating and impressive lessons to the mission study classes.

Resolved, That grateful mention be made of the faithful services of our proficient musical director, Prof. V. Hewell, pianist, Miss Dunlap and the orchestra, together with their choir, and that we express to them our gratitude for the important contribution they made to the success of our beloved Epworth Encampment.

C. C. CODY, Chairman.
MISS JENNIE BERLING.
F. S. ONDERDONK.

NOTES.

Through the courtesy of League Editor J. Lawton Moon, we are now receiving the Florida Christian Advocate, which we find to be very interesting. The paper itself is a five column, eight page form, and page five, immediately following the editorial page, is given to the League Department. Two to three columns each week are filled with spicy news concerning the League work. The Florida Leaguers are alert and progressive, judging from the tone of their correspondence.

In our Encampment notes sometime back we intended to say that two thousand pieces of mail were handled each day by the Encampment postmaster, but the type made us say "200."

League Editor H. B. Anderson, of the Raleigh Advocate, makes this observation relative to the young lady

BISHOP KEY ON THE TEXAS ENCAMPMENT.

I ENJOYED EVERY HOUR OF MY STAY WITH YOU AT EPWORTH BY THE SEA. IT BROUGHT TO ME HEALTH AND STRENGTH AND INSTRUCTION AND SPIRITUAL UPLIFT. I PRAISE THE PROVIDENCE THAT LED ME TO THAT PLACE AND I OWE YOU A DEBT FOR GENEROUS HOSPITALITY. I TRUST YOUR PLANS FOR BETTERMENT WILL MATERIALIZE AND THAT ALL OUR TEXAS METHODISTS WILL LEARN WHAT A TREAT IS IN STORE FOR THEM AT YOUR ANNUAL ENCAMPMENT. I PRAY GOD'S BLESSING ON YOUR EFFORT TO ESTABLISH A PLACE FOR RECREATION AND RELIGIOUS PROFIT.

TRULY AND FRATERNALLY,

Sherman, Texas, Sept. 9, 1906. JOSEPH S. KEY.

who is in charge of the League Department of the St. Louis Christian Advocate, viz: "The editress of the League columns of the St. Louis Christian Advocate is more fortunate in securing new items from the chapters of Missouri than most of us. There must be something in woman's winsomeness." We wonder if Brother Anderson has been visiting in Missouri?

"A recent number of the Texas Christian Advocate was largely given to an extended report of the State Epworth League Encampment at Corpus Christi. We are glad to hear of the success of our fellow Leaguer." Miss Williams in St. Louis Advocate. The Encampment was held at Epworth by the Sea, of which place Corpus Christi is now a suburb! With this correction we accept the comment with thanks.

Rev. M. S. Hotchkiss writes us from Temple: "The Encampment was a great success, but will be far in excess next year as people come to appreciate the opportunities afforded at Epworth by the Sea."

Rev. Sterling Fisher, member of the late Assembly Committee and the efficient President of Coronado Institute, San Marcos, sends us a check for his advertisement in the official program and adds this word: Here you are! I count that good advertising. Our school has had a fine opening."

From way down in Mexico, the land where Frank Onderdonk lives, there comes to us this week a neat four page bulletin which appears to be the monthly announcement sheet of our Church in the City of Mexico, of which our friend and Brother, J. L. Cobb, is pastor. The Bulletin is interesting from several standpoints, but its peculiar interest to us in this instance lies in the comment which it contains with reference to our Texas League work. A succinct account of the recent Encampment is given and the princely contribution voluntarily made to Bro. Onderdonk for this work is appreciatively mentioned. Concerning the party of Texas Leaguers who visited Mexico after the Encampment at Epworth by the Sea, this note is added: "We enjoy having with us this month a party of Leaguers who came down with Brother Onderdonk from the Conference at Corpus Christi, on a flying trip to Mexico. The party was composed of the Misses Wallace, Hazle, West, Caldwell, Rev. J. T. McClure and Mr. C. L. J. Cisk, from Texas, and Miss Streater from Mississippi. Brother McClure preached for us Sunday. Misses Streater, Caldwell

and West have decided to remain some weeks in the city."

The Junior Superintendent, Mrs. W. F. Robertson, inaugurates this week a new feature in connection with her work. She will, regularly, supply "notes from the Junior League's superintendent's desk" for publication in this Department, and those of our Junior workers having suggestions to make or information to give concerning any phase of this work are urgently requested to forward same to Mrs. Robertson. She will gladly welcome any helpful advice and will make use of every news item obtainable in her weekly budget of "Notes." We trust our Leaguers will rally to her.

We call attention to the very interesting communication from Miss Decherd in this issue on the work of the Study Classes at Epworth. Miss Decherd is at present in Kansas City, attending the Scarritt Bible and Training School.

Brother O. L. Hamilton, Secretary-Treasurer of the North Texas Conference Epworth League, is industriously at work endeavoring to compile a register of the Local Chapters up in North Texas. He makes an urgent call in this issue, which we trust our Leaguers in that section will heed.

The King's Messenger, in its issue for September, comments liberally on the late Encampment. It says many good things, as usual, about this feature of the Texas work, but for once

Miss Julia Moore. "The Literary Program and How to Prepare It," led by Prof. G. H. Hogan, who made some very helpful suggestions. Talks on "The Reading Course," by several. "Why Have a Junior League?" by Miss Zuma McNatt, of Johnson City. In her absence, Mrs. A. L. Scarborough, of San Saba, read Miss McNatt's paper, which she sent. The paper was enjoyed by all present.

Report of Second Vice-President of District, Mrs. Hanna, who had a splendid report. Reports from the different Leagues as follows: Leander—League organized Sept. 1, 1905; 50 members; 11 Epworth Eras; District assessment dues paid; Delegate, Miss Margaret Lasseter. Cherokee—39 members; dues paid; delegates, Miss Frankie Brown and Mrs. J. W. Hanna. Johnson City—28 members; 15 Epworth Eras; dues paid; delegate, Mr. F. C. Allen.

San Saba Mission—"Chapel dues paid. Pastor J. R. Ragsdale present. San Saba—52 members; 15 Epworth Eras; dues paid; delegates, Misses Fannie Allison, Carrie Peisher, Essie Hudson and G. H. Hogan.

Committee on Resolutions reported by Miss Moore. Report accepted and committee discharged.

Report of nominating committee, read by Rev. A. L. Scarborough.

Miss Allison, of San Saba was called to the chair and put the nomination for President before the house.

Remarks by G. H. Hogan, who nominated Mrs. J. W. Hanna, of Cherokee, for president. After much discussion a motion was put before the house to accept the report of the nominating committee, which is as follows:

President, S. C. Allen, Johnson City; First Vice-President, Miss Beulah Walker, Cherokee; second Vice-President, Miss Annie Mays, Valley Springs; third Vice-President, Mrs. W. D. Yett, Marble Falls; for Vice-President Mr. Steve Surber, Center Point. Secretary-Treasurer, Miss Ruby Kirkpatrick, San Saba. District Superintendent of Junior League, Mrs. J. W. Hanna, of Cherokee.

After a very heated discussion Conference adjourned to meet at 4 o'clock Sunday afternoon, at which time a model League program was rendered, by San Saba League. This meeting was presided over by First Vice President, M. F. Allison.

Following the conclusion of this service, which was helpful and inspiring, the District President took charge and called for Secretary's report. After two corrections, the report was accepted. Then followed an open discussion of a "Model League" by all present. The conference then adjourned to meet with the District Conference at Cherokee next year. The closing sermon at 8 p. m. was preached by Presiding Elder Theo. Lee. RUBY KIRKPATRICK, Dist. Sec-Treas.

THE STUDY CLASSES AT EPWORTH.

I had the pleasure of attending the first Encampment at Epworth-by-the-Sea. I saw then what an opportunity lay before those who had it in their power to determine the character of subsequent Assemblies at our delightful seaside resort. While in such gatherings the personnel of the attendance, varying from year to year, is a force not to be left out of consideration, still I believe that most of our young people turn their faces toward Epworth with a desire for intellectual and spiritual improvement. Of course the surf is a great attraction, but most fortunately it can be enjoyed fully and these greater objects still be observed.

Shall the expectations of the Leaguers be realized? Herein lay the opportunity, and hence the responsibility, of the Program Committee. The young people have no definite idea as to what they need. That is for older heads to determine, and in proportion to the wisdom displayed by those who have this matter in charge, in selecting lines of work to be pursued, will the conference be a true success.

I knew the "powers that were" had planned well for that first year, and consequently I felt much confidence in their ability to carry to completion their work so well begun. One idea kept running in my mind in connection with the second year's program. I had one great longing that I felt must be realized. I knew that to be in line with other young people's conferences we must incorporate in our program study classes. You may imagine my delight when I saw the announcement many months ago that three of these classes had been arranged for: Church History by Miss M. K. Howell; Bible by Miss Elizabeth Streater, and Missions by Rev. John W. Shackford.

I think the necessity for the class work lies in this: Listening is not learning. The lecture method is resorted to in Universities, but these lectures are taken down in note-books, and woe be the student who does not study these notes when he gets home.

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We hear, I believe, too many lectures and addresses; we enjoy them, but if we go so far as to take notes, we rarely read them over. We thus acquire a shallow surface information in things spiritual and ecclesiastical. After all, we are very much like the Egyptian prince of old, but we are at last beginning to realize, as he discovered, that there is no royal road to learning.

In my opinion, these three study classes formed the backbone of our Encampment.

Miss Howell came first each day with her class in Church History. I know of no better way to tell of the importance of this work than to give Miss Howell's five reasons for studying the subject:

1. The Church can not properly understand herself without a clear vision of her origin and growth.
2. The knowledge of Church History is also one of the most powerful helps to successful action in the service of the kingdom of God.
3. Church History is the best and most complete defense of the divine origin of Christianity.
4. Church History furnishes the strongest evidence of the indestructibility of Christianity.
5. Church History, in proportion as it does strengthen our faith in divine origin and indestructibility of Christianity, must also exert a wholesome moral influence on our character and conduct.

We much regretted that we did not have six weeks or months instead of six days to explore with Miss Howell the process by which the Church of today has been evolved. Our work for these days was a great inspiration to us.

Then came Miss Streater with the study of the fourth gospel. How pleasant we found the half hours with St. John. The spiritual teachings were made prominent, while attention was being paid to the "seven witnesses," the miracles and the "I am's," as recorded by this evangelist. It may be interesting to follow out these seven witnesses given by St. John to Christ's divinity. They are the witness of the Old Testament, of the angels, of John the Baptist, of the Father, of the Son himself, of his works and of the Holy Spirit.

Mr. Shackford then followed with studies in Foreign Missions. Mr. Shackford's work was very helpful in emphasizing the necessity for studying missions and in giving directions

as to carrying on a class successfully. Let me record the three reasons cited as to why missions should have a place in the League:

1. The Epworth League contains the leaders of the Church of the future.

2. The Leaguers are at the age of life decision.

3. The deep spiritual life of the League depends on its having a missionary motive.

The responsibility of the Missionary Committee was made evident as Mr. Shackford urged that this committee must be the source of inspiration for the whole League; and to effect this, two essentials were mentioned: persistence and abiding in the love of our heavenly Father. Mr. Shackford was so kind as to conduct in the afternoons a class in "Daybreak in the Dark Continent," which twelve or more attended with much pleasure and profit.

Now, may I make one suggestion for next year? I was sorry when I read that each teacher was allowed only one half hour. Can't we arrange next year for sixty minutes instead? You see, school teachers can not do much

with such large classes in less time than an hour. And then if the classes were composed of those who had registered for the course, who had a text book, and who had at least read the lesson over, I believe that really the young people of Texas would be getting in their own State as good work as is given at Asheville, or Geneva, or Lake George.

How grateful we feel to our instructors and to the committee who procured their services for us! May each of us who was at Epworth feel that increased opportunity means increased responsibility. May we pass on to others the impetus that we have received as individuals until our Leaguers are more fully awake to their obligations. Yours in Epworth League work. MARY E. DECHERD.

Austin, Texas.

NOTES FROM THE JUNIOR LEAGUE SUPERINTENDENT'S DESK.

In all organized Junior League work the key to the situation is the District Superintendent. She is the

link to hold together the local Chapter and the State officer.

The new plan of District Secretaries to supply statistics is just that much better than nothing, but such an officer can not fill the place of the District Superintendent. Her field is comparatively small—a dozen local Chapters, more or less. These she should know. One way to do it is by quarterly reports. Use form seventeen, and get from each local Superintendent a report of the three months' work as recorded by her on these forms. It is easy then to know when a Chapter is failing in any way, and to be able to inquire into the matter.

Write, at least once a quarter, a personal letter, telling any new ideas you may have gathered, asking for items of interest to be passed along. Be a clearing house for your district, gathering ways of working and bits of experience from all to be given out to each.

Then, too, get acquainted with the Junior workers. Attend the District League Conferences and try to get each one of your corps of workers there. But, if the mountain will not come to Mohammed, try the other plan. It may not be possible for you to visit, but if it can in any way be arranged, even with some inconvenience, try to visit your Junior Leagues and their Superintendents.

Let the pastor know that you are desirous of helping them organize, by going in person, if possible, to explain and demonstrate the work. If you can not go, get the name of the prospective Superintendent and write to her, explaining the work, and do not forget to send samples of Topic Cards, Junior Topics, Opening Service, etc. The Publishing House will send, if requested, samples of these for you to distribute. Follow up this letter, if it is not answered soon, with another, asking for the details of the organization.

The simple fact of an interested district officer, to whom to write for help and information, may decide some inexperienced woman to try and succeed.

No less than to the local Chapters, the District Superintendent owes duties toward her Conference Superintendent; or, if the conference is not organized, then directly to the State Superintendent. No State or Conference Superintendent can gather, satisfactorily, reports from individual Leagues. But it is essential that they be collected. Neither can these officers be expected to keep the name and address of each local Superintendent. The District Superintendent will keep the list of her Junior workers ready to supply, if requested, and will also make out and send in time the annual report for her district.

So, visit if you can; by all means write often. Try to give each time something to help along the work. Get those quarterly reports, even if you have to buy blanks and send them out each time; get the annual reports together and send them promptly, and your State Superintendent will rise up and call you blessed, and hope that there may be many like you. Selah!

MRS. W. F. ROBERTSON, State Junior Supt. Gonzales, Texas.

TO NORTH TEXAS LEAGUERS.

It is my earnest desire to serve the North Texas Conference Epworth League efficiently. I can do this only with the assistance of every Leaguer in the conference; and I believe this assistance will be forthcoming if you only know how to do it, or what to do.

By persistent effort I have secured a list of officers of the following District Conferences, viz.: McKinney, Sherman, Gainesville and Bonham. If there are other district organizations in the North Texas Conference, I plead and urge the Secretaries to at once furnish me a list of the officers thereof. Do this now and again promptly after every District League Conference.

I have a list of officers of the following local League Chapters, viz.: Farmersville, Nevada, Celina, Weston, McKinney, Frisco, Prosper, Bonham, Gainesville (2), Sanger, Valley View, Nocona, Saint Jo, Denton (2), Dallas (5). There must be 150 local Chapters in North Texas. Will the Secretaries of all these remaining Chapters send me a complete list of their officers at once. Also, again, promptly after the annual election of officers in December.

I have a list of officers of the following Junior Leagues, viz.: Nocona and Montague. Can it be that there are only two Junior Leagues in North Texas? If more, please report to me

promptly. The Juniors are as much a part of the North Texas Conference Epworth League as the Seniors. We love the little folks, want their assistance, so must know who and where you are.

I do not know the total membership of a single League in North Texas. It is necessary to know this in order to properly revise my list. I want the number of the League Chapter and number of members in both Senior and Junior Leagues.

It will cost each local Chapter two cents to furnish me this information. I may never be able to get it other wise, and if I should it would cost: stamps, \$50.00; railroad fare, \$500; time lost from business, \$500. I'll venture not a Leaguer had ever thought what their negligence was costing North Texas officers. I can't lose the time from my business; I am not financially able to spend the \$388. Now, I know you appreciate the position.

The Frisco Senior League has paid its 1906-07 North Texas League dues five cents per capita; have you?

Last, but not least, I promise you, if the above information asked for comes to me promptly, never before will there have been so much effectual work done as will be done this year by the officers of the North Texas Conference Epworth League. Sincerely, faithfully and truly yours, O. L. HAMILTON, Sec-Treas. Frisco, Texas.

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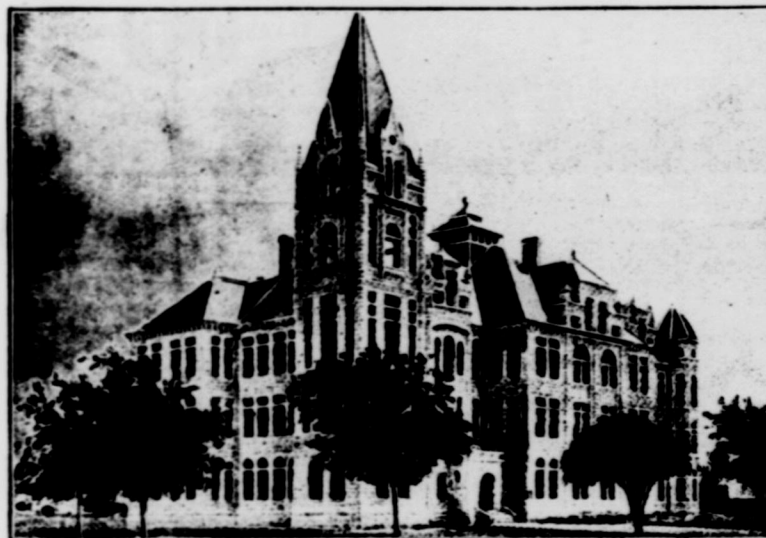
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The Woman's Department

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

OUT OF TOUCH WITH YOUR LORD.

Only a smile, yes, only a smile. That a woman overburdened with grief. Expected from you: "I would have given relief. For her heart ached sore the while. But, weary and cheerless, she went away. Because, as it happened that very day, You were out of touch with your Lord.

Only a word, yes, only a word. That the spirit's small voice whispered, "Speak!" But the worker passed onward, unblest and weak. Whom you were meant to have stirred To courage, devotion and love anew. Because when the message came to you, You were out of touch with your Lord.

Only a note, yes, only a note. To a friend in a distant land: The spirit said, "Write," but then you had planned. Some different work; and you thought It mattered little. You did not know 'T would have saved a soul from sin and woe. You were out of touch with your Lord.

Only a song, yes, only a song. That the spirit said, "Sing tonight!" Thy voice is thy Master's by purchased right. But you thought, "Mid this motley throng, I care not to sing of the City of God; And the heart that your words might have reached grew cold; You were out of touch with your Lord.

Only a day, yes, only a day. But oh! can you guess, my friend, Where the influence reaches and where it will end? Of the hours that you frittered away? The Master's command is, "Abide in Me." And fruitless and vain will your service be. If out of touch with your Lord. —Selected.

ANNUAL MEETING.

The fifteenth annual meeting of the Woman's Home Mission Society of the West Texas Conference will convene in Cuero on the afternoon of October 18, closing on the evening of the 21st.

It is important that each auxiliary send a delegate. All delegates and visitors please send names to Mrs. J. W. Woodson, Cuero. Reduced rates will be secured on the certificate plan.

Wednesday, October 19, is appointed for special prayer that the Holy Spirit may guide and rest upon this meeting.

MRS. T. W. MOORE, President.
MRS. T. A. BROWN, Cor. Sec.

DISTRICT MISSIONARY MEETING.

At Cleburne Texas, on Thursday and Friday Sept. 27, 28, the Woman's Home Mission and the Woman's Foreign Mission Societies, of Fort Worth District, M. E. Church, South, will hold a joint meeting in the North Cleburne Church.

Each auxiliary is requested to have delegates present, prepared to make a full report of the work done during the year, beginning September 1, 1905, and ending August 31, 1906.

Delegates are expected to attend the entire session, as both the home and foreign work will be represented in each day's program. An interesting and instructive program has been arranged, and we hope that an inspiration will go out from this meeting that may be felt throughout the district during the coming year. Let all who desire auxiliaries organized in their communities, attend.

The presiding elder, Dr. O. F. Sensabaugh, will be with us and will preach Thursday night. Come.

MRS. M. H. COX, Sec. W. H. M.
MRS. M. L. WOODS, Sec. W. F. M.

NOTICE:

Home Mission Societies of Northwest Texas Conference:

Owing to a mistake on the part of the printers, only 1000 copies of the minutes were issued, notwithstanding the fact that Mrs. Hovecutt had made the contract for 1500. Before the mistake was discovered the forms had been destroyed, so rather than wait six weeks or two months for the other 470 copies, we decided to accept the 1000 with a rebate. Let all Presidents call attention to this, and urge

the members to be liberal with their copies. MRS. R. E. GOODRICH, Rec. Sec. Alvarado, Texas.

NOTICE:

To First Vice-Presidents of W. H. M. Auxiliaries: Please report to me in full all boxes sent from September, 1905, to September, 1906; also amounts spent locally. What about your deacons fund?

MRS. W. E. SMITH, Conf. First Vice-President W. H. M. Society, 217 Gilbean Street, San Antonio, Texas.

To Auxiliaries of Home and Foreign Mission Societies: Note change in my address, and send all reports to Mrs. W. E. Smith, 217 Gilbean St., San Antonio, Texas.

IN MEMORIAM.

In the death of Mrs. Martha A. Duff, at her home in Greenville, Texas, on August 12, 1906, a loss has come, not only to her own family and loved ones, but to the membership of Wesley Methodist Church, of Greenville, of which she was a faithful member. The loss in her removal from earth is keenly felt by the Auxiliary Woman's Foreign Mission Society of Wesley Methodist Church, and in the ranks of the whole society of the North Texas Conference, for she had been for years an active member in her own auxiliary of Wesley Church, and before her old age rendered her too feeble, her face was always a welcome and familiar one at the annual meetings of the Conference Society. Her words of wise counsel, and her Christian admonition at the annual meetings, were ever helpful to the members and her presence a benediction. We quote from a Greenville paper the following tribute to her memory.—Ed. Woman's Dept.

Saturday morning Mrs. Martha Duff, affectionately called the "Mother of Greenville Methodism," peacefully closed her long and useful life at the home of her son, Dr. Sam G. Duff, and her pure and lofty spirit returned to her heavenly Father whom she loved with an enduring faith and whom she served with an unflinching devotion.

Martha A. Duff was a life long Methodist. Converted in childhood, her whole life was consecrated to the love and service of her Lord, and, to her, service unto her Lord meant the service of humanity.

Upon her arrival in Greenville she placed her membership in Wesley Church, and for over a quarter of a century she took an active part in all the work of the Church, and the influence of her saintly life and labor in the cause of her Master is measured only in eternity. She was a charter member of the Wesley Foreign Mission Society, and for twelve consecutive years its faithful and efficient President. Until the flight of years brought physical weakness, she took an active part in Home Mission work, and was also a leading spirit in the splendid work of the Cemetery Association. But in later years her labors were given mainly to the Foreign Mission field, and her wise counsel and loving, self-sacrificing devotion to this cause was a pillar of strength to this important branch of Church work in Greenville. A pathetic life incident in this connection and one which so eloquently revealed the character of the woman was the manner in which she expressed herself when told that the loyal women of the Wesley Foreign Mission Society has voted to support a Bible woman in foreign fields, and as a testimony of their love for her and their appreciation of her past services and high Christian character that this woman would take the name of Martha Duff, this noblesaint of God with weeping eyes and faltering lips protested she was not worthy of such consideration; that her life had been a failure, and that the little good she had endeavored to do was so small when compared with the goodness and mercy of God to her. Think of such noble humility, self-seeking and vain mortals. "Mother" Duff, one of the purest and most Christ-like characters that ever lived and died in any clime on this old earth, feeling that she was unworthy of any poor honor that loving Christian hearts could devise.

FROM JEWETT, TEXAS.

Death has again entered the ranks of the Home Mission Society and claimed for its victim our much loved President, Mrs. B. D. Dashiell.

Twice during the few short weeks of our organization we have been called upon to part with our Pres-

idents, Mrs. F. J. Waltman and Mrs. B. D. Dashiell, they being the only members who have died.

Sister Dashiell lived a life above reproach, and was untiring in her efforts for the Church and home missions. Her modest, unassuming and cheerful disposition won for her a host of pure friends.

To us, who can not understand God's mysteries, nor see far into the future, it is difficult to realize that one so useful to her family and Church should be taken.

She was loyal to her Church and Home and Foreign Mission Societies. The full force of her departure will reveal itself to us continually as the years come and go.

She had been requested to write a paper to be read at the district meeting of the Home Mission Society at Kosse, June 28.

She had looked forward to an enjoyable time at this meeting, but alas! God willed it otherwise and called her himself that night.

As we stood by her beautiful, white-robed body in the last sleep, and looked longingly at our loved President, we thought, "Oh, my God, how different from the last time we met!"

The ever-present smile was missing. Her warm hand clasp as we parted from her on the "Special," which was to convey her to the sanitarium at Palestine, was to be felt no more!

But a bright and joyous thought came to us: "This is not 'Miss May,' but over yonder with Jesus and his angels we expect to find her." May the mantle of her good deeds fall upon her little daughter, that she may emulate her example. She leaves a devoted husband and five little children.

Pray for the Jewett Auxiliary, that we may not falter by the wayside, but that Jesus will safely guide us over this deep affliction.

MRS. J. D. ADKISSON.

PERSONAL LETTER TO MRS. S. PHILPOTT FROM MISS IVEY.

Wonsan, Korea, July 4, 1906.

My dear Friend: When one writes the above date there is an inclination to say "Hurray," though thousands of miles away. How dear our native land becomes, and how our hearts are touched by anything that touches her. So my sympathies were strongly stirred by the awful disaster in San Francisco. But God is "too wise to err, and too good to be unkind."

By this time I am sure a splendid annual meeting has passed into history for the W. F. M. Society, of the Texas Conference. Miss Rogers wrote me how her heart was with you, and our prayers were ascending for the descent of the Holy Spirit. How I long to know of a volunteer for foreign work from our own Texas Conference. Did not one offer at this time?

Our school closes Friday. If I had a blank phonograph record, I would take for you the ear piercing sounds, as they study at the top of their voices for examination. The more diligent they are, the louder they sing it out. The record would prove a source of amusement for the home folks many evenings.

We are planning to have an exhibit of our industrial work, in which I have had the privilege of assisting. The children are rather small, but their work will do them credit.

Doubtless you will be gratified to know that our old Church has outgrown its quarters, and a new one is soon to be built, largely by contributions from native Christians. In this mail I am sending a very rare curio. It is a silk coat taken from a shrine where it was worshiped along with some other things offered to the devil. I came by it thus:

One evening, while at Mrs. Hardie's, she asked me to go with her to witness the burning up of all that pertained to devil worship in the home of a merchant's wife, who had decided to become a Christian. As this burning is the first step in consecration that they take, I was delighted to go. We reached the mud home about sundown. After receiving a cordial welcome, we took our seats on the floor, in company with a number of Christians, and Naomi, our Bible woman, who had preceded us. After some conversation, the dear little woman, my sister and yours, who was very feeble, having been sick for many months, said she had worshiped evil spirits and the devil for a long time, but now she wanted to become a "Jesus believing woman." So she herself desired to burn everything which had been offered and worshiped before. Imagine the consecration! All that had been dear to her was to be destroyed; every link binding her to the worship of ancestors for thousands of years was to be broken. It meant something. With pale face and tottering steps, after song and prayer, she reached up to the rafters in the room where we were, pulled down a large basket, filled with articles offered by the "mutang" or priestess, to the evil spirits during her

sickness. The contents were found to be expensive cloth, rice and money. She tottered to the open court, placed these on the ground, and struck a match to them. Then she went to the other rooms of the house, pulling down all sorts of oddly cut papers, hung up either to invite good spirits, or to scare away or appease evil ones, and burned them in the same bonfire. Finally we all went to the back yard where the shrine was erected, at which she had worshiped all these years. Without a moment's hesitation, and with face growing more radiant, with every article burned, she tore down the rudely constructed shrine and brought forth the priestess' robe, which is considered a very valuable offering, only made as a last resort in peculiarly distressing circumstances, and therefore rarely found, for they are very expensive for the poor Koreans.

Mrs. Hardie asked her if she would give that to me. She answered: "Certainly, just so it was not in her home to tempt her to the old worship again."

Now, when you look at it, think of the bondage to a religion of fear this poor creature had been in all her life, who through the power of God is now delivered from it and is happy in the freedom of His love.

Pray for the father, brother and two daughters-in-law, that they may soon become Christians.

Oh, I cannot understand my Father's love in allowing me to be an ambassador for him, allowing me the privilege of pleading for these souls in Christ's stead. Pray for my language study, so that I may soon talk to them personally so they can understand me well. Blessed, glorious privilege.

My health has been excellent since I have been here, have taken very little medicine. God is teaching me to trust him more and more even for my body.

Remember me in love to all my friends. Your missionary,
MATTIE M. IVEY.

Borham District—Fourth Round.

- Petty, Petty, Sept. 22, 23.
- Whiterock, Sept. 22, 23.
- Lamasco, Telephone, Sept. 29, 30.
- Dodd, Dodd, Oct. 6, 7.
- Gober, Hall, Oct. 6, 7.
- Honey Grove Cl., R. P., Oct. 13, 14.
- Honey Grove Sta., Oct. 13, 14.
- Ector, Ector, Oct. 20, 21.
- Trenton, Oct. 20, 21.
- S. Bonham, Bonham, Oct. 27, 28.
- Randolph, Edhub, Oct. 27, 28.
- Bailey, Hickory, Nov. 3, 4.
- Ladonia Sta., Nov. 4, 5.
- Lanious, Lanious, Nov. 10, 11.
- Brookston, Brookston, Nov. 10, 11.
- Bonham Sta., Nov. 17, 18.
- JNO. H. McLEAN, P. E.

NO SALOONS.

Waller, Texas August 13, 1906: The citizens of Waller and community, in mass meeting assembled, give out the following: That

Whereas, We believe such a business will be detrimental to the peace, prosperity and morals of our community, and

Whereas, We believe it an unpleasant, unprofitable and unworthy occupation, to say nothing of the violation of the local option laws of the State,

Therefore, Be it resolved, that we take this method of expressing our disapproval of such an imposition, and in the name of our now quiet little town, in the name of our children, our homes and all that is near, dear and sacred to us, and to you, we earnestly and respectfully ask those contemplating the opening of such a business to show their manhood and respect for their friends by abandoning the idea of engaging in an occupation so obnoxious to their friends and community.

Respectfully submitted,
DR. I. T. CLEMONS,
C. L. ANDERSON,
F. Z. TOMPKINS.

Com. on Resolutions. Names of those present: F. B. Craft, E. M. Castles, Armer Smith, J. Garnett Sanders, A. E. Boulet, T. S. Phillips, Mrs. Daniels, Zula Craft, W. P. Castles, J. W. Davis, W. W. Roberson, C. Russell, T. J. Burton, James M. Elkins, R. W. Ralston, C. L. Davis, E. C. Bennett, J. H. Elkins, Thos. F. Dobbs, Jno. B. Bailey, H. Montgomery, W. W. Brown, S. A. Haley, Wm. Elkins, Jas. Seber, J. W. Hennessee, T. L. Jones and others.

Ordered to be published.
J. T. SANDERS, Chr.
C. L. SMITH, Sec.

NOTICE

My pamphlet enlarged so that it contains the bottom facts about the design and mode of baptism, will be ready by September 15.

It shows: 1. That according to the consensus of the best scholarship of the age that the translations, "baptized with water" and "baptize with the Holy Spirit" are correct. 2. That the Baptist Revised New Testament has the reading "immerse with water" in three passages. This destroys immersion, as there is no conceivable sense in which a man can be immers-



DR. J. W. BLOSSER.

Who sends by mail a free trial package of his Catarrah Cure, to applicants.

It will cost you only a postal card (or two cent stamp) to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this, but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feelings, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is 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 the free treatment and an interesting booklet about catarrh.



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DALLAS, TEXAS.

ed with water. 3. That Jesus was baptized with water. 4. That the baptism which Jesus administered was by pouring. 5. That the word baptizo in Romans 6 and Colossians 2 cannot be translated by any modal term whatever. 6. That water baptism is a symbol of the baptism of the Holy Spirit, which brings us spiritual union with Christ and his Church, etc.

It is believed that this little book will contain information as to the mode and design of baptism which everybody ought to have. Price 15 cents per copy, prepaid. Address

REV. JOHN ADAMS,
Tyler, Texas.

PROHIBITION IN ELLIS.

On September 8 the greatest victory for prohibition was scored in Ellis County that was ever achieved within the bounds of our State. We prodded up the nice little majority of 2029. Has any county ever beat it? If so, speak out. If those good women of Athens had been in Ellis County they would have shouted until there would not have been anything but shout. Shout on. Hurrah for Brown County. We sent the old "bald-headed man yoked to his yearling" down the lane. They are gone. If any lonely anti sees them, say "by by." No saloons, law and order, good crops. Come to Ellis. S. H. MORGAN.

Life is not worth living when it forces are centripetal, tending always to selfishness, ease and personal gratification. Life's charm and beauty is when its forces are centrifugal, helping, relieving and blessing those who need our help.—Rev. James Feather.

North Texas Female College

"KIDD-KEY" Conservatory of Music and Art.

Sherman, Texas. FOUNDED 1877.

The success of the North Texas College is an old story and the large and auspicious opening now repeat themselves each year.

MISSIONARY CONFERENCE.

The Missionary Conference of the Pittsburg, Marshall, Tyler, San Augustine and Palestine Districts, met in the City of Palestine, September 4, and continued in session until the night of the 6th.

J. B. TURRENTINE.

After having heard the papers, addresses, sermons and impromptu talks of this Missionary Conference, all of which have shown thorough preparation and deep spirituality, we offer the following resolutions:

First—That we heartily appreciate the action of the executive committee of our Board of Missions in planning this Conference, and we believe it should be followed with similar meetings each year.

Second—That we urge with all love, the importance of a most vigorous campaign on the part of presiding elders and pastors of all our charges, in the bounds of the five districts composing this Missionary Conference, for full collections. It is our honest opinion that if such a campaign shall be urged with zeal and determination, every charge can pay, not only the missionary assessment, but every other collection in full.

Third—That our brethren in good stations and on our better-to-do circuits, wherever possible, raise an excess on their assessments. We confidently believe that at least twenty stations of this territory, could to their benefit, raise from one to three hundred dollars each above their assessments, and many good circuits could go considerably above the amounts assessed against them.

Fourth—We urge the preachers to observe Missionary Rally Day, the 3rd Sunday in October. Programs will be furnished free of charge by G. W. Cain, Nashville, Tenn., and we suggest that as far as possible the collection be in excess of the assessment.

Fifth—That each pastor send to L. J. Jester reports of all moneys collected, each month, not later than the 25th of the month, and that just as soon as each one gets his collections in full that he send to the Advocate a card stating just that fact.

Sixth—That the presence of our beloved Bishop Ward with us throughout has been a benediction and an inspiration to us not to be forgotten.

Seventh—That we extend to Palestine, and her active pastors, Bros. Morris and Garrison, our sincere thanks for receiving us out of season and giving us such open-handed hospitality, and the L. & G. N. R. R. for courtesies and special rates.

SOUTHWESTERN OPENING.

Southwestern University has begun her thirty-fourth year's work. It will be gratifying news to the friends of higher education to learn that the current phrase, "the best opening in her history," is literally true of this one.

ing the two days of matriculation and classification informal addresses were made by Bishop Ward and Rev. John E. Green, both of whom came to place their sons in college. The address on opening day was made by Rev. Simeon Shaw, college mate of our Regent and pastor of our Church in San Angelo.

The privilege of preaching the opening sermon to the students in the Methodist Church was also yielded to Bro. Shaw by Dr. Hyer. Dr. Allen, in accordance with a custom of several years' standing, preached the evening sermon. Both sermons were appropriate and helpful.

The presence of the pastor, Bro. Nelms, was greatly missed. The students have become accustomed to his genial presence on the opening Sabbath. The gratifying announcement was made that he was at home, rapidly recovering, and expected to be in his pulpit in two weeks.

Let prayer be made throughout our Church that the Southwestern University may meet the responsibilities of the hour and wisely care for and instruct the great army of young people committed to her hands.

J. SAM BARCUS.

PREACHERS WANTED.

I want several preachers at Tulsa, I. T., November—, to take work for charges embrace circuits, stations, and half station. Salaries range from \$300 to \$700.

Single men and young men with small families preferred. Country healthful and opportunities great. Applicants please state age, experience, nature of past work, present salary, whether married or single, number in family, and to insure a reply enclose self-addressed, stamped envelope.

No time for references. Furnish your P. E. and others with stamped envelope, addressed to me, and ask that statement be mailed me at once, touching your education, style and strength of sermons, language, delivery, manner, dress, personal appearance, mixing qualities and methods of pastoral work.

I also need one man to fill unexpired term from October 1st to conference, \$600 station, with several young men and ladies in normal school. Must be able to mingle with these and hold our share of them at our Church. To be full and explicit in statement, will save a busy man much time and insure your chances of acceptance.

C. F. ROBERTS, Weatherford, Okla.

THOUGHTS FOR YOUNG PREACHERS

James 3:6-7-8 reads: "And the tongue is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the cause of nature, and it is set on fire of hell. For every kind of beasts and of birds, and of serpents and of things in the sea, is tamed, and hath been tamed of mankind."

"But the tongue can no man tame, it is an unruly evil, full of deadly poison." This is very plain language, and we think it should be heeded by defileth a man, but that which cometh man tame."

The Lord made man's tongue for good only. Oh, how much good if all tongues were used only for what God made them!

It is right for any and all men to use their tongues as God intended in talking as in other ways.

There is "a time to keep silence, and a time to speak."—Ecc. 3: Please notice, "a time to keep silence," comes first. Thinking "silence" before speaking. If this rule was always observed, less mistakes and harm would the tongue make, but that above "if."

"Not that which goeth into the out of the mouth, this defileth a man." Matt. 5:11.

It is a bad idea to talk after, repeat some people. To falsely accuse even the best Christian friend of being your enemy, and mistreating you, might possibly cause even him or her to sure enough not to be your friend. We suggest:

Be very careful about talking and accusing anyone of being your enemy, and mistreating you. If you know your Christian friend has mistreated you, if actually necessary, go and tell him or her privately.

For the sake of Christianity, don't go all over the country, and talk about the matter, or refer to such publicly. Those public fusses in the Church of God, and among and between Christian people, do a great deal of harm to the cause of Christianity. If there is a fuss or anything going wrong in the church, generally it is best, if possible, to not talk to the outside world (sinner part) about the matter unless forced to in self-defense. Of course any and all Christians have a right to defend themselves when the devil so attacks them that such becomes actually necessary. But often, not always, the best way to whip the Devil is by silence, not notice his attacks. Christ

IT IS TIME NOW TO ORDER Sunday School Literature FOR THE FOURTH QUARTER SEND CASH WITH ORDER. SMITH & LAMAR, DALLAS, TEXAS.

I. & G. N. THE TEXAS RAILROAD Reaches nearly all the important cities and towns in Texas, with two lines through the heart of the State. D. J. PRICE, Gen. Pass & Ticket Agt. GEO. D. HUNTER, Asst. G. P. & T. A.

The Business Man's Vacation Months September and October The Old Reliable We have on Sale September, 30 with of October Tickets at very low rates to all Popular Resorts

treated the Devil this way, when he (Christ) was before Pilate, if our thoughts are correct. "And when he (Christ) was accused of the chief priests and elders, he answered nothing."—Matt. 27:12. "And he (Christ) answered him, to never a word, insomuch that the Governor marvelled greatly."—Verse 14. We suggest again: Don't speak opinions like you know, where you don't know. To speak like you know where you don't, will likely be found out by the better thinking class of people, and will likely lower you with them.

For information, address Mrs. L. A. KIDD-KEY, President Sherman, Texas. Rev. E. L. Spurlock, Business Mgr.

30 FLOWERING BULBS FOR 10c JOHN LEWIS (CHILD), Floral Park, N. Y.

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances but if paid for will be inserted in another column.

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

BEATY.—In hushed silence the watchers are standing! The last struggle is on. It is ended; the body lies still in death, but the soul has begun its life of freedom and of joy! We sigh, sob, quiver, moan, but in our hearts the hope is quiet, but strong, that she has entered a realm of bliss unalloyed; that her rejoicing has begun indeed. Nancy Blewett Beaty was born April 15, 1834, in Decatur County, Georgia. Her parents, John and Sallie Paramore Blewett, came to Texas with the children in 1849, settling in Jasper County, where the parents sleep at Zion Hill. At 16 years of age she went back to Georgia to Thomasville and spent two years in Lucky College. She was married in Jasper May 2, 1852, to C. R. Beaty. There was a brother, Capt. William Blewett, who died during the war, and two sisters living now—Mrs. Geo. W. Smyth, of Beaumont, and Mrs. Regina Traylor, of Deweyville. To the home of Col. and Mrs. Beaty came four sons and two daughters, who are yet with us. The sons are R. C. Beaty, of Woody, Coleman County; Senator J. T. Beaty, of Jasper County; William Beaty and Dr. Geo. S. Beaty, of Sprinkle, Travis County. The daughters are Mrs. J. J. Faulk and Mrs. J. Paul Jones, both of Athens, Texas. In 1876 Sister Beaty moved to Austin, where she lived till 1881, moving to Manchaca, Travis County. Their home was there till the death of Col. Beaty, when she came to Athens to her daughter. She was a life-long Methodist. She died August 11, 1906, after about three weeks of sickness, though she had been in declining health for some time. She was conscious and had a faith unwavering—yes, victorious. First from our new Church at Athens, for which she had labored so faithfully, and afterwards at Manchaca, where she was laid beside her husband, services were held in her memory. Shall I tell her characteristics? First of all a Christian. A wife and a mother in her home. Positive in convictions, courageous in expression and in action. Loving and tender in friendship; always hopeful and ready with a word of encouragement. A worker at all times. More and more her heart turned to the home beyond as the years slipped by and when the end came it was but a transfer to the fields elysian of a ripened life, which the good God knew was ready for the change. The children look up and are saying, "Mother, one day we shall all clasp hands again on that beautiful shore."

CLYDE B. GARRETT.

CLARK.—Mrs. Fanny Montford, started in life in Choctaw County, Alabama, on May 7, 1863, and came to Texas when quite young. She was born again August 29, 1889, at the Fowell Chapel, in Falls County, Texas. She was joined in marriage with Dan C. Clark, December 18, 1898, with whom she lived a most excellent and useful Christian life until June 25, 1906, when, having finished her work, she went away to join the Lord, and friends who had gone on before. Sister Clark leaves three small children, a loving husband, and a large circle of friends to mourn her going. Her death came suddenly, and was a great surprise to all. She had been waiting on her mother, who was very ill, and about whom there was great anxiety. She had not noticed her own breaking down, but she met the surprise with a sweet submission, preferring to remain and serve in the strength of her young life, but willing to go and rest with the Lord.

O. A. SHOOK.

CRENSHAW.—W. T. Crenshaw was born in South Carolina August 17, 1829; was married to Miss N. M. Hodnett April 4, 1847, in Henry County, Georgia; moved to Texas many years ago, lived in Collin and Hunt Counties, and died near Greenville, Texas, July 6, 1906. He was buried at Bear Creek Cemetery in Collin County, near Nevada. The best information that I have of this good man is that he has been a member of the Methodist Church for over fifty years. I have known him personally for twenty-four years. During that time his character as a Christian was good. I buried his wife about eighteen years ago, and now he follows to be reunited with loved ones gone before. They were both good people, full of faith and the Holy Ghost; and they leave children of the same character to still bless the Church.

W. L. CLIFTON.

FLOYD.—The angel whose name is death went forth on the 4th of June, 1906, in Wolfe City, Texas, with sickle keen and sharp to garner in the flowers the Master did most love. The reaper paused beside many a flower, but there was one he paused not beside, but called and soared heavenward with the prize and transplanted it in the field of light. On the above date the sun of Tommy Floyd went down, but not behind a cloud. In full orb'd splendor he went to his grave without a fear or a shadow, and like a brilliant star will shine in the bright world above as long as eternity shall endure. Kingdoms may crumble and monarchs decay, but his foundation was upon the Rock of Ages, and will stand as the everlasting hills of God. Tommy has gone from us for a while, but his life stands as a light from the eternal world to guide his brother and sister and comrades, with parents and relatives, to that sun-bright clime beyond the stars where goodbys will never be heard and where farewells will be unknown. Tommy was twenty-four years, ten months and seven days old. He professed religion at thirteen years old and joined the Church; was a good boy all his days. When Tommy was sixteen years old he often acted as steward in his father's place, bringing things to the parsonage for the preacher's support. Tommy loved his pastor, and was always ready to do anything he could for him or his Church. He was in bad health for a long time, but only kept his bed for three weeks. Tommy was an obedient boy, honored his father and mother. So when he came down to death's dark river, he was ready and willing to cross over. He mourned not through his sickness, and when the time came he told his mother she would miss him at home when he was gone. Yes, we shall miss him. But, thanks be unto God, we know where to find him. Father, mother, sister, brother, be faithful to the end and you will see your long lost loved ones gone before. His pastor, W. B. BAYLESS.

Myra, Texas.

BELCHER.—Nancie Belcher was born April 21, 1821; was converted at twelve years of age at Shiloh Camp-ground, Jefferson County, Alabama, and joined the Methodist Church. Her maiden name was Taylor. She was united in marriage to W. E. Belcher April 21, 1842. They lived happily together until October 8, 1862. At that time she was left a widow with seven children, and from that day until the day of her death she lived a lonely, widowed life. She died July 18, 1906, aged eighty-five years. She died in full triumph of a living faith. Grandma Belcher was a sweet-spirited Christian woman. Her path shined brighter as she advanced in years. She had faith in Jesus, and her steps were ordered by the Lord. She was the preacher's friend. She loved God and the Church and was always found in her place. Her body was buried in Pilgrim Rest Cemetery; her funeral was preached by the writer. Her spirit went up the shining way to glory. May the good Lord bless all the bereaved ones and help them to meet her in heaven.

G. M. FLETCHER, P. C.

WELLS.—Fitz Henry, son of Rev. and Mrs. R. B. Wells, was born in Gatesville, Texas, September 14, 1872, and died in Waco, Texas, June 28, 1906, from congestion. He was married to Miss Nora Bennett June 10, 1896, and leaves her and their two little girls to mourn his death. He also leaves his aged mother, two brothers and three sisters. He was a kind-hearted, generous man, often doing good in his quiet unostentatious way. Many are the poor, homeless boys he has taken home with him, secured them a position and saved them from possible ruin. He was a kind and loving husband, father and son. He was a business man of sterling qualities. His remains were shipped to Gatesville, and he was laid to rest in the family burying ground, and many were the floral offerings of loving friends. He was converted to Christ shortly before his death, and died saying, "God has forgiven my sins and I am ready to go." Grieve not, dear friends, for we shall meet him in that eternal home above. "Blessed are they that mourn, for they shall be comforted."

A NIECE.

SHAW.—Bro. A. D. Shaw was born May 22, 1848, in Bedford County, Tennessee. He professed religion and joined the M. E. Church, South, when quite a boy and lived a consistent member of it until his triumphant departure, August 31, 1906. On February 11, 1874, he was married to Miss Sarah E. Sanbery, who bore him four sons and three daughters, and who, with the daughters and two of the sons, survive him. He came to Texas in 1888 and stopped in Red River County, where he remained twelve years. Thence to Collin County and finally to Denison, in 1902, where he had since lived an honored member of Waples Memorial Church.

J. W. HILL.

SPRAGINS.—Mrs. Florence Derrick Spragins was born in Phillips County, Arkansas, October 18, 1876. When she was yet a child her mother moved to Bolivar County, Mississippi. She was educated at the North Mississippi Female College at Holly Springs, Mississippi; joined the Methodist Church at Shelby, Mississippi, in July, 1897, and was married to Rev. Charles A. Spragins January 26, 1898. Three boys and two girls were given them. One, a little boy, went to his heavenly home about one year ago. Sister Spragins fell asleep in the parsonage at Sulphur Springs, Texas, August 8, 1906. Such is the brief history of the life of a devoted Christian, an affectionate wife and mother, and a true friend and neighbor, whose chief adornment was a "meek and quiet spirit, which is, in the sight of God, of great price." Her devotion to her Church was marked, and she was greatly interested in her husband's work as a pastor. She was kind and gracious in her home; every one felt at ease in her presence. Truly hers was a bright and sunny life. Godliness with contentment was peculiarly her heritage. She did not look ahead on the pathway of life for clouds and sorrows, but trusting in divine power and grace to help and sustain in every time of need, she was ever cheerful and hopeful. To know her intimately was to recognize the quiet and holy spirit with which she was possessed. As she had lived, so she passed away, as calmly and serenely as the going down of the sun. Her body was laid to rest in the cemetery at Sulphur Springs, beneath a bed of beautiful flowers brought by sympathetic friends. Her funeral was attended by a large congregation of friends, both at home and from a distance, expressing deep sympathy for the bereaved, and tokens of true love and friendship for the deceased. In her death the family and the Church of God sustain a great loss. She has gone, but thanks be unto God, we know where to find her. We are deeply grieved, and we shall certainly miss her, but we shall see her again "when the mists have cleared away." Blessed be her memory. Our hearts go out in tender sympathy for the bereaved husband, children and relatives. May the hand of a gracious, loving Father tenderly lead them until they meet again.

C. B. FLADGER.

LEIGH.—The subject of this sketch, Mrs. R. N. Leigh, was born in Calhoun County, Mississippi, March 31, 1851. She was the daughter of Capt. Hudson, who is now dead. She was married to R. N. Leigh November 8, 1871, and the result of their union brought great happiness to both parties. On July 30, 1906, she was called home. It is always sad to speak of our dead friends, but in this case it is a consolation. Six bright children have come to bless their home circle, and it has been her great desire to lead them in paths that lead to right and honor. Mrs. Leigh was a woman whose life and character were without stain, a woman of integrity and much worth. She was not only loved and idolized by her family, but her friendship was prized by all who passed her way on their journey through life. Her optimistic and cheerful disposition lent happiness to all about her. Being a zealous Christian from childhood, she never looked for the evil but rather the good in humanity. Death which lays in dust the pomp and pride of ambition can have no power over such life but to touch it with the lines of heaven and seal it for immortality. Who of her friends ever heard her speak without hearing words of kindness and good cheer? In instances of sadness she would weep with the grief-stricken, speak loving words of sympathy to the heartbroken. Weak words, however, are as but dross at a time like this. They can not assuage or count for but naught, and yet messages of comfort can not be withheld. The touch of pity that makes the proffered world kin will vent itself, and professed words of comfort and tears of sympathy are but human. A precious one from them has gone, but she is safe in heaven. "E."

HARWELL.—Miss Amelia Harwell was born in York District, South Carolina, December 8, 1831; was baptized when an infant and joined the Church when very young. She was raised by Christian parents. Her father was for a long time a steward in the Methodist Church. She was a devoted Christian. She was deprived of attending Church for many years because of the loss of her hearing, but she loved to read, especially the Bible and good books. She trusted in God and submitted to his will. Tuesday evening, August 14, 1906, just as the shades of night were gathering around, she quietly and peacefully closed her eyes in death, and will open them again on the resurrection morning to behold the glories of heaven. May we all meet her there! To you, her loved ones, let me say, "Aunt Mamie" will be watching for your coming at the beautiful gate.

W. W. GOLLIHUGH.

STUBBLEFIELD.—Sarah Russell Stubblefield was born in Yazoo County, Mississippi, October 31, 1837. She was married to S. P. Stubblefield in December, 1852, and with her husband moved to Liberty Hill, Williamson County, Texas, in August, 1870. In their Texas home they prospered and reared a large family. She was converted and joined the M. E. Church, South, when about thirteen years of age, and for fifty-five years was a consecrated and pious Christian, always loyal to her Church and endeavoring to promote its interests. She was the mother of eleven children, seven of whom survive her. She was a devoted wife and good mother. She and her husband, who died in December, 1902, were far more than thirty years among the most liberal supporters and most useful members of our Church in this charge. They read our Church literature and the Bible, and believed in and practiced family prayer. And they were able to train all their children to love and to trust the Savior, and to become members of the Church. Everyone who knew the good mother in Israel, knew that she was a good, earnest Christian. While on a visit to her oldest son out in Irion County, she was stricken with paralysis, and after two days' silent waiting was translated on the afternoon of August 24, 1906, aged sixty-eight years, nine months and thirteen days. And we all believe she has joined her sainted husband and children on the other shore. May God's grace sustain and comfort her loved ones left behind, and may they all meet her in the sweet by and by. Her pastor, Z. V. LILES.

DRAKE.—Bro. John Drake passed peacefully out of the world to heaven, August 12, 1906. He was born May 14, 1876, in Freestone County, where he spent most of his life. His father, ... M. Drake, was an old settler and has raised a large family honored and loved by all. Bro. Drake was converted and joined the Church when about fifteen years of age. In this Church he manifested his faith and Christian career until his death. He was married in December, 1899, to Miss Bessie Sims. This union was blessed with four children, who are left for a mother to care for and fight the battles of life. Bro. Drake was sick for several weeks. His last days were spent with intense suffering. He fell asleep to wake no more as a mortal, but to awake at the sounding of the trumpet, in a spiritual state. It is natural for loved ones to mourn, but what a sweet consolation to know that he liveth forever in a land where there is no pain, nor sorrow, nor death. Only hold his memory as precious as his presence was, and be faithful to the end, and it will not be long until you will meet him in heaven to part no more.

P. O. VINSON, P. C.

ROBERTS.—On July 25, 1906, the death angel entered the home of Bro. Walter Roberts, near Cego, Falls County, Texas, and bore away to the eternal shore, his loving wife, Sister Florence Roberts. She had quite a short warning; was taken ill one day, and died the next. But she was ready to obey the summons. Sister Roberts was a member of the Methodist Episcopal Church, South four years at Pleasant Valley Church, prior to her death. She was quiet and gentle and sweet spirited, and loved by all. She was born May 17, 1886, and died, July 25, 1906. She left a sorrowing husband, and two little children, and many relatives and friends to mourn their loss. We cannot comprehend God's ways, they are too high, but we know that he is too good to err; and doeth all things well. Therefore, sorrowing ones, submit humbly to His divine will, and so live that you may some day meet your loved one to part no more. May God bless the grief-stricken ones and pity and care for the two little motherless children, and guide them safely through this life and finally carry them home to "mamma."

J. B. GREGORY, pastor.

TAYLOR.—On July 29, 1906, at ten o'clock, the death angel visited Mr. B. S. and Mrs. L. A. Taylor and plucked from them their only child, Wallis. He was born August 28, 1893, and departed this life July 29, 1906. He was one good boy; always pleasant to his mother. Death was unexpected. He died in two and one-half hours after he was taken with congestion, and went home to live with Jesus and the angels. He was a good, kind, steady boy. He joined the M. E. Church, South, when he was seven years old, and was baptized by Brother Pulley at Meredith Camp-ground. Oh, how sad it is for me to write these lines. He is gone. We can not bring him back, but we can go to him. Look up, papa; look up, mamma. He is not dead, only gone before. It will not be long until you will see sweet Wallis more pure and bright. Serve the Master a little while longer and we will meet him again in that sweet by and by.

HIS AUNT.

LAUGHLIN.—Our hearts were made so sad on the morning of the nineteenth of April, when the death angel came and took our darling Elizabeth from us. While it rends our hearts to part with her, we have that blessed assurance that if we live right we will see her again. Dear father and mother, look to Jesus. Ask him for guidance and strength, for he has promised never to leave or forsake us. I can see through the eye of faith her sweet hand beckoning us all to come where it will be one long, sweet day. Farewell, darling, but not forever; we are coming soon. Her grandmother, MRS. R. C. BROWN.

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NORTHWEST TEX. CONFERENCE.

Gateville District—Fourth Round.
Pearl at Himmlein, 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.

Corsicana District—Fourth Round.
Thornton, at Thornton, Sept. 23, 24.
Richland, at Pursley, September 29.
Wortham, at Wortham, Oct. 1.
Cotton Gin at Forest Glade, Oct. 4.
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 Harmon, Oct. 29.
Elevenhills, Oct. 30.
Kerens, at Kerens, Oct. 31.
Blooming Grove, Nov. 1.
Irene, Nov. 2.
Mexia, Nov. 4, 5.
First Church, Nov. 10, 11.
JNO. M. BARCUS, P. E.

Georgetown District—Fourth Round.
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.
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.
Gail, Gail, 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. 2, 4.
Big Springs Mis., Nov. 5.
Colorado Sta., Nov. 10, 11.
J. T. GRISWOLD, P. E.

Weatherford District—Fourth Round.
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.
Ellasville, 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. 29, 31.
Godley, Godley, Oct. 21, 22.
Cleburne, North Side, Oct. 22.
Central, Oct. 24.
Covington, Oct. 27, 28.
Blum, 7 p. m., Oct. 27.
Cleburne, Main St., Oct. 28, 29.
Grandview Ct., Oct. 29.
Mulkey Memorial, Nov. 2.
Smithfield, Nov. 3.
North Fort Worth, Nov. 3, 4.
Missouri Ave., Nov. 4, 5.
Riverside, Nov. 6.
Glenwood, Nov. 7.
First Church, Nov. 8.
Rosen Heights, Nov. 9.
Keenedale, Nov. 10.
Polytechnic, 7 p. m., Nov. 10.
O. F. SENSABAUGH, P. E.

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

Clarendon District—Fourth Round.
Stratford, Sept. 20.
Plemons, at Lieb, Sept. 22, 23.
Hansford, Sept. 24.
Hereford, Sept. 29, 30.
Hereford Mission, Sept. 29, 30.
Umberger, 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.
Lorena, Sept. 22, 23.
Hewitt, Sept. 23, 24.
Mart, Sept. 29, 30.
Riesel, Oct. 6, 7.
Bosqueville, 11 a. m., Oct. 10.
Abbott, Oct. 13, 14.
Peoria, Oct. 14, 15.
Penelope, Oct. 20, 21.
Mt. Calm, Oct. 21, 22.
Hubbard City, 8:30 p. m., Oct. 24.
Morgan and Walnut, Oct. 28, 29.
Aquila, 11 a. m., Nov. 3.
Whitney, Nov. 4.
J. G. PUTNAM, P. E.

Vernon District—Fourth Round.
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.
Quanah Cir., Gypsum, Oct. 20, 21.
Crowell, Margaret, Oct. 24.
Paducah, Paducah, Oct. 27, 28.
Matador, Matador, Oct. 30.
Turkey, North Quitaua, Nov. 1.
W. H. HOWARD, P. E.

Waxahachie District—Fourth Round.
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.
Forreston, at Nash, Nov. 3, 4.
Waxahachie, Nov. 9, 11.
JAS. CAMPBELL, P. E.

NORTH TEXAS CONFERENCE.
Bowie District—Fourth Round.
Rhode, 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.

Dallas Dist.—Fourth Round.
Denton Sta., Sept. 22, 23.
Grand Avenue, Sept. 29, 30.
Ervay St. Sta., Oct. 6, 7.
Lancaster and Wilmer, L., Oct. 13, 14.
Wheatland, DeSoto, Oct. 20, 21.
Lewisville Sta., Oct. 27, 28.
Trinity Sta., Oct. 28, 29.
Cedar Hill-Duncanville, D. Nov. 3, 4.
Argyle, Chinn's Ch., Nov. 10, 11.
Cochran and Maple av., C., Nov. 17, 18.
J. L. MORRIS, P. E.

Greenville District—Fourth Round.
Kavanaugh, 11 a. m., Sept. 23.
Wesley, 8:30 p. m., Sept. 23.
Fairlie, at Fairlie, Sept. 27, 28.

Wolf City, 8:30 p. m., Sept. 28.
Merit, Merit, Oct. 6, 7.
Floyd, Caddo Mills, Oct. 13, 14.
Lone Oak, Lone Oak, Oct. 14, 15.
Kingston, Kingston, Oct. 20, 21.
Lee St. and J. B. Lee St., Oct. 21, 22.
Celeste and Lane, Celeste, Oct. 27, 28.
Leonard, Leonard, Oct. 28, 29.
Greenville Mis., S. G., Nov. 3, 4.
Campbell, Caney, Nov. 4, 5.
Quinlan, Nov. 6, 7.
Commerce Mis., Nov. 11, 12.
Commerce Sta., Nov. 12, 13.
J. M. PETERSON, P. E.

Gainesville District—Fourth Round.
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.
Rely Springs, Shooks Ch., 4th Sun. Sept.
Cumby, Cumby, 5th Sun Sept.
Winnboro, Sta., 1st Sun Oct.
Yowell, Pecan, 11 a. m., Oct. 11.
Pecan Gap and B. F., B. F., 11 a. m., Oct. 12.
Klondike, Goods Ch., 11 a. m., Oct. 13.
Cooper Sta., 8:30 p. m., Oct. 13.
Purley Sta., Saltito, 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.

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.

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.

Paris District—Fourth Round.
Woodland and Kanawha, at Woodland, Sept. 29, 30.
Detroit Station, Oct. 6, 7.
Blossom and Sylvan, at B., Oct. 7, 8.
Rosale Circuit, at Bogata, Oct. 13, 14.
Deport Circuit, at Deport, Oct. 14, 15.
Whiterock Station, Oct. 20, 21.
Annona and Williams Chapel, at Annona, Oct. 21, 22.
Avery Mis., at Oak Grove, Oct. 27, 28.
Paris Circuit, at El Bethel, Tuesday, Oct. 30.
Bonham St., Paris, Wednesday night, Oct. 31.
Bagwell Mission, Tuesday, Nov. 6.
Shady Grove and Marvin, at Shady Grove, Wednesday, Nov. 7.
Roxton Circuit, at Roxton, Thursday, Nov. 8.
Emerson Circuit, at Mt. Tabor, Nov. 10, 11.
Clarksville Station, Monday night, Nov. 12.
Clarksville Circuit, at Liberty, Tuesday, Nov. 13.
Lamar Avenue, Wed. night, Nov. 14.
Centenary, Thursday night, Nov. 15.
E. H. CASEY, P. E.

Marshall District—Fourth Round.
Kellyville, Saturday, Oct. 6.
Jefferson, Monday, Oct. 8.
Hallville, Wednesday, Oct. 10.
Tatum, Saturday, Oct. 13.
Beckville, 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.
Arleston, Saturday, Nov. 3.
Henderson Sta., Wednesday, Nov. 7.
Coffeeville, Saturday, Nov. 10.
Marshall, F. C., Monday, Nov. 19.
North Marshall, Wednesday, Nov. 21.
JAS. W. DOWNS, P. E.

Huntsville District—Fourth Round.
Iola, at Midway, Sept. 22, 23.
Bryan, Sept. 29, 30.
Madisonville, Oct. 6, 7.
Huntsville, Oct. 13, 14.
Cleveland and Waverley, 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.

TEXAS CONFERENCE.
Tyler District—Fourth Round.
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.
Mineola Ct., Mills Spring, Oct. 21, 22.
Brownsboro Ct., Pine Hill, 26, 27.
Athens, Oct. 27, 28.
White House, Liberty, Oct. 28, 29.
Grand Saline, Nov. 3, 4.
Troup and Overton, Nov. 10, 11.
Marvin, Nov. 17, 18.
E. W. SOLOMON, P. E.

Calvert District—Third Round.
Petteway, Sept. 22, 23.
Calvert Station, Sept. 29, 30.
R. A. BURROUGHS, P. E.

Beaumont District—Third Round.
Jasper Cir., at Magnolia, Sept. 22, 23.
Jasper and Kir., at J., Sept. 23, 24.
O. T. HOTCHKISS, P. E.

Palestine District—Fourth Round.
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.
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.
Minden, Laneville, Oct. 27, 28.
Tenaha, Oct. 31.
Nacogdoches Mis., Appleby, Nov. 3, 4.
Caro Sta., Nov. 7.
Nacogdoches Sta., Nov. 8.
Cushing, Cushing, Nov. 10, 11.
Carthage, Nov. 14.
Gary Mis., Wesley Ch., Nov. 17, 18.
Lufkin Sta., Nov. 23.
Burke Cir., Burke, Nov. 24.
E. S. SHETTLE, P. E.

Pittsburg District—Fourth Round.
Naples and Omaha, N., Sept. 22, 23.
Quitman, Liberty, Sept. 26.
New Boston Mis., Sept. 29, 30.
New Boston Sta., Sept. 30.
Leesburg, Morris Ch., Oct. 3.
Cason, Cason, Oct. 5.
Dangerfield, Dangerfield, Oct. 6, 7.
Winfield, Bridges Ch., Oct. 13, 14.
Mt. Pleasant, Oct. 20, 21.
Linden, Cedar G., Oct. 27, 28.
Park, Oct. 31.
Dalby, Nov. 3, 4.
Atlanta, Nov. 10, 11.
Queen City, Nov. 17, 18.
Redwater, Nov. 24, 25.
J. T. SMITH, P. E.

Brenham District—Fourth Round.
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.

Marshall District—Fourth Round.
Kellyville, Saturday, Oct. 6.
Jefferson, Monday, Oct. 8.
Hallville, Wednesday, Oct. 10.
Tatum, Saturday, Oct. 13.
Beckville, 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.
Arleston, Saturday, Nov. 3.
Henderson Sta., Wednesday, Nov. 7.
Coffeeville, Saturday, Nov. 10.
Marshall, F. C., Monday, Nov. 19.
North Marshall, Wednesday, Nov. 21.
JAS. W. DOWNS, P. E.

Huntsville District—Fourth Round.
Iola, at Midway, Sept. 22, 23.
Bryan, Sept. 29, 30.
Madisonville, Oct. 6, 7.
Huntsville, Oct. 13, 14.
Cleveland and Waverley, 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.

TEXAS CONFERENCE.
Tyler District—Fourth Round.
Tyler Ct., Winona, Sept. 22, 23.
Cedar St., Sept. 23, 24.
Meredith Ct., Cottonwood, Sept. 29, 30.

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.
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.

WEST TEXAS CONFERENCE.
San Angelo District—Fourth Round.
Goldlawite, night, 4th Sunday Sept.
Lampasas, Sept. 26.
Lometa, Sept. 26.
Milburn, J. 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.
Kyle, September 22, 23.
Tilmon Cir., at Clark's Chapel, Sept. 29, 30.
Luling Cir., at L., Oct. 6, 7.
Belmont Cir., at B., 9 Monday morning, Oct. 7, 8.
Waelder and T., at T., Oct. 13, 14.
Lockhart, Oct. 20, 21.
San Marcos, Oct. 27, 28.
D. K. PORTER, P. E.

Llano District—Fourth Round.
Kingsland, Wolf's Cross'g, Sept. 22, 23.
Ardie Falls, Sept. 23, 24.
Blanco, Sept. 30, Oct. 1.
Johnson City, Oct. 6, 7.
Willow City, at Walnut, Oct. 13, 14.
Cherokee, at Vaneys Sprgs, Oct. 20, 21.
THEOPHILUS LEE, P. E.

San Antonio District—Fourth Round.
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 Conal, So. H., Oct. 24.
So. Flores Street, October 25.
Prospect Hill, 11 a. m., fourth Sunday, October.
Sherman Street, 7:30 p. m., fourth Sunday, October.
W. J. JOHNSON, P. E.

Austin District—Fourth Round.
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.
Palacios, at Pal., Sept. 22, 23.
Clear Creek at Seals Chap. Sept. 29, 30.
Rancho, at R., Oct. 1.
Leesville, at L., 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.
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.
Pleasantton, Oct. 20, 21.
Rockport and A. P., Oct. 24.
F. B. BUCHANAN, P. E.

NEW MEXICO CONFERENCE.
El Paso District—Fourth Round.
White Oaks, Sept. 22, 23.
Alamogordo, Sept. 26.
Lordsburg, Sept. 29, 30.
Delaring, Oct. 1.
Las Cruces, Oct. 6, 7.
El Paso, Oct. 10.
Marfa, Oct. 13, 14.
Alpine, Oct. 18.
J. T. FRENCH, P. E.

TETTERINE
Is a prompt and effective cure for tetter, ring worm, ground itch, eczema, erysipelas, infant sore head, chaps, chafe, sun burn, insect bites and all forms of cutaneous affections. Why suffer from this annoying disease, when a box of Tetterine will relieve you?
Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga.
Tetterine Soap only 25c. cake.

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NOTES FROM THE FIELD.

Continued from page 5.

and still talking the meeting. With our Church there beautifully painted, new lamps, good prayer-meeting, Sunday-school, and this glorious revival, the people are happy and in fine spirits. Our Church there has a great future. Moran is a growing town, in a prosperous country, and is rapidly settling up. The Church at Albany is moving on nicely. Bro. C. E. Brown was with us in a week's meeting early in spring. Notwithstanding the rain, we had a good meeting and made a liberal donation to the Superannuates' Home fund. We have as fine a nucleus of Christian workers here as can be found anywhere. We are nearly ready for conference. Expect everything to be reported in full and over. The Lord has blessed us abundantly this year. All the glory and honor belong to him. Our greatest desire is to live to preach his gospel to a ripe old age.

Salado.

R. J. Tooley, September 17: Our meetings this summer have resulted in about one hundred and twenty-five conversions and ninety-six additions to the Church. The charge is in much better condition every way. Our people have stood by us amid all the difficulties, which were great in some instances. Most of our people are loyal and faithful and are always ready for every good word and work. We hope to bring up everything in full at conference.

Naples.

J. E. Morgan, Sept. 17: We are spending a very pleasant year on Naples and Omaha charge. We have been treated very kindly by the people since we came. Only a few days at a time passed without something nice being brought or sent to the parsonage; and then we have had the co-operation of our official board both at Naples and Omaha. The many kind words of appreciation from the Church make us feel that we are among our friends. We have two good, live Sunday-schools, doing splendid work. Our school at Omaha outnumbers our Church. We have two splendid Woman's Home Mission Societies doing good work. The society at Omaha has a nice little sum of money in the treasury, to help repair our church. Naples society has bought a nice room set for the parsonage at a cost of about \$50. Our meeting at Naples was held the first ten days of July, resulting in great good, but few homes (if any) in the town but that felt the power of the Spirit among the people. Backsliders were reclaimed, sinners were converted, and the Church wonderfully revived. We began our meeting at Omaha the fourth Sunday in July, continuing one week. We had a great meeting. At one service we had twenty conversions, mostly among the Sunday-school children. The meeting resulted in a number of conversions and reclamations. Rev. W. H. Vance, the former pastor of this charge, was with us, preaching and exhorting to the delight of all. Bro. Vance is loved by all the people on this charge. We are always glad to have him come among us. He is a young man and has a very bright future. We have collected and sent to our Treasurer about 75 per cent of our conference collections. Everything in full is the only report that will be satisfactory to our presiding elder. Rev. J. T. Smith is to hold our fourth Quarterly Conference next Saturday and Sunday. We are praying for the presence of the Holy Spirit. We are always glad when the time comes for the presiding elder to be with us.

Hubbard City.

Geo. F. Campbell, Sept. 14: This hot mineral well is not the only thing that moves in this place. Seven new subscribers this week! To make a good start, let me state that Rev. J. G. Putman amply supplies the place of Presiding Elder. His sermons are well prepared, the thoughts are great, the diction of the best, and his delivery forceful. Ought not all I have just written entitle me to come back? The Waco District preachers have not desired to hold a meeting, informing the Bishop of the kind of man needed for the work in this territory, as we have been informed the preachers of the Dublin District have already held. It was also stated that O. P. Kiker and W. H. Terry were such avowed candidates that they were not allowed to attend. Hubbard is proud of Rev. W. H. Moss. He has been such a source of help to this scribe, always full of good cheer, ever loyal, never grumbling, genial, the very best of company, both capable and ever ready to lend a helping hand. Some time ago a leading physician and consistent member of a Sister Church remarked to W. A. Putman, Chairman of our Board of Stewards, that immersionists

often discussed and wondered what would become of the pious unimmersed. After a short time Brother Moss and the Doctor were in the store of brother Putman's, when the above remarks were stated to Bro. Moss, and his opinion requested. He immediately replied that it did not give him the least bit of worry; that he was not troubled about what was going to become of the pious unimmersed, but he was greatly disturbed about the condition of the impious immersed. What an honor to a community to have such a man in their midst. The gracious influence exerted eternally alone will reveal. Our parsonage property now is just opposite our church. The lot is 150x140 feet. All is new—fencing, outhouse, barn, etc.—and spick and span with fresh paint, the parsonage is a beauty, six rooms and a bath-room, a 10 foot hall. The rooms are large, all papered in the latest style, and all hard oiled. Our building committee consisted of E. L. Conder, chairman; W. E. Berry, secretary and treasurer; W. A. Putman, Dr. W. A. Wood and J. H. Barrett. Too much cannot be said of the good services rendered by these faithful laymen. Our chairman, E. L. Conder devoted much time to the inspection of the work. Our good people rallied to these brethren and responded nobly. Our W. H. M. Society did their part grandly in screening, putting in folding doors, mantels, new furniture, etc. I was the recipient of a handsome present last week. It was a leather rocker finished in antique oak, our furniture dealer would not inform me who sent it. That is the way Hubbard does things. But I must stop or else the Presiding Elders and prospective ones will want to live at this point. Our parsonage sold for \$1000.00. This property is easily worth \$3000.00. To God be all the glory.

Frisco.

S. W. Miller, Sept. 15: On the second Sunday in August Rev. John S. Davis came to me and we began a meeting that accomplished great good at this place. There were about 25 conversions and reclamations and 12 additions to the Church. The Church was generally revived, and brethren say that it was the best meeting ever held here and that the Church spiritually is in better condition than at any time since Frisco was built. B. O. Davis did all the preaching except an excellent sermon by Rev. W. B. Bayless. It was all on a high grade religiously. Had it not been for rain and mud I don't know what would have been the result. Our Church is in fine condition, except the seats. We had it painted outside and hard oiled and papered inside. Rev. Wm. Allen took the lead in the work. May he live long to bless the Church. At Lebanon we commenced two weeks ago. Rev. Minor Bounds came to me Sunday evening and did some good preaching. He is as strong a young man as I know of. We were rained out half of the time, but the Church was greatly quickened, and for the first time in five years there is real hope of a future work at Lebanon. We will have that Church overhauled and put in fine shape by conference—painted, papered and hard oiled. So my successor will find two houses in good condition and a good parsonage, with plenty of work to do and a good people to serve. Rain and failure of crops have us guessing as to finances, but I think we will come up on the home stretch. You ought to have seen Bro. Davis and myself with my wife and daughter, two children (Tharisa Johnston and Fred Davidson) caught in a quick rain, almost a cloud burst, and a carriage wheel broken. We got wife, daughter and two children in my buggy, left the carriage and took it on foot for a mile in mud and beating rain to my daughter's house. But the funny part was Bro. Davis and I had to dress up in A. P. Rogers' clothes, which were about six inches too short for Bro. Davis, and big enough in the waist for two of me; but we got there all the same, put on dry clothes and eat a big dinner, if it was late.

Three Good Meetings.

Mark N. Terrell, Nacogdoches, Tex., Sept. 15: The fifth Sunday in July I aided Rev. E. C. Escoe, of Shelbyville charge, in a meeting at Sardis, in which 114 were saved; 36 additions to the Church and 7 infants baptized. The meeting lasted only six days. It was the most thorough religious awakening that the community has had in several years, so they say. Bro. and Sister Escoe are a strong team. The latter is one of the best personal workers I ever knew and she is a power in prayer. Bro. Escoe is a strong preacher and I predict great things for him in the future. They are wholly consecrated to the work. His people are appreciative and are rallying to his support. The second Sunday in August I aided Rev. Frank Luker in a meeting at Prairie Grove, an appointment on Melrose charge, in which there were 11 conversions and 7 accessions. The meeting lasted five days. Bro. Luker is doing a fine work on Melrose charge. He is a young man, unmarried, but groaning so to be. On

the third Sunday in August I came to the help of Rev. John W. Goodwin, at Newburn, Center charge. The meeting lasted one week. We had something like 50 conversions and reclamations, and 14 additions to the Church. Bro. and Sister Goodwin are great soul-winners, and the Holy Spirit is honoring their labor. They told me that Bro. Goodwin is one of the best preachers that ever served that charge, and I suspect they are right. My association with these three brethren was very pleasant indeed, and I received a great blessing as a result. God bless them! I thank God for a fruitful ministry. To win souls to Christ is the chiefest desire of my life.

Godley.

Rev. C. E. Clark, Sept. 14: According to announcement, our meeting at Bono, began July 20th. The pastor was alone until Monday following, when Presiding Elder O. T. Scusaough came, and gave us some of his sound and convincing preaching. He was on his third round. He preached three times, held Quarterly Conference, and went away Tuesday evening. We had a fine Quarterly Conference, splendid reports; most of the officials present and the financial report was a pleasant surprise to all. The stewards say they are going to pay out this year. Bro. J. J. Creed, of Kennedale Circuit, came Tuesday night and took charge. Bro. Creed is a good preacher, an earnest worker, and rendered us excellent service. Our people appreciated his labors with us and will not soon forget the great truths he laid down. His work will last. We had 12 conversions; 8 additions and baptized 6 children. The church was greatly revived—was a good meeting. The pastor took very sick the last day of the meeting and could not be there, but it went on just the same. We were glad to have Bro. Creed with us; only paid him \$7.00 though, but would have done more had the pastor not taken sick at the close. It was a good meeting. The Lord was with us—to Him be the praise. Our campmeeting at George's Creek was fruitful and honored of God greatly, notwithstanding the inclement weather and sickness of the pastor. My father, who is a local deacon, and his brother, a strong preacher in the church (Rev. G. I. and J. O. A. Clark), both of Erath County, Huckabay mission, arrived on the ground at the first service, Friday night, Aug. 3rd, and father took charge, giving efficient and appreciative service as preacher and Uncle Jim as layman, until Monday night following, when Bro. C. W. Hearon, of North Cleburne Station, came and did the rest of the preaching. It gives me pleasure to state that Bro. Hearon will rank as a revivalist anywhere. His earnest appeals and logical reasoning captured his large congregations, and moved strong men to accept salvation that had hitherto resisted all efforts to bring them to Christ. The Church was also alive and ready to work. God be praised! These good people are of one mind in the work of the Lord! They are strictly loyal to their God, their church and their pastor. After the meeting had been in progress six days the pastor was able to ride, then Bro. G. A. McClung, one of our faithful officials, drove 15 miles after the sick pastor and his family. We arrived on the ground and entered the overflowing arbor just as Bro. Hearon was closing one of his great sermons, and it seemed the whole congregation was permeated by the Spirit of God. I need not tell you our recovery was magical—was God's will. The whole Church was greatly revived. We had 25 conversions; 16 additions and father baptized 6 children, the pastor one. Had the pastor not been sick and could have been there all the time, and it had not rained so much, there is no telling what the results would have been; still we are not murmuring, but thanking God for the good meeting we had. We agreed upon, and announced the campmeeting for next year to begin on Friday night before the third Sunday in August, and the Church covenanted every day during the year. May God bless those good people and hear their prayers. We are placing the Advocate in many homes. Success to our great paper.

Farmer.

J. M. McCarter, Sept. 15: We have just finished one round of revival meetings. All of them have been well attended and happy occasions. At nearly all of them there were deep convictions and bright conversions. We were ably assisted in two of these meetings by Bro. Dobbs, of Bryson; Bro. S. E. Riddle, of Spring Creek, and Bro. W. A. Manley, of Aledo. These brethren all did splendid work. But the climax was reached when Bro. G. W. Shearer, of Grandview, came with his noble band of workers, and laid siege for thirteen days. There were 13 conversions, besides many reclamations and much more that was glorious. Then with his singer and

one of the workers, he came to Farmer and held forth a week, but we were rained out a portion of the time. Still we had a splendid meeting, with 7 conversions and the Church was much built up. These meetings will be long remembered on account of their deep impression for good. Bro. Shearer is a splendid preacher, an excellent general and devout with all. He is fine help. He had with him Brother Odum, who did much by his splendid singing. He had also Bros. Kimbro and Robertson, both candidates for the ministry, and very promising. They will be heard from later. He had also Brother Kidd, and a most excellent young lay member, who did most faithful work. These all did nobly and very much endeared themselves to our people.

Robert Lee Circuit.

Jas. M. Eaker, Sept. 3: Robert Lee Circuit is all right. The protracted meetings at Sanco and Hayrick were a success. I was called to the bedside of my sick father and was not in the meetings at Rock Springs or Bronte, sixty-six accessions to the Church during the year. Collections all provided for, with a margin of \$50.00. We have improved the parsonage to the amount of \$125.00. We are planning to build a \$1000.00 church at Bronte right away. Happy is the man who is sent to fill this charge another year.

Malville.

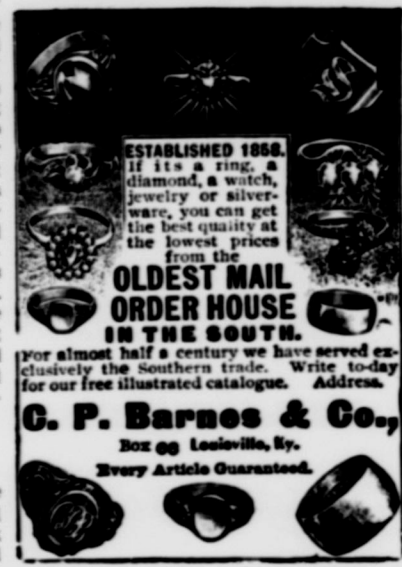
W. W. Horner, Sept. 14: Our sixth protracted meeting was held at Winterfield, embracing the fourth Sunday in August. Here we had two professions and five additions to the church, and the members, who attended regularly were greatly edified and strengthened. We had an abundance of sickness and some deaths, which greatly hindered the meeting. Our seventh and last meeting was at Bethel, and many members were built up and established in the faith and elevated to a higher standard of pure and undefiled religion. We were greatly hindered at this place as well as all the rest, by sickness and rains and other causes. One thing to be noted in all this country is that the most of the people from fifteen years of age up are already members of some of the churches, and those who are out of the church are very hard to reach, partly on account of the many "isms" in the land and partly because of the inconsistencies of some of the elders members. I have worked hard in all of my meetings to promote a higher type of spirituality among the members of the Church and to show them that the great need of the Church is the baptism of the Holy Ghost, and a life of purity and holiness without which no man can see the Lord. And God has blessed my labors at every Church to some extent on that line. We expect to put in the time from now till Conference in cultivating the grace of giving to the Lord, and thus help us to bring up all the collections in full on this charge.

Benvanue Mission.

F. A. Crutchfield, Sept. 13: Our meeting at Charlie began the first Sunday in August, and closed the night of the third Sunday. This was our fourth meeting on the charge this year. My father, Rev. I. N. Crutchfield, did all the preaching with the exception of the first three services. It was truly a great meeting in more than one respect, since the rain was against us in the first part of the meeting and some of the people were busy with their farm work. There were thirty-three conversions and reclamations, twenty-eight of which were conversions. The Church was greatly strengthened and revived. There were some faithful Christian workers in that community, who were a great help to the meeting, as has ever been my lot to meet or work with in a meeting. Children, strong young men and young women and older persons gave their hearts to God in a manner that was good to see as they stepped out boldly on the Lord's side and went to work in earnest. There were twenty-eight accessions to the church. The Lord greatly blessed us and we are truly thankful.

MISSIONARY CONFERENCE AT NAVASOTA.

The Missionary Conference of Huntsville, Beaumont, Houston, Brenham and Calvert Districts was held in the town of Navasota, September 11, 12 and 13. The opening sermon was preached by Rev. H. W. Adams, of Conroe. An elaborate program, touching almost every important phase of the work of missions was provided and carefully and intelligently followed throughout the session. While some of our pastors were absent, a large number of them were present, who by their contributions helped to make the occasion a success. The addresses were all of a high order and to the point. In addition to the opening sermon by Brother Adams, Revs. W. W. Watts, of Marlin, and J. W.



Bergin, of Houston, preached sermons that can be productive only of good. Our beloved Bishop Seth Ward was also with us and preached two great sermons full of information and inspiration for all who heard them. As is characteristic of the man, his addresses were bright with a broad and hopeful outlook for world-evangelization.

Mrs. J. E. Green, of Houston, and Mrs. Sallie Philpott, of Dew, each made excellent addresses on the part which woman is to take in the work abroad, as well as at home, in the world's evangelization.

Revs. T. J. Milam, Financial Agent of the Alexander College Institute, and O. S. Thomas of the Southwestern University, were also present and made appropriate speeches on the relation of Education to Missions, as well as in behalf of their respective institutions.

Some advanced steps were taken to assist brethren in raising their collections, who are behind in them. Also a number of pastors pledged themselves to raise in excess of their assessments. We believe that the Conference has resulted in broadening the knowledge and quickening the consciences of our pastors and people in behalf of missions.

The good people of Navasota opened to us their generous hearts and hospitable homes, and made us feel comfortable in their midst. May we have left behind us a blessing for them, and may He who is the source of all wisdom, power and grace abide with them forever.

S. S. McKENNEY, Sec.
Houston Heights, Texas.

MARRIAGES.

Myers-Weeks.—At Rockwall, Texas, Sunday, September 2, 1906, at 3:30 p. m., Mr. J. S. Myers and Miss Alice Weeks, both of Rowlett, Rev. Oscar T. Cooper officiating.

Griffin-Barkhurst.—At 11 p. m., Saturday, September 8, 1906, in the parsonage, Rockwall, Texas, Mr. G. E. Griffin and Miss Marguerette Bell Barkhurst, both of Dallas, Rev. Oscar T. Cooper officiating.

Burkett-Martin.—At the residence of the bride's parents, in Uva'de, on August 29, 1906, Mr. Otis Burkett and Miss Alanson Martin, Rev. C. W. Perkins officiating.

McCan-Dyes.—At the home of the bride, Roxton, Texas, September 15, 1906, Mr. Hugh McCan and Miss Sarah Dyes, Rev. W. R. McCarter officiating.

Phillips-Biard.—At the home of the bride, Roxton, Texas, September 16, 1906, Mr. Alamo Phillips and Miss Mary E. Biard, Rev. W. R. McCarter officiating.

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