

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

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

G. C. RANKIN, D. D., EDITOR.

Vol. LIII.

Dallas, Texas, Thursday, July 25, 1907.

No. 49

Editorial.

BE FAIR WITH YOUR PREACHER.

People are not always fair and straightforward with their preacher. They will become hurt with him about some fancied neglect, and, instead of going to him in a brotherly spirit to make inquiry as to the cause, they will dwell upon it until their feelings become really hurt, and they then drift into a permanent grievance against him. They will speak to others about it and exaggerate it in their own thoughts until a mountain is made out of a molehill. If, instead of pursuing this course, they would go to the preacher and, in the right spirit, state the case, an explanation would clear up the whole matter and leave a pleasant and confiding relation between them. Most of the petty differences that grow up between members of the Church and their pastor have their origin in a little misunderstanding to begin with, and a disposition to harbor ruffled feelings often develops into an estrangement; and, half of the time, the preacher is ignorant of its cause and given no opportunity to set himself right.

Another fruitful source of unpleasantness grows out of the fact that the preacher fails to get to see sick members of his flock, and, sometimes, when he has a large congregation, one will die before the preacher even knows that there is sickness in the family. Then it is that such a family feel very much hurt because he did not get to see them in the sickness of their loved one, and henceforth they will nurse a grievance against their pastor. There is no necessity for this state of things. It is not always the fault of the preacher if he does not get to your home when you have sickness. He will always gladly come to your home in affliction; but he is neither omniscient nor omnipresent. When you have sickness in your home, you ought to either 'phone your pastor or drop him a note, or send him word by a friend. He is busy with a hundred and one duties, and it is impossible for him to always find out, personally, who are afflicted in his flock. You do not wait for your doctor to find it out. You send for him immediately; and you ought to be as thoughtful of the presence of your preacher, especially when he can be of the best service to you. Instead of this, you often fail to apprise him of your affliction and then fall out with him because he does not know anything about it, and does not get to see you in your trouble. In this matter you do not treat your preacher fairly or even kindly. If you or some friend should notify him of your affliction, and he then fails to come to your relief, you have ground for feeling hurt at him. But not until he knows of it and then fails are you justified in feeling neglected by him. Ninety-nine times out of a hundred, the preacher will call to see you in trouble when he knows of your condition. Therefore, you ought not to feel that he has neglected you or failed to do his duty by you when he has had no opportunity to know of your sickness. You are not the only family in his charge. Maybe he has from fifty to two hundred other families, and when he is not

giving special attention to your home he is looking after the homes of other members of his flock. He is a very busy and very hard worked man. Unless you could follow the tracks of your pastor for at least one day, you can not imagine how many calls there are upon his time and service. Hence you ought always to feel free to apprise your pastor of any special illness in your home, and no man on earth will take greater pleasure in ministering to you than he. But if you fail to let him know of your condition and then fall out with him for imaginary neglect, you do him an injustice and your family an unkindness. Use a little common sense in dealing with your pastor, and he will always be a benediction to your home.

KEEP AN EYE ON OUR BOYS AND GIRLS.

This is the time for our pastors to keep an eye upon our boys and girls all over Texas. Thousands of them are of school age, and hundreds of them are contemplating entering college. Everyone of them ought to be turned to our own Methodist institutions. We have as good schools as can be found in the State, and they are the best schools for Methodist boys and girls. The pastors know these young people. They are living in your charges. You know their fathers and mothers, and you have more influence with them than anyone else. They are ready to listen to your counsel in selecting a school for their children. Therefore, let no preacher fail to impress upon his families with children to send off to school that our own institutions are the places where these young people ought to be sent. We are entitled to them on the ground of merit; but we are doubly entitled to them on account of religion. We are better prepared to conserve the moral, the mental and the religious interests of our own boys and girls than other institutions, whether they be State or denominational schools. If, in your effort to induce parents to patronize our schools, you run upon any sort of difficulty, then put our own school people in communication with such. Use all possible inducements to get what belongs to us under our own training and care.

Then, too, there is many a bright boy in your charges who may not be thinking specially of going off to school. He is filled with business ideas. Wherever you know of such a boy, make it a point to see him. Talk with him, find out his purposes, and then set yourself to the task of convincing him that it is his duty to obtain a good college education. Put literature into his hands to this end, and create in him a sentiment in favor of such a course. In our personal ministry we have induced a number of boys to go to college who had about made up their minds to follow farming with what education they already possessed; and more than one of them is prominent in the ministry to-day. The preacher can not do a better work than to use his influence with our boys and girls to put them into our own Methodist schools. A little work of this sort upon the part of our preachers will fill all our schools next fall.

THE DEARTH OF YOUNG MEN WANTING TO PREACH.

The one thing that disturbs the thoughtful leaders of every Church in the land is where their future preachers are coming from. The field is broadening and whitening every day, but the supply of vigorous, thoughtful young men, consecrating themselves to this great work is growing less and less as the demands of the times call for more. This fact ought to give us very serious concern. What are we going to do about it? Can anything be done about it? The cause is not hard to see, and if we will but look at the cause, we can just as easily see the cure is in our own reach. One of the first things to be considered is the money question. The young man may have a strong feeling that he ought to preach the gospel, but he looks at the remuneration for this work, compared with other vocations, and, being only a human being, too often this matter settles it. He can get twice as much for his services at this or that as he could hope for as a preacher, and he tells himself he can serve God just as well practicing law or railroading or merchandising, as in sacrificing himself to follow what the devil tells him is a mere whim; he often decides against preaching, at least as a life business, and so this brilliant young life is lost to the Church.

You ask how can this be helped? Let the official members look the matter in the face like business men ought to, and if they love their God and his Church, let them know if they want these bright young men for their pastors they must at least pay them as much as others are glad to pay them for following secular matters. A case in point: One of our best men was the pastor of a city Church, where the Chairman of his Official Board was a lawyer, with whom the preacher had practiced law before he had become a pastor. The question of salary was being discussed, when this brainy lawyer said, "We are not paying our preacher like we ought to; I know what I am talking about. A few years ago he and I were practicing law and his prospects were as good as mine. Now he is preaching on a salary less than one-third of what I make, and he is worth as much as I am when it comes to a question of his ability." Can our people expect the best talent to continue to sacrifice itself thus? Let the preacher be paid as much as other men of equal ability, and this part of the question will be settled. But there are other things which are to be taken into consideration.

The young man wants to be a man, standing on an equal footing with other men. Now, the money matter has brought about other complications. The closeness of the Church has become noticeable. The business men recognize it. Preachers are given special rates, 10 per cent off at stores and other cut-elsewhere, which is often humiliating to a man of any sense of self-respect. Did any preacher, worthy of his high-calling ever live, who would not prefer to have his salary raised 10 per cent, and then go, like a gentleman, and buy what he wants, and pay for it like other men? The remedy here is exactly the same as in the first case.

Then, further, the matter of Church

finances enters into the case as well. It has become proverbial that the successful man is not so much the one that has great revivals and brings hundreds of new converts into the Church, but the man who brings things to pass in money matters. A man may be a great preacher, able to entertain his congregation in every sense of the world. He may be a warm-hearted, friendly fellow, popular with everybody, but he may not be a successful collector, and sometimes his collections may not be in full. This may be overlooked once, possibly twice, but woe be unto the man who is counted a persistent failure in such matters. He is not in demand. The young man, looking over the field before him, may feel drawn into this holy calling, but he is simply a failure when it comes to collecting bills. He can do anything else nearly in the world, but money-getting is his limit.

Now he looks in on an Annual Conference, and as he hears the reports made, he comes to the conclusion that money-raising constitutes a large part of a preacher's life. This often settles it. He loves the Church, and would gladly give his life to her ministry, but these things are too heavy, he cannot bear them. Now the remedy here is also easy. Let the stewards take the collections themselves. Take the money matter off the preacher's hand and mind as well. Let him be entirely independent of these affairs. Remove from his mind the idea that he has asked people for money for so many things that he is looked upon as little less than a nuisance, and he will be able to make a pastoral call without feeling that the family are expecting him to ask for money before he leaves. The apostles had this same experience, and it came to be a burden to them. They said it is not meet to neglect the ministry of the word to serve tables, so they looked them out good men and turned the money matters over to them, in order that they might give themselves wholly to the ministry of the word and to prayer. What a relief it would be to the modern preacher could he be given full liberty to pray and meditate, while others kept the old Church booming with their loving service. Take the money trouble out of the way and then young men would gladly give their strength and talents to the preaching of the gospel. We can do it; will we?

Heaven is not a far-off country. It is all round us. Our senses are too dull to perceive it. When we pass out of the body it will only be a step into the portals of our Father's house. In fact, our own hearts can be made to realize that heaven's throng is within whispering distance.

God attaches no undue importance to the social distinctions and outward circumstances of men. His only standard by which he determines his estimate of us is the condition of the heart. We are judged, not by appearances, but by inward purity. When we have a heart void of offense toward men and toward our Father, he accepts us as his children; otherwise, we have to depart with his frown resting upon us.

EGYPT

Letter From S. J. Thomas on His Trip Abroad.

Some four thousand years ago there lived a King whose name was *Rameses* and whose title among the people was *Pharaoh*. He was an enterprising ruler, but cruel in his exactions of forced labor from the slaves of his kingdom. He built great cities along the Nile and lined their splendid avenues with granite sphinxes and other monuments. There is no ancient Egyptian King whom we know so well, not merely by his great works and his inscriptions upon them, but by his numerous portraits which have been found. He came to the throne in his early youth and reigned sixty-seven years. Among his subjects was a large tribe of Israelites, who, if not actual slaves to the King and the aristocracy, were reduced to a condition of compulsory labor equivalent to servitude. There was race suicide in the higher classes then as now, and this Pharaoh foresaw in the rapid increase of his Hebrew dependents an early preponderance in numbers and the danger of a rebellion in which they might succeed. He resolved to forestall such an emergency by a very simple and not altogether innocent plan; he would kill the children of these people as fast as they were born. All sorts of schemes were resorted to by distracted mothers to preserve their children from the execution of the order. How many succeeded we do not know. One of these mothers concealed her little one in the reeds of the Nile. A daughter of the King, in hunting a secluded place to take a swim, came upon the babe and, the mother instinct asserting itself in the young woman, she took it in charge and adopted it in the family of the King. The exemption of this Hebrew foundling from his decree of slaughter to please the fancy of a girl was the biggest mistake *Rameses* made in his entire reign, as far as he was personally concerned.

These incidents, related in the Bible and referred to by some of the hieroglyphics, transpired at least 4000 years ago, before Rome or Athens was founded and twenty-five centuries before the time of Christ. Since then *Solomon* has lived and died, *Alexander* has conquered a world, the *Cæsars* have seen their government reel and totter on the golden fulcrum of plenty they helped to amass, and practically the entire history of the world of which we have any knowledge has been made, and all the Kings and all the notables of whose careers we read are dead and their bones resolved into the dust from which they sprang.

And yet the other day I stood by a glass case in the museum at Cairo and looked into the eyes, the wide-open eyes, and into the face, a face as well preserved as if the spark of life had departed only yesterday, of a Pharaoh, dead 4000 years and more. It was the veritable body of the King who reared *Moses* to manhood and gave him that education and virile mentality from which, *Minerva* like, sprang the first great code of moral and civil law. Wrapped in the crumbling shroud of forty centuries ago, preserved by an art that perished with his civilization, his head unmacerated and unmarred and every feature intact, his big blue eyes staring at the curious throngs as if suddenly aroused from heavy sleep and wondering at his strange environment, this mummied figure is, in my humble opinion, the greatest marvel of the world today. Talk about the pyramids—they are nothing but rock, and rock is as enduring as time itself. Talk about the sculpture of Greece—'tis an art duplicated by the chisels of the present. But to lift a human body almost totally preserved from a tomb where it has lain for a longer time than any pile of stone except the pyramids themselves—forty centuries in the grave—there is nothing so interesting in all the museums of the world nor in all the records of history.

I felt almost as if I were in the

actual presence of a Pharaoh, in his palace in the early epochs when the world was young and men were children. Those fixed blue eyes, startled yet composed, the long sloping brow, the curved nose, the lips half open as if about to speak in answer to the sighs of wonder and the queries as to his career, the lustrous maroon of his complexion, his close-cropped hair not yet despoiled of its gloss; how miraculously natural, more so than the corpse of a day in our time! In this wonderful preserving process the climate of Egypt has contributed an element of absolute dryness, but chief credit is due to those skilled embalmers who inculcated a fluid whose formula is lost and swathed the features in a cosmetic that has baffled decay. As I write these lines and ever and anon as my mind drifts back to Egypt and its resurrected wonders, old Pharaoh haunts me and will continue to haunt me till I join him on the misty shores beyond the mystic Styx.

I was prompted to ask him about the untold stories in the life of his Israelite workmen who, we suspect, among other severe labors, dislodged the mammoth blocks from the side of the hills and sledged them under snapping muscles across the sands till they lay in massive and enduring symmetry on the monuments he builded. His wife, a queenly mummy by his side, with a smile of royal vanity, as well preserved as he (and both restored to youthful looks by the unreserved preservative), might have told it all, as a woman usually does, had any in our party irreverently pressed her for the story.

Wonderful! Wonderful, these corpses of royalty! And there are others; the next Pharaoh who would not let his workmen go until seven plagues in succession had softened his stubbornness, and who reconsidered and gave them chase until his pursuing soldiers perished in the sea, this Pharaoh, too, has been found asleep in his tomb and transferred to more airy and commodious quarters in the museum. He is old, and troubled by something, and looks the cruel monarch that he was.

The identification of these corpses of royalty is complete in this morgue of the excavators; their deeds are written on the very coffins where they lie; and if the skeptic doubts the story of *Moses*, let him stand in the presence of these ancient dead and read the verification of the Bible narrative.

After looking upon these men and women, risen like a *Lazarus* from their tombs, I could find little interest in the multitude of sphinxes in granite that posed on pedestals in the rooms in the museum, nor in those strange picture characters cut into obelisks or carved elaborately in colors on sarcophagi and mummy cases, nor in the crude and amateurish sculpture of Egyptian persons where the arms are on the same side of the body and joined to it in curves instead of angles, with their almond eyes, with towels folded on their heads, in their kilts, and their feet always in an uncomfortable position. I could not tarry long either at those stone freaks of an ibis head on a human body nor in those rooms where jewelry and household furniture such as were in use 4000 years ago were on display, for as curiosities they were so far inferior to the undecayed people who have been handed down with them as to be by them overshadowed in interest.

But the pyramids! Of these the world has known and wondered almost from the time when *Eden* blossomed in the spring of creation. For 6000 years they have stood undisturbed by vandalism or time save in these petty riflings which avarice and folly have made upon them. Like giants, unfearing and untiring, on duty from creation to the judgment, they stand on the verge of the desert and in the green fringe of the valley, overshadowing all else ancient or modern, overwhelming the beholder with their puissant massiveness and awing him with their venerable lineage.

They stand six miles from Cairo, on the other side of the river. A fine paved road leads from the bridge under the interlocking branches of trees, crooked-trunked and angular-limbed trees, obscuring the sun, all the way to the very feet of the pyramids. An electric car runs along the side of this beautiful road, and is always full of tourists.

In the early morning as we drove along this shaded thoroughfare we were privileged to see numbers of camels on their way to market from the green fields of the valley with

their burdens of alfalfa, bulks so large that they obscured all the animal but his ugly lower joints and his ungainly head and rubber neck. Through the foliage of the trees the immense forms of the pyramids grew upon the vision, more and more so until at the edge of the sands where the Sahara rises for its stupendous sweep of desolation to the far Atlantic, they towered in majesty up to the very dome of the sky, two of them the ancient original couple and a third so small that it looks like a sprout that has sprung up in later years from the union of the first primeval pair.

The ascent to the base of the pyramids was too steep for the carriage or else the fee we had paid was not steep enough to prolong the ride that far. At any rate, we did not care, and, leaping from the vehicle, we ran, almost consumed with interest and anticipation, along the spiral sandy course, fighting our way through white-shirted guides who besought us for employment.

Ah! what a tremendous structure is old *Cheops*! Thirteen acres of rock his great base, his summit 480 feet above the ground, and that, too, with forty feet of his original top missing. His massiveness is made of units of stone two and three feet square by ten to fifteen feet long, on an average, some of them smaller, some even larger. At first his four triangular sides were covered with a veneer of polished slabs of red granite, but these were taken away by the kaliphs to be used in the construction of public buildings of their own hundreds of years ago. An Arabian writer of the thirteenth century speaks of this vandalism and tells how "people without

What a fearful expenditure of muscle and means it must have required to build them! What multitudes of men groaning under burdens they could scarcely bear! What rivers of scalding sweat; what streams of blood even, running from the overseer's lash; how many lives were sacrificed—enough, perhaps, to make of the dead bodies of the workmen a pyramid as high as *Cheops* himself. *Herodotus*, a Greek historian, tells us that the onions and garlic used by the workmen while engaged in the erection of this monument of monumental foolishness cost \$1,000,000. In addition to this vegetable diet which was certainly strong enough at least to put ambition into the breaths of the workmen, there must have been a liberal consumption of goat meat. Somewhere in *Exopus* these workmen, while on the verge of starvation in the desert of Arabia, longed for a return to the "fleshpots" of Egypt, a term no doubt signifying goat meat in *Moses*' vocabulary, for then as now that was practically the only meat they had.

Now a few remarks on the possible mechanics and engineering adopted by the Pharaohs in the construction of the pyramids. Persons who visit Egypt go there with their expectations on trigger and the most commonplace things of antiquity throw them into spasms of extravagant praise. I am no mechanic—never built a thing but an occasional air castle that was as insubstantial as it was elegant—I am phlegmatic, too, and critical somewhat and perhaps in a measure iconoclastic, rather inclined to run counter to the accepted order of things. This may be unfor-



PYRAMIDS AND SPHINX, GIZEH, NEAR CAIRO.

lunate, for I would give a fortune (if I had two of them) to be able on the east provocation to drift away supinely on a billow of ecstasy at every old piece of antique masonry or every faded painting with the name of an old master attached to it like most of those do on this Oriental cruise of ours.

You have heard many times that no methods or machinery or mechanics known to present science could possibly have transported the great stones of which the pyramids are built, from the quarries twenty miles across the river or from *Assuan*, five hundred miles up the Nile, and hoisted them one upon another to a height complete of 500 feet. In my opinion there is absolutely no ground for such extravagant praise of ancient mechanics. Their mechanics were muscle pure and simple. A couple of hundred negroes ahold of a rope could drag any rock in any of the pyramids all over Egypt. If 200 were insufficient, then 2000 could have done the work. A dozen Egyptians with crowbars could have tumbled the stone cubes easily from their origin to their destination. Over mounds of sand that answered the purpose of scaffolding, the rocks were doubtless rolled by sheer physical force, supplemented by the lever power with which they were familiar, to their places in the big structure.

That is all there is to it, and to assume that the ancient builders were in possession of mechanical appliances and superior scientific knowledge, which has been lost and never found and never equalled, is absurd. The steam and electricity of the present could build a pyramid twice the size of *Cheops* in half the time it took for its construction. Modern science could duplicate any of the pyramids in half the time they were in building six thousand years ago, even without the aid of steam and electricity. More than that, there are plenty of contractors who would undertake to mount old *Cheops* on jackscrews and move him all over Africa without breaking a stone or disturbing a joint. This is not exaggeration, for the same clever skill that can move a twenty-story building down a hill thirty per cent grade and up another and set it down without loosening a brick, could

handle the pyramids and bring them even across the ocean and drop them down in Central Park as a rebuke to those croakers who claim that we are six thousand years behind the times in mechanics.

It is an easy matter, though attended with some fatigue, to climb up the ragged corners of the summit of *Cheops*. You are not allowed to make the ascent free and alone, for the Egyptian Government needs the money, and the guides can use what fees fall their way. And so it happened that we fell among thieves and were robbed of several francs apiece by the long-shirted rascals who did nothing but follow along and help the rheumatics and those terrified maidens who with many a scream and flutter and disarrangement of lingerie leaped and fell from step to step. This ragged stairway, remember, is not a made-to-order affair, but is the very useful result of the spoliation by the kaliphs aforesaid—the removal of the stones from the corners for use as building material.

The outlook from the flat summit of this old pyramid is worth all the effort of the ascent. At midday the prospect is radiant with the glow of an uninterrupted sun and the blue-gray dome of the sky trembles with the fervor of an oven that is never cooled. Far to the west and to the south the unwatered wastes of Sahara sweep in barren billows till they touch the rim of the sky and sear it into colors of orange and brown and purple. Here at our feet is the great muddy Nile, sluggishly at rest in a bed of green of its own creation, so straight that scarcely a coil is ever seen, and so long that you can not guess whence it comes yonder from the meshes of haze, nor whither it goes yonder in the spreading delta of fields and cities. And Cairo, like a Queen bedecked with pearls and jewels, lies in a gorgeous gown, reclines in a bower of belting palms, half a million suitors at her feet.

At sunset (and I saw it then, too) the scene is one of the master sights of nature. See! The sun is sinking behind the swells of the Western sands. Its glowing ball, as though it had slipped a cog, is hurrying beyond control down the declivities of the sky, so rapidly does it appear to reach the roaching billows. It rests for a moment on their crest like the golden symbol of its disc on the stone brow of an Egyptian god, then slides behind it and is gone. Great ghostly shadows creep up from the East and quicken their pace till they run to the borders of the West and leap into the arms of night. A tented company of pyramids twenty miles away rear their spires in a grove of green palms till they reach as if with painter's master hand and tint with a primrose flush the face of the dying day. Then of a sudden the whole firmament seems to flare up in a convulsion of resplendent colors, and the day, in brilliant robes, is laid in the sepulchre of an Egyptian night, while high in the arch overhead the radiant beacons of God take their places on duty as they have done without vacation or substitute since the Pharaohs ruled and the Ptolemies reigned and *Cleopatra* loved.

The pyramids were the tombs of Egyptian Kings. The entrance to *Cheops* was formerly quite concealed, only the priests knowing where to find the movable stone that would admit them. But it is open now and the interior may be explored by any who care to attempt it and pay the fees. Of course, we could not afford to leave any feature neglected. It so happened that when I entered no other Americans were present inside or out. I made a contract with the doorkeeper to go in for two francs (40 cents). I started in charge of a guide and immediately came to a narrow tunnel which led to the mysterious interior. This tunnel was some thirty inches high and wide, and of course I could neither stand nor sit, but, falling upon my elbows, I slid feet forward down for 320 feet, one guide holding my feet, three others tugging at my hands and head, and all of them pressing their toes in the little slick cavities to prevent a plunge to certain death at the end of the channel. It was an awful experience. It was desperately hot, there was no air, and the sound of the strange voices of the guides, and their faces gleaming gruesomely in the glimmer of the candlelight, "filled me, thrilled me with fantastic terrors no mortal ever felt before." At last we arrived at a landing where a great slab of granite had fallen from its place and blocked the passage way, and I trembled as I thought of my chances should another rock take a notion to jump a joint. Then up another grade of forty-five degrees for another 200 feet, along another narrow sepulchral channel just as hot and oppressive and awful, till we finally came to a chamber some twenty feet high and as many feet square, where we could at least stand erect. This was the tomb of a Pharaoh. His sarcophagus is there yet, but his body and its case are in the museum.

The guide struck a magnesium light and I read the hieroglyphics on the wall with much interest. Nothing gives me more pleasure than reading hieroglyphics. I used to write hieroglyphics when I was two years old—crude drawings of animals and men.

That is all there is inside. Just this midnight den and its execrable, abominable approach. That trip into the bowels of Cheops was like a brace of twins—wouldn't take anything for the experience now that it is over, but wouldn't give a penny for another like it.

The great sphinx is hard by, only a stone's throw from the pyramids. It is nearly covered with sand, but enough is left exposed to give an idea of its general appearance. It is cut from the rock down under the sand and is a solid piece from head to paws, 140 feet long and 30 feet high. Egyptians had queer ideas which they worked into sculpture. Sphinxes were special features of their worship and their art, a composite figure of a lion's body and a man's head. This particular old sphinx is a venerable monster, a freak that has had a hard struggle with the sand for ages and ages. Even now its feet are hidden from view and part, too, of its recumbent body. So much dust has induced a case of catarrh in Mr. Sphinx and he has almost lost his nose. I pulled off my shoes and climbed up to the vicinity of his ear, but he is as deaf as he is dumb; and so with wide-open eyes and missing nose and head erect he gazes absent-mindedly over the heads of the crowds that hover around him like Lilliputians on a Gulliver and fire their kodaks anon, out across the Nile to the rising sun, serenely wondering at the changes of time and his own long career.

Such is Egypt, a mere scrap of the ancient Egypt. I wish I could take the reader to Luxor now for a ramble among its incomparable ruins, to old Memphis, to Heliopolis with its temples and forests of palms. How interesting it would be to delve for awhile into the quaint story of the religion of the ancient inhabitants, their worship of the sun and moon, of bulls, of beetles and hawks, and the ibis, and almost every living creature! But the story is too long.

Let me close, as close we did, our stay in Egypt by attending a service at the American mission in Cairo. It was splendid to sit in that great hall and hear a sermon preached in the American way in the American language, and sing resounding songs of American authorship, for not once since leaving New York had we enjoyed such a service. There were a number of natives present, and out of deference to their custom of not allowing men and women to sit together, or to be visible each to the other, the sexes sat on opposite sides of a partition that separated them, and yet each could see the preacher and he them, and all could join in the service of song.

We turn our backs upon Egypt now and sail to the North, to Naples and Vesuvius and Pompeii and Rome, and to all the glories of glorious Italy.

UNCHARITABLE AND UNPROFITABLE CONVERSATION.

Especially Speaking Evil of Magistrates and Ministers.

It is universally admitted that there is no talent more appreciated than the ability to converse with fluency and propriety. This fact is realized by the young and they make brave efforts to acquire that ease and grace of speech which they admire so much in others. As they enter their teens they often feel an awkwardness due to their consciousness of their deficiency, and they are apt either to shirk from all attempts at conversation, and ever appear ill at ease in company, or, on the other hand, drift into extravagant speech, slang and flippancy. Those

A HAPPY HOME

Is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood. Pure blood means health. Health means happiness.

Take no Substitute. All Druggists.

who are so fortunate as to have wise parents and teachers, or mingle only with those who use very good language, are apt to escape either of these extremes.

Many children and many adults, for that matter, have nothing at home in the way of wholesome literature upon which to feed their minds, and hear little or no conversation of an elevating character, and they are almost certain to echo the sentiments expressed by their associates.

Nothing betrays one's real character so surely as his conversation in the family circle and with very intimate friends. Jealousy, envy, malignity and covetousness crop out in one's conversation in uncharitable remarks about mutual acquaintances. Wise indeed, therefore, is the admonition in our Church Discipline, to avoid evil of every kind, especially such as "Uncharitable and unprofitable conversations; especially speaking evil of Magistrates and Ministers."

Provision is made by Church and State to remove unworthy magistrates and ministers from their high and holy office. At such times freedom of speech and testimony are not prohibited. But it is wholly unprofitable to burden conversation with evil speech concerning those in authority, as the effect will be to evoke heated discussion, controversy and even strife and enmity; and Christians can not afford this. Christian men should exercise judgment, diligence and courage at election time, to see that only men of the highest integrity and stability of character are elected to office, that men may find it possible to "Be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man," as they are commanded in Titus 1, 2 and 3.

The importance of thus abstaining from evil speech is recognized when we remember that when oft repeated it becomes a habit, and that habit fastens itself imperceptibly but securely upon the human being.

We also know how closely are human minds and influences interwoven and how speech influences individuals and nations. Speaking evil of magistrates lessens their power to enforce law and materially injures not only the speaker, but the hearers.

When a man is called of God to preach the gospel, he is called to forsake the pursuits and ambitions so dear to most men, and called to dedicate and consecrate his body, mind and soul to his chosen work.

After a careful preparation and close and constant communion with his Maker, he comes before his congregation freighted with messages to them, consumed with an earnest desire to see souls saved and to be instrumental in saving them.

If he find half empty pews, a listless and inattentive congregation, interruptions occasioned by those who come in late, or who go out before the sermon is delivered, he finds it almost impossible to preach; on the other hand, if the majority of his members are present, quiet, attentive and appreciative of his earnestness, he is conscious of the spirit that pervades his hearers, he will deliver his message straight from God, and he will be strengthened and encouraged and his hearers benefited.

If he fail to give satisfaction to all, he will administer to the spiritual needs of some of his congregation, and to know that he has the steady support and approval of his members gives him such a comfortable feeling that he will improve steadily. In fact, a congregation can almost inspire a minister.

The power of the minister to make public sentiment is almost incalculable, and his mind should be a storehouse of useful and spiritual truths. To many an unfortunate one he is the only source of mental and moral training; his the only uplifting influence brought to bear upon their lives.

If such ones are fortunate enough to attend Church services, and the minister be a man of high mental and spiritual attainments, portions of Scripture read and sermons preached

and of songs there sung sink deep into the minds of these unfavored ones, and they are thereby elevated to a higher plane of thought and life. Can Christians afford to detract by unkind speech from the influence of the minister?

Even to say, "He is a good, earnest man, but"—and say no worse thing of him will undoubtedly diminish what influence he has acquired, and many that are dependent upon his sermons for their mental and spiritual aid are cut off from their one source of supply. Let us be careful lest we poison the fountains where many drink!

Uncharitable conversation is generally recognized as wrong, and, if practiced, will develop into absolute scandal.

Great speakers and writers have so influenced public opinion that nearly all men agree that this is one of the greatest of wrongs. Shakespeare said,

"He that steals my purse, steals trash; But he that filches from me my good name,

Robs me of that which not enriches him, And makes me poor indeed."

Dr. Talmage said, "When Paul called the list of the world's villainies, he set in the very midst, Whisperers." And they are to be found in every hamlet, town and large city, these whisperers.

Mr. Spurgeon stated that when in Venice, he saw an instrument with which an old tyrant was wont to shoot the victims of his malignity with poisoned needles, and that brought to his mind backbiters, gossips and slanderers, whose weapons of innuendo and shrug and whisper appear as insignificant as needles, but alas the poison which they instill destroys many a reputation.

The Christian is second in influence to the minister, and his influence can be estimated only in eternity. Knowing these facts, do we appreciate our opportunities and realize the influence of our daily speech upon each other and upon ourselves? Do we fully consider the importance of refraining from the inclination to speak in uncharitable manner of anyone? Can a Christian afford to indulge in unprofitable or uncharitable conversations? Do they dare to do so when they know that each unkind remark is but the signal for others to attack the wounded victim?

Like the birds of prey in Longfellow's Hiawatha:

"Never stoops the soaring vulture,
On his quarry in the desert,
On the sick and wounded bison,
But another vulture watching
From his high aerial lookout,
Sees the downward plunge and follows,
And a third pursues the second,
Coming from the invisible ether,
First a speck and then a vulture,
Till the air is dark with pinions."

Uncharitable conversation is often the result of hasty judgment and inability to see beneath the surface, as the following incident will illustrate:

A physician's wife went to the President of the Woman's Home Mission Society and said, "My husband was called in to see a very sick neighbor. When he came home he requested me to take the sick man some specially prepared nourishment, and suggested that I take other eatables, as he believed them to be in need of help. I went over with a well-filled basket, and was surprised to find the mother and two children better dressed than I can afford to dress, and fine linen sheets and pillow cases and down comfort on the sick man's bed. They all seemed so fine I was ashamed to offer the contents of my basket. And would you believe it—I had to sit on a trunk; they had no chairs or other furniture to amount to anything. Doctor asked me to report their case to your society, thinking you do so much for strangers, and I must add on my own account, that I would not waste money and time on people who put everything on their backs."

RUBIE STRATTON.

most in despair, two dear little children in need of food and a Christian man almost at death's door. The President's sweet face drew out the confidence of the mother and she soon learned that these unfortunate strangers had been ordered to change climate for the husband's sake, as he had been stricken down with an illness that nothing but change could remedy, and had been forced to give up his position which had enabled them to live in comfort and refinement. She had sold furniture, jewelry and every garment she could possibly spare and had now reached the limit, and knew not what to do.

She was soon supplied with work, which she could do at home, with friends to help, cheer and comfort, and the father soon grew strong enough to take his place again as breadwinner.

Christians should strive for more and more of that charitable spirit, less haste in judgment and a larger knowledge of human nature. We may well take this advice:

"Five things observe with care,
Of whom you speak,
To whom you speak,
And how, and when, and where."

It is related of a little girl who was waiting with her father at a railway station, that as they walked hand in hand down the platform, they passed a convict, hand-cuffed and shackled. He was sullen and defiant and almost unmanageable. The sweet child said, "Poor man, I'm so sorry for you." Passing him again she said, "Poor man, God loves you." At this unexpected sympathy and interest from one so pure and innocent, all barriers gave way and the convict wept like a child and became perfectly docile.

"Oh! many a shaft at random sent
Finds mark the archer little meant!
And many a word at random spoken
May soothe or wound a heart that's broken."

When the element of love predominates in our lives, then, and not till then, will our conversation cease to be both unprofitable and uncharitable. Through love to a fallen race God gave his only Son; through love must the world be saved. When Christians converse it should be to win souls for eternity.

Did we but know the workings of the inner life we would be surprised at the vast amount of real heart hunger there is around us, even where we least suspect, and our conversations would surely be profitable if in a few kind words here and there we supply the thing needed to cheer and comfort.

"Yes, hearts so starved, all wealth they'd give
For crumbs of love on which to live;
Would with all earthly treasure part
For balm to soothe the aching heart.
Why must hearts ache? They cannot buy
The food for which they pine and die;
And yet so very small's the cost,
That he who gives has nothing lost."

What brings to life so much sure blessing,
As low, sweet tones and love's caressing?
By what as by a gentle word
Is all the heart's deep music stirred?
All ye who do the bodies feed,
Of hungry, starving hearts take heed,
And scatter crumbs of sympathy
For every lonely one you see."

THE DECAY OF FAMILY LIFE.

The family is a divine institution founded by God and hedged in by His laws. Today, however, its religious significance is largely lost sight of, and both before and after marriage, convenience is the principle that regulates everything. Christ's teaching on the subject of divorce was plain; but when it is proclaimed from the pulpit now, the hearer goes his way and says, "Our minister thinks thus about divorce," as if it were merely an individual opinion and could be disregarded. The old romance and sanctity that lay about the home has

THE HANDSOMEST SILVER
Not counting the wear, the handsomest designs—and more of them—are found in
"1847 ROGERS BROS."
"Silver Plate that Wears"
than in any other brand. This mark is on knives, forks, spoons, etc.
Send for Catalogue "O 34"
INTERNATIONAL SILVER CO., Successors to
MERIDEN BRITANNIA CO.
Meriden, Conn.
SOLD BY LEADING DEALERS

been largely destroyed by what we call increasing civilization. When I was a boy, I used to declaim the stirring lines, "Strike for the green graves of our sires." But now the altars and fires are registers-holes in the wall, and the green graves of the sires are vaults of stone made to look as much like small palaces as wealth can make them; and nobody would care to fight for either. I saw the other day a motto, "God Bless Our Flat;" that was all that there was left of the home. I do not oppose the flat system; but I say that anything that breaks up the home feelings aims a blow at the Church and State. When the romance and sacredness of home is gone, then it seems as if even decency very soon departs. Bickerings arise, recriminations follow; and one of the pair goes across the state line to get permission to break the sacred union. How can there be any home life among the our rich people, with one house in the country, another in town and a couple of months in Florida between? And as if this were not bad enough, they take their children abroad for some years. I have lived in Paris and watched the effect of these European sojourns; and I know whereof I speak, when I say that they are bad enough for our sons and still worse for our daughters. They come back denationalized, having lost all idea of love of home life, and happy only when counting the days before they return to their beloved Europe. When this family life is destroyed, the Church has lost its chief ally.—C. S. Robinson.

TAKE A RECORD
See How Many Friends Are Hurt by Coffee.

It would be just as reasonable for a temperance advocate to drink a little diluted whiskey as to drink coffee, for one is as truly an intoxicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (ultimately heart failure), frequently constipation, kidney troubles, many cases of weak eyes and trembling condition of the nerves.

These are only a few of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug, caffeine, which is the active principle of coffee. Another bit of prima facie evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of self control.

Anyone interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers. There are hundreds of thousands of our most prominent people who have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration, and consequent inability to work, has in times past, pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and Postum put in its place. "There's a Reason." Read, "The Road to Wellville," in pkgs., it has been called "a health classic," by some physicians.

Forward Movement in Behalf of Southwestern University

Conducted by REV. W. D. BRADFIELD.

FOREWORD.

The interest manifested in Southwestern University today is of such proportions that we are justified in calling it a "Forward Movement." Never in the history of this institution has it received the attention given it today. At the recent session of the Board of Trustees an additional Commissioner, Rev. Gibbs Mood, was placed in the field. Eleven thousand dollars were subscribed by members of the board to the Permanent Endowment Fund. Judge M. M. Brooks, of Dallas, was elected chairman of the board, and is to deliver addresses throughout the State in behalf of the University. This writer was elected by the board to conduct a "Forward Movement" column in the Texas Christian Advocate in behalf of the University. The brethren are hereby earnestly solicited to send to the editor of the Advocate, Dr. G. C. Rankin, contributions for this column. Manifestly one writer can not do it all. Nor does the board expect that he should. Send in notes of collections, and write articles that the University may have the prominence before the readers of the Advocate which it so richly deserves.

HISTORY OF COLLEGE ENDOWMENTS.

The endowment of Southwestern University to many of our Texas Methodists may seem an insuperable task. In support of such apprehension they may cite the fact that after nearly forty years of history the Southwestern has very little productive endowment; that thus far she has enlisted in her behalf comparatively few outside of the Methodist preachers of the State; that the individual gifts received to this time have been small, only such as the preachers could save out of their meager salaries; that the ministry of our Texas Conferences manifestly can not adequately endow the University.

The facts in the case are largely those recited. The conclusion, however, does not follow. The endowment of our central institution is very far from insuperable. It can be endowed. It will be endowed adequately, even handsomely.

The early history of our present heavily-endowed institutions of learning, with few recent exceptions, is precisely the history of Southwestern University. Harvard at forty had made no better progress in the matter of endowment than has our Southwestern. The case is likewise with Yale, Princeton, Columbia, Brown or any other of our adequately endowed colleges, with the exception of the University of Chicago, Letland Standford (Junior) University and our recently founded State universities.

At times friends of Harvard College must have said that its endowment was an impossible task. The early efforts to Harvard were even more insignificant than the benefactions of the Southwestern to the present writing. President Thwing in his admirable "History of Higher Education in America" tells us that the early gifts to Harvard included such items as "sheep, cotton worth nine shillings, a pewter flagon worth ten, and such silver goods as fruit dishes, silver spoons and jugs." After a heroic history of one hundred and forty years the total funds of Harvard College were only some \$80,000. After a history of one hundred and fifty years, made possible by the endurance and devotion of self-sacrificing teachers, Harvard's funds amounted to less than \$500,000. Long before our Southwestern has reached such honorable age she will have passed the \$500,000 mark.

The history of Yale's endowment is not different from that of Harvard. At forty, just the age of the Southwestern, the total productive funds of Yale were less than \$30,000. In the year 1321, after a college record of one hundred and thirty years, the entire receipts from all sources were less than \$20,000, an amount slightly less than the actual expenses of the institution. Yale, too, had her day of small things.

The financial history of Princeton, Columbia and Brown makes similar reading. At thirty the annual income of Princeton from her permanent funds was less than \$2000; at the good age of one hundred the annual income of Columbia from all sources was less

than \$2000; at fifty, when ten years the senior of our Southwestern, the permanent funds of Brown were only \$31,000.

The early financial history of the colleges mentioned is the exact history of our Southwestern. The later history of magnificent endowments will likewise repeat itself. The conditions which made possible the endowment of Harvard and the other colleges mentioned are obtaining more and more with the Southwestern. Continued devotion upon the part of the faculty and our Texas ministry will bring out of these conditions a splendid endowment for our central institution.

The increasing wealth of the section in which Harvard and the other colleges named are located has been reflected in their endowments. A poor section does not endow colleges, wealthy sections do. Has not Texas Methodism the wealth? Numerous already are the individual Methodist Churches in Texas in which one or more millionaires may be found. A single Church in Dallas alone has several millionaires. Texas Methodists are no longer poor. In our St. Paul's Church, Houston, under the inspiring leadership of the Rev. George S. Sexton, two of our Methodists gave \$40,000 each toward the erection of their handsome church. Another member gave \$10,000 to the same cause. In a single Church three members are found who cheerfully give the magnificent sum of \$50,000 toward the erection of their church. Some fifty Texas Methodists have recently subscribed as many thousands toward the endowment of Southwestern. All these facts show that there obtains among us the first condition for the endowment of our college; namely, the increasing wealth of our people.

The second condition of college endowment is also present. The graduates of Southwestern are now numerous and are themselves becoming wealthy. Two names of multi-millionaires among the graduates of Southwestern are on many lips in Texas. From these and others we look for large things. These noble sons of our greatest Texas school will show the Church how to endow her college.

The task, then, of adequately endowing Southwestern is not insuperable. It should be a comparatively easy task. There is no cause for discouragement. The institution already has behind it nearly forty years of noble history. That history is adorned by almost thrilling sacrifices. The institution steadily grows in the affections of our people, and will not be compelled to wait the long years as did Harvard and Yale and Columbia before it is adequately endowed.

W. D. B.

A CHEERING NOTE FROM REV. E. A. SMITH.

Last Sunday Dr. Jas. Campbell preached a great sermon on Christian education. On Monday Mr. H. H. Simmons, a member of the Official Board of the First Methodist Church, gave his name to be placed in the list of the \$100,000 Club for the endowment of Southwestern University.

E. A. SMITH.

Hillsboro, Texas, July 20.

ANOTHER JOINS.

Dr. J. E. Harrison announces that Rev. C. S. Beall, of Corpus Christi, is the fifty-second to join the \$100,000 Endowment Club for the Southwestern. God bless Brother Beall!

ENDOWMENT FOR SOUTHWESTERN—IT CANNOT BE A MIRAGE.

While traveling over the sandy desert of Arizona I saw a beautiful body of water lying off to the right. It seemed to be about half a mile from our train, and extended back to the hills whose peaks were clearly reflected in the water. The atmosphere surrounding the train was so hot that one felt like getting up a petition for the train to stop long enough to take a swim in that beautiful lake. The body of water extended for miles and crossed the railroad track ahead of us so that we felt sure our train would pass over it on a trestle bridge. But as we sped on the water ahead eluded us and still seemed just ahead of the engine. As we wondered if that could be water, the conductor passed and said, "That is the finest mirage on the line." And I thought, "Can there be mirages in college endowment?" Over the way I see fifty thousand dollars for endowment. Between me and it there lies a desert. That fifty thousand looks beautiful. I see reflected in it the massive main building of

Southwestern, with hundreds of students passing in and out. Unless we cover that waste lying between with the water of liberality, some one will come along and remark: "That is the finest mirage on the line."

No, it must not be a mirage. But it may become one. If Texas Methodists each hold aloof and wait for others to take hold; if Texas Methodists do not value the work of Southwestern; if Texas Methodists are indifferent to this great call for education, then around our central institution gather the sands of indifference, while out beyond there looms up the beautiful, the intangible, the illusive mirage of endowment. Brethren, it must not be a mirage.

J. E. HARRISON.
P. S.—Rev. S. B. Beall, of Corpus Christi, makes fifty-one.

SULPHUR SPRINGS DISTRICT CONFERENCE.

The twenty-third session of the Sulphur Springs District Conference convened in Cumby, Texas, June 20, at 9:20 p. m., after having listened to an excellent sermon delivered by Rev. J. D. Young, business manager of the Polytechnic college, Rev. C. B. Fladger, presiding elder, in the chair. Rev. B. H. Bounds was in fine trim for entertaining this conference, and no place in Texas ever gave the district meeting a more royal entertainment than did Cumby.

In the first session of the conference the presiding elder said that he wanted it to go on record as the most religious conference ever held in the district, and in this respect certainly no former session ever surpassed it. Dr. John R. Allen, of Georgetown, J. J. Morgan, of Terrell, J. D. Young, of Fort Worth, L. S. Barton, of Dallas, visiting brethren, were with us. They all had a chance on the conference floor and we were glad to hear them; they did us good. Most of them preached for us and their sermons had the old-time ring that makes one feel like he had been fed on strong meat. Dr. Allen on Sunday preached an able discourse on education. Some of the brethren whispered it around that Brother Allen had made him a new sermon.

The presiding elder looked carefully after all the interests of the Church in the district. This is his fourth year on the district and he is trying to make it the most prosperous in Church work of any in his history.

Many of the pastors and laymen made splendid and encouraging reports of their works. Some of the pastors reported good revivals in the Church during the year.

The reports of the various committees developed the following touching the Sunday-school and Epworth Leagues:

There are in the district six Leagues with a membership of two hundred and forty-seven; number of Sunday-schools, 41; number of Sunday-school scholars, 2400; number of Church members, 6000.

When the committee on education made their report, J. J. Morgan spoke to it, and the following resolution was offered by S. A. Ashburn and J. F. Holmes, and adopted by the conference:

"Resolved, That we endorse the proposition made by Brother Morgan to raise \$1000 in the Sulphur Springs District for the building of the new Dormitory of the North Texas University School and promise him our hearty co-operation."

A very commendable resolution was offered by some of the brethren and unanimously adopted by the conference touching the efficiency of the presiding elder's ministry and high esteem in which both pastor and laymen hold him.

All in all it was a very fine session. Just before closing the final business session Saturday evening Rev. J. O. Phenix, one of our local preachers of Mt. Vernon, arose and said he wasn't ready for the conference to close yet. He laid his all on the altar, completely surrendered himself to the Lord and decided to enter the active work. Within a few minutes \$100 was raised by the conference for the purpose of assisting him in school next year. Then followed our "old-time" hand shaking, and thus closed one of the best conferences ever held in the district.

T. M. KIRK, Secretary.

THE BONHAM DISTRICT CONFERENCE.

The twenty-first session of the Bonham District Conference met at White Rock Church, three miles south of Petty, July 4-7. This writer had the privilege of preaching the opening sermon immediately preceding the organization of the conference. Rev. M. L. Hamilton was in the chair, and for the first time, but his management of the body in every way was business-like and the general direction and oversight which he gave the conference guided it into the finest sort of results and to the best possible conclusion.

Our school men were given right-of-way. Rev. C. M. Harless, Commissioner for Southwestern University,

delivered a great sermon and made a profound impression upon the conference. He was at home here among us. Bro. Morgan represented our University Training School and the conference enthusiastically endorsed his forward movement plans and pledged hearty co-operation with him in securing money for the erection of the two new dormitories.

Rev. C. W. Hearon, of Weatherford Street, Fort Worth, was present and represented Polytechnic College. He was accorded a cordial reception.

T. E. Bowman was present and represented his work at the Orphanage. The conference pledged \$100 to educate a girl and in addition gave him a generous free-will offering for the orphans.

F. O. Miller represented the cause of superannuate homes, made a good impression and received a good collection.

Lafayette E. Conkin was granted license to preach and was also recommended to the conference for admission on trial.

The following laymen are the representatives in the Annual Conference:

REV. G. A. MARVIN,
DR. S. B. NEILSON,
J. W. HOUSTON,
J. B. JONES.

Alternates:

R. C. McGraw,
S. V. Wall.

During the conference the stewards of the district perfected a permanent organization for the purpose of furthering the financial interests of the district and the organization promises great usefulness.

The laymen of the district were used prominently and they showed willingness to get under the burdens of forward movements. A presiding elder enjoying the co-operation of such laymen as Judge P. C. Thurmond, Dr. S. B. Neilson and J. W. Houston, thoroughly organized for systematic work, can succeed in launching great schemes. And that will be done in Bonham District if all signs do not fail.

The conference was an innovation in one sense, in that it met out in the country. Bro. T. W. Lovell and his people gave very hospitable entertainment. A few were placed necessarily a little far out, but the weather was fine and the roads good, and most of the delegates had their own conveyances, hence no inconvenience after all. The ladies served dinner and supper on the grounds every day, and how the great long tables did groan, but we usually relieved them, only to see them reburdened again and the last day more than ever before.

Great prominence was given to spiritual things. We had three preaching services a day. The preaching was unctuous, direct and in the power of the Spirit; as a consequence there was a genuine revival. Nine persons were converted, seven joined our Church and two the Baptists; two young men acknowledged their call to the ministry, and more than one hundred persons pledged themselves to definite personal work.

Besides those already named, Brethren Lowery, Tincher, Atchley, Hamilton and Rosser preached, and Rev. W. D. White, of the Illinois Conference of M. E. Church, delivered two special addresses on the "Quiet Hour" and the "Win-One Circle," respectively. The next session goes to Ector.

JNO. E. ROACH, Secy.

MARRIED.

Bouldin-Wilfong.—At the residence of the bride's father, July 10, at 9 o'clock p. m., Mr. H. C. Bouldin and Miss Hattie Wilfong, all of Haskell, Texas, Rev. M. M. Beavers officiating.

Lewis-Brown.—At the home of the bride's, near Ben Wheeler, Van Zandt County, Texas, July 7, 1907, Mr. Jeff Lewis, of Henderson County, Texas, and Miss Vina Brown, of Van Zandt County, Texas, Rev. Frank Everitt officiating.

Carpenter-Aubrey.—At the parsonage, Pattonville, Texas, June 9, 1907, Mr. Wm. Carpenter and Miss Bertie Aubrey, Rev. J. H. Moreland officiating.

McKinney-Erwin.—June 27, 1907, at Mr. Cherry's, near Shady Grove, Texas, Mr. Era McKinney and Miss Ellen Erwin, Rev. H. Moreland officiating.

Tucker-Dean.—July 2, 1907, at the parsonage, Pattonville, Texas, Mr. Charles Tucker and Miss Dora Dean, Rev. J. H. Moreland officiating.

Ballard-Tucker.—July 7, 1907, at the home of the bride, Pattonville, Texas, Mr. Oliver Ballard and Miss Hattie Tucker, Rev. J. H. Moreland officiating.

West-Smythe.—At the splendid home of the bride's father, Captain J. G. Smythe, at 7:30 p. m., on July 14, 1907, standing in the yard surrounded by many friends, Mr. Melton West, a rising young lawyer of San Antonio, and Miss Mae Smythe, of Uvalde, Texas, Rev. C. W. Perkins officiating.

GAIN HEALTH.

A Method That Will Appeal to Your Good Sense.

A sensible way to keep well will be found in the use of Duffy's Apple Juice. It contains all that is agreeable as a drink and all the medicinal qualities to cure and prevent disorders of the stomach, liver and bowels.

If you would have the rosy glow of health on your cheek, give vigor to your brain, clearness to your eye and strength to your body, drink Duffy's Apple Juice freely at the table or whenever you are thirsty.

If you troubled with rheumatism or gout you will find immediate relief by drinking Duffy's Apple Juice, for its properties are to drive all the uric acid out of the system; it keeps the stomach sweet and clean, purifies the kidneys, awakens the torpid liver, cures constipation, and keeps the bowels regular, makes the blood rich and keeps the complexion clear. Unlike medicines, it has no bad after effect and does not need to be measured out or taken at stated intervals. A glass or two should be drunk regularly at each meal and on going to bed, but it may be taken at all other times when desired. As it contains no alcohol, it may be used by young or old with perfect freedom.

Duffy's Apple Juice is prepared by a new process and is the pure, unfermented juice of the apple; it is non-alcoholic, sterilized and effervescent, and every ounce contains all the juice and valuable medicinal properties of two apples without the indigestible skin and pulp. It is not cider, and is sold only in sealed bottles.

To take Duffy's Apple Juice is a sensible way to keep well. Stop dosing yourself with drugs that only relieve and avail yourself of the means that nature has provided to keep the system in that perfect order that it was intended it should be. Try a case of Duffy's 1842 Apple Juice and see the difference this simple way to keep your health will make in your physical and mental welfare in a week's time.

There are many clergymen and presidents of temperance organizations who would like to satisfy themselves as to the merits of Duffy's 1842 Apple Juice and know of a pure, wholesome, non-alcoholic beverage which they can safely recommend. Upon application the manufacturers will gladly send a large bottle, absolutely free of charge, upon receipt of their name and address, together with the name of the church or temperance organization with which they are connected.

The American Fruit Product Company also manufactures Duffy's Grape Juice, a guaranteed pure, unfermented and absolutely non-alcoholic beverage, a pleasant and healthful drink.

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs.

American Fruit Product Co., 87 White St., Rochester, N. Y.

El Paso District—Fourth Round.

Odessa, Texas, July 27, 28.
Pecos, Texas, August 2, 4.
Hagerman, N. M., August 7.
Roswell, N. M., August 10, 11.
Artesia, N. M., August 17, 18.
Dayton, N. M., August 24, 25.
Christad, N. M., Aug. 31, Sept. 1.
Alpine, Texas, Sept. 5, 6.
Marfa, Texas, Sept. 7, 8.
Las Cruces, N. M., Sept. 11.
East El Paso, Texas, Sept. 13.
Deming, N. M., Sept. 14, 15.
Lordsburg, N. M., Sept. 21, 22.
El Paso, Texas, Sept. 23.
Alamogordo, N. M., Sept. 24, 25.

Our year of labor is nearing the end. The least expected of each one is to have a "full report"—this is the minimum. I beg of you to regard carefully each question that shall be asked at this conference. Please see that the trustees report fully on the 29th question. Also, please give the ladies of the W. H. M. Society an opportunity to answer the 16th question. May God bless you abundantly this quarter and may you leave nothing undone, but have a well-worked year to report at the Annual Conference, September 26.

J. T. FRENCH, P. E.

Sulphur Springs Dist.—Third Round.

Reilly Springs, at Yantis, 3d Sun. July. Cumby, at Oakland, 4d Sun. in July. Sulphur Bluff, at Nelta, 1st Sun. Aug. Yowell cir., at Moss Ch., 2d Sun. Aug. Birthright, at Tarrant, 3d Sun. Aug. Cooper sta., Aug. 13, at 8:30 p. m. Klondike, at Price S. H., 4th Sun. Aug. Mt. Vernon, at Weaver, Aug. 28, 11 a. m. Brashear 1st Sunday in September. Purley, 2nd Sunday in September. Lake Creek, 3d Sunday in September. C. B. FLADGER, P. E.

There was a terrific explosion last Saturday at colliery at Toyoka in Bungo Province, Japan. It is reported nearly all of 470 miners in the pit at the time were killed.

Notes From the Field

Howe and Ferguson.

Everything is going well with us at Howe. We have a fine prospect of being able to build that long-looked-for church at Howe. We will begin our meeting Saturday before the fourth Sunday, with Bro. Coale to do the preaching. Bro. Bonds will also be with us. With this force and the prayers of a consecrated set of good Methodists, we are hoping to do great things in the name of the Lord. This country has a healthy and wealthy set of people—a big-hearted set of people. A pounding in Howe lasts from conference to conference, only they make it heavier at times. We have had our second one this year, and the biggest one this preacher and wife ever had. When people treat me that way I want to say, "On with the battle." We have had a number of accessions to the Church since conference. The Lord is doing great things for us and we are expecting greater things still.—W. Byron Byars, July 17.

Maysfield.

Our meeting at String Prairie closed Sunday night with crowning results: 41 conversions, 37 of these joined our Church. Two were received by letter. Two young ladies will join the Baptist Church. Another young man to be received in our Church. Baptized 7 babies. Three new subscribers for the Advocate. Never did a little band of Christians work more faithfully and enjoy themselves better than those at String Prairie. Friday night we begin at Sneed Chapel. We ask the prayers of all, that we may have a revival there.—G. C. Cravy, July 16.

Brookhaven.

We have just held a very profitable meeting at Newland, on the Brookhaven Mission. A very beautiful and desirable three-acre lot was bought at \$100 and paid for. The meeting was held under a brush arbor on this lot. Our conference collection was easily secured in cash and subscription. A nice church organ was bought and paid for. A subscription for a new church was started, and up to noon yesterday lacked but a few dollars of the amount necessary to build, seat

and paint the house. A Building Committee was appointed that will not suffer the work to lag. The work was marvelous and went beyond the expectation of the most sanguine. We have some noble Methodists behind this enterprise. This house will supply a long felt need and help to bring this mission to the front. Rev. L. G. Grimes was with us a few days and did us some fine work. Bro. Grimes is a former pastor, and these people love him. He had with him his local preacher, Rev. S. P. Gilmore, who preached us one good sermon and rendered us good service in leading the singing. I baptized two and received five by vows. I was compelled to leave the meeting after the morning service yesterday (Sunday), but left the afternoon and night services in the hands of my local preacher, Rev. Jno. S. Williams, which means thorough work. We expect to hear good things from these services. Protracted services are now in progress here—Brookhaven. By guidance of the Spirit we hope to see Brookhaven Mission forge to the front.—W. E. Caperton.

Cleburne.

We are under the tent in East Cleburne in a good meeting; 16 conversions up to date. Prospects are flattering. This movement is under the direction of Rev. W. B. Andrew, pastor Main Street Church. Rev. Chas. E. Wilkins is junior preacher of Main Street, and has in hand this East Cleburne work and is working in the meeting. We will be able to organize a good Church here on next Sunday night and get a good collection for the board. I have met some as fine Christian characters here in this meeting as I have found anywhere. This plant is going to do a fine work. We have slept on our ears just a little. Some theological proselyters have been among some trunk Methodists and have persuaded them that they should attach themselves to the Ark of the Covenant, the true Church. The Methodist preachers owe a debt to the rising generation that they should pay, and pay it off in some real good, clear-cut sermons on the doctrines of Methodism. How many young Methodists know what "Calvinism" is, what "Arminianism" is? We need some light turned on. Bros. Andrews, Neal and Wilkins are certainly doing a fine work in Cleburne, and Methodism will reap largely in coming years from their efforts. We close here next Sunday night, then go to Everman to assist Rev. M. W. Rodgers with the tent for two Sundays, and then go to Corpus for a few days, and then to Reno Circuit for the second and third Sundays in August, to hold a camp-meeting at McClung camp-ground for the whole charge. We expect a great meeting. Camp-meeting Committee has been appointed some time to arrange things. Let many go and camp. More later.—J. T. Bloodworth.

Sealy and Wallis.

Our predecessor, Rev. E. L. Ingram, wrought well on this charge, but as all preachers always do we found plenty to do. Our work is progressing nicely, we think. We have held but one summer meeting and were assisted by Rev. Weems Wootton. This was at Wallis. There were not many additions, but I believe much good was accomplished by the preaching of Bro. Wootton. We appreciated his labors with us. We have a good W. H. M. S. at Wallis. They are always ready and anxious to do all they can for Christ's cause. Several dollars were contributed by them a few months ago to refurbish the parsonage at Sealy. At Sealy we have received 17 into the Church; all but three by profession. We have organized a W. H. M. S. which is doing some good work now in the way of furnishing our parsonage. They have recently put in about \$30 worth of things that greatly improve the inside looks of the "preacher's home." Wallis and Sealy have both treated us with great kindness and our constant prayer is that we may do more for them. Since our arrival San Felipe has been put on the Bellville charge, which leaves us only two Churches. Our collections are well up, and we expect to be at conference with everything in full, notwithstanding the fact that our two Churches must pay \$250 more than they did last year to come out in full.—Jno. W. Mayne.

Alvarado.

It has been quite a long while since this station has been heard from. The truth is we have been almost too busy to write. A four-year trip with your first appointment means much in the fourth year, especially when the people have such retentive minds that you can't slip in an old sermon occasionally without being reminded that the sermon has been heard before. Three public addresses per week, with the fourth year's study course on hand, besides marrying the

young, visiting the sick, praying with the aged and burying the dead, will make a fellow hustle "some." During our silence we have been moving forward with healthy strides. After having the church repaired and papered, we have put a beautiful carpet on the floor, and one of the most elegant pulpits sets in the conference now graces our rostrum. This elegant set is the gift of our dear Bro. and Sister C. H. Park, who also gave half of the money for the carpet. We have installed the new Hymnal and Order of Worship, and find them highly conducive to the solemn and reverent service in the house of God. The women have put new fencing all about the parsonage lot, and electric lights in the house, expending for these improvements about \$90. A comfortable study room has been fitted up in connection with the church, and now there is nothing more that heart could wish in a material way. But best of all is our spiritual growth. In things that are spiritual we have kept step with our development in things which are temporal. Our Sunday-school, under the direction of Bro. W. T. Reynolds, is making a splendid showing. The prayer meeting shows a fine attendance and interest. Our regular congregations are most gratifying—once or twice we have seen people standing in the vestibule. We have had people converted and brought into the Church at the regular services. And this is as it should be. Half of our preaching, at least, ought to be in a direct effort to reach sinners, and half for the edification of believers. In the last week of June we erected a tabernacle adjacent to the church, and on the fifth Sunday we began our meeting with Dick Tooley in the lead. The wonderful meeting which he held here three years ago made the people want him back. He came, and God honored his work as in the days before. Great congregations attended the services, and from the first men and women began to repent. Old time shouting was the order of the day, and the people were mightily stirred. If all that crowd gets to heaven there never will be another half hour of silence there. Last Sunday morning I received a class of thirty into the Church, ranging from one girl thirteen years old to two old men sixty-five years old. As an offering of gratitude to God, and as an expression of thanks to Bro. Tooley, the people presented him with a purse of \$180 for his faithful services. We praise God for all blessings, and give Him our hearts for fuller service. May peace be unto all of God's people.—Robert E. Goodrich.

Bertram Charge.

I have just closed one of the best meetings I ever saw. Bro. C. S. Harkey, a Southwestern student, did all the preaching. Though a young preacher, he did some as fine preaching as I have ever listened to in the revival work. He is full of energy, and best of all, is full of the Holy Spirit. At first some went away mad and threatened to break up the meeting, but before the meeting was over they were some of his best friends. One of the greatest hindrances was the Campbellite doctrine and influence (not Christian). In spite of all this we had about twenty conversions and fourteen of them joined the Methodist Church. We had only sixteen members at first, but I can say truthfully that every one was religious and would pull every time called upon. I do believe that the Langford Church is the best Church I ever saw. This is my second year at that place and we love one another very much. The collection for Bro. Harkey went beyond our expectations. The amount was \$26.55. I go into another meeting at Mt. Horeb Friday night.—B. A. Myers, P. C.

Winnboro.

Winnboro Station is making steady progress. A debt of about \$400 has been paid in on furnace; improvement have been made in the grounds around the church that has cost us about \$200 more. Preacher's salary is paid up to date. R. G. Andrews, C. H. Morris, H. D. Hurdle, were appointed a Building Committee to build a new parsonage at last Quarterly Conference. When this has been done we will have very fine property here. The people have shown us many kindnesses.—S. A. Ashburn.

Marysville.

We have been blessed with rain until our people are behind with their crops, but seem to be in very good spirits. We have just closed an eight-day meeting at this point. Our success was not what we would like for it to have been in regard to the saving of souls, but I rejoice to know and say our Church at this place is 100 per cent better than it was one week ago. Why? Because we had Rev. J. P. Rodgers with us and he gave us some of the strongest sermons on the doctrine of our Church that has ever been given at this point for several years. Our people are more than pleased with the meeting. Bro. Rodgers will be remembered by the pastor and members at Marysville

and by our dear Baptist friends, too. May God bless him in all his undertakings for good. He did us good service. We also had Bro. C. N. Jones with us two days. I feel that we are more able now to do the work. We long to see the time when Marysville will come to the front and take the place where she belongs. Our singer, Bro. W. W. Ashly, gave us good service. We need more young men like him. We will begin our protracted meeting at Sivils Bend next Sunday, hoping and praying for a good meeting. Bro. H. M. Ratliff, of Montague, will help me. Pray for us as we are battling against sin, and may we ever be able to do something for our dear Master.—J. C. Gibbons, P. C., Marysville, July 15.

Umbarger.

We have just closed one of the greatest meetings I have ever attended. When I announced my meeting at Hoffman school house some of the people said we could not have a meeting at that place. But the Lord answered our prayers and came in mighty power and we rejoiced in ten souls converted to God. The folks said it was the greatest revival that that place had ever had. We organized a Church with 19 members. I was ably assisted by my brother, Rev. R. F. Bryant, of Royse City. He did some fine preaching and captured my people. We also had two fine sermons preached by my presiding elder, Bro. G. S. Hardy. He has also won the hearts of my people. The Lord be praised for the victory given.—G. H. Bryant, July 15.

Mountain Springs.

Our protracted meeting at Zion commenced the 6th of this month and closed the 14th. Bro. Isabel, a local preacher of Denton County, was with us and did all the preaching with the exception of three sermons by our pastor, Bro. S. L. Habern. Bro. Isabel preached with power and demonstration of the Spirit. He sowed seed that will bring abundant fruit to the honor and glory of God. He made many friends, who will never forget him. He and Bro. Habern visited many homes and accomplished much good thereby. Last Sunday we had a children's service conducted by Bro. Isabel, which will never be forgotten by the children. In the commencement we had a good deal of rain which prevented many from coming out. Towards the last we had large crowds. We had 5 or 6 conversions; one addition. I believe if the meeting had continued many souls would have been saved. Our people were very busy with their crops—the grass about to ruin the crops on account of so much rain. Later on we will have another meeting and are praying for gracious results. We all love our pastor, Bro. S. L. Habern. He is a good preacher; best of all, he is a good pastor, full of the Holy Ghost. Success to the Advocate; it gets better all the time and ought to be in the home of every Methodist in Texas.—E. W. Feazel.

Childress.

We have just closed a week's meeting. Rev. M. S. Hotchkis did the preaching and it was well done. He gives information that every Methodist in Texas ought to hear. His preaching was a great uplift to Childress. While we had not as many conversions as we had hoped to have, yet there were several conversions; 14 joined the church. Bro. Edwards led the singing, which was enjoyed by all. These men of God left their impress for God in children. Work on the new church is progressing nicely; will finish walls next week. Will push work to completion. Hope to be in new house by conference; then hope to have one of the best organized Churches in the district. We now have good Leagues, H. M. Society, young ladies' H. M. Society, Foreign Mission Society and one of the best Sunday-schools I ever saw. We serve a good, royal people.—J. T. Hicks.

Weatherford.

We are now in the midst of a great revival at First Church in Weatherford. At a call for penitents at 11 a. m. today (Saturday) 125 came to the altar and knelt for prayer and sixty-five professed conversion at that service. The meeting, led by Rev. A. L. Andrews, of Grace Church, Dallas, is assuming great proportions, and bids fair to be the greatest Weatherford ever saw. It has taken careful and long waiting for this season of refreshing, but God has honored faithful work, and the sower and reaper rejoice together. The revivals over the Weatherford District are unusually fine, and within the next sixty days hundreds will have come to God. In material and spiritual things, the advance of the old district has been marvelous. Among other advances has been that of Weatherford College and Training School. It is undergoing a complete reformation and will soon be equipped for one of the best training schools in the Church. We are arranging for two \$15,000 dormitories,



RADWAY'S READY RELIEF
 Internally a half to a teaspoonful of Radway's Ready Relief in a tumbler full of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels, will afford immediate relief and soon effect a cure.
 There is not a remedial agent in the world that will cure fever and ague and all other malarial affections and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by Druggists.
RADWAY & CO., 35 Elm Street, New York.

one for boys and one for girls. One of these we hope to occupy within six months. Ample provisions have been made for boarding pupils until then. Rev. E. V. Cox will give his entire time as field agent and business manager, while his wife has supervision of the girls' home. We have secured as principals, J. R. Lisher and W. T. Rowland, graduates of and professors in Vanderbilt University. These young men have prepared themselves for building a great training school. With the present enthusiasm in the city and district and the Counts' endowment, there is a bright future for this school. The Advocate is in great favor and under the eighteenth question has special attention.—M. K. Little, July 20.

Fostoria.

We closed a meeting at Shepherd on the last day of June. The preaching was done by Rev. J. S. Burke and Prof. J. G. Crosier led the choir. The results were 55 additions to the two Churches. 31 joined the Methodist Church and others will join. This is the second meeting we have had in this town this year. The first meeting resulted in 9 additions to the Church. Bro. W. M. Foster, from Millican, was with us in this meeting and preached a few times. He had been pastor of that Church for three years. The people love him and they wanted him to be in the meeting. We have no better, more consecrated men than he is. His presence in the meeting was an inspiration; and he rendered us good help. We have nearly doubled our membership at this place; and have now more than doubled it, taking the work as a whole. We have a body of as fine laymen as can be found anywhere.—J. C. Huddleston, July 18.

Riesel Charge.

Last night we closed a meeting at Union, one of the appointments on this charge, after running nine days. It is a farming community, and our people had never caught up with work and hence have made no preparation. But the Lord was with us and we had a great victory. The old citizens say it was the best meeting ever held in this community. We had to help us in the meeting Brother J. A. Walkup, from Polytechnic College, Fort Worth. Brother Walkup is good help. God bless his big soul; he worked like an old war horse. The Lord reward him at "that day." If any of the brethren need help they need not hesitate to get him. We had about twenty-five conversions and seventeen additions to the Church, with perhaps others to follow.—D. C. Stark, July 18.

Maysfield.

Rev. G. C. Cravy conducted, in the "wee sma" past, a ten days meeting at String Prairie, one of the Churches in Maysfield charge, which resulted in thirty-nine conversions, thus proving, as it were, the efficacy of a consistent and zealous membership irreparably joined to the untiring energy and enthusiasm of a preacher filled with Spirit Divine. What occurred at String Prairie will be the fortune of every place in the work, for every follower of the meek and lowly one in our midst is giving the trust of Job, which knows no defeat in the service of the Lord, and though no miraculous sound of the ram's horn was given against the influence of Satanic agency, still a mightier sound prevailed in the penitent heart, even that of the still small voice, which has given the assurance that "My word shall not return unto me void." The third Quarterly Conference of this work convened at Sneed's Chapel, the 20th and 21st inst., Brother Lamar being present, and the transactions had on the occasion were very gratifying as

Continued on Page 16.

SCALY ERUPTIONS COVERED HIS BODY

Itched Constantly—Scatched Until Blood Flowed—Suffered 10 Years—Doctors and Medicines Were Fruitless—Tries Cuticura and Is Completely Cured

BY THREE BOXES OF CUTICURA OINTMENT

"When I was about nine years old small sores appeared on each of my lower limbs. I scratched them with a brass pin and shortly afterwards both of those limbs became so sore that I could scarcely walk. When I had been suffering for about a month the sores began to heal, but small scaly eruptions appeared where the sores had been. From that time onward I was troubled by such severe itching that, until I became accustomed to it, I would scratch the sores until the blood began to flow. This would stop the itching for a few days; but scaly places would appear again and the itching would accompany them. After I suffered about ten years I made a renewed effort to effect a cure. The eruptions by this time had appeared on every part of my body except my face and hands. The best doctor in my native county advised me to use arsenic in small doses and a salve. I then used to bathe the sores in a mixture which gave almost intolerable pain. In addition I used other remedies, such as iodine, sulphur, zinc salve, —'s Salve, —'s Ointment, and in fact I was continually giving some remedy a fair trial, never using less than one or two boxes or bottles. All this was fruitless. Finally my hair began to fall out and I was rapidly becoming bald. I used —'s —'s —'s, having used almost everything else, I thought I would try Cuticura Ointment, having previously used Cuticura Soap and being pleased with it. After using three boxes I was completely cured, and my hair was restored, after fourteen years of suffering and an expenditure of at least \$50 to \$60 in vainly endeavoring to find a cure. I shall be glad to write to any one who may be interested in my cure. B. Hiram Mattingly, Vermillion, S. Dak., Aug. 18, 1906."



Sold throughout the world. Foster Drug & Chem. Corp., Sole Props., Boston, Mass. Prepared Free, Booklet on the Skin and Blood.

The Home Circle

WAS IT FAIR?

When the roses of summer were budding and blooming,
And the yellow wheat bent 'neath its burden of gold,
The Prodigal Son came, world-weary and tattered,
To the home where his footsteps had echoed of old.

And they clung to his garments with tears and caresses,
Till the cup of his welcome ran over with joy;
And the flowers of love and forgiveness were woven
In a blossoming crown for the prodigal boy.

When icicles hung from the eaves and the branches,
And the winter's wind moaned 'round the dwellings of men,
Forsaken and homeless, the Prodigal Daughter
Crept back to the home of her girlhood again.

But they turned her away in the storm and the darkness,
To the icy-cold winds, with their chill, piercing breath,
And the pitiless curses that followed her footsteps
Were fierce as the tempest and cruel as death.

A HARD TEST.

The boy was twelve years old. All he knew of life was that there were nine months of school, with a lot of play, and three months of a lot of play and no school.

This vacation was to be a little different, but the boy didn't know it.

"Come on, son, I need your help," said the father one evening, after his own day's work was done. "I want that dirt carried up to our flat."

The boy opened his mouth wide. His father wanted him to carry baskets of earth up three flights of steps. There was a queer feeling of resentment all about inside him.

"I can't carry dirt," he said. "Never too late to learn," said father, good-naturedly. "Here, you take the lighter baskets."

Up stairs went the boy. The air was close and he got hot and breathless.

Down he came again. The dirt had to be dug and shoveled into the baskets. He grew hotter and the sweat began to trickle down his back.

"The boys are playing ball. I'm going over," he said at last, with impatience, "I can't shovel dirt."

"All right, my boy," said father, "but I'm disappointed in you. I had expected to find you able to stick to a thing. I'd counted on your help, too. But it's all right, go ahead and play ball."

The boy washed his hands and went over into the next yard. It was the first time he ever remembered feeling uncomfortable when playing ball. Tonight it wasn't much fun.

Pretty soon he left the boys and went upstairs to his mother. By and by he came down, rolled up his sleeves and went at the shoveling.

His father had planned a little garden for the fire-escape corner. It took a lot of dirt.

The boy sweated and puffed. He blistered his hands, but he stuck.

At last the work was done. Father and son washed themselves and got ready for supper.

After supper, when the father had stretched himself out for a pleasant hour with the newspaper, the boy came to him.

"I guess, father," he said, with an air half-ashamed, and yet of new manliness, "I guess it was a good thing for me to do something that I didn't want to do."

Father held out his hand. The boy grasped it with a strong grip.

"I'm mighty glad I stuck, father," said the boy.

"Good for you," said father.—Selected.

WHY COMMEMORATED.

Note that this feast (the Lord's Supper) speaks of his death. It was his death that Jesus chose for special remembrance. He might have chosen his birth (perhaps we think), or else his baptism. He might have bidden us commemorate some miracle. But instead of that he chose his death on Calvary. "Ye do show the Lord's death until he come." Now, if there is one scene that sensitive hearts would shrink from, it is the awful scene of crucifixion. We never could have endured to look on Calvary, and yet it is Calvary that we commemorate. Is not that strange? A story I heard the other Sunday will explain it. There was a lady who was very beautiful—all excepting her hands, which were misshapen and marred. And for many a long day her little daughter had wondered what was the meaning of those repulsive hands. At last she said to her: "Mother, I love your face, and I love your eyes and your hair, they are so beautiful. But I cannot love your hands, they are so ugly." And then the mother told her about her hands: how ten years ago the house had taken fire, and how the nursery upstairs was in a blaze, and how she had rushed to the cradle and scratched the baby from it, and how her hands from that hour had been destroyed. And the baby saved was her little listening daughter. And then the daughter kissed the shapeless hands (that she used to shrink from before she knew their story), and she said: "Mother, I love your face and your eyes and your hair; but I love your hands now best of all!"—G. H. Morrison, M. A., in "The Footsteps of the Flock."

"SCYLLA AND CHARYBDIS."

There are threatening rocks on either side of the channel of truth.

The waters of the channel are deep and perfectly safe to all who will abandon their barks entirely to the divine Pilot who will keep them in the center of the stream, but to all who take the helm in their own hand there is certain peril.

This was never more evident than today, and while many majestic fleets, under the hand of the heavenly Pilot, sweep through the channel out into the great ocean, on every side there are others who are beating upon the rocks.

On one side, many are wrecked on the Charybdis of formality; on the other, by the Scylla of fanaticism.

On the one side, a dead ecclesiasticism; and on the other, a ranting come-out-ism.

On the one side, unscriptural errors in regard to the coming of Jesus; on the other, ignoring of and opposition to this great Bible truth.

On the one side, extreme and unscriptural views in regard to the divine healing of the body; on the other, neglect of and opposition to the great Bible truth which teaches that "the prayer of faith shall save the sick."

On one side, the wreckage of licentious indulgence; on the other side, unscriptural and unnatural restrictions.

Rank Antinomianism against proud Phariseism.

On one side, religious anarchy; and on the other hand, popish infringement on the liberty of individual conscience and freedom of individual utterance.

Where self assumes the helm instead of God, on this and other lines this wreckage always follows.

Absolute safety consists only in sailing by the chart of the written Word with the Holy Spirit for its Interpreter and Jesus for the Pilot.

To all such, safety is assured, and amid the wrecks on either side they sweep swiftly and triumphantly forward in the name of Him through whom they are "more than conquerors."—The Rev. M. W. Knapp.

WHEN TO CRY.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now, I have often thought that there are little boys and girls who cry, now and then, at the wrong time, and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday."
"To cry on Tuesday makes red eyes."

"Crying on Wednesday is bad for children's heads and for the heads of older people."

"It is said that if a child begins to cry on Thursday, he will find it hard to stop."

"It is not best for children to cry on Friday. It makes them unhappy."

"Never cry on Saturday. It is too busy a day."

"Tears on Sunday are salt and bitter."

"Children should on no account cry at night. The nights are for sleep."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—Mary Elizabeth Stone, in St. Nicholas.

MR. AND MRS. MINK AND THE LITTLE MINKS.

The Minks are a very fine family, and people are glad to see them. Some of their cousins are called Sables, and others Ermines, and all have pretty and costly clothes. The mother Mink is a beautiful brown creature with a very long tail, about as large as an English hare, quite slender and graceful. All the Minks and Martens wear two fur coats, one above the other. The under one is short and woolly, and sticks close to the skin, keeping its wearer warm in coldest weather and dry in deepest water. The outer coat has long, glossy hair which throws off the rain does the thatch of a cottage.

When our boys and girls want to bathe in the sea, they must take lots of trouble, wear a special bathing dress, and be careful not to take cold, nor spend too much time dressing.

The little Minks and Martens and their numerous cousins can spend as much time as they please in the water. Their costly fur dresses can stand all sorts of mud and dirt and water. All they have to do when tired of their bath is to shake themselves and run about in the sunshine, and they are all right again. These happy little people live on fish and have great fun in catching them. They catch the fish as they need them, and seem perfectly satisfied; but now and then a special dainty in the shape of a fat frog or sleek, shining lizard comes their way and then there is a wonderful commotion. And I am sorry to say that these good little fisherfolk will quarrel and fight just like any other common wild creatures.—E. A. Matthews, in Sunbeam.

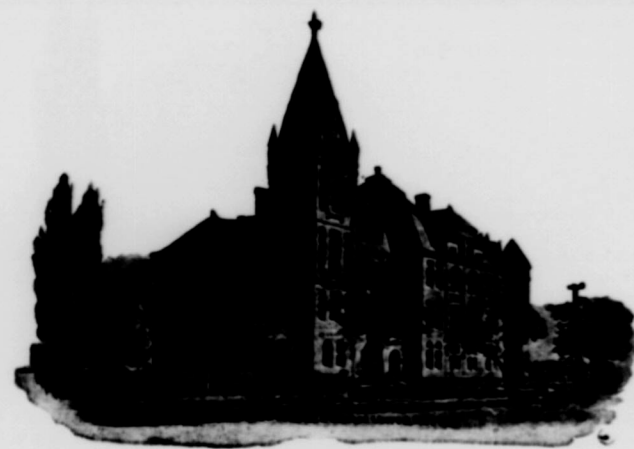
Cures Skin Diseases

The combined medicinal, antiseptic and emollient properties of Tetterine, purify and preserve the skin; and will permanently cure long-standing cases of Eczema, Tetter, Erysipelas, Chans, Chafes, Ground Itch, etc. Endorsed by leading physicians and druggists. 50c at druggists, or by mail, postpaid, from J. T. Shurtine, Savannah, Ga. Bathe with Tetterine Soap, 25c Cake.

"Let us not ask to do great deeds for the world's applause, But only just to live each day for some true, noble cause; It may be some obscure place will claim us for its own, The world pass by with scornful smile and leave us there alone."

RANDOLPH-MACON ACADEMY For Boys and Young Men. Fits for college, university or business. Work endorsed by over 30 colleges and universities. Beautiful and healthful location. Ample athletic grounds; gymnasium. Terms only \$250. No extras. For catalogue, address E. SUMNER SMITH, Principal, Randolph City, Va.

Educational



WHY Patronize Southwestern University:

1. It stands for the highest and best in education. For this purpose was it founded, only to this end does it labor.
2. It is a strong institution. For thirty-five years it has been growing. It has all Texas Methodism back of it. Its future is guaranteed.
3. It is a well-known institution. Its former students are found in every city and town and hamlet of the State. To have been a student of Southwestern guarantees friends in every Texas community.
4. It is in the center of the State, reached by two railroads; easily accessible from all sections.
5. It is in a most healthful section. Georgetown is free from malaria and has never suffered from an epidemic.
6. It is a typical college town with right environments and free from the dissipation and distractions of city life. The students' expenses are low here compared with other points.
7. Its terms, in consideration of advantages, are very reasonable.

For Catalogue and further information, address
PRESIDENT R. S. HYER, LL.D., Georgetown, Texas.

Weatherford College and Training School,

WEATHERFORD, TEXAS.

No better location in the State. Thorough Preparatory Courses. Boarding facilities for boys and girls. Home and religious influences. Also advantages in Music, Art and Expression. Expenses low. Fall Term begins September 10, 1907. Send for new catalogue.
J. R. FISHER, M. A., } Principals.
W. T. ROWLAND, M. A., }

REV. E. V. COX, B. S.,
Business Manager.

ALLEN ACADEMY, Bryan, Texas.

FOR BOYS.

The School stands for Christian Character, Thorough Scholarship, Physical Development. Affiliated with the best colleges and universities. Health record can not be surpassed. 25 acres in campus. Modern equipments. Boys from 6 States and 69 cities and towns last year. Write for new Catalogue.

REV. E. V. COX, B. S.,
Business Manager.

THE POLYTECHNIC COLLEGE

FORT WORTH, TEXAS.

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

THE LEADING EDUCATIONAL INSTITUTION IN NORTHERN TEXAS.

Location healthful, retired, ideal. A faculty of thirty-two experienced and competent professors, teachers and officers. New building, good equipment. 812 students in attendance last year. Standard curriculum, leading to B. S. and A. B. degrees. Exceptional advantages offered in Music, Art and Oratory. A splendid School of Commerce is maintained.

Young Ladies' Home under care of President and wife.

Young Men's Home under care of Prof. Sigler and wife.

Our next term opens September 3.

For information and catalog address

REV. J. D. YOUNG, Business Manager.

FORT WORTH, TEXAS.

University Training School Blooming Grove, Texas.

Faculty of 9. University Specialists exclusively in Academic Departments. 4 courses of study. Full school of Fine Arts. Prepares for any University in America, but especially for Southwestern. Graded Bible courses in every department. Best religious influences. Teachers chosen for personal qualities as well as for equipment. Co-Educational. Safest surroundings for both boys and girls. Separate Dormitories. For catalogue, address

REV. ATTICUS WEBB, A. M., President.

REV. J. M. ARMSTRONG, Financial Agent.

HILLS BUSINESS COLLEGE

Come to us and the world's best and most modern business education is yours. We teach business as no other school teaches it and demand success of our students. You'll be trained to walk right and over the heads of students of other colleges, and you will draw from \$15 to \$25 more salary a month right out of school. Positions secured for all who take our combined course or money refunded. Write for our proposition—it'll wake you up and put you to thinking. Address R. H. Hill, President, Waco, Texas, Memphis, Tenn.

CITY BUSINESS COLLEGE

To care more you must learn more and you can learn more with us and quicker than with others. We give you more attention and develop your talent and arm you with abilities that will command a high salary. Tuition \$10 a month or \$25 for three months. Address G. W. HILL, Principal, Dallas, Tex.

North Texas University School

TERRELL. (Property of the North Texas Conference.) TEXAS

REV. J. J. MORGAN, A. M., B. D., President.

A high grade, select school for boys and girls. Ideal location, pure water, no saloons. Campus of 14 acres beautified with large spreading oaks. New brick building with modern equipments. A faculty of fourteen experienced teachers, all of whom are college graduates. Excellent boarding facilities. Good discipline, thorough work, under the best religious influences.

DEPARTMENTS: Literary, Music, Art, Elocution and Commerce.

For information and complete illustrated announcement, address

REV. L. G. WHITE, Business Manager, Terrell, Texas.

Educational

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

The Harrison School
 West End, San Antonio, Texas.
 Preparation for College a specialty. Board, tuition, laundry and lights for one year \$227.50. Write
JOSHUA H. HARRISON, Prin.,
 West End, San Antonio, Texas.

AGRICULTURAL AND MECHANICAL COLLEGE OF TEXAS.
 N. M. Harrington, L.L.D., President.
 Thorough training in practical science. Regular four-year courses in Agriculture, Horticulture, Animal Husbandry, in Civil, Mechanical, Electrical, Textile, and Architectural Engineering. A two-year course in practical agriculture. Instruction also given in English, history, mathematics, physics, chemistry, modern languages. Tuition free. Necessary expenses, exclude of books and clothing. One hundred and fifty-five dollars per session. File your application now. For catalogue, address S. E. Andrews, Secretary, College Station, Texas.

Mary Baldwin Seminary
 FOR YOUNG LADIES
 Term begins Sept. 25th, 1907. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 304 students past session from 32 States. Terms moderate. Pupils enter one time. Send for catalogue. Miss E. C. WEIMAR, Principal, Staunton, Va.

Potter College
 For Young Ladies
 Students from 40 states. Number select and limited. 30 teachers. Departments under one building. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one.
 REV. B. F. CARPILLI, D. D., Pres., Bowling Green, Ky.

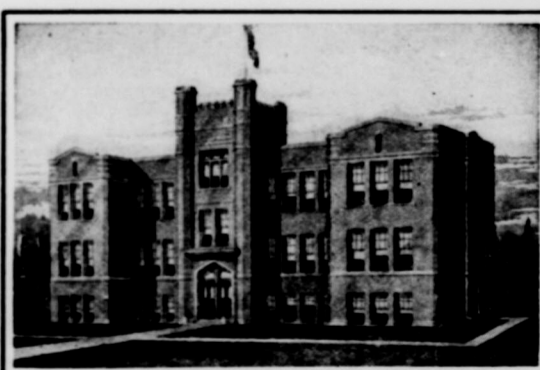
Metropolitan BUSINESS COLLEGE.
 Dallas and Houston, Texas.
 A SCHOOL WITH A REPUTATION.
 The finest business college in the South. Write for full information—it's free. Ask about Charter Short-hand—it's the best shorthand system in existence.

The Randolph-Macon System
 Endowed Colleges and Correlated Schools
 Educates men and women, boys and girls, not together but in five separate institutions under one management. The combination enables us to offer the best advantages and to
 Save Time and Money
 For particulars, address, stating age and sex of student, Chancellor WM. W. SMITH, A. M., L.L.D., College Park, Lynchburg, Va.

The University of Texas.
 Main University, Austin. Medical Department, Galveston. Co-Educational. Tuition Free. Annual Expenses \$180 and upwards. Session opens Wednesday, September 25th, 1907. College of Arts: Courses leading to the Degrees of Bachelor and Master of Arts. Department of Education: Professional courses for teachers, leading to elementary, advanced and permanent certificates. Engineering Department: Degree courses in civil, electrical and mining engineering. Law Department: Three-year course, leading to degree of Bachelor of Laws, with State license. Summer School: Regular University and Normal courses; seven weeks. Session 1908 begins June 13. For catalogue, address
 WILSON WILLIAMS, Registrar.
 Medical Department: Session eight months, opening October 1st. Four-year course in medicine; two-year course in pharmacy; three-year course in nursing. Thorough laboratory training. Exceptional clinical facilities in John Sealy Hospital. University Hall, a dormitory for women students of medicine. For catalogue, address W. S. CARTER, Dean.

SOUTHWESTERN UNIVERSITY MEDICAL COLLEGE.
 Medical and Pharmaceutical Departments of Southwestern University, Corner Hall and Bryan Streets, Dallas, Texas (opposite St. Paul's Sanitarium). Member of Association of Southern Medical Colleges. Four Years' Graded Course. Fifth Session will begin October 1st, 1907, and continue seven months. Well Equipped Laboratories in all departments and ample facilities for clinical experience and practical work in Hospitals of City.
 For Announcements or further information, apply to JNO. G. McFAY, M.D., Dean, DEPT. E. 9454, M. D. Sec. 701-2 Wilson Bldg., Dallas, Tex.

CLARENDON COLLEGE,



Male and Female. The only College of the Panhandle.

Clarendon, Texas, is 2700 ft. above sea level. Continuous growth for nine years with present matriculation of 417. Full Faculty of eleven. Flourishing Literary Societies. Library of 3000 volumes. Address.

Rev. J. R. MOOD, B. D.

PROPOSED NEW STRUCTURE.

Switzer Woman's College and Conservatory

Has made an unprecedented record. Employs fifteen officers and teachers of superior merit. Selects the best patronage and commands the respect of all school people. Home conditions unexcelled. Address D. S. SWITZER, ITADCA, TEXAS.

THE BOARD OF MISSIONS.

The Board of Missions met in its sixty-first annual session on May 15. The meetings were held in the assembly room at the Publishing House. Bishop A. W. Wilson, President, and Dr. W. R. Lambuth, Secretary, were absent in the Orient. Bishop James Atkins presided. Appropriate notice was taken of the death of Bishops J. J. Tigert, A. Coke Smith and J. C. Granbery.

The annual report presented by the Secretaries contained many encouraging facts. A total of \$385,838 was collected on an assessment of \$306,531, an increase over last year of \$30,212, and going \$19,307 beyond the assessment. This is the first time in the history of the Church that the full assessment has been met. Collected from all sources, \$519,216, an increase of \$51,370. The number of Annual Conferences paying in full was nineteen, an increase of two; districts, 134, an increase of thirteen; Churches, 5634, an increase of 407.

Special missionaries supported by Churches, seventy; by districts, sixteen; by individuals, twelve. Eleven new missionaries were sent out during the year. There was an increase in the foreign fields of 933 members, 1325 Sunday-school pupils, day and boarding school pupils 405.

Several recommendations were made by the Secretaries to the board which were adopted.

That in order to meet more fully the demand for special missionaries to be supported by Churches and individuals, Churches able to pay as much as \$1200 shall pay it to the support of a married missionary instead of to two single missionaries or parts of the salaries of two married missionaries. This is done in order that more single missionaries may be left to the support of weaker Churches. The attention of the Church was also directed to the growing need for the equipment of Churches and schools in our mission fields, and Churches seeking special to which to direct their efforts are urged to undertake the building of churches, support of schools, etc., as well as the support of missionaries.

The attention of the officers of Annual Conference Boards of Missions was directed to the law of the Church as laid down in paragraph 361 of the Discipline, which requires Conference Treasurer of this board on the first day of each month, also that the Treasurers' accounts be audited by a committee appointed at each Annual Conference.

A fuller and more definite plan was devised for the work among the Jews. Our missionary, Rev. Julius Magath, was highly commended and continued in this field. It was decided that for the space of twelve months he should confine his efforts within the boundaries of the North Georgia Conference headquarters and Central Office in Atlanta and that he should make monthly reports to the Home Mission Secretary of this board. The Central Office in Atlanta is to be supplied

Belmont College For Young Women
 Nashville, Tenn.
 Regular College and Preparatory Courses. Music, Art, Language, Physical Culture. Beautiful location. Golf, tennis, hockey, all the year. Register now. Catalogue on request.
 Rev. Ira Landrith, D. D., L.L.D., Regent.
 615-2nd and 15th Street, Nashville, Tenn.

with suitable literature and be made a meeting place for those interested in this work.

On the Laymen's Missionary Movement the following report was presented by Bishop E. R. Hendrix and adopted: "We look with favor upon the inauguration of this movement among the laymen of the Church, and recommend that our missionary Secretaries be instructed to arrange for a laymen's missionary convention to be held during next winter in some centrally located city.

"We recommend also that the Secretaries be authorized to make arrangements for a conference in the near future to put fifty influential laymen to consider plans for the promotion of our work among the laymen and the organization of a laymen's committee, which, together with the Secretaries, shall make preparation for the laymen's convention."

A report showing a prosperous year's work on the part of the Woman's Board was read and was received and heard with great pleasure.

The report of the Committee on Estimates, after thorough representation of the needs of the various fields, was adopted. The amount subject to appropriation and on the rule of the board was \$353,052.

The Secretary and the Executive Committee were authorized to provide for the building a church at Torreon, Mexico, and also at Mazatlan. The Cuba Mission was given \$29,080.

A resolution of thanks to Mr. J. S. Black, of Cuba, was adopted for his munificent contribution to our work in Cuba.

It was resolved that money remaining from the sale of the Oakland (Cal.) property should be appropriated to the work of the Church on the Pacific Coast as may appear both expedient and equitable after a full survey of the needs and opportunities of the field. The Denver Conference received \$1500 and \$2500 was given to the enlargement and better equipment of St. Paul's Church in Denver, the amount to be paid out of bequests or other available specials, and the Assistant Secretary for the home missions was authorized to raise an additional \$2500. This action was in view of the fact that the Church Extension Board had given a like sum to said Church. The Southwest Missouri voted \$1600 as recommended by the Committee on Estimates.

The apportionment for foreign missions on the Annual Conferences for the ensuing year as recommended by the Committee on Estimates is \$366,531, which was adopted by the board. The department of home missions was given full share of attention. The Secretary, Rev. John R. Nelson, spoke concerning the progress of the work and the great needs that were being brought to light by the investigations of this department. A report was adopted instructing the Secretary to enroll the names of volunteers for the home mission field such as may have adaptation and fitness to do the work of Christ in factory districts, mining camps, mountain sections, among foreigners or in the cities, these volunteers to be prepared by special courses of study in the Methodist Training School, annual institutes and study of methods in use in other parts of the country. Also to seek co-operation of Annual Conference Boards of Missions and City Unions in the employment of these missionaries. The Secretary was also directed to use every possible means to secure in every city having two or more pastoral charges a Methodist Union with a Board of Managers in compliance with the law authorizing a system of city missions. The board directed that the claims of the home department as they may be represented by its Secretary to the Committee on Estimates be considered on an equal footing with all other claims. Gratification was expressed that a movement was on foot for the establishment of a Methodist hospital in Nashville and the Secretaries were directed to co-operate in bringing to pass this much needed institution.

A gift of \$5000 was received from Rev. T. T. Fishburne and presented to the board by Dr. Collins Denny.

this \$5000 to be united to a similar sum given by Brother Fishburne some years ago constituting a \$10,000 loan fund to be administered by the Board of Church Extension, and named T. T. Fishburne Loan Fund, one-half in the interest of church building in Cuba and the other half in the interest of church building in Brazil.

The young people's department was represented by its Secretary, Rev. Ed F. Cook. Four thousand dollars was appropriated for the expenses of this department. The following resolution was adopted:

"Resolved, That we express our deep interest in the successful organization and conduct of the young people's department of the Board of Missions. We feel that the education of the coming generation in missionary fact and principle is of unspeakable importance and will produce an instructed generation which will bring the world to Christ. We commend the work already done by the efficient Secretary of the department, Rev. Ed F. Cook."

The Missionary Training School at Nashville reported a prosperous year with a total enrollment of thirty. The scope of the work is to be enlarged next year by the addition of nurse deaconess training and practical training in city missions. The school was commended and the appropriation continued to its support. The following resolutions are reserved for final emphasis and are of such importance as that they are given in full:

"(1) Whereas, it is thought expedient at this time to increase the assessment for missions; (2) whereas, the members of our Church have been educated to contribute to missions on the assessment plan; (3) whereas, there is a growing disposition, which we heartily commend, to use assessments as only a minimum in contributing to the cause of missions, a number of conferences having paid largely in excess of their assessments; (4) whereas, the expansion of our work in the home and foreign land and the urgent needs of the home department in evangelizing the foreigners in our midst and the unchurched masses of the cities call for an increase of funds; therefore
"Resolved: (1) That we endeavor to raise a half million dollars this year as against \$785,838, the amount paid on assessments last year.
"(2) That a committee of three, consisting of the President and two other members of this board, prepare and publish a paper setting forth the needs of the Church in the expansion of her missions, and an appeal to the Church to contribute a half million dollars for the regular work."

The committee consists of Bishop James Atkins, Rev. G. W. Matthews, of the South Georgia Conference, and Rev. J. W. Perry, of the Holston Conference.

The next annual meeting of the board will be held in some city in Missouri, to begin with an opening sermon. A committee was appointed to provide for a missionary rally during the session.

AN UNWISE ARGUMENT.

Argument of the Anti-Prohibition Churchman: "Whiskey don't bother me. I can let it alone."

Today I saw a mother standing outside the bar-room waiting for the exit of her son. Warned by his associates, he tarried within till unconscious of his depravity he was ushered to the rear, and further out into the slums. Her sad face, bedewed with tears, and wrinkled and troubled brow, festooned with ringlets of snow, told the story of her life to the passerby. I watched her, as with heavy heart she tottered away, and as she gathered closer to her falling form her drapery of despair, and I rejoiced for "whiskey doesn't bother me. I can let it alone."

I became a student of the law of Revenue. I longed to see my native city peered with palaces of prosperity and studded with temples of beauty; and, anon, there stood an edifice of imposing mien on the corner of First and Main, and it yielded its revenue in due season.

Out in a fashionable ward, vine-clad and resplendent, over-looking the city was a typical Southern home where

human happiness gambled freely on the green, and the voice of mirth and gladness echoed throughout the corridors. But the serpent of inebriation crept into that Eden home for the keeper tarried too long at the "imposing" building on the corner of First and Main. He staggered home at two o'clock one morning. The mother and little ones being afraid had barred the door and when it failed to open at his behest, he turned with inebriate rage and insatiate with havoc sat a torch to his home and made a bonfire of the city. I watched the distracted populace, unshorn and half clad, as they trudged through the gates of the city, while the lurid flames made ashes of their once happy homes behind them. The incendiary was cast into prison to be there confined for the remaining number of his days at the expense of the State. The wife and little ones, as well as many of those made homeless that night, found a future home, maintained by the county for the poor. Thus rum renders its portion in due season. But "whiskey doesn't bother me. I can let it alone."

I visited a great American city where the eagle of freedom soars with unmolested flight and the bell of liberty chimes its cadence to an unconquered and peerless people. It was low twelve. The night was dark and the sleeping millions were unmindful of the winter's blast without. I heard a cry of distress and heeding found a penniless child of six winters crouched behind a high wall, emaciated was he with hunger and shivering in the cold. I learned the story of his little life; his father had fallen in a drunken brawl and this self-same night his mother had given him all she found and perished of hunger down by the garbage pile. I turned from the scene of the publican and rejoiced, for "whiskey does not bother me. I can let it alone."

I have seen the pulpit debauched and the pew dephaved, the legislator corrupted and the executive destroyed and the judiciary reduced to a nightmare and a delerium. I have seen honor and truth, hope and virtue, justice and mercy, religion and love languor, fail and perish under the spell of rum. But what matters it all? "Whiskey does not bother me. I can let it alone."
R. M. GRISHAM.

Stanton, Texas.
Forceful and eloquent service for Christ does more good than the most attractive preaching which is only preaching.—Rev. Henry T. Hooper.

MEAT OR CEREALS

A Question of Interest to all Careful Persons.

Arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly cooked, starchy oats and wheat or white bread, pastry, etc., produces serious bowel troubles because the bowel digestive organs, (where starch is digested), are over-taxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into a form of sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

A remarkable result in nourishment is obtained; the person using Grape-Nuts gains quickly in physical and mental strength. Why in mental? Because the food contains delicate particles of Phosphate of Potash obtained from the grains, and this unites with the albumen of all food and the combination is what nature uses to rebuild worn out cells in the brain. This is a scientific fact that can be easily proven by ten day's use of Grape-Nuts. "There's a Reason." Read "The Road to Wellville," in pkgs.



BLAYLOCK PUB. CO. Publishers

Office of Publication—Corner Ervay and Jackson

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2 00
SIX MONTHS 1 00
THREE MONTHS 50
TO PREACHERS (Half Price) 1 00

For advertising rates address the Publishers.

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

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

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

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

- 1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Pub. Co. or Texas Christian Advocate, Dallas, Texas.
2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.
3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.
4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office, and should be written on one side only.

OUR CONFERENCES.

- New Mexico, Alamogordo, N. M., Bishop Ward Sept. 26
German Mission, New Fountain, Texas, Bishop Candler Oct. 24
West Texas, Yoakum, Bishop Candler Oct. 30
North West Texas, Amarillo, Bishop Candler Nov. 6
North Texas, Sherman, Bishop Candler Nov. 20
Texas, Houston, Bishop Candler Nov. 27

This is the time when the stewards of every charge in every conference ought to put forth every effort to collect their part of the money necessary to pay their pastors. It is the crucial period with the preachers and the different departments of our Church work. It is the third Quarterly Conference that always limps in its financial reports. Yet the preacher is obliged to live, meet his expenses and pay his bills during this dull period of the year, and to fall off in his support embarrasses him, and throws off on the fourth quarter the work that ought to be done during the progress of the third. There is no good reason why this period of the year should thus be neglected, except that it is the habit of stewards to do it. Get out of the habit, brethren, and look after the support of the ministry during this heated term, and you will make your position a blessing to the preacher and the work he is endeavoring to promote.

It has already suggested itself to the reader that we have introduced a department in the Advocate in the especial interest of Southwestern University, with Rev. W. D. Bradfield in charge of it. He is an alumnus of the University, deeply interested in the fortunes of our central institution, and gifted in the use of his pen as a writer. We are sure that this additional effort upon the part of the Advocate will greatly aid the work of our Commissioners of Education to enlarge the endowment fund and to complete the dormitory now in process of erection. The time is upon us when this forward movement must receive the co-operation of the whole of Texas Methodism; and, in order to the accomplishment of this end, this special department is thus set apart in the Advocate. Therefore, all matter intended to help forward this movement will be turned over to Dr. Bradfield, who will use it as he deems best in the work here assigned to him.

AT SOUTH ERVAY STREET CHURCH.

South Ervay Street Church, in this city, is now Colonial Hill Church, and the congregation is worshipping temporarily in the Grand Avenue Congregational Church, about three blocks from the new lot where they propose building within the next few months. We worshiped with the pastor and his people last Sunday morning. Everything indicates that the removal of the Church was a wise stroke of enterprise. It puts the Church within easy reach of all its former members, and it gives it a location in one of the most desirable and prosperous sections of the city. No part of Dallas has surpassed Colonial Hill in its rapid growth as a populous and popular residence section. A number of the older members of the Church already lived out there, and a large number of other Methodists have located in the community. The congregation has steadily grown until now it numbers nearly four hundred. The Sunday-school has an almost equal enrollment of members, and the whole is compactly organized and in high spirit. A splendid lot has been bought on one of the most prominent corners of the community. It is sufficiently large for the new church and for a commodious parsonage. It was bought at a cost of ten thousand dollars. The pastor, Rev. W. D. Thompson, told us that he had already secured \$23,000 in good subscriptions for the new building, and that just as soon as he reaches the \$25,000 mark that a good lady member of his congregation will add \$5000 more to the amount, making it \$30,000. Then the new church will be projected. They contemplate a building, with equipments, to cost about \$40,000. This will give us a handsome plant in that part of the city, and it will make our geographical occupancy of the city well-nigh complete. From present indications, it will not be long until the Colonial Hill Church will be taking permanent shape in its building project. The pastor has a strong hold upon his people, and he is proving himself a wise leader and a successful preacher. The people under him are not only hopeful, but enthusiastic. The outlook for their permanent success is very inspiring, and we rejoice with them in their plans and efforts.

THE ATLANTA GEORGIAN.

This is a live evening daily, published in Atlanta, Georgia, with John Temple Graves as editor and F. L. Seely as publisher. It has espoused the cause of statutory prohibition, a question now before the Legislature of that State, and a liver wire we have not touched for many a day. It is a paper of twelve pages and it burns and glows in every line. We are glad to welcome it to our exchange list. It is issued every evening except Sunday, and is already a decided power in the morals and the politics of Georgia. By the time our readers scan these lines, the Legislature will have passed the prohibition law, as it has passed the Senate by an overwhelming majority. Surely the prohibition idea is in the air. The Alabama Legislature has a bill to the same effect before it for passage; so has North Carolina. Senator Tillman says that if Georgia and North Carolina pass such a law that South Carolina will do likewise. Can the Texas rummies see any indication in these movements? By their vile abuse of local option, they are hastening in the same direction in the Lone Star State. On with the battle!

THE POOLROOMS AGAIN.

As we have already noted, Judge Nelms, of the Dallas Criminal Court, recently rendered a decision in favor of poolroom gambling as now carried on in Texas. He did this in a case brought before him on a writ of habeas corpus, and left no ground for an appeal. Since then a similar writ was brought before the court in Fort Worth. It was agreed that all three of the District Judges over there should sit upon the case. They gave to it a full and impartial hearing, and they unanimously decided that the de-

fendants were chargeable to the State for violating the anti-poolroom law, and remanded them accordingly. So three Judges in Fort Worth render a decision diametrically opposite from the decision rendered by our Dallas Judge. The latter knocked out the whole law by one stroke of his judicial pen, without giving the State the right of appeal; but the three Judges pursue an altogether different course. Who is right? Is one man, with but a few weeks of experience on the bench, mightier than three mature jurists?

We are glad to see in some of the reports of revivals mention made of the number of subscribers to the Advocate secured. The Church paper should be placed in the hands of every new convert and every warmed-up Church member. Bishop Duncan, in his last round of the Texas Conference, said over and over again: "Place the Bible, the Methodist Discipline and the Texas Christian Advocate in the homes of your members and they will make good Methodists and steadfast Christians."

The accession of Judge Brooks to the membership of the Board of Southwestern University is a clear gain to this institution, and his recent election to the Chairmanship of the Board by its members, shows the esteem in which he is held by his colleagues. He is a devout Methodist, a splendid layman, and one of the ablest lawyers and jurists in Texas. We congratulate Southwestern and her board upon their good fortune in having such a man in this important position. Judge Brooks is one of the most prominent public men in the State, a gifted advocate, a wise counselor, a broad thinker and a liberal supporter of the institutions of the Church, and he is positively on the right side of all moral questions as a man and a public official. The more Southwestern University becomes acquainted with him, the more she will appreciate his official identification with her great interests.

No member of the Church who is an active supporter of the anti-prohibition cause ought to be put forward as a leader in the work of the Church. We have no law, and perhaps ought not to have, to deal officially with Church members who vote the anti ticket; but there is a wide scope in the Discipline for the preacher to bring on such to convince them of the inconsistency of such a course. No man who votes such a ticket is in full harmony with the teachings of the Scriptures or with the duties of a perfect membership in the Church of God. To vote for the saloon is to authorize some one to run the saloon, for, without the vote of the people, the saloon, in most of our Texas counties, can have no legal existence. Therefore, the Church members who vote for it are morally and legally responsible for it; and to this extent, they make the Church also responsible for it. But in any event no man in the Church of God who makes it his rule to vote for the saloon ought to be put forward as a steward or a trustee in the Church of God. If he has any place at all in the Church as a voter for the saloon, surely it is not as an official. Therefore, no pastor ought to nominate any man who habitually votes for the saloon, to be voted for in his fourth Quarterly Conference as a steward or for any other official position in his charge. The Church has enough burden to carry without imposing this additional one upon her strength.

PERSONAL.

We recently had a pleasant call from Rev. and Mrs. J. P. Patterson, of Gordon and Strawn charge. They report well of their work.

Rev. J. T. Bloodworth is holding a fine tent meeting in East Cleburne. The local paper speaks in strong terms of his preaching and its results.

Rev. Horace Bishop, D. D., of the Corsicana district, was in the city last week on a visit to his two daughters, Mrs. Dr. Baird and Mrs. Henry Jack-

son; and while here he made the Advocate a pleasant call. He is looking well and speaks in most encouraging terms of the preachers and their work throughout his territory.

Rev. J. B. Andrews, the evangelist, has just closed a great meeting at Cleburne, of which we have heard the most glowing reports. It seems to have swept the entire town.

We had a pleasant visit last week from Bro. A. S. Thweatt, of Austin. He is a prominent Methodist of the Capital City, and superintendent of our University Church.

Bishop Thomas Bowman, of the Methodist Episcopal Church, celebrated his ninetieth birthday July 15th. He has been on the superannuated list for several years, but he is hale and vigorous for a man of his long years and busy life.

Rev. R. F. Bounds, of Cumby, "Uncle Ben," passed through the city the past week on his way to Prosper, and while here spent a few moments pleasantly with us in this office. He says he never felt better in his life, and he looks it.

Rev. A. L. Andrews, of Grace Church, is abundant in labors. Though a new man in Texas, the brethren are making great use of him in revival work. He has been recently rendering efficient service at Weatherford in a good meeting with the pastor, Rev. J. C. Mimms.

Brother W. P. Powell, for a long time a valued citizen of Williamson County, but for the past few years has made his home in Clarendon, died last week. He was a member of the Board of Stewards at Clarendon, and also a member of the Board of Trustees of Clarendon College. He was a man of great worth and his death is a distinct loss to the Church.

We had a call the past week from Rev. Joe Russell, one of our young preachers in Southwestern University. He is available for protracted meetings during the month of August, and he will be glad to help any of the brethren who desire assistance. He is highly spoken of as an efficient young preacher. Bro. Russell's address is 181 Live Oak Street, this city.

Rev. J. H. Gambrell has recently resigned his position as editor of the Baptist Standard; and Rev. J. Frank Norris succeeds him. Dr. Gambrell made a discreet and wise editor and we regret to part from him. But Dr. Norris is showing himself to be a vigorous element in Texas journalism. His last issue of the Standard bristled with points of interest. He comes out without qualification on the local option question and the enforcement of law. Dr. Gambrell will probably go into the Anti-Saloon League work of the State, and he is eminently qualified for such service.

We are in receipt of a note from Rev. S. A. Ashburn, of Winnsboro, containing the following sad news: "Maney Cleveland Morris, the oldest child of Brother Charlie Morris and wife, died Thursday morning, July 19, at 5:30. Cleveland was a member of our Church and assistant cashier in his father's bank. He was buried from our church at 4:30 Saturday afternoon, all the stores in the town closing. More than 1000 people attended the funeral services, which were conducted by the pastor, assisted by Bro. E. L. Egger and Bro. Holland, of the Baptist Church, of this place. He was a fine young man in every way. The whole community was shocked by his death." The Advocate extends sympathy to the bereaved family.

Mrs. Jno. H. King, of Pilot Point, died last Monday morning rather suddenly. She was a well-known Methodist, an intelligent worker in the cause of missions and a most devoutly religious woman. The most of the preachers and many of the lay members of the North Texas Conference knew her well and highly appreciate her many splendid qualities of head and heart. Her husband, Jno. H. King, died a little over a year ago, and now she has passed on to join him in the better land. Mrs. King leaves several children to mourn her departure, and many relatives and friends. She was born in Georgia more than sixty years ago, but had lived in Texas nearly half of that time. She was the oldest sister to the wife of the writer of these lines. She was one of God's elect women, and she has justly earned her blissful reward.

Self-forgetfulness is essential to perfect sacrifice. Sacrifice which knows itself as such is not pure sacrifice.—Boyd Carpenter.

MEMORIAL SERVICES HELD FOR DR. Y. J. ALLEN.

Several memorial services for Dr. Allen have already been held, and others will be held, for he was loved and honored by foreigners and Chinese here in China.

Last Sunday afternoon there was a memorial service held in Moore Memorial Church, where Dr. Allen had often preached, and had always been heard with delight and profit. It rained all day—harder in the afternoon than in the morning—so that the congregation was much smaller than it would have been if the weather had been fine.

Rev. Sz Tsz Kia, one of our oldest and most efficient pastors, presided over the meeting. He spoke earnestly and feelingly of the great loss, which not only the Methodist Church had sustained, but the Christian Church in China. Not only the Christian Church, but China herself had lost a wise, faithful, true, loyal friend and adviser. Personally he felt a great loss, for Dr. Allen was a wise, loving friend to him, with an acquaintance of more than thirty years. He said that whenever the Doctor issued a new book he presented him with a copy, and he read and studied the book with pleasure and profit; that he used the teachings in his sermons, and, in that way, Dr. Allen was preaching to many people who did not read his books. He also said that what was true of him was true of other preachers. They tried to reproduce in sermons the lessons they had been taught. While some missionaries worked only in one city or in one church, Dr. Allen, through his writings, was a missionary to an empire, not only to one, but to three—China, Japan and Korea; not only to these three countries, but wherever there are Chinese, for through his writings he reached emperors, empresses, princes, princesses, viceroys, governors, mayors, generals, the literati and the common people. He preached to more people than any other one missionary.

Rev. Dong Hoh San, the pastor at College Chapel, said that he first knew Dr. Allen when he was a boy ten years old. Dr. Allen had a school for boys, and Brother Dong was one of the first pupils. He was impressed with the Doctor's love for children. There was a bamboo fence separating the school yard from Dr. Allen's yard. One day the gate was open and the little school boy went to it and looked in to see the foreigners play—that is, to take their constitutional. Dr. Allen saw him and invited him into the yard and played with him, much to his great surprise and delight, for he had not been long in the school. Dr. Allen was always the kind, patient, sympathetic teacher, not the master clothed in authority, holding himself aloof from the pupils. They all loved him. Brother Dong also spoke of the great work which Dr. Allen did with his pen and what an influence he had all over China. He had been greatly benefited by reading and studying his articles in his periodicals and also in his books. Dr. Allen's influence, he said, would go on and on, and extend to a yet wider circle.

Mr. Van Tze Mei is one of Dr. Allen's writers. He had known Dr. Allen for only six years. Before he knew him he was very ignorant. He was in the dark. He went to Dr. Allen five days in the week, and in six months after he knew him Dr. Allen had led him into the light of the gospel, and he accepted Christ as his Savior. All these six years he has been as a learner sitting at the feet of a great teacher. He had been led from nature's darkness into the glorious light and liberty of the gospel. He felt now that he knew something, whereas, before he knew nothing. He said that he and Dr. Allen were very congenial and that they held many views in common. He could not tell of all the benefit he had derived from his six years of association and labor with Dr. Allen. He spoke of his devotion to duty, his earnestness, sincerity, broad-mindedness, the worldwide view he took of things, and of his great, unselfish friendship for China. He told of Dr. Allen's work at the arsenal, his teaching there, his translating so many books and editing a paper for the government. While he was doing that he edited the Wan Kuoh Kung Pao, "Review of the Times," and preached two or three times a week. He never took a summer holiday, but worked right on. It was only at Chinese New Year, when all work stops, that he would go away to the country to hunt, or to visit some interior missionaries. He said that when he went to the United States or to Europe, and when he visited North China and Mongolia, he wrote up his travels and gave the Chinese the benefit of his observations. His studies and thought were for China, how China could be enlightened, lifted up, set free, civilized, Christianized. He said that Dr. Allen thought that the foreign missionary should be a missionary to the nation, not to the individual; that the native ministry

sh
pa
qu
kr
tw
v5
Al
pl
Tl
gh
as
we
as
gh
th
bu
to
be
sic
er
be
cal
hou
Ch
So
Pu
to
an
La
mo
wh
the
are
J
kn
ty
had
wri
two
ara
wri
tore
hin
flue
Chi
Y
as
I
was
nev
whi
had
the
Con
him
felt
obe
said
hav
hon
er,
awa
Chi
nee
ble
men
cells
for
did
pec
the
uous
was
said
stra
sudd
worl
he v
no b
the
cate.
he b
plet
God
him
go.
once
book
stud
Chin
for s
need
being
Chin
to D
All
ful a
the
I h
men,
the l
made
time
about
is he
we l
safed
beaut
ien h
was
SERI
Thou
"Hi
were
Peter
"Al
tion c
instru
"Th
fect,
good
It s
Bible
the m
the w
the cl
ners c
or's c
hands
parcel
millio

should reach the individual—the pastors of the Churches. Mr. Van quite understood Mr. Allen. I have known this great man intimately for twenty years, and heartily endorse his views. The speaker told about Dr. Allen's recall from Government employ by the Board of Missions in 1881. The Government did not want him to give up. The manager at the arsenal asked him what salary the board would pay, and when he knew, he asked Dr. Allen if he was going to give up his large salary and accept the small one. Dr. Allen told him that he was not working for money but for Christ. He did not hesitate to give up the work at the arsenal and become superintendent of the mission. He stressed four things—greater earnestness in evangelistic work, better educational work, proper medical work, literary and publishing books and periodicals. The Anglo-Chinese College, McTye're School, Soochow University and the Methodist Publishing House are largely indebted to him. He spoke of his books, "China and Her Neighbors," "Women in All Lands," "The Making of a Man," with more than twenty others, some of which are still in manuscript, and of the mighty influence for good they are exerting and will exert.

Mr. Nyung Pao Loo said that he had known Dr. Allen for more than twenty years, and that for many years he had been associated with him as a writer. He had worked with him on two papers and assisted in the preparation of many books. He did the writing for "Women in All Lands." He told of the help Dr. Allen had been to him, and that it was through his influence that he was led to accept Christianity.

Mr. Nyung said that Dr. Allen was as much God's gift to China as Christ was His gift to the world. Dr. Allen never saw his father. His mother died while he was an infant. He never had a brother or a sister. He had the means to obtain a good education. Converted early in life, he consecrated himself to God and his service. He felt called to come to China and obeyed the call. Before coming he sold his property so that he would have no temptation to return to his home land. He had no father or mother, brothers or sisters to draw him away from China. When he came to China the country was in its greatest need. The Civil War made it possible for Dr. Allen to enter the Government service, where he did such excellent work. There he was trained for the great literary work which he did in later years. He spoke of his peculiar gifts and qualifications for the great work he did, and how assiduously and patiently he worked. He was God's special gift to China. He said also that while to some it seemed strange that Dr. Allen had been so suddenly called away, it was that his work was finished. The day before he was taken so ill that he could work no longer, he finished "The Review of the Times" and the "Christian Advocate." He had finished all the books he had on hand. His work was complete. He had finished the work that God had given him to do and God took him to himself. He was ready to go. The speaker said that his influence would live after him, that his books and writings would be read and studied and that he would still be China's great friend. He thanked God for such a gift to China in her great need. His (Dr. Allen's) ideas were being more and more adopted in China. The new China will owe much to Dr. Young J. Allen.

All were exhorted to try to be faithful as was Dr. Allen. He worked to the very last.

I have given the ideas of these four men, and they show what impression the life and labors of Dr. Allen have made on the Chinese. I have not the time now to write what I want to say about him. I do not realize yet that he is gone. It is just two weeks since we laid him away. God has vouchsafed his grace to the family. It is beautiful to see how bravely Mrs. Allen has borne this great sorrow. She was a helpmeet for such a man.

GEORGE R. LOEHR.

SERMONETTE FROM THE POINT OF THE PEN.

Thoughts on the Bible as a Whole.

"Holy men of God spake as they were moved by the Holy Ghost" (2 Peter).

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy).

It strikes me this way: That the Bible is the great Magna Charta to the moral and religious world, or to the world at large; yea, more so than the chart and compass is to the mariners of the high seas or the surveyor's compass and lode-stone in the hands of the men that partition and parcel the land or real estate of the millions of individuals of earth, or

the standard dictionaries are to the languages of earth.

None of the aforementioned predicates can be dispensed with without utter demoralization and confusion in their several spheres.

By comparison of or contrast, we reserve the first proportion laid down for a fuller analysis for the last discussion.

First: Only think of it! A mariner at sea and in mid ocean, without chart or compass, frequently without sun, moon or stars from which to take his bearings. His moorings would indeed be devious, storm-tossed and critical beyond comparison—all hazardous, and marvelous if he ever reached his point of destination. How important, then, is a sure chart and good compass.

Equally important, if less hazardous, is the land compass and manipulator in parceling out the multiplied billions of tracts of land for the children of men over the world. Ever since Eleazer, the Priest, and Joshua and the heads of the tribes parceled out the lands for the people of God, who were the first surveyors of which we have any account, the compass has been in demand.

But suppose we had never had any surveyors and chain carriers to parcel up the lands of earth, what interminable confusion and strife, murder and bloodshed would be presented, the rule of might alone claiming right! Good Lord deliver us!

Now, I have often thought, also, what confusion would prevail in literature, language and ethics had we no standard dictionaries as a nucleus to rally to—every individual his own interpreter of the meaning of language! Would it not be a babel of confusion, indeed, without a recognized and authorized lexicon to rally around?

But lastly: As important as are the foregoing, vastly more important, it seems to me, is the Bible and the whole Bible to the world of mankind, appertaining both to this world and the world to come, that teaches mankind both their duty and interest in relation to self and to one another.

Man, in his perversity, ignorance and blindness, it seems to me, never would have conceived the strength and justice of the Ten Commandments, the Golden Rule to do unto others as we would they should do unto us.

And in the last analysis, that if your brother have aught against you, go and be reconciled to thy brother, whether or not you have aught against him. Smooth everything over and and keep it smooth.

What wonderful ethics in the religion of the Bible! Surely God is its author! Without it millions now happy would be miserable indeed. Its promises and hopes lift and cheer.

Holy Bible, book divine,
Precious treasure thou art mine;
Mine to chide me when I rove,
Mine to share a Savior's love,
Mine to comfort in distress,
Mine to cheer and soothe and bless.
Holy Bible, book divine,
Precious treasure thou art mine!

F. C. McMILLAN, L. E.

ADDITIONAL APPEAL.

Jno. P. Tye has made an appeal through the Advocate for our Church at Rochester, Texas. I wish to make this additional appeal. We had just gotten the church built, the people have done all they can here now, and it leaves us without any place for Church or Sunday-school. If any Church, Sunday-school or individual can help us, we will appreciate it very much and make report of it through the Advocate. Send amount to J. P. Tye, Rochester, Texas, or I. L. Mills, Rule, Texas, Route 1. I. L. MILLS. Pastor Pinkerton Charge M. E. Church South.

NOTE OF THANKS.

We take this method through the Advocate to express our thanks and appreciation to our many friends who wrote so kindly and sympathetically to us during our recent bereavement, in the loss of our dear husband and father. It is a source of comfort and consolation to know that he was loved and esteemed by all. We feel our loss keenly, but our loss is his gain. "Heaven is near and Christ is dearer" to us. One more tie in Heaven. May God's richest blessings rest upon you all.

MRS. D. J. MARTIN AND SON.

CARD OF THANKS.

We desire through the Advocate to express to our friends and brethren of the ministry our sincere appreciation and thankfulness for their gracious letters of condolence and courtesies shown us in our great sorrow in the loss of our companion and mother. It is in our hearts to reply to all of them personally, but circumstances forbid it. We desire to assure them that we shall always cherish a tender recollection of their generous sympathy and tender ministries to us in these the darkest hours of our lives.

W. T. MORROW AND CHILDREN.

"THE DEARTH OF PREACHERS."

"Many have taken in hand to set forth" reasons for this distressing "dearth." I see many of our Church papers are making a habit of reading everything appearing on this subject. Of the much written none have been so sensible and complete as a correspondent in the Nashville Christian Advocate. He mentions many causes already discussed and yet names some that are fresh and potent. Among the more significant is what he calls "the one man appointment." Those of us who have itinerated through the decades have felt the shock and injustice coming from that source. All he says of that self-appointed dictator is sadly true. But that reminds of similar power located in a man or combine with larger scope for harm. It ought to be rare for one man to acquire influence enough in an Annual Conference to dictate its policy and the times and places where its members shall work. And yet it may be possible and has become humiliating history. By long continuance in the office of presiding elder a man so disposed, with ordinary political skill, can gather a following. This power may be used in nominating and thus a cabinet be created. Those thus elevated (?) will quite naturally seek opportunity to show their appreciation. Then it will be in the power of that one man to make and unmake the appointments of a hundred men. Such a state of things is to be dreaded for the reason that men absolutely free from partialities and prejudices are so rare. We be human. One such man in a certain conference is referred to as "the Czar." He is supposed to have power to pull down and set up whom he listeth. As illustrating the bad exercise of this power mention is made of the fact that a certain pastor, after serving all grades of appointments from missions to districts for more than a quarter of a century, for good and sufficient reasons transferred to another conference where one such man had control. That man did not hesitate to say publicly that the said transfer should be humiliated. To make the matter more definite he said "I will see to that." And although the innocent transfer protested and appealed to the Bishop presiding for protection the bad threat of that "one man" was executed. That transfer was practically slaughtered.

Bishop Galloway said from the chair to a certain conference that after several conferences of the connection save two, he had decided this one was the toughest crowd he had met. He further charged that they were using much of their time "in laying pipes and forming combines for personal advantage." No one resented the awful charge, but like the fellows who clamored for the death of a certain woman they sneaked away without hurling a stone. Bishops have been heard to thank the Lord for the chance to demolish such combines.

But some one will say, "shame on any conference to allow such a calamity to come on them." But hold. Such a state of things comes about very gradually. When discovered interference is usually hazardous. But few preachers are hankering for martyrdom. It generally means playing the sycophant or degradation. Some high-mettled pastors are seeking relief in transfer to fairer fields. I am not "telling tales out of school." A stranger in our Zion knows of these things. If laymen and preachers are to be believed such combines exist in a number of our conferences. Will we wonder that self-respecting young men hesitate to commit themselves to the chances of such wrongs? Relief is largely invested in Episcopal prerogative. It is up to our Bishops to abate the nuisance and help fill our ranks with young preachers.

M. H. WELLS.

Birmingham, Ala.

HIS LIKENESS.

We have often read from the great Book of Truth that God created man in his own likeness and image and also gave him dominion over all the


Every Kernel a Good One
Plump, solid, clean, heavy. You can raise this kind of wheat every year if you fertilize systematically with

Potash

Don't accept a fertilizer that contains less than 6% of this most essential plant-food. Rather than risk an under-supply, mix Potash liberally with the fertilizer. To increase the Potash one per cent, add two pounds of Muriate of Potash to each 100 pounds of fertilizer.

Our Books on Farming—Free
Written by experts. Full of practical suggestions. Ought to be in every farmer's library.

GERMAN KALI WORKS
93 Nassau Street, New York
Monadnock Building, Chicago
Candler Building, Atlanta, Ga.
Address office nearest you.



earth. The wild beasts of the forest were put under subjection to him. The fertile mother earth was fashioned to yield him every commodity of life.

The science that has been implanted in the mind of men to achieve wonderful success has been demonstrated year after year and day after day. He has successfully brought electricity under his ready command. He has cabled the ocean; he has connected continent to continent, ocean to ocean and isle to isle. He has within his grasp everything that human heart can wish for. Yet in all his wisdom where do we find him morally better, but I don't honestly think we can substantiate the proof to that effect. If we go into the small or large towns we can see more men lounging on the street in one group than we will find inside of the Church. Will those men be talking of God, love or Christian duty? No! a thousand times no. It will be horses, cows, hogs, machinery, baseball or something similar.

Then please take a glance at our rural people. You can find there men surrounded with the beautiful, magnificent handiwork of nature. There is man with his mind—the greatest, grandest, and should be the purest, latent factor of man's organism, will be absorbed in trifles. He will be studying about and talking about his future prospects, collecting a note, making a dollar or saving a dime.

On Sunday morning you can see a great many professed Christians walking over the field, pulling up a burr or a bunch of grass now and then, forgetting the One who said, "Take no thought for the morrow." When a great many say anything about the preacher, it will be, "He is an old hypocrite," or the same about any brother.

Will we never wake up to a realization of the all-important fact that our lives are dependent upon the mercies of God, our Creator, our Savior and our guide, and our duty to the Church is one of self and home duty, according to Paul? Christ so loved the Church that he gave himself for it (Eph. 5:25).

Again, man ought by all means to be pure, humble and holy in his daily life, both in manners and conversation. Rom. 11:16; 12:1; 1 Cor. 6:11; Eph. 1:4; 4:24; 5:26; 1 Thess. 4:7; 5:23; Tim. 2:21; Heb. 12:14; 13:12.

D. A. WOOD.

Dawson, Texas.

ASSISTANCE OFFERED.

If any brother in Texas desires my assistance for two or three weeks in a good meeting or two, if he will write me I can help him for that length of time. I am serving my fifteenth year in the Louisiana Conference, two years on half stations, nine years on full stations and four on one district. I do not claim to be anything but a straightforward, gospel preacher. God has blessed my ministry. If any one wants to know about me write Rev. J. L. Pierce, Sherman, Texas.

B. T. CREWS.

DeRidder, La.

DORMITORIES FOR TERRELL SCHOOL.

We are now busy in the field raising money for our new dormitories. Each district conference has endorsed our proposition to raise \$1000 within its bounds, so that we feel confident of the necessary \$10,000 to start the buildings. We were at Bridgeport yesterday and raised \$310 to start the Bowie District off for its \$1000. Rev. J. O. Peterson is due the credit for raising the money. He is our Secretary for Bowie District and will undertake the raising of Bowie District's share, and he will succeed.

J. J. MORGAN.

UNANSWERED LETTERS.

July 18—J. E. Green, subs. W. W. Moss, sub. J. W. Mayne, sub. W. J. Bludworth, sub. J. W. Downs, sub.
July 19—L. G. Grimes, sub. W. O. Shugart, sub. H. B. Urquhart, sub. J. M. Gaul, sub. W. P. Davis, sub.
July 22—J. B. Luker, sub. L. A. Reavis, sub. C. W. Macum, has attention.
July 23—T. W. Ellis, sub. W. A. Hart, sub. W. H. Harris, sub.

THE METHODIST REVIEW.

The July number of our Methodist Quarterly Review is before us and it is an exceptionally good specimen. It starts out with a splendid article on "Bishop Joshua Soule," by Rev. Collins Denny, D.D., and it is a valuable contribution to our Methodist biographical literature. "The Church and the Laboring Classes," by Charles Stelzle, gives a good survey of this vexed situation. Bishop Hoss has a well-written article on "The Methodist Episcopacy." "William Ewart Gladstone" is a most readable contribution from the pen of Mrs. J. J. Ansley. Other matured deliverances upon a variety of subjects finish up the number, followed by many pertinent utterances by the editor. Dr. Alexander is making us a meritorious periodical.

"The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by."



Say, Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use

MAGIC WHITE SOAP.

Rub magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backache. If you use MAGIC WHITE SOAP, Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us \$4.00 for 1 box of 100 5c. cakes. We pay for freight. Save the wrappers.

MAGIC KELLER SOAP WORKS.
New Orleans, La.

158-ACRE FARM FOR SALE.

Near Farmersville, Collin Co. Texas Address MRS. A. E. HARLESS, Farmersville, Texas, in care of J. F. Lovell.

A SINGER.

Rev. Henry Stanford will lead them August and September. I am personally acquainted with him and cheerfully recommend him as fully qualified. Write him at Lorena, Texas. He is a Southwestern and Vanderbilt man.

R. J. TOOLEY.

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 committed upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNary, Dallas. Assembly funds should be sent to Theo. Beering, 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. F. W. Horn, Houston.
Fourth Vice-President, Miss Mae Dye, Plano.
Secretary, Frank L. McNary, Dallas.
Treasurer, W. E. Hawkins, Fort Worth.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

COMING LEAGUE MEETINGS.

State Encampment, Epworth by the Sea, Aug. 1-11.

CLERGY PERMITS.

The Advocate is authorized to say that the San Antonio & Aransas Pass Railway Co. will honor clergy permits from and to stations on its own line, as well as to stations on connecting lines within the State of Texas.

OFF FOR EPWORTH.

The editor of this department expects to leave for Epworth-by-the-Sea tomorrow (July 29) and by the time this appears in print he will be at the Assembly grounds and in closer touch with what is going on down there. President Ragsdale came up to Dallas the 16th and took his family back with him, and sent us word that things were moving at Epworth-by-the-Sea. He had at that time received 143 applications for rooms in the new hotel. Every indication points to a very large attendance, and there is no reason why this should not be the greatest meeting we have ever held. There is no doubt of the three Bishops—Key, Ward and Candler—being present, according to President Ragsdale. The other speakers on the program will be on hand, also, so far as known. Brother Frank Onderdonk is expected from Mexico, as is also Miss Wynn, Miss Mae Dye and Miss Ruby Kendrick, who are to sail in September for the Orient, and are also expected to be present at this meeting, and will contribute much to the success of the occasion.

We shall try to give our readers a full account of the great meeting.

NOTES.

Brother T. H. Yarbrough favors us with a copy of his rally song, "Epworth-by-the-Sea," which he has had set to music. The sheet is artistically gotten up, the only thing lacking, in our judgment, being a view of the site which the song perpetuates. The words have already been printed in these columns, and we are sure the Leaguers will be glad to own each a copy of the song in its new form.

The Californians have gone a step forward and elected a woman as President of their State Epworth League organization. The choice fell upon Miss Moe Compton at the State meeting held in her home town, Santa Rosa, on June 19. The other officers are as follows: First Vice-President, W. F. Frost, Los Angeles; Second Vice-President, Miss Miriam McNary, Colusa; Third Vice-President, Ed Russell, Merced; Fourth Vice-President, Miss Sarah Warner, Santa Ana; Fifth Vice-President, Miss Georgia Glenn, Fresno; Secretary-Treasurer, Geo. R. Wagner, Berkeley.

The Southern Christian Advocate of June 20 contains in full the address of Rev. M. H. Hotchkiss delivered at the 1906 Texas Encampment on the subject, "The Greatest of These is Charity."

Rev. J. Finley Patterson succeeds Rev. J. Lawton Moon as League Editor of the Florida Christian Advocate. The address of the editor is Jasper, Fla.

Rev. W. G. Henry, of Pratt City, Ala., succeeds Rev. H. T. Strout as League Editor of the Alabama Christian Advocate.

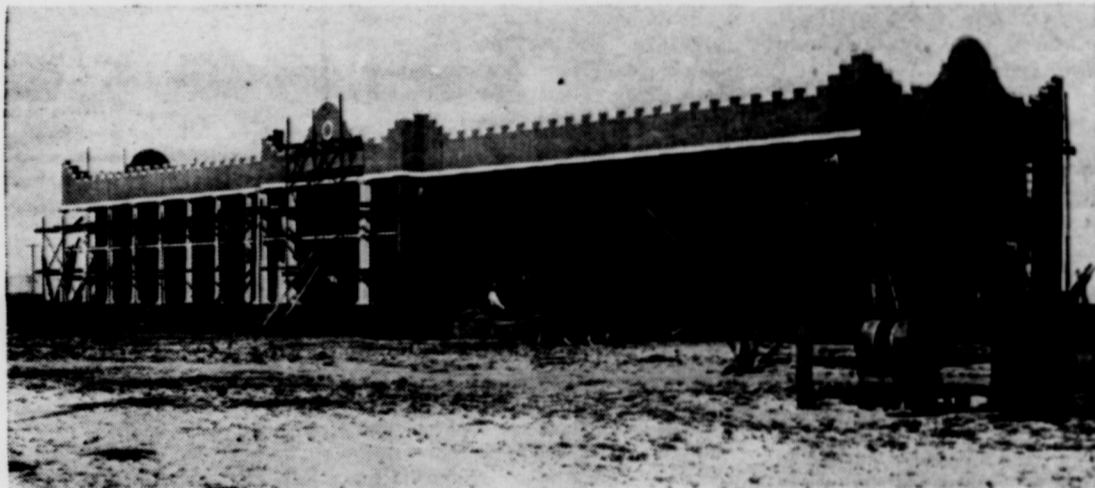
One hundred and fifty delegates attended the session of the Alabama State Epworth League Conference at Mobile, June 18.

Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, sends us a copy of the Church Extension Handbook, just issued. We have not had time to give the book a close examination, but from a hurried look at it we feel sure that it will be a very valuable acquisition to those who have occasion to inform themselves on this department of our Church work. We do not remember to have ever seen such a book from this department before, and are just

a little inclined to think it is one of Dr. McMurry's splendid ideas put into execution. He deserves credit for getting it out. G. W. T.

SOUTH CAROLINA AFTER AN ENCAMPMENT.

We clip the following interesting paragraph from the League column of the Southern Christian Advocate: The Texans are busy getting ready for their annual assembly at Corpus Christi and the Texas League editor each week gives much space to the details of this big undertaking. Now why can't we have a similar affair,



EPWORTH INN—Photo taken July 10.

New Hotel owned and controlled by the Epworth Leagues of Texas at their famous resort, Epworth-by-the-Sea. The above picture was taken just after the outside work was finished and painting had begun. The building is now completed and furniture is being installed. The Hotel will be formally opened Wednesday evening, July 31. After the Encampment the Hotel will remain open, at reasonable rates. For full particulars, address A. K. RAGSDALE, State President, Corpus Christi, Texas.

only on a smaller scale to begin with, modeled somewhat after the summer conferences which have so marvelously assisted along other lines of Church work? One of the seaside hotels, before the season's rush begins, might be a suitable place. Turn this matter thoughtfully around in your brains, fellow Leaguers, and let us know your opinion, because we firmly believe such a movement would mean much to the young Methodists of South Carolina, and particularly those identified with Leaguedom. The State conferences have heretofore been held in the spring and while for some reasons that time seems best yet for others it is not, because many young people can not attend then on account of being in school, both as pupils and teachers. Then, too, there's nothing so conducive to the success of a religious gathering as getting altogether away for a few days or possibly a week from the week-a-day affairs which ordinarily trouble us—and most important of all, the hostesses wouldn't be puzzling their brains over the same old tale of "what shall I give the delegates to eat." We leave this suggestion with "the powers that be."

AT CAMP EPWORTH. Work is Being Rushed; 15 Families Already There.

There are fifteen families occupying cottages on the Epworth League grounds; in fact, every cottage there is occupied. Mrs. Rowena Shaeffer and family and Prof. L. B. Morrison and wife, of San Antonio, occupy the Thomasson cottage, while Mrs. L. B. Ellis and children and Mrs. Holt, of Laredo, are domiciled in the Harrison cottage.

Architect W. N. Hagy who is superintending the construction work, has his family with him. They are comfortably quartered in a cottage.

The auditorium and all the other buildings on the ground now present a uniform appearance since being painted. All the buildings are painted a cream color, with green trimmings, while the roof of each structure is painted moss green.

The building superintendent is experiencing some difficulty in securing sufficient laborers to rush the work on the improvements there and many more hands needed. The flooring of the large hotel has been completed and work on the roof is now in progress.

The bath house at Epworth is to be remodeled, extended further out into the water and enlarged to 100 rooms.—Corpus Christi Caller.

CONDENSED EPWORTH INFORMATION.

Date—August 1-11, 1907.
Railroad rates, one fare plus \$1.00.
Admission fee \$1.00 for the season; for children from 12 to 16, 50 cents; under 12 years old admitted free.
Baggage should be marked plainly

with your name and address. See that it is checked to "Epworth" and arrange only at business office or hotel for hauling same to your room or tent. Supply Depot will be operated where lanterns, charcoal furnaces, camp utensils, bread, groceries, ice and bathing suits will be on sale. Postoffice will be on the grounds. Have your mail addressed to Epworth, Corpus Christi, Texas.

Tents will cost \$4 a tent for the ten days, \$1.50 additional for floor.

Canvas cots will be rented for 50 cents and 75 cents. Blankets and pillows 25 cents each. Chairs at 25 cents each. These are rented, not sold, and must be returned when Encampment is over. It is much better to bring your own bedding as our supply is limited.

Hotel rates for the period August

WESTERN NOTES, No. 10.

Dropping back eastward one hundred miles or more from the country that I wrote about in my last notes, I came to the town of Snyder, in Scurry County, where I found disciples assembled from all parts of the country, who come together to talk about what the Lord had done through them and to consider the best plans for carrying on the different lines of work, promoting the best interests of the kingdom of God. The assembly was called a District Conference, and was presided over by a certain disciple called Griswold, who is one much beloved by his brethren on account of his strong faith and good works. There were also elect women not a few who came up with the brethren, representing the Home and Foreign Mission Societies. Other brethren came also from afar

trict at the coming Annual Conference.

Snyder continues her rapid growth; many excellent buildings are now going up. However, it is to be regretted that the church buildings are not in keeping with other buildings in the town. The Methodist Church is as good as anything there, but anyone can see that it is not the kind of a house that is needed in Snyder. Strategic points are reached sometimes in time as well as place, and the strategic point, in my opinion, is now reached in Snyder in the way of time. The first denomination that will arise in Snyder and build a modern church, in keeping with the town, will find easier sailing than those that come after.

At Snyder this scribe was called to render an account of his stewardship, and the following report was made of District Mission work: Sermons preached, 129; visits made, 245; miles traveled, 4350; value of literature put in homes and Sunday-school libraries, \$735.

This scribe spent Sunday during District Conference in a very populous community called Bethel, just west of town. Brothers Trice, the pastor, and Hart, of Big Springs, were also present. We had a good day out there. Crowds of people; many more than could find seating capacity. Bro. Trice is agitating the question of building a church out there, which is certainly the proper thing to do.

Going westward from Snyder, I came to Durham, a fine community in the east side of Borden County. Here I spent a Sunday, holding services morning and afternoon. The brethren here have recently erected a neat church and seated it with comfortable pews, and it is an honor to the community.

Going on still westward, I spent two nights in the town of Gail, the county seat of Borden County. Bro. Childress is pastor here, and is held in high esteem by his people. To my surprise and chagrin I found a barroom in the town of Gail in full blast. What a fine name for an institution of that kind! It is a bar to health, a bar to wealth, a bar to peace, a bar to prosperity, a bar to respectability, a bar to honor, a bar to happiness and a bar to heaven. That is the only saloon, so far as I know, in all this western country included in the bounds of the Colorado or Plainview Districts. But that saloon must go. Already a petition is being signed to be laid before the next Commissioners' Court, asking for an election, and no doubt it will go, as prohibitionists have the majority. Keep the ball rolling over there in Borden, brethren, and let us wipe out that miserable little Upas tree and plague spot and have a clean West. Of course, I delivered an address at Gail on the evils of whiskey drinking and selling, and had the bar tender on the front seat. Don't know how he enjoyed it. I think he considered it a rather warm proposition. At any rate he failed to stand up when the proposition was made for all to stand who would abstain from the use of intoxicating liquors and throw their influence against the whiskey business. However, the entire congregation did stand, including the bar tender's best girl who sat by his side.

Bro. H. C. Jolly, a superannuated member of the Northwest Texas Conference, resides near Gail. He seems to be well pleased with this western country.

There is some very fine land in Borden County, and when the good people out there put that saloon out of business, it will be an inviting territory for the home seeker.

C. G. SHUTT,
District Missionary,
Floydada, Texas.

1-12—two in each room, will be \$12, meals not included. If more desire to occupy a room the only additional charge will be 75 cents each for the cot. Bring your own linen. Meals can be had at hotel dining room, or at the short-order restaurant, or at the lunch counter conducted by the ladies of Corpus Christi Methodist Church. Boating, bathing and fishing can not be surpassed anywhere. Bear in mind that these are your grounds and the trustees have done the very best they could with the

and said some mighty good things about missions, Sunday-schools, education and other things. Some of them preached soul-stirring sermons, to the edification of the hearers. Among the visitors were the following: C. S. Field, J. T. L. Annis, Jerome Duncar, R. B. Evans, J. R. Mood, S. J. Barcus, W. H. Harris, J. R. Morris, J. D. Young and Sebe Morris. Bro. Fields had the right of way for almost a full day in the interest of the Sunday-school work and was an important factor in making Sunday-school Day a red letter day. Prominence was given to religious worship, and on one occasion there



PROF. W. J. RAMSAY,
Who is to conduct the music at the coming State Epworth League Encampment at Epworth-by-the-Sea.

means at hand for your convenience and comfort. If you do not find everything just "like home," don't worry, but enter into the spirit of camp-life, enjoy the program, the bathing and fishing, make many friends and go home happy and with a determination to aid in making this an ideal resort.

If the Baby is Cutting Teeth.

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

were so many people shouting and praising God so long and so loud that preaching was dispensed with. All in all it was a very religious affair, one of the most spiritual District Conferences that has been the privilege of this scribe to attend.

The development of Colorado District is something wonderful. The thousands of people coming to the West are swelling the membership here to figures not dreamed of a few years ago. It will be necessary to form several new charges in this dis-

MEXICO.

An excursion to Mexico will again be a feature during meeting of Epworth League at Corpus Christi, Aug. 1 to 12. Fare to Mexico City and return \$25, and proportionately low to other points, on sale daily during Epworth Meeting. Return tickets from Corpus will be extended upon purchase of tickets to Mexico. All desiring to avail themselves of a visit to Old Mexico from Corpus should provide themselves with suit of fall weight clothing, light wrap or overcoat. The National Lines' representative will be on the ground with literature and to give full information.

We are not free to do as we will. The servant of Christ is to be, like his Master, the servant of humanity.—Rev. Henry Carter.

SELLS.

PLYMNER CHURCH

REMEMBER THE BELL

ALLA LOWE PEARL

1012 E. 10th St. Fort Worth, Texas

"THE VOICE OF HISTORY."

In a leading Baptist paper of recent date there is a communication on The Voice of History, with reference to immersion for baptism. The writer begins by saying that in his studies he finds that all the leading writers of the different denominations "acknowledge with one united voice that baptism in the primitive Church was administered by immersion and immersion only."

There is no historical proof or suggestion that the apostles of our Lord or their contemporaries ever baptized anyone by dipping him in water. It is not only an unreasonable supposition, it is almost an impossible one, that the apostles could forget or ignore the fact that our blessed Lord gave the mode of baptism for all the ages to come at Pentecost and in the household of Cornelius.

We know that Paul did not forget or ignore this great baptism, for about twenty-six years after Pentecost he wrote to the Corinthians: "For by one Spirit are we all baptized into one body."

Origen was born of Christian parents about twenty-five years after the death of St. John. His father died a martyr for Christ when he (Origen) was seventeen years old. His ancestors had been Christians for several generations.

even the victim on the wood of the altar which needed purification in order to be consumed when Jehovah appeared in fire. For he commands the priests to do this for him, not only once, for he says, "etc. That is, Elijah commands the priests of Baal to baptize the victim on the wood of the altar by pouring four barrels, or pitchers, of water on it, not only once, for he said, "Do it the second time, and the third time" (see 1 Kings 18:33, 34).

2. Our writer on "The voice of History" says: "I find that the first instance of baptism in any other way than that of immersion was about the middle of the third century when one Novation was sick and was baptized by having water poured about him so that he was as completely drenched as if he had been immersed."

In chapter seven we find these words: "Baptize into the name of the Father and of the Son and of the Holy Spirit, in living water; but if you have not living water, [going] to other water; but if you cannot in cold then in warm; but if you have neither, pour water on the head thrice in the name of the Father and Son and Holy Spirit."

3. Our writer says: "I find also that all the denominations which sprinkle descended from the church of Rome. The Lutheran Reformed, Presbyterians, Episcopalians and others seceded from the Church of Rome. The Methodist Church came out of the Episcopalians.

tendom, and that Church has always practiced immersion."

Answer 1: The Methodist Societies organized by Mr. Wesley were never in the Episcopal Church. The Methodist Church, as an organization of Christian people, was a child of providence, the result of a marvelous revival of genuine Christianity which came down from heaven.

Answer 2: The Greek Church practices trine immersion and baptizes infants by dipping them three times in water. The Greek Church of Russia, numbering between fifty and seventy millions of adherents, admits the validity of baptism by affusion.

Answer 3: "Dr. Whitsitt, who is in some respects the foremost scholar in the Southern Baptist Church, was commenting recently in the Independent on certain books which other distinguished men in the Baptist Church had brought out on baptism by immersion. He said, among other things this, in the Pittsburg Christian Advocate: "It is singular that these gentlemen all alike ignore the circumstance that the verdict of antiquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism."

JOHN ADAMS, Tyler, Texas.

WHAT DOES IT ALL MEAN?

A bright young fellow asked me the other day if I had read Prof. Godbey's article, "The Hereafter," in the Nashville Advocate, of June 28. He said he tells us that heaven and hell—the hereafter—are creations of the individual mind, and closes his article with a quotation from Tennyson's Merlin:

"Sun, rain and sun, and where is he who knows? From the great deep to the great deep he goes, And by this implies that none can know from whence to where."

Now, the boy was wrong. Prof. Godbey did not intend to convey any such thought, and yet most readers will construe this article as this young fellow has.

The parents are anxious that our children shall regard the Scriptures as the word of God, and that when they read about the city of God that it shall be to them a place and one to be desired. And when they read of hell, it shall also be a place and a place to be shunned. We are saying to them that the hills that surround our homes may crumble into dust and the stars they saw last night may fall out of their places, but that the word of the Christ who brought immortality to light are steadfast.

Get This Gold Pair Free!



Spectacle Wearers! Just send me your name and address and I will mail you my Perfect Home Eye Tester, free. Then when you return me the Eye Tester with your test I will send you a complete five dollar family set of the Dr. Haux famous Perfect Vision Spectacles for only \$1, and this will include a handsome pair of Rolled Gold Spectacles absolutely free of charge.

DR. HAUX SPECTACLE CO., St. Louis, Mo. I WANT AGENTS ALSO. NOTE—The above is the largest Mail Order Spectacle House in the world, and absolutely reliable.

Whisky Morphine Tobacco Addiction. Our treatment is free from pain and absolutely harmless and a cure is an absolute certainty at our sanitarium. White Sanitarium Cures and Tobacco Addiction. Marshall, Texas. To Whom It May Concern: This is to certify that I have taken a course at the White Sanitarium for the whisky habit.

THE CANTON ALL STEEL HAY PRESS. Has more Modern Improvements than any premever introduced. Lightest Draft. Low Step Over. PARLIN & ORENDORFF DALLAS, TEXAS. IMPLEMENT COMPANY.

whosoever liveth and believeth in me shall never die" (John 11:25, 26).

Over and over again and again the Savior makes this statement. The rich man and Lazarus, the Transfiguration, the promise to the dying thief—all are assurances of this glorious act.

Paul believed it and was sure that this his earthly tabernacle were dissolved he had a building of God, a house not made with hands, eternal in the heavens.

The Christian Advocate is a great paper, gotten out largely for adult Christians; but the children also read it. Don't let anything come into it that may be a stumbling block to the little ones.

A dear, good brother told us through it the other day that the other brother in the beautiful lesson of the Prodigal Son represented the angels of heaven, and here we have been thinking for forty years that the great joy of heaven's hosts fell in with all the Father's plans.

"And you never gave me a kid to make merry with my friends."

I am a busy old farmer and have no time to hunt out what the Norse thought of his Valhalla, or the Indian of his happy hunting ground, or the Mohammedan of his paradise, but I do find the good old book and its promises very precious.

C. G. JARVIS, Leakey, Texas.

DENVER CONFERENCE.

Bishop Key has kindly promised to preach the opening sermon of the Denver Conference at Walsenburg, Colorado, Wednesday evening of Aug. 14, at 8 p. m.

Dr. McMurry will have charge of the services Thursday evening. Many of our Colorado boys are now sojourning in Texas; others may wish to come. To all of these we extend a welcome. You are not so far away, for we are in the southern section of Colorado, near Trinidad. If you will visit us, and enjoy this spiritual and harmonious session; kindly notify me by the first of August. Your brother, H. A. WOOD, Walsenburg, Colo.

PREACHER WANTED.

I need a man for a \$700.00 appointment. A very good parsonage. Have your presiding elder to write me. D. K. PORTER, San Marcos, Texas.

THE TEXAS WONDER.

Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 235 Olive Street, St. Louis Mo. Send for Texas testimonials.

Happiest he who, from birth to death, sees ever through some beautiful haze of the soul—best of all that haze of love, which, like the radiance of this Orient day, turns common things to gold.—Lafcadio Hearn.

What Do They Cure?

The above question is often asked concerning Dr. Pierce's two leading medicines, "Golden Medical Discovery" and "Favorite Prescription." The answer is that "Golden Medical Discovery" is a most potent alterative or blood-purifier, and tonic or invigorator and acts especially favorably in a curative way upon all the mucous lining surfaces, as of the nasal passages, throat, bronchial tubes, stomach, bowels and bladder, curing a large per cent. of catarrhal cases whether the disease affects the nasal passages, the throat, larynx, bronchia, stomach (as catarrhal dyspepsia), bowels (as mucous colitis), bladder, uterus or other pelvic organs. Even in the chronic or ulcerative stages of these affections, it is often successful in affecting a cure.

"Favorite Prescription" is advised for the cure of one class of diseases—those peculiar weaknesses, irritations and irregularities incident to womanhood. It is a powerful yet gently acting invigorating tonic and nerve. For weak worn-out, over-worked women—no matter what has caused the break-down, "Favorite Prescription" will be found most effective in building up the strength, regulating the womanly functions, subduing pain and bringing about a healthy, vigorous condition of the whole system.

A book of particulars wraps each bottle giving the formulae of both medicines and quoting what scores of eminent medical authors, whose works are consulted by physicians of all the schools of practice as guides in prescribing, say of each ingredient entering into these medicines.

The words of praise bestowed on the several ingredients entering into Doctor Pierce's medicines by such writers should have more weight than any amount of non-professional testimonials, because such men are writing for the guidance of their medical brethren and know whereof they speak.

Both medicines are non-alcoholic, non-secret, and contain no harmful habit-forming drugs, being composed of glyceric extracts of the roots of native, American medicinal forest plants. They are both sold by dealers in medicine. You can't afford to accept as a substitute for one of these medicines of known composition, any secret nostrum.

Dr. Pierce's Pellets, small, sugar-coated, easy to take as candy, regulate and invigorate stomach, liver and bowels.

The Woman's Department

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

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

METHODIST DORMITORY

Erected by the Woman's Home Missionary Society of the M. E. Church, South.

Cost of attending the College of Industrial Arts and boarding in the Methodist Dormitory:

Board 8 1/2 months, at \$15 per month	\$127 50
Matriculation Fees	5 00
Incidental Fees	15 00
Material and Supplies	7 50
Rooks and Stationery	15 00
Total	\$170 00

Estimated cost for clothing, laundry, etc.:

Uniform	\$22 50
Other Clothing and Dry Goods	25 00
Sundries	25 00
Laundry, about	25 00

Each student must bring bed-spread, pillow, one pair blankets, sheets, towels and napkins. All of these articles should be plainly marked.

Appointive students receive credit for incidental fees (\$15) and are given free use of text books (\$5 to \$10), thus saving from \$20 to \$25 per year. The student must be at least sixteen years of age and have a fair knowledge of the common school subjects. Those having diplomas from High Schools enter the Junior class. For entrance to the first Preparatory, examination is given in the following subjects: Spelling, reading, elementary geography, arithmetic, United States history, elements of grammar and composition. Facilities for Bible study and music are provided in the dormitory.

For information in regard to entering the Methodist Dormitory of the College of Industrial Arts, write to Mrs. F. B. Carroll, Methodist Dormitory, Denton, Texas.

A SILVER OFFERING.

"The silver and the gold are mine." In view of the emergency for the fund, every member of the Church is asked to make a Silver Offering. Thirty days, if we could get on the hearts of our people this cause and co-operation in this method, we could cry, "Hold! enough!" Will not some special agent in each congregation go to work with the determination to get a Silver Offering of from ten cents up to dollars, few or many, from each member?

Some work can drag along year in and year out, but this Dormitory must be paid for and open for pupils October 15. This method has been tried by our M. E. sisters most successfully. There's nothing new under the sun but victory may come by repetition.

If 1000 women will determine to push forward this work, not only the \$175 each district is asked to raise will be secured, but many times that sum. Try it, sisters! Don't wait. Go to work now. Head your list with your own offering, and don't stop all have joined you in this Christ-like service. Let us pray that this silver offering may prove not only a great spiritual uplift to our home missions, but to the entire Church.

"The secret of life—it is giving; To minister and to serve; Love's law binds man to the angels; As ruin befalls if we swerve."

Make a silver offering to the Dormitory now. Send to Mrs. H. E. Jackson, Treasurer, 243 Worth St., Dallas.

MRS. L. H. POTTS, Conference President.

Pray for the success of the Silver Offering.

A REQUEST.

Do you know anybody with a missionary spirit who wants to come to Mexico to teach? I want a third and fourth grade teacher, but I do not desire somebody who is merely looking for a chance to see Mexico. We prefer a Normal teacher, and also would like to engage a Christian music teacher. Will some friend of our work see what can be done for us?

(MISS) NORWOOD E. WYNN.

Address after August 1st, care Instituto Colon, Calles Tequezquite y Tolsa, Guadalupe, Mexico.

NOTICE TO HOME MISSION WOMEN.

Not being supplied with the names and addresses of the Corresponding Secretaries of some of the auxiliaries, I am sending the minutes out to the pastors of those auxiliaries.

MRS. ROBT. E. GOODRICH, Alvarado, Texas.

A communication regarding the joint district meeting of the W. F. M. Society and the W. H. M. Society of Georgetown District, held at Rodgers, June 15th, has been received from

Mrs. J. G. Pollard, Press Superintendent. An account of this district meeting was also received from Mrs. H. T. Kimbro, District Secretary of the W. H. M. Society of the district, which appeared in last week's issue, thus giving our readers information connected with this profitable district meeting. We hope, however, to get other items of information in future connected with the work of the societies on that district from the Press Superintendent, and will gladly welcome them for publication in our department.—Ed. Woman's Department.

Resolutions on the death of Dr. Young J. Allen, passed at the session of the Woman's Foreign Missionary Society, Northwest Texas Conference:

Whereas, The Great Father of our Lord Jesus Christ has seen fit to call from the Church militant to the Church triumphant the spirit of our patriarch missionary of China, Dr. Young J. Allen, therefore

Resolved, That while we are overwhelmed by the sense of a loss so great and unexpected, and our hearts are filled with mourning that we shall see his face no more—never again enjoy the delights of his loved fellowship, and the benefits of his wise counsel.

Resolved, That we yet bow with submission to the will of Him whose ways are not our ways, whose thoughts are not as ours. We thank Him for the gift of such a wonderful life to the Church. We joy in the retrospect of his bright ambitions in youth, and their fulfillment in manhood's prime; in his great power of mind, in his lofty principles of duty, in his life of self-denial, in the heroic courage that, counting not life dear, withstood the shock of revolution and by a continuance in labors unceasing, succeeded in turning the tide of an empire toward a higher civilization. As we contemplate his great life we will be lifted to higher effort, looking toward the time of final fruition when we shall meet him and all the loved ones gone before, to be forever with the Lord. Our prayers and sympathy are extended to his bereaved family.

It is our desire that these resolutions be spread upon our records and published in the Texas Christian Advocate.

MRS. A. C. JOHNSON, MRS. J. P. MUSSETT, MRS. M. E. BULLOCK, MRS. C. J. HARPER, MRS. S. C. FOLLIN.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

M. E. Church, South.

McTyeire School, Shanghai, China, May 11, 1907.

The great Centenary Conference is past—I can hardly realize the fact, only I'm quite sure that the excitement and bustle of a houseful of guests has passed, and this Saturday at noon we four had our first meal alone for nearly a month. It was all so grand and inspiring to me. Were I called upon to tell what one thing impressed me most I think I would say that I got more inspiration and help from the sight of so many people gathered here, representing such a vast host of God's people, and from every section of God's world—all with one accord, certainly with one purpose. It broadens my thought of what is actually being done in China by God's Church.

Our mission is all so close together, so near to Shanghai, and while no Church stands for better or higher educational work than ours, yet we touch such a small portion of this vast Empire. But when these people came from four points of the compass, some of whom it took more than a month to reach Shanghai, and tell us of the Church, with its accompanying schools, being established in so many sections, with stories of marvelous changes in life and purpose of many Chinese men and women, of many endurance of hardship for Christ's sake then I begin to get a vision of what God is really doing for China.

The next thing I would mention (I heard one making this the first) is the spirit of unity that pervaded, prevailed in all the Conference. In all the discussions concerning the most important, the most delicate subjects, there was absolute harmony and love.

Whatever may have been voted or not voted, one thing is sure, all of the world the thought of God's people is for union of effort, a saving of talent, time and money by uniting the efforts of those upon whom God lays his hand for service.

It was beautiful to see out here on the mission field what one never sees at home except in young people's conferences—all denominations and creeds

of the protestant Church sitting together, liberal in thought and word in all that concerns the growth of God's Church. My vision is broadened, my faith strengthened, and I am back in the routine school and home life better prepared to be His workman.

At one reception given the conference by Dr. Reid, of the International Institute of Shanghai (College for Chinese men), I heard Chinese representatives of the Viceroy's of six provinces and over 100,000,000 people speak in English in words of most hearty greeting to the conference, highly commending the missionaries for all they have done and are doing for China, not only religiously, but socially and politically.

There were receptions for all Methodists given by Dr. A. P. Parker, of our Mission; Mr. Little, a citizen of Shanghai, formerly missionary, and by Bishop and Mrs. Bashford, resident Bishop of M. E. Church.

The Missionary Association of Shanghai (over 200 of us) gave a reception to the whole conference. The laymen present representing the great Laymen's Missionary Movement, invited the conference to the first hotel of the city for lunch. The Chinese Commercial Press served Chinese tiffin (luncheon) to all the conference. There were many other courtesies extended. I was invited to Mrs. Backman's home to meet four young women of world fame in Y. W. C. A. and Christian student work, Misses Rause, Cande, Spencer and Paxson. That was a beautiful reception. I enjoyed it heartily.

It seems quiet in the home here now, but too much to do to stop to think of it. The books came in fine shape; thank you for your share, and please extend thanks to the League for me personally, also from the Chinese girls. All of the other things came in best condition and good time.

What a comfort they have been. Please express my appreciation, humble gratitude to all, and tell them of the lovely Chinese girls I am helping to train.

The Board is in session; we are praying often for you in it. I have sent a tiny message to Mrs. Bullock for the Waco meeting.

SOPHIA MANN.

From this personal letter from Miss Manns you catch a glimpse of the Centenary Conference in Shanghai. May we not forget to pray for her and her splendid Chinese girls to whom she is so devoted. We would urge other Leagues and individuals to send good books to her. Postage is the same as in the United States.

Do something today.

Execute your good intentions and resolutions. Sincerely,

MRS. W. F. BARNUM.

Vice President Western Division, Fort Worth, Texas.

TREASURER'S REPORT.

Report of Treasurer of W. F. M. Society, North Texas Conference, for first quarter, March to June, 1907:	
Dues	\$288 65
Pledge	41 96
Bible Woman	12 00
Support for Misses Kendrick and Dye	103 90
Eliza Bowman School	21 25
Scarritt Scholarship	50 00
Conference Expense Fund	61 00
Publication Fund	6 55
Total	\$585 56

Disbursements.

Remitted to Mrs. H. N. McTyeire, General Treasurer:	
Dues	\$288 65
Pledge	41 96
Bible Woman	12 00
Support for Misses Kendrick and Dye	103 90
Total	\$446 51
Eliza Bowman School, in bank	\$21 25
Scarritt Scholarship, in bank	50 00
Conference Expense Fund	\$61 00
Balance from last year's Conference Expense Fund	32 86
Total	\$93 86
Expenses for first quarter	53 45

Balance.....\$40 41
In bank.....\$6 55
MRS. R. H. RIVERS, Treasurer, Kaufman, Texas.

DISTRICT MEETING OF WOMAN'S HOME MISSION SOCIETY.

The District meeting of the Woman's Home Mission Society, of McKinney District, was opened at Plano, in the Methodist church, at 11 o'clock, June 20th, the District Secretary, Mrs. J. D. Stiff, presiding. With Miss Nash at the organ all heartily joined in singing "All Hail the Power of Jesus Name." A most delightful and inspiring prayer and praise service was conducted by the Secretary and with thankful hearts the Home Mission women were ready to praise the Lord with words of thanksgiving for His goodness and His tender watch care during the past year. A prayer of

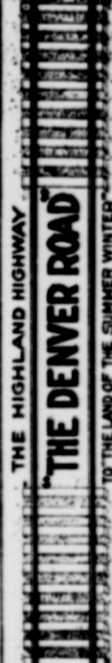
THERE is no fairer country or more delightful climate on earth than that of Colorado during the heated term.

Hundreds of places of interest to the sight-seer engage his attention and interest him, while at the same time he is fanned by cooling breezes, rich in life-giving ozone, fresh from the realms of perpetual snow.

The entire State is a mass of picturesque scenery, affording an endless delight to those who are interested in the sublime vagaries of Nature, for in Colorado Nature seems to have exhausted herself in the production of the sublime and beautiful

The lofty peaks of the famed Rockies, forming the "Continental Divide," tower skyward and stretch away, snow-capped, in the wondrous vista.

WRITE A. A. GLISSON, GENERAL PASSENGER AGT. FORT WORTH, TEXAS. FOR FULL INFORMATION.



ON every side there is something to interest and inspire the beholder; the richest gold-producing mines on earth are there, and a visit to them will never be forgotten.

In addition to such renowned resorts as Colorado Springs, Boulder, Glenwood Springs, Denver, etc., Colorado has innumerable other points of equal interest and attraction, each affording distinctive features of its own, and each, alone, being worth far more than the cost of transportation to the state to see.

Visit Colorado now, "the land of gold," "the land of health" and the land of glorious scenery. Hotels are legion, and the vacationist can always find accommodation at a price to suit his pocket book.

The principal points of interest are quickly and conveniently reached via "The Denver Road," the great thoroughfare to "Cool Colorado."

thanksgiving was offered by the pastor, Rev. Nash.

After a song, Plano, in the personage of Mrs. Nash, most beautifully and cordially welcomed the Home Mission Society. This was responded to by Mrs. Geo. P. Brown of McKinney, telling for what the Home Mission Society stands, and heartily thanking Plano for her cordial welcome.

The district secretary, Mrs. J. D. Stiff, gave her yearly report, showing an increase in most lines, and urging the auxiliaries to be prompt in sending their reports.

Revs. Weaver, Crowson and Nash were introduced to the meeting. Our beloved conference president, Mrs. L. H. Potts, was present and gave us an encouraging and improving talk, urging us not to overshadow our work as a whole with a special work, but to each be a brick in the great and grand building we are erecting year by year to the Master's cause.

Misses May Dye and Ruby Kendrick, our two sanctified young missionaries who have so lately given their lives wholly to the Savior's work, were introduced and each spoke a word of welcome.

Reports were called for and delegates from Allen, Webb's Chapel and Renner gave fine reports, especially in the number of tithers.

The morning session adjourned at 11:30 to listen to a helpful and beautiful sermon by Rev. Nash, his theme being Love and the upbuilding of humanity, using as his text the 14th to 22d verses of the 3d chapter of John.

The afternoon session convened at 2:30. Devotional exercises were led by Mrs. L. H. Potts in a responsive reading, followed by Scripture reading and an inspiring talk on not our glorification, but God's.

Reports of delegates continued, Farmersville, Prosper and Frisco gave good reports. Mrs. Potts in a few well chosen words urged all the Home Mission women to subscribe for our bright little paper, the "King's Messenger." A motion was made and carried that an agent be appointed to solicit subscriptions for the Messenger and "Our Homes." Mrs. Silas Herington, the efficient president of the Plano auxiliary, was appointed and secured several new subscribers.

McKinney and Plano reports were called for and each gave fine reports. Home Mission in the United States was the subject of an article from "Our Homes," read by Mrs. Potts, supplemented by a short reading on the same subject by the district secretary. A responsive reading on "Orientals in America," was led by Mrs. Stiff. Next on program was a discussion on "How to Keep an Auxiliary Alive." Mrs. Bowman, ex-president of the Foreign Missionary Society, was introduced, speaking welcome words and expressing good ideas on "How to Keep an Auxiliary Alive."

Reports of press reporters were called for, two responding with good reports. Mrs. Franklin Moore, our conference superintendent of the reading course, was present and in her own way presented to us the very urgent need of each auxiliary taking the reading course and calling for auxiliaries not doing so to pledge themselves to take it up.

Our secretary called on our conference president to address us on the subject so dear to our hearts, namely, our Dormitory. Before touching on the Dormitory she put before us our work as Home Mission women and not as assistants to the board of stewards. Next she took up the Wesley House, telling us of all that has recently been done along that line in Dallas. Pledges for the Dormitory were called for, two auxiliaries pledging a given sum per year, and others promising to bring it before the aux-

iliary urging them to do their very best. Miss Dye spoke on the need of building the Dormitory, if only for preventive work, but more for the Christian influence which will surround our girls and for a place where our Texas women and girls may become trained workers in our own State.

Our secretary read a communication from Mrs. Milton Ragsdale, of Dallas, on the needs of the Mission and Training school at Dallas. The whole conference arose to join the Secretary in sending our united sympathies to our Brother and Sister Martin in their distress and praying for Bro. Martin's early recovery.

A moving vote of thanks was tendered to every one who had in the manner whatever added this meeting.

The meeting adjourned by all repeating the Lord's prayer, after which we listened to a beautiful Scripture lesson by Rev. Nash. All delegates and visitors were led in their praises of Plano and her good people who threw their homes so wide open to welcome them and who made our stay so pleasant among them that we were loath indeed to board the trains bearing us to our respective homes. Each felt this had been the very best and most helpful district meeting yet held and determining by God's help and grace to carry the work forward and lift higher our banner in the year to come than ever before.

MRS. J. M. BERRY, Secretary, McKinney, Texas.

ON THE 16,000,000 CARNEGIE FOUNDATION. Randolph-Macon Woman's College at Lynchburg, Va., has passed all the exacting tests and has been placed upon the list of beneficiaries of the ten million dollar Carnegie Foundation. Only fifty-five institutions are on roll. This action is equivalent to the addition of \$100,000 to the endowment of the college for the purpose of securing and maintaining a strong and vigorous faculty.

After two days of intense heat and high humidity New York and environs have been wrapped in a wet and blinding fog, which upset the schedules on all means of transportation except the subway. Ferryboats bringing thousands of office and shop employes from their homes on Long Island, New Jersey and State Island poked hesitatingly across the river and bay, occasionally bumping into one another, but without serious results because of the caution of the pilots.



TAKE THE BEST DRIVE OF YOUR LIFE

and repeat it as often as you like by investing in a top stanhope now to be seen at P. & O. Imp. Co.'s. Easy springs, beautiful finish, style and wearing qualities coupled with our pricing commend this superb vehicle to your prompt notice.

When you see the P. & O. Imp. Co. name plate on buggies on the floor of your merchant you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF IM. CO. Dallas, Texas.

North Texas Female College

'KIDD-KEY' Conservatory of Music and Art.

Sherman, Texas.
FOUNDED 1877.

Among the many improvements this summer, there are several that will add much to the material comfort and health of our household this winter. The kitchen has been enlarged and new and improved equipment added that will facilitate the serving of meals to so many at a time and give greater variety in the daily fare. A cold storage and vegetable room has also been built.

While we are heartily in sympathy with the work done by the club women and progressive legislators in giving us legislation that will force the purveyors to the public to deal only in pure and wholesome foods, we have solved many of these problems for ourselves so far as our own household is concerned.

An abundance of rich Jersey milk comes in twice a day from the farm of Mrs. Key's son, Mr. E. M. Kidd. The entire product of this fine dairy is consumed by the College. The cows drink nothing but pure artesian water and run on pastures of alfalfa and melilotus. The butter is like bricks of bright gold, and needs no coloring matter to intensify its rich yellow.

Nearly all the pork products used are grown and prepared on this same farm, so that we have comparatively little personal interest in the packing-house scandals.

For years the preserves, jellies and pickles consumed have been put up at the College during the summer months. Now we have a small canning factory and already more than four thousand cans of beans, tomatoes, berries, plums and peaches are stored away for winter use. These fruits and vegetables are all bought from the neighboring truck farms, gathered in the early morning, selected and put up under the personal supervision of our efficient stewardess, Mrs. Miller, and frequently of Mrs. Key herself, who finds these household duties sometimes a pleasant relief from the burdens and care of the President.

A growing apiary on this same farm promises that we shall also enjoy honey as rich and fragrant as that brought from the sunny slopes of Hymettus or gathered by the bees of Hybla.

M. W. B.

For Information, Address

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

Rev. E. L. Spurlock, Business Mgr

FOR SALE—7-room 2-story house; 2 baths, 2 galleries, deep well, windmill, zinc tank, barn, sheds, garden, 1 acre lot, 4 blocks of Southwestern University, Georgetown, Texas. Good title. Address W. E. Caperton, Brookhaven, Texas.

EPWORTH ORGANS

Sold direct from factory at factory price. Send for free catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., CHICAGO

GET SOME YANKEE MONEY.

HAVE YOU A FARM FOR SALE?

Write H. W. FINLAYSON,

No. 122-55th St., Brooklyn, N. Y. You will hear something to your interest.

DROPSY Cured; quick relief; removes all swelling in 5 to 20 days; 25 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing fails. For circulars testimonials and free trial treatment write Dr. M. S. Green's Sons, Box 6, Atlanta, Ga.

Coronal Institute SAN MARCOS, TEXAS.


Prepares for Universities and for Practical Life. Best advantages in Music, Art, and Elocution. New modern three-story brick building for boys. \$18,000 addition to young ladies boarding department now in course of construction. Next session opens Sept. 10.

Write for Catalogue to REV. STERLING FISHER, President.

THE SMITH SCHOOL

Prepares for College, Teaching or Business. Healthful, prohibition town, athletic field. Catalogue on request. LANDON F. SMITH, Principal, Pittsburg, Texas.

RANDOLPH-MACON COLLEGE
FOR MEN. ASHLAND, VIRGINIA



Branch Memorial Dormitory Our Newest Building

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

Secular News Items.

The Naval Court of Inquiry into the case of the explosion on the battleship Georgia and the accident resulted from a "flareback," meaning that when the breech of the eight-inch gun was thrown open, after it had been discharged, some shreds of burning cloth or unconsumed gas were driven into the turret and upon powder about to be inserted for the next charge.

In reaching the decision that the diplomatic future in the Pacific rendered advisable the transfer to that ocean of the representative strength of the navy, the Administration was much impressed with the world-wide import of threatened dynastic changes in China. The rule of the Empress Dowager is conditioned likely to terminate at an early date with her death. Close observers of Oriental affairs for years have regarded as a grave danger point the moment when the fact of her demise becomes known. The violence and strength of Chinese domestic dissension is appreciated by those who studied the causes and progress of the Boxer outbreak, which was confined to a few provinces. That a dynastic change might easily bring disturbances far more menacing to all foreign interest is a general apprehension. The creation in the State Department of a new bureau of Far Eastern affairs, with the Third Assistant Secretary of State, Huntington Wilson, at its head, is one expression of the Administration's expectations of important political events in the Orient. The creation of a special officer to deal with a particular branch of diplomacy is unprecedented in Washington. It means that Secretary Root considers the future policy of the United States in the Far East of so much importance that it should be dealt with by experts. The effort of the new bureau will be to train diplomatic experts on Far Eastern subjects and the attitude of the United States Government toward them.

Thirty people are dead and more than seventy others were injured, several of them seriously, as the result of a head-on collision July 20, between a Pere Marquette excursion train, bound from Ionia to Detroit, and a westbound freight in a cut located at a sharp curve of the Pere Marquette Railroad about a mile east of Salem, Mass.

The seriousness of the famine in Eastern Jamaica caused by the eight months' drouth is increasing. The crops have been destroyed and there has been a great loss of cattle. Hundreds of persons are subsisting on mangoes and many are dying from hunger and thirst. There is no prospect of relief till the October rains fall. Gov. Olivier is on his way to the famine district. Relief is being sent from Kingston.

Judge McCall of the United States Court at Memphis decided that the Federal Grand Jury which returned an indictment of 1,524 counts against the Standard Oil Company was acting within its jurisdiction. The Standard Oil attorneys had made a motion to quash the indictments, alleging that the Federal Grand Jury of this district did not have the power to indict officials living in another State, even though the alleged crimes were committed in Tennessee. This motion Judge McCall has overruled. The effect of the decision will be that officials living in Indiana may be brought to Memphis to testify. The Standard Oil Company was indicted for forming illegal combinations with certain railroads on freight rates which shut off competition of independent companies. It is believed

that John D. Rockefeller may be brought here as a witness when the case comes to trial. The indictment, which is believed to be one of the most voluminous on record in the United States, was returned at a special session of the Grand Jury at Jackson, Tenn., last fall.

Western railroads are preparing to assemble thousands of cars at various points during the next thirty days for transportation of the crops to market. Nearly every big railroad system has received detailed reports from their agents in every part of the West, Northwest and Southwest regarding crop conditions, probable yield and the prospect for future business. From these statements are taken the number of cars necessary for various crop movements. The agents are required to give some estimate of the time when the different crops will begin to move and how great the early movement will be.

Chicago has seen the last of its labor day parades, at least for several years to come. The annual long march through the streets by thousands of unions, wearing picturesque uniforms of their trades, was abandoned July 22 by the Federation of Labor and Associated Building Trades, as being an "antiquated and luxurious" method of displaying the laborers' strength before the public. President John Fitzpatch of the Federation, advised the unions to save the money which they would expend buying uniforms, banners, carriages and bands, and put it into a big defense fund with which he said "labor may keep a stiff upper lip and talk as saucy as it pleases to the employers."

Tehun, a member of the Korean mission to the peace conference that was refused official recognition died suddenly July 11. The only mourners were the hotel man and another member of the Korean mission. It is declared in some quarters that he committed suicide, while in others it is averred his death was not natural. The doctor who attended Tehun states the man died of apoplexy.

The attention of the world is undoubtedly centered in the Orient while the ancient Korean monarchy is undergoing the process of passing from an independent State to a protectorate under the newest of the great Powers. Later advices from the troubled region indicate that Japan proposes to act swiftly and surely, and that Korea's independence is rapidly nearing its end. The abdication of the Korean Emperor, which quickly followed the appearance of the crown's representation at The Hague, was followed by serious rioting, and further disorders are anticipated, especially in the interior, where news travels slowly. No intervention on the part of any European Government is looked for, the former Emperor having apparently alienated all sympathy by his futile intrigues against the Japanese. While the American Government some years ago undertook to guarantee the integrity of Korea, the United States was absolved from that obligation when the Powers recognized Japan's sphere of influence in Korea, as expressed in the Portsmouth treaty.

The Comptroller announced July 22 that the tax rate under the new automatic tax law cannot be furnished to Tax Assessors until August 20, as the Automatic Tax Board will meet on August 18 to fix the tax rate. The Comptroller's Department has been deluged with inquiries from Tax Assessors over the State asking for the tax rate. County Tax Assessors have until August 15 in which to send in the valuations of their respective counties.

T. G. Barfield, a prosperous farmer of Griffin, Ga., expresses amazement that Texas is so far behind in manufacturing plants when the State is so well up along other lines. In Georgia, he states, cotton mills are dotting all points of vantage, and are prospering in a wonderful manner, constantly enlarging their plants. He says that scores of men who were very poor a few years ago, but who tackled the mill question, practically have grown rich. In his judgment Texas should get into the cotton mill business strong.

Coalite, the new fuel, which is manufactured from coal, is being extensively used in London. In consequence of its great heating power, the ease with which it is lighted, the steadiness with which it burns, and of the fact that it produces comparatively little smoke, the substance, for household purposes, is claimed to be the most perfect fuel known.

Kingdon Gould, oldest son of George J. Gould, is one of a party of half a dozen Columbia University students who are now studying mineralogy and doing some prospecting in Southern Arizona. The party is under the charge

of Dr. Charles P. Berkey, instructor in geology at Columbia. The plan was to go to Bisbee, where there are big copper mines, and then to make a close observation of the formation of the Blue Mountains. The expedition was organized by young Gould last winter. Since entering Columbia he has shown deep interest in mineralogy. It is said to be one of his ambitions to discover "pay dirt." The party will "rough it."

At Satheby's, in London, a few weeks ago, the original draft of the first three verses of Pope's "Essay on Man" sold for \$4,475. The original autograph manuscript of Tennyson's "The Brook" sold for \$1,500, and proof sheets of "Gareth and Lynette" for \$400. Proof sheets of nine stanzas of Byron's "Childe Harold" for \$870; and Keats' draft of the title page of "Endymion," with the dedication "To the memory of the most English of poets except Shakespeare, Thomas Chatterton," for \$485.

Police Commissioner Bingham, of New York, declared in a recent interview at police headquarters that New York faces the worst situation in its history.

The police are powerless, owing to their insufficient numbers, to cope with the increasing crime wave, he said, and the time has come when drastic measures are needed to bring lawlessness to an end.

He placed the responsibility for these conditions on the unrestricted immigration, and said that the only real solution of the problem lay in a radical change in the laws.

"I have done my duty as an executive officer to end the wave of horror which is sweeping over the city," the Commissioner said. "I have reported conditions as they are, and for more than a year have fought for more policemen. Conditions are growing worse and worse daily."

The following dispatch from San Francisco is dated July 22:

The steamer Columbia, bound north from this port for Portland, collided with the lumber steamer San Pedro on Saturday night about midnight, off Shelter Cove, Medecino County. There was a heavy fog at the time, and the San Pedro, heavily loaded with lumber, struck the Columbia on her bow with such terrific force she was cut down to water, and sank in about five minutes. About one hundred people sank with her and the rest, numbering about eighty, were saved by clinging to the San Pedro, from which vessel they were rescued some hours later by the steamer Roanoke. Captain P. A. Doran, of the Columbia, went down with his vessel. The San Pedro was picked up by the steamer George W. Elder, and is now being towed into Eureka.

The Columbia is an iron screw steamer of 2,722 tons register. She was built in 1880 by J. Roach & Son, of Chester, Pa., and was owned by the San Francisco and Portland Steamship Company. She is 308.4 feet long, 38.5 feet beam and 23.2 draught. The San Pedro is a wooden screw steamer of 436 tons register, built in 1889 at Aberdeen, Wash.; she is 163.1 feet long, 34 feet beam and 12.2 feet draught.

It is now reported that eighty passengers and the crew of the Columbia were saved and 150 were drowned.

The career of one of the most remarkable and versatile criminals of recent years will, it is expected, come to a tragic end Thursday, July 25, in St. Louis, Mo., when Frederick Seymour Barrington goes to the gallows. Barrington is an Englishman, the son of a coachman, but he has always posed as a man of noble birth. As a child of 7 he was sent to prison for five years for arson, and since that time he has served terms in Germany, France, Spain, India and the United States. The crimes charged against him at various times have ranged all the way from petty larceny to murder.

Barrington first made his appearance in America in 1888, when he was about 30 years of age, masquerading as Lieutenant General Lord Barrington of England. Within a year he had married Celestine E. Miller, daughter of a wealthy Brooklyn family. After squandering her fortune he left her and her mother penniless in London. Soon afterward he married a wealthy Canadian girl, whom he deserted after he had spent her money. In 1902 a Philadelphia heiress became his bride, only to be deserted soon after she had settled a large part of her fortune on her husband.

Nothing more was heard of Barrington until he appeared in St. Louis. In June, 1903, he was arrested, charged with the murder of James P. McCann, a St. Louis horseman, who had befriended him. He was convicted, but fought the case at every turn. In the end, however, his sentence was affirmed by the Supreme Court of the United States.

In 1906, 266,490,000 staves and 17,455,714 sets of barrel headings were manufactured in the United States.

PITTSBURG DISTRICT CONFERENCE

The thirteenth session of the Pittsburg District Conference met in DeKalb, July 9-11. We are thankful to record a pleasant, profitable and harmonious session. The presidency of Rev. R. A. Burroughs was eminently satisfactory to all. The conference seemed disposed to give him all possible co-operation both during the session and in his plans for the year's work. The district is in a flourishing condition. The mission assessments are paid and an excess of \$1500.00 promised. It is hoped that every charge will pay in full every claim, including salaries. The main revival season had not come, yet several good meetings were reported. The laymen had charge of the part of the program devoted to Sunday-schools, as was fitting, and Bros. Abernathy and Hart made excellent talks.

The delegates to the Annual Conference are:

R. D. HART,
D. H. ABERNATHY,
JOHN S. MORIS,
ED. W. KING.

Alternates:

C. F. Swayse,
F. S. Eberhart.

Omaha gets the next session of the conference. The preaching was done by S. N. Allen, C. B. Garrett, J. C. Jones, J. B. Bell, C. M. Thompson, R. W. Thompson, J. B. Sears. No local preachers were discontinued, but some were passed provided they reported to the Secretary, except J. R. Jones, who surrendered his credentials. We licensed to preach T. S. Ogle, C. J. Atkinson and C. M. Kennedy, three promising young men. C. M. Kennedy and D. L. Hinckley were recommended for admission on trial. T. B. Hutchins came to us from the Congregational Methodist Church and G. W. Reid from the Congregationalists, and we asked the Annual Conference to recognize their orders. In the way of collections "Uncle Dick" received about \$75 for superannuated home fund, J. E. Morgan \$19.00 for the W. T. Melugin monument, and at the suggestion of J. B. Sears \$360.00 was pledged by the Sunday-schools of the district for our school at Monterey, Mexico. This, with the extra \$1500.00 expected on missions, will do very well for one district. We were visited by J. B. Sears, Missionary Secretary; R. W. Thompson, Agent for superannuated home fund; T. J. Milam, Financial Agent A. C. L.; Mrs. Pullen, also from Jacksonville; Prof. L. F. Smith, of Pittsburg; Rev. L. G. White and Rev. H. H. Goode, both of the North Texas Conference. The Licensing Committee is composed of R. A. Burroughs, G. E. Cameron, J. M. Adams, G. V. Ridley and J. C. Stewart. It is unnecessary to say that the pastor, W. H. Vance, and his people were all that could be desired as hosts and entertainers for the conference. Thus passes into history a fine session of the Pittsburg Conference. Its tone, spiritual; its keynote, progress; in session, harmonious; in work, expeditious. To carry out the plans and to be blessed with revivals will finish the year in full success. CLYDE B. GARRETT, Sec., Queen City, Texas.

SUNDAY-SCHOOL AND EPWORTH LEAGUE CONFERENCE OF THE GEORGETOWN DISTRICT.

The Sunday-school and Epworth League Conference of Georgetown District met June 27, 1907, with Bro. E. F. Boone and his good people of Bartlett. And though it was a very busy time we had a splendid attendance, going far beyond our expectations; and more than that we did not have a dull moment. There was enthusiasm and vigor from start to finish. The discussion and papers on Sunday-school and League work gave evidence of a keen appreciation of the importance of this department of Church effort. We also had three splendid sermons from Bros. E. Hightower, J. S. Huckabee and Simeon Shaw. Miss Eva Loyd, of Taylor, was elected permanent Secretary. Taylor was selected as the place for next meeting. Dr. C. C. Cody presented the claims of the Southwestern University. One of the notes of the conference was the importance of Christian education and the better equipment of laborers in the vineyard of our Lord. We received a delightful entertainment from the fine people of Bartlett and their genial pastor, Bro. Boone. We certainly had a brotherly and profitable conference.

W. J. HEARON, Sec.

POSTOFFICE ADDRESS.

From this date my postoffice is Waco, Texas. W. L. NELMS.

At the close of the late fiscal year 6,521 National banks, with aggregate capital of \$898,156,275 were in operation in the United States. They had \$258,442,910 worth of bonds on deposit for security for circulation, and \$555,570,881 in circulation secured by bonds.

OUR NEW YORK LETTER.

Here is an item of interest about now when so much is being said and written about corporations:

The first organized — chartered in this great country—was by Aaron Burr (of a certain memory). It was the Manhattan Water Company (now the Manhattan Bank of this city). Burr was a schemer—a power in politics in his day, or at least until up to the time of his disgrace. The promoters proposed supplying water to the residents of New York City. Little attention was paid to the measure—so simple a "water bill," and at that time water was an object to the growing city. It was found afterwards that Burr had incorporated in the bill broad privileges—exclusive rights—not only water rights, but all manner of rights were granted—banking, trading, speculating, anything—everything could be carried on under the protection of law and to the exclusion of others. The water company is defunct, and has been for many years, yet the far-reaching charter is preserved and under it a score of enterprises are to-day operated.

The great Manhattan Banking institution takes the lead among the many under the wings of this franchise. The lawmakers at the time incorporated a clause requiring the daily pumping of water, and the minimum was placed at one gallon; and from that day to this water has been pumped daily, and now every day one gallon is forced through the pipe to save the valuable franchise.

A good man, no matter what his politics or religion is, deserves the commendation of his fellow-men. Governor Charles E. Hughes, of New York State, is the one your correspondent has in mind at this time. This is not written to further the political chances of Governor Hughes, but simply and solely to give honor to whom honor is due. Hughes is a man—a make-up such as the writer has never before seen—and it is a truth the man does not care whether he is further favored or not politically; he is nature's nobleman who does right though the heavens fall; lets fly the chips, no matter whom they hit. His first and sole thought seems to be the right. A Christian tried and true, son of a Baptist preacher, his training was correct and he has never deviated from it. As someone put it "novelty is a great asset in politics; the people at large have an instinct for discovering the new thing, and the Hughes method is unquestionably new." Joining the stiff orderliness associated with extreme conservatism to an uncompromising radicalness of idea, disregarding alike the appeals of friendship and of party, using no weapons except those drawn from the arsenal of reason—here is a man of whom anything is possible, even the permanent lifting of American public life to a higher level.

H. W. FINLAYSON.

450 Broadway, New York City.

IN THE COUNTRY.

I have been watching the columns of the Advocate for some time to find a piece from some one on "The Decline of Methodism in the Country," but so far have noticed nothing. This subject may not interest anyone, but to my mind it is a lamentable fact that such a state exists.

I remember the old-time circuit-riding with his saddlebags, which contained his only library in one side and his wardrobe in the other. He rode from house to house, making the homes happy by telling of Jesus and his love. These visits seemed heaven-sent to these homes, for these visits were the topics of conversation until he came again. Ours was a country home. The church was near by. The pastor lived in the country with us. Nothing entered our minds except that at the old arbor or old camp-ground we looked forward to a spiritual time where we dwelt with God and he with us.

Those times are gone. The pastor wants to live in town, and if a charge has several appointments, the pastor must live in the town which has the

railroad facilities, should there be such a place.

The old arbor is gone. We camp on more. In some country places where the people have prepared the old conveniences, the pastors of the near-by charges refuse the offer to hold meetings.

There are many places in the country where Methodism was once strong. The parsonage was there, all the country round about came and camped for protracted meetings and God gave them hundreds of souls for their labor. Later another pastor came, wanted the parsonage sold, and wanted property bought in the town. Today, not even a church house, and discouraged Methodists all over that "at one time appointment." Some have joined other Churches because of convenience. Others are hoping and praying that some good day God will not forget them as the Church has done. Even to some of our clerical members a country charge is not desirable. This very thing is causing Methodism to fade in the country. We are leaving the blessed harvest fields for other Churches who have godly servants who go to these fields. God is the same God he has always been and loves worship under the country arbor as well as in the city cathedral, and for this reason let us do all in our power to help the Church to send out home missionaries equipped with a living and money to build churches to promote God's work.

L. D. SHAWVER.

THE RUINS OF XOCHICALCO.

(Translated from the Spanish by G. Onderdonk.)

About six leagues from the city of Cuernavaca may be seen the ruins of a splendid historical monument, which, from its form and style, could have been a temple or military fortress or perhaps it may have been designed for both purposes—a place at which the ancient people of these regions brought together their war and their religion.

Situated near these ruins is the present town of Zetlana—six leagues southwesterly from Cuernavaca. Very near, also, is the sugar plantation of Miacatlan, to the former proprietors and managers of which is attributed the partial destruction of this monument.

The pyramid of Xochicalco was constructed of seamed porphyry—a kind of rock that does not exist within the radius of many leagues. Our admiration is awakened when we try to consider what might have been the means of transportation possessed by our predecessors for bringing from such distances such monstrous rocks of unestimated enormity of weight.

It seems that when the men of the hacienda of Miacatlan needed rock for their own constructions they thought of the incomparable qualities of the material of this monument for the building of their own structures and seized whatever they needed of this rock for their own use—thus casting an enduring reproach upon their own memories. In this work of destruction one named Estrada was distinguished.

Don Jose Antonio Alzate—a sage of the eighteenth century—whose name and labors were given to a scientific association of his time—visited these ruins in 1777. His archeological and historical details have prevailed for a long period. Finally Cecilio A. Robalo has also made a brilliant description of Xochicalco.

At a little distance from this pyramid it appears to be a natural hill, but closer inspection reveals the real character. We find an ornamented surface of superior embossed hand carving. It is composed of five terraces, suggesting the thought of residential purposes. It has a circumference of more than a league and an altitude of nearly 300 feet, according to the approximate estimate of Sr. Alzate. The terraces are not altogether horizontal, having only a slight inclination.

On the highest portion there is a small quadrilateral plaza surrounded by a wall about six feet high. Our admiration is enlisted as we observe

what wonderful skill is displayed by the builders of this military fortification—the position controls so perfectly all of the environments that would serve the purposes of defensive works. In the center of this small plaza is a grand seat with space for a throne suggesting the thought of some Indian monarch.

The subterranean apartment deserves special notice. We noted vermilion colors in some of the painted pictures that have endured—we do not know how many ages of time. We are led to suspect that the entire structure has once been painted in cinnabar colors. There is a cinnabar mine near by at Zlaxotla. In the sides of the pyramid are seven grottoes, three of which are of great dimensions.

Our engraving represents a portion of the present condition of the monument. In it we see the beautiful relief work of the ancient artists. Each part has its signification. In one angle we see a great warrior. Distributed about we saw what we conceived to be chronological notes. The distinguished archeologist, Alfred Chavaro, has been able to interpret some of these hieroglyphics. For a complete translation one should study them in groups. But many of them are scattered upon various surfaces included by this vast artificial hollow hill. A leguminous growth called acacia escalante (climbing acacia) which has grown extensively on this structure, has largely contributed towards its injury by disintegration of the rock.

Xochicalco signifies House of Flowers. Many learned strangers have visited these ruins. Humboldt did not see them, but spoke of them from the description of Sr. Alzate. For some years there have been excursions to Xochicalco, formed and led by a learned German whose wife is also an investigator of curiosities. Mr. Penafiel devotes to these ruins many pages of his great work upon the historical monuments of Mexico, and has illustrated it by many engravings.

Our Departed Dead

Space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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.

MASSIE.—Mrs. Henrietta Massie (nee Tankersley) was born in Parker County, Texas, Nov. 20, 1861, and died at her home twelve miles south of Weatherford, July 8, 1907. Between these dates lies the history of a beautiful and useful life, which has been a benediction and inspiration to many. While yet a girl she dedicated her young life to the service of the Master. Soon after her conversion she united with the M. E. Church, South, and was ever a faithful member. Owing to a quiet, retiring disposition, she was not demonstrative in her religious life, but such was her purity that no one ever doubted the genuineness or depth of her piety. The memory of her stainless life will be "as oilment poured forth," and to the unsaved, I trust, an effectual call to a better life. In April, 1891, she was married to W. A. Massie, than whom there are no better men. To this union one son, Gerald, was given. He is now 15 years old and at this formative period to be bereft of a mother's love and counsel, his loss is great indeed. But she left him the heritage of a good name and a spotless character, which is rather to be chosen than great riches. She has entered upon an inheritance which is incorruptible and undefiled and that fadeth not away, leaving behind her to mourn their loss, a husband, a son, one brother and five sisters. As we witnessed their sorrow, we were constrained to say, "Behold, how they loved her!" But, blessed be God, they sorrow not as those who have no hope. The dark cloud of sorrow has a silver lining, and after a little while they shall see her again. We mingle our tears with those of the husband, the son and all the bereaved ones, and say, let us look up and be glad, for though we shall miss her here, in the home, in the community and in the Church, heaven is brighter and more inviting, and we shall meet her over there. Her pastor,

FRANK HUGHEN.

JUNKINS.—Agatha Kate, infant daughter of Charles E. and Sarah Junkins, was born June 30, 1906, and, after a brief illness, died May 25, 1907. It was a sore trial to father and mother. But they know where to find little Agatha. She is safe in the arms of Jesus. God bless the parents and help them to be faithful unto death. Bro. Shrader would say to little Harrell and Carl, "Be good boys and you shall see your little sister again."

H. P. SHRADER.

Ellisville, Texas.

PALMER.—John Hugh Palmer, infant of brother and sister J. M. Palmer, was born July 11, 1906; baptized by the writer July 29 of the same year and died June 24, 1907. His stay on earth was brief, but his young life was affectionately entwined in the hearts of the family. This tender plant has been transplanted by our heavenly Father to blossom in the smiling fields beyond the skies. His beautiful form and childish prattle will be seen and heard on earth no more, but the loved ones will meet him again where music ever swells and voices are never hushed in the silence of the tomb.

SAM'L B. SAWYERS.

PALMER.—Death is sad to us all, but never more so than when those in the bloom of life are called away. To our weak, human understanding it is strange that a young lady of beautiful character and queenly graces should be taken from us. Yet we bow in humble submission to the will of Him who doeth all things well. Miss Leona Palmer was born in Cooke County, Texas, August 31, 1887. Early in life she was happily converted and joined the M. E. Church, South, and lived a consistent Christian life till the day of her death, which occurred in Hemphill County, Texas, April 26, 1907. She had lived long enough to become enraptured with the sweetness of life. "When God's finger touched her and she slept." Her body found repose in her native soil, while her glad spirit has joined the choir invisible in the pavilions of the blessed.

SAM'L B. SAWYERS.

Canadian, Texas.

WALKER.—In a ministry of over twenty-five years it has never been my pleasure to meet a more consecrated and devoted Christian than Sister Martin Jane Walker (nee Moreland). She was born in Upson County, Ga., May 10, 1834. On November 29, 1851, she was united in marriage to William L. Walker, who preceded her to the better land. When quite a child she was converted and joined the Methodist Church, in which she lived a constant Christian life until she was transferred to the Church above from her home in Carthage, Texas, September 31, 1906. All of her living children are religious. I was her pastor twice and her home was my home. I loved her as a mother, for she treated me as her own child. She is gone, but the influence of her pure, unselfish life will live on forever. We will miss her benignant face and Christian counsel, but we know where she is, and some sweet day we will meet her in that "land that is very far away." She will be missed in the home, in the Church and in the community; but the world is better because she has lived.

J. L. DAWSON.

HALL.—Mamie Rebekah Hall, infant child of Rev. J. R. B. and Mrs. Mamie R. Hall, was born Nov. 7, 1906, and died June 13, 1907. On June 1 she was baptized by Rev. M. K. Little in the home of her parents. The service was most beautiful and impressive. At the time of her baptism her dear mother, who is very much afflicted, thought that she would be first in crossing the river and leave her sweet babe behind, but it was not so. Our heavenly Father has seen fit to remove the child and leave the mother to sorrow and suffer yet a while. God knows best and he doeth all things well; and while we may not understand his providential dealings, we may in child-like faith submit to the inevitable and say "Thy will be done." May God grant to Bro. and Sister Hall his sustaining grace in this sore trial and great affliction, and may they hear with greater emphasis these words: "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."

W. A. MANLY.

WILLIAMS.—On November 25, 1906, there were born to J. B. and Ella Williams twin babies. They named them Olan and Oran. These babies died, one on the 23d, and the other on the 26th of April, 1907. Such a sickness in the home that neither parent either time was permitted to be present when we laid them away in the beautiful Wilson's Chapel Cemetery. Kind and willing and yet tender were the hands that performed that sad rite. Like shaded walks of beautiful flowers under a noonday's glowing sun, may the way be easier, sweeter, and radiant with glory as the fond parents walk the narrow way to meet them again.

E. G. ROBERTS.

HOLT.—A few weeks ago Lera Holt, daughter of Dr. C. I. Holt and wife, members of our Church at Big Springs, died, after an illness of more than three months, aged 16 years. She was one of the most consistent Christian girls I ever knew. Her life was one of sweetness and cheeriness in whatever circle she moved. She had been a member of the M. E. Church, South, since she was eight years of age. In the Sunday-school, Epworth League, or any other Church work, she had opportunity to do, we found her always zealous, efficient, faithful and willing. She suffered a great deal, yet I never saw more patience and less murmurings, and an implicit trust in God drove away all fear of death. Lera had only been in our town about one year, but her bright Christian life and winning ways made her universally loved. In the mansions above we shall see her again "some sweet day." She leaves a father and mother, two brothers and a twin sister, Leska, who, while greatly bereft, confidently expect to meet her in the world where death and parting of loved ones never come.

C. A. EVANS.

Big Springs, Texas, July 12, 1907.

O'CONNOR.—Miss Nellie O'Conner was born on July 29, 1868, in Montana. She was converted and joined the Methodist Church at ten years of age in Detroit, Mich. She has been a teacher in the public schools at San Antonio for 17 years and was appointed to teach next season, but she has been called up higher for better employment. She was a very active church worker in the League and Sunday-school where she held her membership in San Antonio. She came to Uvalde about a month ago, suffering with the dropsy. I went to see her and talked with her about her spiritual condition. She said she was resigned and submissive and had come here to her brother, D. W. Barnhill, to die. She died on July 7, at 5 a. m. Weep not for her, she has only gone before.

C. W. PERKINS.

DICKINSON.—Ann E. Dickinson was born August 18, 1848, in Calhoun County, Ala.; died at San Angelo, Texas, April 22, 1907. She became a Christian very young. She was one of the girls who came up during the Civil War. By hard struggle she obtained an education, chose the profession of teaching, beginning in her seventeenth year and continued for forty-one years. When she was twenty-six her father died leaving a wife and eight children. She shouldered the responsibility of caring for them. With a hard pull up the hill of life, after a time, she managed to get to the top. As the younger children grew up one by one, fell in the harness. They began to make the wheels move and the burden lighter. She lived to see those children happy Christian workers following honored positions in life, the girls making teachers; one preacher boy and two doctors. Nor was her whole time given to mother's family, but she sacrificed her whole life for the world for Christ's sake. She left her mother well provided for; death found her name enrolled on the Church book of the M. E. Church, South, San Angelo, Texas, where she had been only three weeks. She was laid to rest at Clear Creek Cemetery, Norwoodville, Ark., with her sister Carrie, who had preceded her to the glory world just ten months, whose life-work ran in the same line, and who lived, too, such a beautiful Christian life. Weep not, mother, brothers and sisters. They that turn many to righteousness shall shine as the brightness of the stars.

HER SISTER.

FOR TORPID LIVER

Take Horsford's Acid Phosphate

It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

"Criticism that loves is the only criticism that builds. And love can always find something to be pleasant about. Therefore, if you must criticize by the spoken word, try smiling as you do so. It is wonderful how a smile takes the sting out—but it must be a genuine smile, working out through the face from the very heart. And if we feel that we cannot smile in making a certain criticism, perhaps it is a fair question whether we have any business to make that criticism at all."

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Take Hall's Family Pills for constipation.

OUR RURAL WORK.

The subject assigned me is indeed an important one, and raises various and sundry questions. I do not know just what phase of the subject I am expected to discuss, but suppose I have been purposely left free to discuss those features of the subject that may appeal to me as the most important to the question of the evangelization of our rural population.

From the earliest history of our country the tendency of our people has been to drift from the country to the town and thus the villages have grown to towns and the towns to large and thriving cities. In our Southland this tendency has largely increased since our Civil War, and within the last twenty years what was at first an almost imperceptible stream has become a great flood-tide, and towns and cities have grown up as if by magic almost within a night. Still, the country is full of people. They are growing out there in large families. Race suicide in these regions has not yet become a question. And so it is that, while our cities are rapidly growing, and great industries are growing up there, our rural districts are still occupied and the population there is steadily on the increase.

Now, I will lay down this proposition:

Our obligation to supply these rural districts with the gospel of Christ runs parallel with our obligation to supply the cities and towns.

Before taking up this proposition directly, let us notice a state of things existing to-day. Go into our towns and cities and take an account of the great enterprises being carried forward there, and you shall see that the boy from the country has become a mighty man of affairs, and he is taking the lead in the advance movements of all these enterprises. He is leading in the marts of trade. He is leading in the van in the legal profession. In surgery and medicine he is at the forefront. He is not unheard of in the leading city pulpits of our day. In business, in the professions, in school, in Church and State, and in all the mighty movements of our times, these boys from the rural districts are standing at the very head of things.

Why is this true? Taking a superficial view of the question, we have been accustomed to dismiss it by saying that the pure moral atmosphere of the country is such that it conduces to the building of the strongest intellectual and moral character. And this position I verily believe to be utterly untenable. In my judgment, there is not to-day, nor has there ever been anything special in the country to conduce to morals, or intelligence over that to be found in town or city. In fact, the advantages to be found in the city abundantly offset any advantages of a different kind to be had in the country. I will go further and say that on the whole the advantages to be found in our cities and towns for intelligence and morals are even superior to any hitherto found in our rural districts.

Out on the farm in any community for the last twenty years and more has been the hired farm hand. He came from somewhere, but often he and the Lord only knows where. He knows a good deal and his vile imagination has conjured up more. He soon becomes a kind of oracle among the boys on the farm and in the community. He is not only capable, but he will often sow in the mind of the wide open-eyed country boy more vile stories, and as much of filth and shame and sin as the average city boy dare to learn. The infrequency of social contact makes the contact all the more dangerous when it is of vicious character, as is often the case.

When, therefore, we see men from the country taking front rank in the

BETTER THAN SPANKING.

Spanking does not cure children of bad habits. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 157 South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

material intellectual, moral movements of the world, and look for the cause, we shall, no doubt, find it somewhere else than in the splendid moral advantages of the rural district. That there have been and are to-day moral advantages on the farm and in the rural districts none can question. But I have a conviction that the chief advantage of the country boy is to be found in something else. He breathes pure air. On occasion he has the freedom of the prairie, forest, hill, valley and stream. Here he, "like the wind, roams impulsive and free." Then his muscles are hardened by toil. He eats plain food and sleeps the sleep of health, consequently, he grows into a deep-chested, wiry muscled and strong nerved man. He has a healthy vigorous stomach. Given a deep full chest, wiry muscle, strong nerve and a sound stomach and you have the foundation upon which men are built. Brain power comes of this, and the strongest, most powerful and effective moral character is built up by the grace of God upon these things.

Our cities and towns are being built up by the incoming of these sturdy, healthy country people. The salvation of our whole country thus far has been the direct result of evangelization. This evangelization, we know, has been too meagre, too imperfect. Nevertheless, it has been the leaven which has partially preserved the lump. In the past the poor advantages of country life in the way of schools and current literature and the evil results necessarily following were met and somewhat relieved by the regular preaching of the traveling preacher and the work of the resident local preacher. And thus the sparsely settled country was somewhat evangelized. But if the time ever comes when the influx of population to the city from the country shall consist of an unevangelized mass, such mass will constitute a barrier in the face of both Church and State well nigh insurmountable. When you come in contact with a man strong in physique, strong in intellect, and yet strong in unbelief and wicked prejudices, you come in contact with a force which God himself may fail to break down in any other way except by positive destruction. Let the masses of any country be constituted of such men and women and the hope of that country is gone. These, with many other considerations, make it imperative that we look well to our country population; that we strive wisely and successfully to evangelize them.

It must ever be true that town and country will act and react upon each other. We cannot save the town if we neglect the country. No more can we save the country if we neglect the town.

Evidently our Church has hitherto put forth as much effort in behalf of our rural districts as she has in behalf of city and town, and certainly with as good results. A decided majority of our membership is still in the country, and, in most places, we still have an effective ministry there. The complaint sometimes heard "that we are neglecting the country in the interest of the town is utterly groundless. The reason for such an imagination is the increase of our city population and the drift of our people from the country to the towns. This condition of things has led the Church to increase her efforts to fortify herself in these congested centers, and, if possible, to save our people to God and the Church. The Lord knows we are not doing what ought to be done, either in town or country.

Our rural districts are undergoing a change. Country life is in transition. It is not just what it used to be by any means. These changes do not all seem to be for the better. Some of them appear to be decidedly for the worse. Yet many of them are for the better, and if the Church of God is only wise enough to properly diagnose these changed conditions and find the remedy for all ills, the dark forebodings and gloomy prospects confronting us in certain quarters may turn to good account and work out only for good in the end.

Let us notice some of these changes—taking account only of our own conference—the Northwest Texas.

In the eastern and central sections of our conference, in our best black land country, a large per cent of our best farmers are leaving their farms, renting them out and going to town to live. In this way some of our best country Churches and even circuits are being broken up. Here and there it is true that in traveling through the country, you may pass what was once a healthy country church, but now the lights are broken out of the windows, the paint is scaling from the walls, the doors are off their hinges, and the seats are broken down. The trouble is: the people that once lived there, the men that once held things together have gone to town to live. Now, when the few remaining landowners, and a few earnest renters, meet together for worship, there is in it all a note of sadness and discouragement. They remember the former times and go away saying in their hearts, "the glory has departed." But those farms are still there, and they are being cultivated. Our townsman is living and speculating off of the rents. Out on these farms healthy boys and girls are growing. In sight of that church, or nearby stands the schoolhouse, in which those boys and girls are receiving the foundation of a liberal education such as many of their parents never had. They are reading any and all sorts of books, and certain periodical literature. The great weeklies and semi-weeklies, and on rural routes even the great dailies are coming into their hands. In a sense, they are being educated. And, mark this, they never will even appreciate our holy Christianity, much less be saved in that old, tumbled down house and in that discouraged and discouraging service.

We had just as well recognize it, we will never reach these people and hold them to the Church of God with an ignorant ministry such as one time did very acceptable service in country places. That day is past. The conditions have changed. On the other hand, it will take much more than intellectual training to meet the exigencies of the case. Cold-blooded intelligence alone will never reach and save these people. A ministry that manifests the pitying or patronizing air of superiority will never appeal to them. Only a ministry equipped to teach, and, at the same time, willing to walk in the lowly paths that Jesus trod, counting everything but as loss to win them from sin and save them to Christ, to the Church, and to themselves, will be able to meet the demands.

But here comes the question: What are you going to do with a class of people that will let a churchhouse fall to pieces under their very noses? What is to be done with people that do not appreciate the gospel? My answer is: give them more gospel and a better gospel. Let them feel as they have not felt the mighty spirit of our blessed Christianity.

But the question remains. How may we do this? With the land owners and leaders all moving to town, leaving the renters who are either unable or unwilling to supply themselves with the means of grace, how is it to be done? Before attempting an answer, let me say, it must be done. The way must be found. The means must be provided. We cannot maintain our Christian civilization if we fail to do it.

In seeking a solution of the question, let me inquire: May we not somehow lay it on the hearts and consciences of Christian men who own these lands that it is their duties to help supply their tenants with gospel privileges? But much of this land is held by men who are themselves irreligious, and if our Christian land owners were ever so willing to provide for their tenants there would still be great sections of our country without the gospel. So we must lay it on the minds and consciences of our better to do Christian men living in our strong centers, both in town and country, that it is their Christian duty to

supply these outlying districts with the full benefits and blessings of gospel privileges. We must not let these people live about us, and near us, without the strongest and best character of evangelization. True, most of them are renters drifting from place to place, but this drifting is only an effort upon their part to try to better their condition, and if in every community, they were brought in contact with the means of grace, many of them would be brought to see and know, and do better things.

For aught we know or can see now, the renter is to be always with us. What the land owner needs, what the business men in town need, and what the renter needs is a better class of renters. The gospel and the gospel alone will make them better. Whatever else they may have in the way of comforts of life, intellectual or social advantages, without the gospel they must become a hurtful and dangerous factor.

The city and every department of business draws its life at last from the tiller of the soil. And if he supplies us with material things, it is a principle of the gospel that we must, in turn, supply him with spiritual things. We have the means, the intelligence, the men, and the money to plant our gospel in every nook and corner of our whole country, if only we had the will to do it. By every need of the human heart, by all the authority of the great commission, and through the grace of our God it must be done.

There is another condition confronting us in many places of which I desire to speak: It is the foreigner in our midst. He has been coming for some time. Just now they are pouring into our country in a great stream. They are destined to fill up our cities, and to crowd our country places. I shall speak of them only in the country place. The foreigner is rapidly buying up our land and crowding out our natives. He likes our climate. Our rich soil attracts and holds him. He is pleased with the rights and privileges of our free citizenship, and so he naturalizes at once. He regards the ballot as a real bonanza. He loves the rights of an American citizen, but too often turns these rights into wrongs. He is exclusive in a high degree, but, after all, not a whit more so than we who have been here longer. He comes chiefly from the peasant class of Europe. His religion is usually a cold formal Lutheranism, or a low character of Roman Catholicism. But his tendency, when he plants himself on our soil, is to drift from these unsatisfying religions to the worst form of unbelief, and the most dangerous scepticism. Such is only an imperfect deception of the sad condition of these people.

Now, ours is a Protestant country. It must remain Protestant, and we must reach these people with our Protestant Christianity, in its purest and best form. How shall we do it? The only answer I know is: We must reach them in the tongue wherein they were born. True enough this is an English-speaking country, and will, no doubt, remain so. All these people will eventually learn to speak and think in the English language, but while they are learning to speak and think in the English language, they will learn to speak and think in the terms of Roman Catholicism, or in the worst forms of materialism. Our only hope, therefore, is to reach them while they are in transition from European to American customs and ideals. If we do not reach them then, the chances are we never shall. My conviction is: we must preach to them in their own language. This is the way we reach the foreigner in his own land, and this is the way we must reach him here.

Does it require any more of true piety and consecration to Christ to carry the gospel to these our neighbors and friends at our very doors, than it does to carry it to China, Japan, Brazil, or Mexico? And, if it does, can we not humble ourselves and reach the consecration and attain unto the Christly spirit necessary to do it? Young men in large numbers,

The Organ of one quality and many styles. Quality the Best. Styles range from the smallest reed instrument to the largest Pipe Organ to meet your Church or Chapel needs. Nearly 400,000 Estey for catalogue with list of churches in your vicinity of your denomination recently supplied with Estey Organs.

ESTEY ORGAN COMPANY
Brattleboro, Vermont

STEY
ORGANS

Special home styles. Organs in use. Send for catalogue.

PIPE & REED

and fair young women are in our colleges to-day saying, "here am I, send me" into the foreign fields. We rejoice that this is true. It comes in answer to the prayers and faith of the Church. We have written, preached, sung, prayed and lectured on the foreign field until God has heard our prayers and opened the way and provided the means. This we ought to have done, and must continue to do. But let us not leave the other undone. Let us, for Christ's sake, turn our thought and our prayers to these incoming hordes as well. Let us pray God to touch the hearts of our young men and women with the burden of these souls and open the eyes of the whole Church to the possibilities of this great field lying at our very doorsteps.

There is danger that we shall not manifest to these people the power and glory of our Christ as we have opportunity to do. Their presence constitutes a loud call for us to show the superiority and power of our gospel to lift up, to bless, and to save. Where we have neglected them, and said hard things about them, and turned away from them, let us turn to them, care for them, teach them, and, for Christ's sake, help and save them to God and the Church, and to our Christian commonwealth.

J. W. STORY.

Gatesville, Texas.

NOT SO SCARED AS HE SEEMED.

A smart young drummer, says Lippincott's, was driving his hired team along a difficult bit of Wyoming road when he overtook a rather dignified old gentleman who was walking in the direction in which he was driving. "Have a lift?" inquired "our Mr. Simpson" genially.

"Thank you, sir," and the old gentleman took a seat in the buggy beside the drummer. The team happened to be a pair of half-broken bronchos—a fact upon which the drummer enlarged gleefully as he slackened the lines and gave the horses their heads a trifle. They were off at a jump, and as the buggy swung violently round a curve the old gentleman was all but thrown out—to the great amusement of the smart young drummer. When this occurred a second time the old gentleman said politely:

"If it is all the same to you, sir, I should be obliged if you would drive a little more slowly."

"Oh, if you are afraid," sneered the young man unpleasantly, "perhaps you had better do the driving."

The old gentleman looked at him for a moment with a look in his eyes which the drummer never forgot.

"Perhaps you are right, sir," he said, with the utmost politeness as he took the lines. Then he reached for the whip in the whip-socket, and, leaning over the dash-board, he lashed first one broncho and then the other.

"Are you afraid, sir?" he demanded, turning upon the drummer; but before the terrified drummer could reply, he threw both lines out of the buggy, and the runaway horses, with the lines dragging, tore around the curves at a pace at which "our Mr. Simpson" had never ridden.

Both men were thrown out and the buggy splintered. The old gentleman, the first to arise from the wreck, stood over the prostrate drummer as he returned to consciousness, and again demanded:

"Are you afraid, sir?" The smart young man learned ultimately that his passenger was Major Wolton whose reckless courage is a byword throughout Wyoming.

NOTES FROM THE FIELD.

Continued from page 5.

a logical sequence. The protracted service at Maysfield will begin on Friday night before the first Sunday in August and we hope every one will come and verify the truth, that "where two or three are gathered together in God's name, He will be in their midst to own and to bless them," and we believe that they will come clad in the whole armor, and thus add to the strength of Solon's memorable words: "True blessedness consisteth in a good life and a happy death." We were much gladdened over the editorials of last week's issue of the Advocate, and would be still more so could every parent have read "Childhood and the Church," for none would have escaped being convinced that the future of the Church depends upon the character of the children in this now, and would be more at the pains of teaching their children the truth, that they alone have been given the honor of symbolizing the old law of giving the first born of man, the first born of the beasts and the first fruits of the field to God, by giving Him who is entitled to all of their lives, the first born of their days and the fruits of their reason and affection. When children are taught to give service to their Master in early life the goodness of their motives cannot be questioned, besides, they will not undergo the possibility of trying to refute the charge in the mouth of Satanic agency: "You entered the temple as a place of refuge and not as one of devotion, therefore justice will cry out against you and tell you that you quit the world because you could not serve it longer, and virtually have proven that you asked God to suspend His claims upon you till the world, the flesh and the devil are satisfied." Hence as a whole it is better to follow the example of Joshua around every fireside than to run the risk of being shipwrecked to Immanuel's land at a period when repentance instead of visiting them like a faithful friend to chide them when they do wrong, and then withdraw, will be quartered against them the balance of their days.—W. F. Grant.

Deport.

We are running smoothly on this charge. Have gone over the third and on the fourth quarter. Everything in a healthy condition. Finances considerably ahead of last year at this time. Our presiding elder is helping in every place and way, and is one of the boys among us until he gets in the pulpit to preach, then J. F. Alderson leaves us. The Paris District Conference which was held here was a lever of much power. Two adults were received in the Church and five infants were baptized as some of the results. My people were all in attendance and gathered inspiration from the occasion, and every door was thrown wide open. All visitors and members seemed to enjoy themselves. Our aim was to have them do so at least. My meetings start Sunday; am planning for a gracious revival.—W. J. Bludworth.

Britton Revival.

We have just closed the greatest revival in the history of Britton. We have been praying and working for this ever since we came here, and God has wonderfully blessed us and answered our prayers. We have had a hard fight against Satan and his army, but the harder the battle the greater the victory, and thank God we gained the grandest victory of our lives. We had the old-time power with us, and praise God, we got the old-time religion, that kind that makes us happy, soul and body; that kind that makes us love everybody and work for God. After preparing for business, such as erecting a tabernacle and other things, we opened fire on the fifth Sunday night, with Bro. Jim Bond in the pulpit. Bro. Bond did some of the most faithful work here that I have ever known him or any other man to do. He is now sixty-five years old and is about as active as when I first knew him fourteen years ago. If you think he is "drying up on the stalk" you just ought to be with him in another revival—one like we had here. He is the most untiring worker in a revival that I have ever worked with. He never knows what "let up" is, until the victory comes. The meeting was a success from the very beginning. We had conversions the second night of the meeting and then on in almost every service. Rain interfered some but never stopped us for we were bent on having a revival. On the second Sunday of the meeting Bro. Bond took the conference collections for Britton, securing the desired amount. On Tuesday Bro. Bond had to leave for another meeting. Oh, how hard it was to give him up; no one knows, for the meeting must not close yet. The grandest of the victory was just in sight. But knowing that the Lord was with us and trusting implicitly in Him we determined to run the meeting on. Of course, when Bro. Bond left quite a number of heads went down and said, "we had better close, for we can't run without him." That night

we had a hard fight—the fight of our lives. We were determined to have the victory and about midnight the victory came. So the decisive battle was fought and the meeting in good headway again. Wednesday night was the greatest victory of the meeting; to that time. We had about forty penitents in altar, and my! the shouting, praising God, people being converted. Why, I never saw the like in my life. We cannot give the results of this service, it was so great. Thus we ran on until Sunday. Sunday proved to be the greatest day of the meeting. Yes, the greatest day I ever witnessed. At eleven o'clock we preached to the young converts, and I never saw the power of God move upon a congregation as it did in this service. I can't describe the glory of it. Yes, we had the "old-time power," and shouting too. On the close of this service the pastor took a collection to the amount of \$200 to pay off the indebtedness on our church. This within itself is a great thing, for this debt has been on us for some time. We now have a beautiful little church and it is paid for. In the afternoon we gathered for a thanksgiving service. The service was soon in good headway; people talked all over the arbor thanking and praising God for the revival. Finally I gave the opportunity of an altar service for the sinner. I asked how many really wanted to be saved before the meeting closed. Quite a number were soon in the altar. I haven't words to describe this service. It was truly the greatest of the meeting and the greatest I have ever witnessed. We were in this service three hours and forty minutes and then couldn't hardly close. Had several conversions, and shouting, lots of it. Thus closed the greatest revival I have ever witnessed, and the people say that it is by far the greatest that Britton has ever known. The results of the meeting can never be known. However, I will give you a few figures. We had several more than one hundred conversions and fifty-odd additions to the Church. Conference collections secured in cash and good subscriptions and a \$300 debt on church paid. The pastor did the preaching from Tuesday to Sunday except one sermon by his local preacher, Bro. J. E. Buttrell. Bro. Buttrell did us some very faithful work, holding prayer meetings, working in altar, etc. He has endeared himself to his pastor and this people. The choir did faithful and good work. We have the grandest set of workers I have ever known. God bless the faithful workers, to them we owe a great deal for this meeting. God has wonderfully rewarded all of us for every lick we have struck in this meeting. This revival can never die. We are starting off well at Webb. We are expecting a great revival there. Bro. Rowden is my helper there; also Bro. Buttrell will do us valiant service.—Leonard Rea, July 22.

Rosston.

We closed Friday night at this place a very fine meeting, one of the best held here for several years. Visible results, fifty-two conversions and seventeen accessions to the Church; most of the converts are grown men and women, only five or six under 15 years of age. Five men, heads of families, from 30 to 50 years old, being saved. Seven "family altars" were erected and the Church wonderfully revived spiritually in all departments. Bro. R. E. Porter was with us for six days, and he gives no uncertain sound against sin. His sermon on foreign missions will long be remembered by our people. We took our conference collections and got \$75, about \$35 in cash. We have expended \$60 cash on lighting up our church since District Conference. If you think Methodists have forgotten how to "shout" just come over. We can show you We give God all the glory for this good revival.—C. B. Golson.

Palo Pinto.

We are engaged in our third meeting on Palo Pinto charge. We began at Oran Friday night, July 19, and the next day Rev. Jas. A. Walkup reached up and is doing fine work and preaching for us. At the Sunday evening service there were quite a number who professed faith in Christ and also several converts at night. Oran is a rapidly growing little town north of Mineral Wells, and with the rush and hurry of commercial progress the people seem to have become negligent of their duty. But we have been praying for a great revival and it seems that God is answering our prayers and that we are right on the eve of the greatest revival that has been at this place in years. "So mote it be." We will have a more complete account of our campaign later.—W. C. Childress, July 22.

Brady.

Our brother, Abe Mulkey, has just left us, and we had one of the greatest meetings that this place has ever had. He used his long experience to great advantage, and he knows many things that are of value to the charge that he comes to help. From the

start to the finish his work was eminently satisfactory. He knows all of the Methodist usages and helps the charge in all its different aspects. We feel that he has helped us in many ways, and we are the stronger because he came with us for a few days. And, best of all, he leaves the community with a good feeling and a sweet taste in their mouths. There is not the after effect here that often comes after an evangelist has left. But now for results. There were at the least 100 conversions and reclamations; more than eighty joined the various Churches of the place, and we have received fifty-three to date and more to follow. The Orphanage was remembered and so was Brother Mulkey with a nice sum; and the last, but by no means the least, we raised by the help of our brother the sum of \$12,000 to build a \$15,000 church. We were in sore need of a church as the one we have at the present has stood here for some time and will not meet the needs of the membership. This place has a fine class of people, and the Church here is in the lead now. There are no better people to be found anywhere than the ones of this Church. In a few years this place will be one of the best appointments in the West Texas Conference. We have coal and oil close, and if we mistake not, this is about the third largest local cotton market in the State.—C. T. Davis, July 22.

Chandler Circuit.

Our third Quarterly Conference was held at Black Jack July 20, 21. Our elder, Rev. Thos. H. Morris, was represented by Bro. Albert Little, of Tyler, and he presides well, preaches well and mixes well. The conference was well attended and well supported, and the elder pronounced reports good of the pastor. We are looking up on Chandler Circuit and laboring for satisfactory reports at conference.—Dr. Hall, July 23.

Mineral Wells.

Our Church, under the pastorate of Rev. S. J. Vaughan, is enjoying a very marked degree of prosperity. New members are added at nearly every Sunday morning service. The Sunday-school has grown in numbers, literary quality and spiritual power under the management of Superintendent W. I. Smith. Last Sunday morning's service was of unusual interest. The pastor had announced that in connection with the services the ordinance of infant baptism would be administered. When the invitation was given thirteen children were presented as candidates for admission by baptism into the sacred fold of the Church. A peculiar sacredness was imparted to the scene by the fact that Dr. Yeager had recently returned from a trip to the Holy Land and brought back with him a bottle of water from the river Jordan. The pastor was careful to state that neither himself nor any one concerned believed that any special merit or sacredness was imparted to the service by use of this water, yet it brought up sacred memories when the Great Shepherd in that far-away Holy Land said, "Suffer the children to come unto me... of such is the kingdom of heaven."—E. B., July 23.

HOW DID THE ANCIENT MEXICANS TRANSPORT THOSE ENORMOUS ROCKS NOW SEEN IN THEIR RUINS?

By G. Onderdonk.

In looking over the ruins of ancient Mexico how often the question arises as to how the ancients managed to transport those huge rocks that abound among the interesting ruins that are now seen in different parts of modern Mexico.

That those ancients possessed their share of skill in many matters is plain to everyone who now inspects those silent remains of a forgotten history. How were those great blocks of porphyry brought from their distant quarry over the rough intervening space and placed in position at Xochimilco pyramid?

As I walked over the grand prehistoric causeway that separates Lake Xochimilco from Lake Chalco—five tant, moving by slow, measured steps placed in position those miles of heavy rip-rap and completed such an improvement so substantial that it has come down through unknown centuries and is able to endure through all coming time, as firm as the mountain from which its material was taken. The material must have been taken from the mountains back of the eastern terminus of the causeway at Tayahuacalco, which is the nearest source of supply. We must remember that they had no beasts of burden. They knew nothing

of the value of iron, knew nothing of steel, but did know many uses of copper.

We all know the intense conservatism which the Mexicans seem to have inherited from their ancient Asiatic ancestors. Their adherence to ancient thoughts and forms seems to run through their entire being. Then, why not expect to find lingering hints of the past in some matters of their common life of today, just as we do in questions of the origin of these people?

One day I was strolling around to see what I might perhaps see. I heard the well-timed notes of Indian voices in song. I stopped to listen. I soon found that the sounds came from a considerable party of men not far distant, moving by slow, measured steps to the time of their music. I moved to within about twenty-five steps of them and halted. If they saw me they gave no intimation of the fact. But I looked. They were carrying an immense rock of several tons. I watched them as they lowered their burden to the ground, each movement governed by the measured notes of the leader, and then after a few minutes of rest, I saw them by the same concert of movement again lift up the rock and resume their course. I saw them in the same way take several restful halts, and again continue on their way. Then I thought I had made a discovery. How were they carrying that enormous rock? I will tell you. There is a kind of evergreen cypress in Central Mexico that is light in weight, but of superior strength. I think I have seen it 60 or 70 feet in height. They trim poles of this material (and perhaps also they use other varieties of timber) to suit their purpose. By means of a lever they raise one side of the rock sufficiently

ESTABLISHED 1856.
If it's a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the

OLDEST MAIL ORDER HOUSE IN THE SOUTH.

For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address:

G. P. Barnes & Co.,
Box 61 Louisville, Ky.
Every Article Guaranteed.

to allow a rope to pass under it. Then they lay a pole across the middle of the rock, with ends equally projecting on each side. The pole is firmly bound in its position by ropes passing entirely around the rock. Other poles are similarly placed far enough apart for a man to get between them till the entire surface of the rock is thus occupied by this succession of firmly bound poles. Then if the case requires it other poles may be placed across these to the extent allowed by the size of the rock. Then the men can take their positions among the poles in numbers according to the space. A large number of men can thus be utilized in carrying a large rock. I think I would put the poles under the rock instead of on the upper side. But I am telling how they did it. I imagine that the ancient Mexicans also used wheel vehicles moved by human power for transporting heavy rock where permitted by conditions.

The "Improved" Texas Advocate SEWING MACHINE



What do you think of a home without a good sewing Machine? A great number of ladies have written that the Advocate Sewing Machine is a good sewing machine, gives satisfaction. Perhaps you have been thinking for some time that you would order one. Don't wait any longer. You can not get a better machine for the money. Write to-day and get one.

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

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

Automatic Lift, No. 44.....	\$24.00
Ordinary Drophead	23.50
Upright	22.00

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

Blaylock Pub. Co.,
Dallas, Texas.