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## Editorial.

### THE PRESIDING ELDERSHIP QUESTION.

Quite a number of the brethren are manifesting a good deal of interest in the matter of the presiding eldership. It is not our purpose to enter into their controversy, but we desire to say a few things strictly upon the merit of the question, leaving them to look after its controversial aspects. We do not believe that the presiding eldership, as a part of our itinerant system, has yet served its complete purpose. It has been, is now and will continue to be for a long time to come a useful office in the work of the Church. We know that it has lost none of its popularity, for the most of the men who now occupy the office show no sign of anxiety to relinquish it, and scores of others who have never enjoyed its responsibilities are more than willing to try their hand at it. From the beginning of our polity as a Church until the present time the office has never been forced to beg men to accept it. On the contrary, it has been a hard matter to get many of them out of it when once they have been intrusted with its duties. And the laity show great respect for the office, for when the conference times approach they seem to regard the men who are filling it with great interest. They go to them and consult with them as to the sort of preachers they want for the ensuing year. Furthermore, we do not see how the Bishop could dispense with the services of the presiding elders when he comes to making the appointments. He does not know one-third of the men to be appointed, and he has but little knowledge of the charges to be supplied. He has to depend upon those who know the men and the field to which they are to be assigned. Even then he makes many mistakes, but without this advantage he would make many more. Therefore, we infer that the office of the presiding elder is just as much in demand today and just as necessary to the work of the Church as in any day of our history.

Nevertheless, we hear complaints now and then about the presiding eldership. There are those who find fault with it and do not hesitate to criticize it. Sometimes these complaints are just, and then sometimes they are unjust. That there is occasionally good ground for criticism we admit, but it is our candid belief that the complaints are not against the office per se. They are against the man, or some of the men who fill the office. For after all, the office is largely what the man makes it. If he is a dull, prosy man, with no power to initiate or to lead an enterprise; or if he is inferior in his executive and preaching ability to the most of the men under his supervision, of course the office suffers and complaints arise. Or if he has been in the office until he has worn himself smooth and thereby has become an insipid and a perfunctory official, he is burdensome to his preachers and to his people. The coming of such a man to his Quarterly Conference excites no interest and inspires no expectation. The occasion only serves to

give many people an opportunity to stay at home, or visit some other congregation. Or if the man who fills the office is a Church politician, understanding the art of manipulating certain influences and gifted in his ability to look after a few friends to the detriment of others equally worthy of advancement, then the office becomes hurtful and it arouses suspicion.

We do not believe that these abuses are common. It is our observation that they are rare, but occasionally they do occur, and for this reason you hear complaints and criticism. But the remedy for these evils, in so far as they have any real or fancied existence, is in the hand of the Bishop. Change in the men who fill the office will reduce these complaints to a minimum. The most of the men put into the office ought not to remain in more than one quadrennium. Occasionally there may be an exception, but the exception is very exceptional. Rotation will relieve the office of its burdens, and it will give others an equal chance to share its duties and responsibilities. No man, and no set of men, ought to be given a monopoly of the presiding eldership. Neither ought they to be permitted to nominate their successors in office when, once in a while, they are retired. Neither ought they to be permitted solely to nominate their successors in office when, once in a while, they are retired. Neither ought they and he will wear out the preachers and the people. Live men will make a live presiding eldership, and dead men will make a dead presiding eldership. When a conference is weighted down with worn-out men in the office it becomes stagnant, but when it is served by earnest and enterprising men in the office of presiding elder it goes forward in all departments of work. Where such men fill the office you hear no complaint. The preachers are satisfied and so are the people. And we have many such men filling the office throughout our bounds, and they are making it one of our right arms of strength as a part of our polity and usage. Where the contrary is true, it is not the office, but the man in the office. So that we repeat, rotation will serve to relieve the office of its burdens, and it will reduce the complaints that we hear against it. From some cause or other too many men stay too long in the office. It is neither good for them nor for the office that such is the case. Because of it the Church suffers and the work is retarded. Rotate the men in the office and you benefit them, and the Church shares in the benefit. It is unjust to the man and it is unjust to the Church to keep him in the office until he becomes unfit for the pastorate. Rotation will keep him fresh, and it will give his brethren an opportunity to invest their energy and ability in the office. Otherwise we burden the office, give the critic an occasion for complaint and increase the number of men who feel that they have special claims upon the presiding eldership. Our system is so flexible and adjustable that when properly handled it is capable of correcting its own defects, and the office of presiding elder is no exception to the rule.

### THE PROTESTANT EPISCOPAL CHURCH RELAXING.

From time immemorial it has been the custom of the Protestant Episcopal Church in this country to refuse to permit ministers of other branches of Christ's kingdom to minister in its pulpits. It has taken the position that it is the only true Church, and that to countenance ministers of other denominations in its pulpits is a sacrilege. This has not been very hard on the other branches of Christ's great Church, but it has been a trifle severe on the Protestant Episcopal Church. It has given it the character, in the public mind, of a narrow, bigoted and sectarian religious organization, incapable of practicing the broad spirit of catholicity peculiar to the religion of Christ. In the meantime, however, the other great religious organizations have attached no importance to this assumed superiority of the Protestant Episcopal Church. They have gone forward with the work of preaching the gospel, saving the souls of people, building up charitable and educational institutions, until they have well-nigh covered all the habitable territory of this country. Their numbers have gone up into the millions, while their property values reach into the billions. They have become the dominant force in the domestic, the social, the civic and the religious life of this nation. On the other hand, the Protestant Episcopal Church, which began operations in advance of other denominations, has made slow progress, and today is about the smallest of all the evangelical organizations in the United States. In Texas its existence is scarcely recognized outside of the few centers of our population. Even in these points it gathers its strength largely from the revival efforts of the other branches of the Church. It gains but little in membership from its own missionary efforts. In fact, if the people of this country had to depend upon the Protestant Episcopal Church for the gospel, but few of them would ever see a church building, hear a Christian sermon or come into contact with vital religion. These are facts recognized by every student of these questions. Yet this Church has steadily refused to have any dealings with these great religious organizations, or to recognize their ministers as called of God to preach the gospel. They have gone in a small gang to themselves.

Nearly two hundred years ago the Anglican Church closed its pulpits to John Wesley, and he had to go to the fields and the hillsides to find a place to preach to the starving multitudes of England's poor. But today the Anglican Church claims John Wesley as one of its distinguished ministers and has given him a niche in the walls of Westminster Abbey. It persecuted him in life and now honors him in death.

But the Protestant Episcopal Church in this country is beginning to relax its hitherto exclusiveness. In its recent Triennial Convention in Richmond, Va., it introduced and passed a resolution concerning what it called "The Open Pulpit." It was a sort of drastic measure, concluding thus: "Pro-

vided that nothing herein shall be so construed as to forbid communicants of the Church to act as lay readers, or to prevent the ministers in charge of any congregation of this Church, when authorized by the Bishop, permitting a sermon or address therein by any Christian person approved by the Bishop." This is a slight concession made in a sort of circumlocution kind of way. "Any Christian person," here referred to, we take it is a minister in some other branch of Christ's Church. In some places it is hardly possible that the "Bishop" will ever give his permission to have this done, but it is a short step in the direction of "an open pulpit." It is a matter of supreme indifference to ministers in other religious organizations as to whether the permission is ever given. They are too busy looking after the real work of Christ's kingdom to bother themselves about these little stilted courtesies proposed, under these conditions, by the Triennial Convention. The fact is, the most of our ministers would have to travel hundreds of miles in this country to find a Protestant Episcopal Church, even if its pulpits were thrown open to us. We have too many pulpits of our own, closer home, to engage all our time and attention. But we congratulate that Church on this slightly liberal step. It will gradually catch the spirit of the age and try to become a part of the great evangelism now at work to spread scriptural holiness throughout these lands. But if it does not quicken its pace it will be left too far in the rear ever to overtake the great procession of Christ's militant conquering hosts.

A gloomy face repels friends. There is nothing in it attractive. It makes people pity you. A bright face attracts people and makes them glad when you enter their circle. Men ought to cultivate a cheerful countenance, for it is better to smile than to weep. To publish your unhappiness in your expression is to invite people to pass you by on the other side.

Lightnings along the horizon give to the sky a brilliant reflection, and we look upon the phenomenon with admiration. But back beyond the horizon there is a raging storm and rolling peals of thunder out of which this reflected glory is flashing. So life's richest achievements come from the raging of a storm that has often shocked the soul. The experience at the time is often heart-rending, but the glory of patience and resignation follows.

When John Wesley began his ministry the doctrines of regeneration and the witness of the Spirit were strangers to the bulk of the English people. He learned them from the Moravians and found them to be scriptural truths, and he made them the basis of all his great sermons to the listening thousands. Today these old doctrines are so well known that they are commonplace in our theology. In fact, some of us are so familiar with them that they are of as little moment to us as they were to the English people who knew nothing of them.

# The Presiding Eldership Under Discussion

## THE PRESIDING ELDERSHIP.

H. G. H.

The administration of the office of presiding elder might be improved doubtless very nearly throughout the connection, but hardly the office itself or its disciplinary duties.

I shall not give many reasons in this article against its displacement in Methodist economy, but desire to touch one or two points in I. F. Betts' arraignment of it in Advocate of October 19.

The illustration of its inefficiency by the country Church ten miles from a railway station, and Quarterly Conference on Thursday, proves nothing as to the inefficiency of the office itself—merely touches a small defect in its administration. An hundred such illustrations do not constitute an argument against the office.

Bro. Betts suggests the District Chairmanship of the English Wesleyan Church as the solution of the matter. This is the fly in the pot of ointment. Over one hundred years ago, in the city of Baltimore, a lively Irish preacher stood on his feet in conference and told Bishop Thomas Coke that he not only considered any American as good as his King, but that he considered a sovereign American citizen better than his King.

American Methodism needs no English or Continental suggestions as to methods of ecclesiastical government. The present methods of Wesleyan Methodism may suit the English, but would not suit Americans in this vast and expanding country. Only in blood are we one people. In almost every other essential feature we are a different people. There is rapidly developing here—from Canada to the Gulf, from the Atlantic to the Pacific—a race of people unlike any other race of people on the face of the earth. We do our own thinking in Church and State, and establish our own forms of government best adapted to our own people and our American conditions.

Bro. Betts says let the District Chairman be in charge as pastor of one of the Churches of the district. Now, let's see: The district has ten pastoral charges, some of them large circuits. If he visits the charges once a year, it will be nine times a year he must be away from his own pastoral charge. If he visits these nine charges each four times a year he is away from his own Church thirty-six times a year—say, away thirty-six Sundays. Let any preacher be away from his special work thirty-six Sundays in each year, and his Church straightway goes into the hands of an ecclesiastical receiver. If once a year, his visit will be of as much consequence in gaining the information required as the visit of an old grandmother to her numerous grandchildren, on every which occasion they kill the fatted calf. The idea of one visit a year to a large pastoral charge being enough to fully prepare him to represent in cabinet the condition of the work, adaptation of preachers to it, or adaptation of the work to the preacher; and the Bishop living a thousand miles outside of the work, probably.

But, says someone, let the Churches write to Bishop and District Chairman. That would be a most dangerous proceeding—sure to result in confusion and complications. Think of the Bishop receiving two hundred such letters from Churches in Annual Conference at one session! If no attention is paid to these conflicting statements, the biggest kind of an ecclesiastical row is on hand. In such proceeding the Bishop becomes worse than a figure-head—he is involved in lunacy.

Bro. Betts finally suggests the Moderator, as in Presbyterianism. Oh, deliver us, brother! Not at all adapted to the itinerancy or evangelical Methodism.

And then the good brother says this question will not be faced "if the General Conference is made up of presiding elders, as it largely has been in the past." I came near using a stronger term than absurd in touching this last point. If I were a presiding elder I should certainly rise to personal defense and a vindication of my brethren; but being only a common ex-presiding elder would the more readily enter a plea against this most unrighteous thrust at our three hundred honored and chief servants. The history of no body of consecrated Church workers is brighter with the spirit of devotion to the largest and best interests of the Church. They are selected for that office because, in the judgment of the Bishop, they are fitted for large tasks and for their administrative ability. Yet Bro. Betts directly charges that they are unfit to be members of the General Conference, that they are color blind, lovers of self, dodging great Church interests that affect their own pocket and official position—impeaching the judgment and wisdom of the Bishops in the selection of such men. Who is this knowing I. F. Betts that he should bring such railing accusations against hundreds of the truest men in the Church?

I may treat in another article—if occasion seems to present itself—the true value of the office of presiding elder, though the Church is certainly thoroughly well informed on that subject.

## THE PRESIDING ELDERSHIP.

Brother Betts springs two red-hot questions, viz.: "A complete change in the presiding eldership" and a "Modification of the episcopacy." The General Conference will not likely favor either, and ought not. These questions were agitated and settled years ago. Southern Methodism needs to-day more than ever in her history to defend and abide by her constitutional principles. In this day of laxity as regards all fundamentals and appeal to expediency in civic as well as ecclesiastical institutions, it does not behoove Southern Methodism to depart from the faith of the fathers.

If it is expedient to do so now it was equally so in 1844. If it was expedient to maintain our constitutional views in 1844, it is imperative to do so now. If we may give them over now we have but acted the play of a great farce since 1844, and Southern Methodism becomes only a stupendous monument to the folly of fools. Principles never change. We may change our principles, but the alteration lies in us and not in the principles—they are eternal.

It follows if Southern Methodism was erected into organic life, as we have so tenaciously maintained for these sixty-three years, for the express purpose of maintaining an existence based on constitutional principles, we ought to be sufficiently consistent with the world and with those with whom we differed to admit candidly our folly, and the rectitude of their contention if we would now depart from these principles, for otherwise it were a crime to have instituted Southern Methodism. On the other hand if we acted right in setting up Southern Methodism in order to maintain the principles of constitutional security, it were worse than a crime now to depart from the ideal there erected. We are obligated to our ancestry; we are obligated to our posterity; we are obligated to our common honor; to the world, to those from whom we parted, to every consideration to act the part of consistency.

But why discuss this question in this connection? Because you cannot discuss the presiding elder without discussing the episcopacy—they are one and inseparable.

We do not need a change in this office, but we do need a change in the character of men who sometimes occupy it, and in their methods. No little man has any business being a presiding elder. A presiding elder is a Bishop; is it not a travesty on common sense, a little upstart a Bishop? It is such characters that prostitute the presiding eldership to politics, breeding favoritism, partisanship, fawning, insincerity, and littleness instead of greatness.

The gray of the morning dawn is past; the peal of high noon is upon the air; the pendulum swings from out the shadows and sweeps on into the bursting flood of light. The noonday of the twentieth century is too late in the stride of time for God's Church to be impeded by the ecclesiastical politician.

Bro. Betts thinks the \$600,000 paid to presiding elders should be used for missions. Another reasoned thus: "To what purpose is this waste? This ointment might have been sold for much, and given to the poor." But, reply was made: "Why trouble ye the woman? She hath wrought a good work upon me."

Remove this office and not one tithe of the \$600,000 will be paid to anything by the people, but be consumed upon their lusts. A positive hurt will be inflicted upon the Church because the people will give less, and what they retain will only feed the flames of selfish desires. It were better far to pay the \$600,000 to the presiding elders and to add \$600,000 additional for missions to our assessments. Put the Church upon her mettle—that is what is needed above all things.

Nor will the putting the three hundred presiding elders into the pastorate even remotely solve the burning question of ministerial supply, when, in Texas alone, saying nothing of the German Mission Conference, nor of the Mexican and New Mexican Border Conferences, there were this year ninety-six charges "supplied" and "to be supplied." The solution of the ministerial supply problem lies more

nearly in the reduction of the sizes of districts and the multiplication of presiding elders, thereby producing an increase and intensified episcopal supervision through the personality of the presiding elder than in the abolition of that office. Let the presiding elder be earnest and busy and the people will gladly pay his salary without feeling burdened, but they do feel seriously resentful, and rightly so, when assessed from \$50 to \$600 to the charge for the support of a figure-head whose life and labors give forth no inspiration and bring no help. Let us not abolish the office, but multiply, and in many instances, change the man. We need more men like Burroughs, Tower, Godbey, Lamar, and C. F. Smith, of the Texas Conference.

And just here I must observe that it is not always the boisterous but most frequently the quiet and unobtrusive man who labors best. This was the case with C. F. Smith during his last quadrennium while on the Brenham District. The most quiet man in the conference, his work stands ahead of anything in the conference. If the statement is attacked I am ready with the proof. And yet so unselfish is he that he was not even aware of the fact.

Put men in the office of presiding elder and many of the perplexing problems of Southern Methodism were already solved.

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## THE PRESIDING ELDERSHIP.

As I have already served my term as presiding elder and as I am now in possession of a job that I would not willingly swap for any presiding eldership in Texas, I may perhaps make a few remarks on this subject without being accused of trying to feather my own nest. In the Advocate of the 10th inst. in an Article from Bro. Betts which I wish to notice. Bro. Betts is evidently sincere, and the cock-sureness with which he makes his assumptions and states his conclusions is evidence that he has thought long and laboriously on the subject. If his first assumption is to be granted there is no room for debate. He says "That the presiding eldership has largely lost its power for usefulness is generally accepted without challenge." If this is true why argue the question further? His reason for writing seems to appear later when he says that the General Conference will not face the issue and give us the needed relief if it is made up of presiding elders as it largely has been in the past.

So his article is really a plea for a different class of men to be sent to the General Conference. The assumption he here makes is such an impeachment of the integrity, intelligence, sincerity and piety of the presiding elders as to be little short of an insult. Aside from this, however, his assumption is at variance with the facts. More than two-thirds of the members of the last General Conference were not presiding elders. A majority of the lay members were from those very leading appointments where all this dissatisfaction with the presiding eldership is assumed to be. So if legislation on this subject had been desired they could and would have had it, for the record shows that these laymen were not lacking either in ability or willingness to express themselves vigorously on every question at issue.

Bro. Betts is not only at variance with the facts, but he limps in his logic. Reduced to a syllogism it would read:

Whatever is insufficient ought to be done away with;

Some presiding elders are inefficient;

Therefore, the presiding eldership ought to be done away with.

Suppose he try this kind of logic on the pastorate, the stewardship, or any other class of persons.

Evidently Bro. Betts has never been a presiding elder and it seems certain that it has been a long time since he read that part of the Discipline that defines the duties of a presiding elder. No man at all familiar with these duties could make such belittling statements. The case recited to him by the young brother of the presiding elder who came on Thursday, preached a sermon he had preached a hundred times, got his pro rata and had to be carried back to the depot by the said young preacher, is indeed pitiable. However, I will venture the assertion that the sermon the elder preached that day, in spite of its being oft repeated, was more palatable to the official members than the immature deliverances that this said young brother had been accustomed to give them. I know that the young brother

will not believe this. "But" to quote Bro. Betts, "It is because he is color-blind on the subject and does not know the real sentiment of the people." As to his having no opportunity to help the young brother, that depends. The facts as recited seem to justify the conclusion that this said young brother was one of those fledglings in the ministry who imagines that he already knows a great deal more than his elder, and who considers that it is a great injustice to his people for the elder to presume to preach when he himself is available. Such a case it is difficult for the elder or anybody else to help. But for the ordinary young preacher, what greater opportunity would the elder want than those four hours in the buggy, when no one was around to disturb or interfere. What a chance to instruct, advise, encourage and help the young fellow. From my experience as a presiding elder there are no more delightful memories than of those hours thus spent with the brethren in going to and from the quarterly meetings. Many a difficult and delicate situation has, on these occasions, been talked over and many a discouraged and weary young fellow inspired to pick his flint and try it again. And I refuse to believe that the preachers considered it a tax or an unreasonable burden for them to come in after the elder. Many a time the station preacher where the presiding elder got off the train has volunteered to do this service, solely because of the opportunity it afforded of delightful and mutually helpful fellowship.

Another one of Bro. Betts' assumptions is that the money paid to presiding elders ought to be given to missions. This sounds very much like the argument of Judas against the woman who anointed the feet of Jesus: "It ought to have been sold and given to the poor." He says that many of the mission charges would be self-sustaining were it not for the enormous sums they pay the presiding elder. I will simply match this assertion with one of my own. After a little experience and a good deal of observation on this subject I believe that in nine cases out of ten the preacher in charge on these missions would not get as much as he does now were it not for the influence and work of the presiding elder. Instances, illustrative, could be easily given, but I forbear.

Bro. Betts proposes as a substitute for the presiding elder something like a Moderator of Presbytery in the Presbyterian Church. He evidently meant this for a joke. It is certainly too ridiculous to be taken seriously.

Another of his assumptions is that if all the presiding elders were taken off districts and put to work the Church would receive a great impetus. He does not say which way. I believe it would receive an impetus backward. This assumption, however, is based on the assumption with which he began, that the presiding elders are inefficient, which I for one decline to grant.

One of the objections Bro. Betts urges is that the presiding elders get more in salary from some charges than their services are worth. This objection is based on a false view of the basis of the claims of a presiding elder. The same objection, only in greater force, may be made against the support of our Bishops. The Northwest Texas Conference, for instance, pays several times as much to the Bishop as the New Mexico Conference and perhaps receives no more service at his hands. The fact is that we do not, as a conference, pay the Bishop for the particular service rendered, but what we pay is our pro rata for the support of the office of Bishop which is essential to the existence of our system of itinerancy. The same principle prevails in the support of a pastor. One man in the charge will pay one hundred dollars and another with larger family and who requires more of the pastor's time will pay only three dollars. Neither of them pays according to the service rendered him individually, but each contributes according to his ability for the support of the pastorate.

And so it is with the presiding eldership. It is a necessary and important part of our itinerant system, and each charge in the district is expected to pay, according to its ability, for the support of the office and not to pay according to the service rendered the individual charge.

Bro. Betts writes about changed conditions as though he imagined that this effort to do away with the presiding eldership is something recent and that it is due to these changed conditions. But the fact is that no part of our itinerant system has been more vigorously, ruthlessly and for so long a time assailed as the presiding eldership. For at least a hundred years factions have, from time to time, made war on it. The Methodist Protestant

Church owes its existence largely to opposition to the presiding eldership as we have it. Numerous substitutes have from time to time been offered and some of them have been tried, but in spite of all the agitation, opposition and substitutes offered, the Church, in its law-making body, has always persisted in maintaining the presiding eldership as a necessary and valued arm of her power.

In closing I will say that the effectiveness and acceptability of the presiding eldership, like the efficiency of every other agency, depends altogether on the efficiency of the man in the office. So the remedy of the evils that Bro. Betts complains of is not to abolish the office, but to have effective men put into the office.

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## BROTHER BETTS AND THE BELOVEDS.

Brother Betts is after the beloveds. So far as the individuals whom he attacks are concerned, I guess they are able to take care of themselves. I have never been present when a comet collided with the earth, and do not know what would happen; but, as I do not wish to get between two such bodies at the moment of impact, I leave Brother Betts and the derelict beloveds whom he criticizes to settle their own differences. But, since he attacks the presiding eldership as an institution which has become so worthless that the good of the Church demands that it be immediately abolished, I think a few things may be said in its defense.

Brother Betts says: "That the presiding eldership has largely lost its power for usefulness is generally accepted without challenge." Accepted by whom? No beloved would concede as much. No preacher who expects ever to become a beloved would take that view seriously. After a ministry of more than twenty years in Texas, during which I have never been a beloved, I am sure that the above statement does not voice the opinion of the mass of our preachers and well-informed laymen. That mistakes are sometimes made in the selection of men for the office of presiding elder "is generally accepted without challenge." The same thing occurs in the appointment of pastors. But to say that the office of presiding elder has "lost its power for usefulness" is putting it rather strong.

The main reason given for abolishing the office is that times have changed. That is true, and Methodism has had a lot to do with changing them. Much of our strength in the past has lain in our system of government. If Samson is not careful he may get a first-class hair cut. If we saw the ladder in two upon which we are climbing we may knock a hole in the ground. The O'Kelleys got dissatisfied with the presiding eldership and decided to do without it more than a hundred years ago, and what became of them? The Methodist Protestants decided on a change or two some eighty years ago, and where are they? The views of Brother Betts are not new.

"How much influence has the average presiding elder in a large city or well-organized town Church?" If Brother Betts will come over into the Northwest Texas Conference he will find that in most of our leading charges the influence of the presiding elder is rather strong. I do not know whether our beloveds are "average" or not.

But Brother Betts thinks the presiding eldership is too expensive. I have heard that argument before, and I have seen that chicken go home to roost. When we tell our people that presiding elders are costing too much, it is but a step to the conclusion that pastors, also, are costing too much, and that puts the shoe on the other foot. Let it be said here that where the laity is dissatisfied with the presiding eldership it is a condition for which some pastor is wholly or partly responsible. If pastors would stop airing the supposed shortcomings of presiding elders to their people, and be loyal to our system in deed and word, and quit taking presents from members whose avowed object is to keep the presiding elder out of his share of quarterage, and then if each presiding elder would beware of ex parte evidence and see that each preacher gets a square deal, much of the grumbling about the presiding eldership would cease. Let no innocent brother flinch. All sorts of things happen under our system, but they are chargeable to abuse of the system, and any system can be abused.

Brother Betts thinks that to abolish the beloveds would solve the missionary problem. Other denomina-

# ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

### Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

### A Trial Will Convince Anyone.

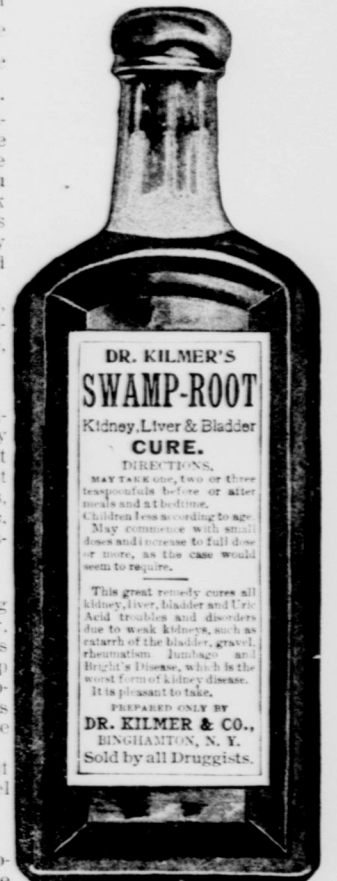
If you are sick or feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

You cannot get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

### Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

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tions in Texas have no beloveds to support, and we seem to be doing about as much for missions as they do. At least, that is the situation around where I have been.

Brother Betts fears that the next General Conference will be made up of presiding elders, and that these beloveds will refuse to abolish themselves. Such may be the case, but as half that body will be laymen, and they are not eligible to the office of presiding elder, it may be a comfort to know that the beloveds have a minority. And if they are so naughty that they have to be abolished, there will be enough editors, connectional men, etc., to help the laymen do a good job.

Delegates to the General Conference are chosen by secret ballot, and the fact that so many presiding elders are sent is proof positive that the rank and file of our preachers have confidence in the office and the men by whom it is occupied.

Brother Betts tells of a case ten miles off the railroad where the presiding elder held Quarterly Conference Thursday and preached only once. But there are two sides to that. It might raise several questions. Thoughtless people frequently complain if the presiding elder does not give them a Saturday and Sunday for Quarterly Conference. But think a moment. There is only one presiding elder to a district. There are fifty-two Sundays in a year. About forty-eight Sundays are available for Quarterly Conferences. A district may have thirty charges. That would mean a hundred and twenty Quarterly Conferences and only forty-eight Sundays. It will be seen at once that if a district has more than twelve charges some quarterly meetings must be held on week days. And, in many country places, and towns, too, it is useless during busy seasons to try to have week-night preaching. I dare say that in the case criticised the presiding elder knew as much about his business as his critics know. Young brethren too frequently criticize those who are over them, though their ordination vows prescribe a different course.

Brother Betts would trade our system for those of England, Canada and Australia. In Australia the model of government is like that of our Methodist Protestant brethren. The appointments are voted on in open conference. Are we ready to try that? But a district chairman would serve without salary, and we should get something for nothing. Imagine the pastor at El Paso or Amarillo serving the station and keeping informed as to conditions all over the district. As for me, my presiding elder is my pastor, and I don't want to be without a pastor. In the Wesleyan Methodist Church the chairman of a circuit is supported by the whole circuit, just as our presiding elders are supported by the district. The only difference is, the circuits are smaller than our districts, and one quarterly meeting answers for a whole circuit.

We can not retain our system of government without some form of the presiding eldership. It is hard enough for a presiding elder to know the real conditions in his district when he gives all his time to it. What would be the outcome if the presiding elder had to serve a large pastoral charge?

Most of the talk about presiding elders not doing their duty is pure chaff. EMMETT HIGHTOWER.

### A RADICAL PROPOSITION.

In the Advocate of Oct. 10 Bro. I. F. Betts, of Bryan, announces himself in favor of abolishing the presiding eldership and modifying our Episcopacy. His article is devoted to the question of the presiding eldership. He says that the presiding eldership has largely lost its power of usefulness is generally accepted without challenge. This is a very broad as well as a very unguarded and unfortunate expression, and I am very free to "challenge the statement." I say it is an unfortunate and unguarded statement because I can not believe it is warranted, and yet it will make a wrong impression upon many, possibly of our own communion and certainly of other communions. The same necessity exists to-day that has ever existed for this office in our economy, and I feel sure that the great body of our Church, clerical and lay, recognize this need. Bro. Betts gives what he is pleased to call three reasons (?) for this statement that "it has largely lost its power for usefulness." Notice, however, that he first assumes it to be true that it has lost its usefulness. Assumption is not proof, and the correctness of the statement is not admitted by the writer, and he is convinced that it would be challenged by "the large majority." The first reason (?) assigned is: "The times have changed." That statement is true and we are glad it is—times have changed and will continue to change.

But that the Methodist presiding eldership or Episcopacy has lost its

power for usefulness is a non sequiter from this fact as a premise. This fact may just as well be urged as a reason for its continuance because of enlarged opportunity for usefulness, and that the office should be magnified rather than minimized. He presumes to speak for the Church and say that the presiding elder "has almost no influence in a large city or well organized town Church; is regarded in many charges as a necessary and very expensive burden." Sometimes people can hear, as well as see, the things they are looking for; it is owing to whom they talk, or whom they hear talk. Bro. Betts has come in contact with some of his way of thinking, and doubtless expressed himself, and, of course, they agreed with him. But we are not prepared to believe that this is a general sentiment or anything like a universal complaint; certainly not with the many Methodists with whom we have been associated.

His second reason (?) is the expense item. Sometimes, indeed generally, the most costly things are of most value. Certainly, then, the mere fact that it costs is not a reason why it is useless. Upon the same principle we would have to shut up our great city churches and put out these pastors, for their salaries cost something, too. But if they and the presiding elders earn their salaries by faithful and efficient work, they, like all other workmen, are worthy of their hire. Certainly they ought not to be decapitated because they are capable "of skilled labor" for the Master. Let us not do away with any part of our machinery because it is costly. He says in this connection that many of our charges have to be supplied by local preachers and appropriations made to them, and that we should put the "beloveds" on pastoral charges, and then take "that money" (their salaries) and use it for missions, both home and foreign. But if we abolish the presiding elders we also abolish the salaries of same, then where is "that money?" Echo answers: "Where?" How does Bro. Betts propose to get it? If we abolish the presiding elder and his salary, and add the amount of it to the missionary assessments on the district, where does the decrease in expense come in so that the people feel any relief? Are those people who object to paying the presiding elder for his services very enthusiastic about paying to missions or anything else connected with Church operations? In fact, are not the objectors simply, as a rule, the people who regard that as their peculiar privilege and excuse themselves from doing anything else? But if not assessed in addition to other missionary assessments, and is not, therefore, collected, what becomes of the "wonderful impetus our work would receive?"

He says again, that but for the fact that "the presiding elder has to be paid many of these missions would become self-supporting." In reply will say: There are very few missions that get an appropriation at all that do not get several times as much as the presiding elder's pro rata for that work, and thus it is clear that the appropriation is not made solely for the presiding elder's benefit. In many instances he gets little more than enough from such charges to pay his expenses to and from them.

In reply to the statement that these missions are supplied by local preachers, we answer: This often gives the local preacher desired employment and an opportunity to do good; besides, they can often supply such works and live in their own homes, and run their farms, and give necessary time to do this work on a salary that the itinerant, who has no other means of support, could not do it. Thus, more missions can be organized than otherwise could, and the people supplied with ministerial service. Another fact: It is not true that on the missions and weaker charges supplied by local preachers and young preachers that the presiding elder often helps to raise the missionary and other collections, and therefore secure more of such funds than would otherwise be contributed?

But again Bro. Betts says that "the presiding elder has to hold a Quarterly Conference on Thursday in a country charge, ten miles from the railroad, and that this thing is transpiring all over our Church every week." That is true, but it only shows that the presiding elder is not eating idle bread, but is a much-worked man. Is that a good reason why we should kill him, and get him out of the way? If he did not hold the Quarterly Conference on Thursday, who would hold it? Is a Quarterly Conference in the week not better than one at all? But Bro. Betts would either have the Quarterly Conference abolished along with the presiding elder, or have a district chairman to go out and hold it "on Thursday," or some other day in the week.

Would the people who object to paying the presiding elder, who does, at least sometimes, hold a Quarterly Conference on Saturday, and preach, and administer the sacrament on Sunday,

be very enthusiastic about paying the district chairman's expenses? If the district chairman must have a pastoral charge say a large city Church, he could only go out in the week, if, indeed, he could go at all. When would said chairman prepare his sermons, visit his people and attend to his pastoral duties? How long would his congregation be satisfied with the service he could render them? But if he only went out during the year, hurriedly to gather information about the work for the appointing power, with whom would he most likely come in contact, and from whom would he get most of his information? How much valuable information could be gathered in this way?

A better suggestion: Bro. Betts' objection to week-day quarterly meetings finds some response in a number of places, but his remedy does not relieve the trouble. Let us rather magnify the office of the presiding elder, and the importance and influence of the quarterly meeting, by returning to the old custom of holding Saturday and Sunday. Then it will be the same important occasion as of old. Then the presiding elder can touch the people in every charge, and they will gladly pay him a liberal salary. We are inclined to think that the people object neither to the presiding eldership nor the expense per se, but they want to see him oftener, and hear him more, and they would be willing to pay more.

The ideal is four Churches to the charge, and twelve or thirteen charges to the district, and a thorough cultivation of all the ground. Intensive rather than extensive.

In conclusion, will say that it is our opinion that the people who do most of the praying, and paying, in our Church are loyal to the Church and all her institutions. Let us retain the presiding elder and the Bishop, and not think of "doing away with our itinerant general superintendency."

S. W. TURNER.

### REV. I. F. BETTS AND "THE PRESIDING ELDERSHIP."

In the Texas Christian Advocate of October 10 there was a letter from Rev. I. F. Betts, of Bryan, Texas, under the topic I have in quotation marks in which it appears that Bro. Betts might be a learned man on some subjects, but since I am a young preacher of the first year, I cannot see my way clear all through, and would be truly glad if he would explain himself fully, as this question also involves us "boys in the brush." Bro. Betts says he writes "with sincere desire to help," and that gives me courage to write for information.

It is true and I am ready to admit that "our beloved" is not needed so much in the cities and larger towns, but how we can get along without a presiding elder on "Post Oak Circuit" I can't tell. I know that Bro. Betts said that those fellows on the city charges would come out and help us. My brother here must have been looking on the presiding elder as being awfully in the way and causing the preachers to lose a great deal of time, for it is not often that you can find a man who has a city charge that he could leave long enough to come out "ten miles in the country" even "on Thursday afternoon."

We come face to face with this every year when we try to get one to come out and help us in meetings, and usually when we get help we have to "swap" time with some other preacher with just as large a work as we have and just as many meetings to hold. And since I do not see how we would get a man that would be able to find time to be "District Chairman" and fill a station also, I would like for Bro. Betts to teach us young preachers how that would be done—that is if he filled each place as he should.

I wonder how many times Bro. Betts has saddled up old "Mike" and ridden out in the country and helped some beginner "round-up" this year? Come down to facts, my brother; do you think you could fill the charge you now have to any advantage if you had swung to it, free of charge, oversight of about half a dozen counties? If you did, if you are not swifter than the majority of us, I would hate to be one of the boys you served in the capacity of chairman.

Now, I am just writing to find out these things in order that I may be wise.

It may be possible that after a man has had the experience that Bro. Betts has, can readily see how we could be benefited by doing away with the presiding elder, but since I am only a beginner in the ministry, I can not solve where the benefit would come in.

My brother also spoke of them as being a "burden," and from the way he writes, must be a very grievous burden and hard to bear. Since I see that in the letter I can readily see why it is that it is hard to get our pastors to help. I guess it is because he is so burdened with the presiding elder that he has no time to spare.

Another place Bro. Betts missed the

mark was when he said, "The Texas Conference was raising \$10,000 for domestic missions and but for the fact that the presiding elder has to be paid, many of these charges that receive help would be self-supporting." That is his guess, and mine is that they would have to have twice as much, at any rate a majority of them would. But his guess may be better than mine.

There is one place Bro. Betts was right and that was when he alluded to the fact that a great many times the "beloved" is forced from overwork to visit some of our charges in the middle of the week. That is a fact that is deplorable, but I think from my inexperienced standpoint that Bro. Betts has a very hazardous remedy. It is like a man building a house and after he has finished it he finds out he has failed to put enough blocks under it, and, seeing the fact, takes what he has out and lets the house sit on the ground, when the proper thing to have done would have been to put more blocks under the house; or, in other words, give us more presiding elders so they can spend more time with us who do not look on them as a nuisance. I think every steward on Kennard Mission will say amen to that.

There is one thing that seemed to bother the brother and that was the fact that the city Churches had to contribute so great an amount to the support and then did not need him at all. That is the beauty of our connectionalism, brother. Let the Churches who are able support him, even if they do not need him, and let him devote his time to the charges where he is welcome and where his efforts are appreciated.

Bro. Betts gave us a "living picture" of an overworked "beloved" who had only one afternoon to spare a country charge, and the remedy he gave for it was to take that away. That is no remedy. Give us a presiding elder for about every twelve charges and let the "beloveds" stay a week with us, and in that way we can have help for about four of our meetings.

Our brother states that he knows of one charge where the presiding elder has not preached in nine months. No doubt that was his own charge, and if I was his presiding elder and he talked like he writes, I would never preach but one more sermon for him and that would be one on repentance.

Now, Bro. Betts, I would be glad if you would explain some of these points so us new beginners can see clearly all the way through and be

able to take hold when the Church makes your desired move. You know Christ says that a wicked and adulterous generation seeketh a sign, but somehow I don't believe that applies to young Methodist preachers when you are going to substitute the "spare time" of a city pastor for our "beloved"; therefore, would be glad if you would be kind enough to give us a sign that you have the spare time.

There is one more point in Bro. Betts' letter I want to review and that was when he said, "When will this change come? Surely not so long as the General Conference is composed chiefly of presiding elders as it has been." Now, that has a tendency to lead us young preachers to believe that some Methodist preachers will not only "wire pull" for the best places, but will also make or retain unnecessary positions in order to have a fat time. As a rule I would rather risk the Church in the hands of the presiding elders, who are in a position to know what the Church needs, than to send some fellow up there who sees only that the presiding elder divides the salary and can see no more of his works.

Come, Bro. Betts, give us a detailed outline of the work as you would have it done by the District Chairman and show us wherein it would be better than the method we have.

WALTER L. GIBBONS, Ratcliff, Texas.



### Cloth Dolls

Tiny Tim and Dolly Dimple, boy and girl, are cloth dolls 13-14 inches tall, printed on cloth in oil colors. 50 cents a pair. Also cloth animals for sale. Teddy Bear 25 cents. 4 cloth animals: Sheep, Rabbit, Dog and Cat, 50 cents. No stamps. O. K. NOVELTY CO. Waco, Texas.

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# The Endowment of Southwestern University

Its Necessity and the Ways of Getting it.

Conducted by Rev. W. D. Bradford.

## BISHOP CANDLER MAKING GOOD.

When Bishop Candler announced at Corpus Christi that he would be responsible for the last twenty-five thousand dollars on the Harrison proposition to endow Southwestern University, a thrill of delight was felt throughout Texas Methodism. It was just the announcement to put new vigor into the campaign waged by the faculty, the Commissioners and other friends of the institution. All hands pressed the matter with new energy. The result was that we were able to say to the good Bishop the day he reached Texas that only twenty-five new names were needed to complete the One Hundred Thousand Dollar Club. Since then for several weeks, according to previous arrangement by Commissioners Harless and Mood, the Bishop has been speaking almost daily. The least result of his addresses is the securing to date of twenty-three new names for our club. The fruits of these addresses will be gathered for a generation. Convictions have been made that will ripen into handsome gifts in the years to come.

It is, however, exceedingly gratifying to be able to announce now that \$98,000 have been promised before a single American-speaking conference has been reached. It will not be surprising if the amount of endowment is near two hundred thousand before our Bishop is through with his Texas Conferences.

The following note from Brother Harless gives the result of the campaign up to October 27:

Georgetown, Texas, Oct. 27.

Since the last report you received from the field, the following names have been enrolled in the One Hundred Thousand Dollar Club:

J. N. Hamilton, of Austin, sent in by Prof. J. Sam Barcus; Mr. T. W. Hines, of Cleburne, a most excellent layman and the son of a deceased Methodist preacher; Rev. J. F. Pierce, the truly beloved presiding elder of the McKinney District; Mr. J. K. Parr, a successful lawyer and devoted Methodist layman of Hillsboro; our own much loved Rev. O. P. Thomas, of Terrell; the three daughters of Dr. A. E. Goodwyn, a deceased member of the West Texas Conference, make their father a member, thus honoring themselves as well as their father, and erecting for all a monument more enduring than granite; Mrs. E. E. Scott, an elect lady of Hondo, who gives all of her income to the cause of the Lord, whom she loves and serves; Mr. W. E. Newton and his son, J. G., of Hondo, join together as one member. Truer and more loyal Methodists are not to be found than these. Mr. C. H. Benecke, a fine German Methodist, of Houston, true as steel, loving Christ and his cause; the German Methodist Conference makes Rev. J. A. Kern, recently deceased, a member. They had been talking of erecting a marble monument, but decided on this method of perpetuating his memory. The German Mission Conference thus far has furnished three members of the One Hundred Thousand Dollar Club. If the American conferences had done as well in proportion to members and ability, they would have furnished 422, and we would have \$125,000 endowment. The number is now ninety-eight.

C. M. HARLESS.

## DR. A. E. GOODWYN'S NAME TO COMPLETE THE LIST.

The following note comes to our desk from the pen of Rev. O. T. Hotchkiss:

"The daughters of our late Brother Goodwyn desire to have their father's name entered as a member of the One Hundred Thousand Dollar Club, and they become responsible for the \$1,000. Rev. A. E. Goodwyn was for many years an honored member of the Texas Conference, and was a member of the Board of Curators of Southwestern University from his conference so long that he felt that it was a part of his life. The University has had few warmer or truer friends than A. E. Goodwyn and his devoted daughters. Mrs. W. M. Gunnell, of Marlin; Mrs. H. C. Carter, of San Antonio, and Mrs. D. S. Maffitt, of Lott, pay loving tribute to his memory by placing his name on the "honor roll" of endowment of the school that he loved so well and served so faithfully for long, long years. They want their father's name to be the one-hundredth, thus completing the club.

"O. T. HOTCHKISS."

The request of these loving daughters, we are sure, will not be denied. A sunnier or more beautiful

character never lived among us than Dr. A. E. Goodwyn. His devotion to the Southwestern was almost as beautiful as his beautiful life. He was one of her curators who took time to stay till the close of every commencement occasion. With J. E. Harrison as No. 1, and A. E. Goodwyn as No. 100, we will shortly close the first One Hundred Thousand Endowment Club.

## THE NECESSARY EQUIPMENT OF A FIRST-CLASS COLLEGE.

H. N. Snyder, M. A., President Wofford College.

There are at least two ways of treating the subject assigned me. First, we may discuss just how little equipment a first-class college could get along with, and yet do its appointed work successfully; or, secondly, we might idealize the question by setting before ourselves a vision of what a first-class college ought to be. This latter method is perhaps the better one in that it gives us an aim toward which to be always striving.

### Faculty.

The number of the faculty we can best get at perhaps by distributing them according to the necessary departments. First, then, there should be at least three men in the important department of English, in order to meet properly the demands for instruction in the language, literature, and written and spoken use of the mother-tongue; two men in Latin and Greek—a full professor and an assistant; the same number in the modern languages; a professor of history; a professor of political economy and sociology; a professor of chemistry, and an assistant; an equal number in biology and geology; a professor of physics; a professor of mathematics and astronomy, and an assistant, and a professor of philosophy, psychology and ethics. This distribution would give a faculty of seventeen—twelve full professors and five assistants. I should say that this number represents the minimum, the only test of the proper number being the number and requirements of the students.

### Buildings.

We may now turn to the home of those forces we call a college—its equipment of buildings. From one point of view it is sometimes thought best to put just as little money as possible into buildings, making them exceedingly plain and just adequate to protect your work from the weather. If it were a choice between a quality of faculty and a quality of physical equipment, it would be the part of wisdom to provide first for the faculty. But that would not give us a first-class college. The place where young men and young women spend four of the most impressionable years of their lives should be made not only comfortable, but also attractive. The educational value of beauty of surroundings, both as to the campus itself and the college buildings, simply can not be overestimated, and this element a first-class college counts as not the least in its necessary equipment.

In the first place, there should be a main building for administration, class-room and chapel purposes. This is the college. It would cost not less than \$75,000; \$30,000 would erect a building adequate for a growing library; \$35,000 a hall for scientific laboratories, and \$10,000 for apparatus; a \$50,000 building would meet the dormitory requirements; another \$50,000 would provide thirteen professors' houses. This would give a total of \$250,000 for the necessary physical equipment, and I do not see how a really first-class college could get along with less.

### Income.

What now would be the annual income necessary to maintain the kind of college we have been discussing? Let us make an estimated statement of expenses:

12 professors at \$2,000 per annum	\$24,000
5 assistants at \$1,000 per annum	5,000
President's salary	2,500
Maintenance of library, books and librarian	2,000
Laboratory	1,000
General current expenses	5,000
Total	\$39,500

### Needed Endowment.

To meet such an outlay a first-class college should have an endowment of \$500,000, or the equivalent on the income from this amount from Church or State assessments. And with this,

in order to meet expenses, we shall have to reckon the income from student fees at not less than \$10,000 a year.

Perhaps this entire paper is but a bit of idealizing, and that not a single college in the South even approximates the standards here set down for a first-class college. But it should be remembered that the topic assigned was not meant to describe things as they are so much as to suggest what they ought to be. Surely, then, with the educational awakening which the South is now undergoing, and its marvelous increase in wealth, with the need of trained men and women, trained by the best for the best, we would fall short of our duty if we permitted our efforts to aim at anything less than the kind of institution which I have imperfectly sketched.—Extract from address delivered before the Texas Methodist Educational Convention, held in Dallas, 1906.

## THE ONE HUNDRED THOUSAND DOLLAR CLUB COMPLETED.

As we go to press a hurried note comes from Commissioner Mood saying the first one hundred thousand dollars have been secured, Bro. Mood says:

"The One Hundred Thousand Dollar Club is finished and over and I am as busy as a 'nigger at a corn shucking.' Best wishes. R. G. MOOD."

Surely this is good news. It will cheer Texas Methodists as nothing else has in a generation. This is the first substantial effort made toward a productive endowment for any Methodist college in Texas. The significance of it all is that it is only the beginning. Texas Methodists give notice to the world that they are now ready to begin to adequately endow Southwestern University. A movement will be launched at the Annual Conferences, no doubt, for an additional hundred thousand; more likely two hundred thousand additional. The first hundred has been secured without even touching the resources of our people. The next hundred will come easier and, perhaps, in larger amounts.

The Southwestern University makes her bow to her loyal friends. To President Jno. E. Harrison, the originator of the movement; to President Hyer and his faculty, who have so energetically pushed the movement; to Judge M. M. Brooks, President of the Board of Trustees, for ringing words in public and in private; to Commissioners Harless and Mood, who have worked tirelessly both night and day; to Bishop Candler, for his wise counsel and masterly addresses; to the Advocate, its publishers and editor, who have generously given their columns; to loyal preachers and faithful laymen; to the elect women who have given of their substance—to one and all the Southwestern says, Thanks!

### IF YOU KNEW

The merits of the Texas Wonder, you would never suffer from kidney, bladder or rheumatic trouble. \$1 bottle two months treatment, sold by Druggist or by mail. Send for testimonials. Dr. E. W. Hall, 226 Olive Street, St. Louis.

### OUR NEW YORK LETTER.

Thomas A. Edison says: "The poor man need no longer live in a box for a house. He can own a palace."

"Before next summer I will build a three-story indestructible concrete house that a laboring man earning \$1.50 a day can buy and run. It will be as artistic and comfortable as any Fifth Avenue mansion, and all will be built in half a day. Come up and see it."

Had anyone else made these statements, you would have said that he was a dreamer. But when Edison has led you through the balconies of his study, packed with charts, diagrams and models of his successful inventions, you begin to believe him. Then, when he had reached the top floor of the building, thrown open the door of a spacious room fitted with a quarter-size model of the house, and pointed out of the window to a huge concrete building in the distance, where he was making machinery to build not only one, but thousands of houses like it, you knew that he meant business.

"There it is," he said briefly, though with a bit of pride brightening his clear, gray eyes.

The model was a three-story, Queen Anne house with a high-peaked, tiled roof, and a bay front, very suggestive of the houses on Riverside Drive. The eleven rooms were high studded and well lighted. The walls within and without were frescoed simple.

"You hardly think we can put that up in half a day?" the inventor questioned, in his shrill, high-pitched

voice. "Well, we can, and for less than \$1,000, too. This is how we'll do it."

"Over in that factory you just looked at we are molding cast iron forms. The inside facings of these forms are nickel-plated, and are fashioned exactly like the outside of the model. When these are done, we are ready to build any number of houses.

"At six in the morning we take the movable steel castings to a vacant lot. These are clamped together with bolts, and you have before you a house of iron, with hollow walls. Meantime we are mixing our concrete—one part cement, three parts sand and three parts quarter-inch crushed stones. The machinery to raise this soft concrete to the top of this iron framework, a big mold, you understand, is already on the spot. By six o'clock at night there is your house inside your iron work. Everything, except the doors and windows, is in place. In six days the iron frame is unbolted and removed. In another eight days the concrete is completely hardened, and the house ready to live in. Fifteen days from start to finish.

"The only wood used is the strips around the edges of the floors on which to tack down a carpet, and those around the wall for the picture moulding. All this is put in place in the ironwork before the concrete has been poured in. The tiling around the fireplaces and in the chimneys, the gas and water pipes, are also stuck in the same way in the concrete walls. The furnaces, the heating pipes, the bath-tubs, water closets, are all cast with the walls.

"There will be no plumbing bills; there is no plumbing to be done. There will be no insurance; there's nothing to burn. Rome wasn't built in a day, they say, but New York can be.

"I've done this for the workingman who is doing his best to bring up a family. I won't make a cent on it. One day I went through the East Side. You know it—nothing but a mess of brick boxes. I got the idea of this house at the time.

"In a few years all this will be changed. You will go outside of Manhattan and see rows of healthful, beautiful concrete houses, one for each family. The expense of making them will be less than that of the dirtiest tenement on Rivington Street.

"These houses won't be all alike. I am leaving the patent open to everyone. Competing companies will spring up, each making a different style of house.

"No, the architecture will not be monotonous. In fact, the architects never had their chance till now. Before, they've had to rush out something cheap, never anything beautiful. Now they won't have to worry about expense. The most artistic house is as cheap as the crudest. Why, it's going to mean a revival in architecture. Turner's Rome will not be in it with New York ten years from now.

"Of course, I have patented the house. It's necessary. I shall give anyone the rights for nothing, provided he uses the right kind of concrete, enforces it properly with twisted iron rods, and makes an artistic product. The laboring man is going to get a square deal on this improvement."

Edison, like the discoverer of the raw German Granis cure for all stomach troubles, is certainly a blessing to his race.

H. W. FINLAYSON,  
450 Broadway.

### 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.



## HYMENEAL.

On October 23, 1907, I united in marriage, at the home of the bride's parents, Mr. S. J. Hawkins and Miss Laura Bachman. These are prominent Methodist young folks. The groom was the same day nominated by me as superintendent of the Methodist Sunday-school at the Hawkins Chapel, and is the son of J. B. Hawkins, deceased, for some years an itinerant preacher in this conference. The bride is the daughter of an ideal steward, and the granddaughter on her mother's side of W. H. (Uncle Buck) Hughes, and on her father's side, of J. B. Bachman, for years a prominent local preacher in the North Texas Conference. This couple promises much to Methodism. They will reside near Loving, Texas.

J. HALL BOWMAN, P. C.

## PREACHERS WANTED.

I need two good young preachers for work in Arizona. Your railroad fare and a living guaranteed. Student volunteers preferred.

JAS. E. CRUTCHFIELD, P. E.  
Phoenix, Arizona.

Wife is highly pleased with the Advocate Sewing Machine. I told her that I failed to find three very important attachments—a cloth generator, a cutter and fitter, and a dynamo to furnish the power with which to run it. In every other way it is all right.

H. K. AGEE.  
Annona, Texas.

## Winters.

In my writup of my year's work I failed to state that Bro. Emmett Yeates, a son of one of our best men, and who was licensed to preach in May, and is a student at Polytechnic College, was with me in my meeting at Bowman; held two services and did personal work. Emmett is a good boy and comes out of one of our best Methodist families, and doubtless will make a useful man.—J. M. Baker, Oct. 28.

A preparation of fat-oil varnish and rectified spirits of turpentine, if applied to iron, steel and other metal articles, will prevent them from rusting.

## Church Organs

We are headquarters for CHURCH ORGANS.

**Prices \$27 and Upward**

BEAUTIFUL \$4000 ORGAN, FINE ORDER, NOW \$1325.

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DALLAS, TEXAS.

# STATE FAIR OF TEXAS

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THREE PROGRAMS EACH DAY

## Low Rates on Railroads

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## Notes From the Field

### Hubbard City.

Methodism in Hubbard City is moving on at a rate that is gratifying to the pastor. A good meeting was held in the summer, Bro. L. A. Webb, of Central Church, Ft. Worth, doing most of the preaching, which was of a very high order. Seventy members have been received. A parsonage debt of \$600 raised; conference assessments and salary both will be reported in full. The Woman's Home Mission Society has done a fine year's work, having raised about \$250. The Board of Stewards is composed of ten thorough-going men, to which number two will be added at the fourth Quarterly Conference to be held next Thursday, October 31. Presiding elder W. L. Nelms is held in very high esteem by us all. No district in the conference has a more energetic and progressive presiding elder than has the Waco District. Hubbard people appreciate the fact that the home of Rev. W. H. Moss is in their midst. He has a richly stored mind, a pure warm heart, a noble, brotherly spirit. Any young preacher is greatly blessed who has such a superannate within the bonds of his charge. Hoping soon to clasp hands with hundreds of the brethren beloved at the near approaching conference.—A. D. Porter, Oct. 25.

### San Marcos.

The last Quarterly Conference of the Methodist Church for the year was held at the Methodist Church last night with almost every member of the official board present. All the collections for the year were reported in full. Dr. Whaling, the pastor, made a report for the year which in some respects was remarkable. The total enrollment in the Sunday-school, including the home department and the cradle roll, is 951, one of the largest in the South for the size of the town. During the year the increase in the juvenile department was 91. During the year 164 members have been added to the Church roll. The total membership in the Church here now is nearly 700. Dr. Whaling recommended to the board that the Church here should begin the support of a missionary in some foreign field. The

matter was discussed, and while there was no action taken, it is quite probable that next year the Church will support its own missionary. A resolution was adopted unanimously last night to the effect that the return of Revs. D. K. Porter, the presiding elder of the district, and H. M. Whaling, as pastor, will give great pleasure to the membership of the Church here. The annual Conference for the West Texas Conference will convene in Yoakum, October 30.—W. B. Colbert, Steward, Oct. 24.

### Miami and Else.

By request, I was transferred last fall by Bishop Hoss from the North Texas Conference to the Northwest Texas Conference and stationed at Miami, in the bounds of the Clarendon District. It was with feelings of regret that we bade adieu to our many friends and brethren of the ministry of the old North Texas Conference with whom we had been associated so long and had learned to love so well, and take up our work in this distant field among those who were comparative strangers. But after almost a year spent with these good people we can truthfully say, "The lines have fallen to us in pleasant places and ours is a goodly heritage." This is fast becoming an agricultural country. It has already passed the experimental stage as such. The great plains are being transformed, and as a wheat growing country it will soon be to the rest of Texas what the Nile is to Egypt. The people are broad-minded, liberal, full of push and enterprise. Railroad enterprises are being projected and towns and villages are springing up everywhere. You will be glad to know that our Methodism is keeping step with this onward movement. Churches and parsonages are being built everywhere, and the growth is so phenomenal that the works are constantly being divided and new ones formed. Our much beloved presiding elder, J. G. Miller, is constantly on the go projecting new enterprises and keeping his eyes wide open to every interest of the Church. And if I can read the signs of the times, his district will make a showing second to none at the great gathering at Amarillo. Time would fail me to tell of the Clarendon College located in the midst of these stirring times, with Rev. W. B. Wilson, her Financial Agent, with all of her interests and claims lying heavily upon his heart, going in and out among the people raising \$100,000 (and he is going to raise it, too) to build and equip a house commensurate with the constantly growing demands of the times in this western country; often having to create a conscience on the needs of this institution before he can appeal to it. But the interest of preachers and people is being aroused to the needs of this enterprise, and that is all that is necessary for its success. Dropping back, now, for a word relative to our year's work on the Miami charge. It has been one of the most pleasant as well as successful of my ministry. Have had about thirty-five conversions and over forty additions to our Church; built one new church that will cost over \$1500; lifted a note against the parsonage of \$300; built a windmill and stormhouse that cost \$150. The preacher's and presiding elder's salaries and all the conference claims will be paid in full; baptized fifteen children and five more prospective ones for next Sunday; collected from all sources over \$3000, and all of this from a membership of less than 150. For all of this I am devoutly thankful to the good Lord and give him the praise.—P. G. Huffman.

### Kerrville Charge.

We are closing the conference year. One week until we will answer to roll call at Yoakum, the Lord willing. Our fourth Quarterly Conference was held to-day. Conference collections will be reported in full. The stewards will have in hand pastor's and presiding elder's salaries by the time we start for conference. Kerrville charge has had a great year in many respects. We have had 95 conversions and 80 additions. We have raised for all purposes about \$2500, organized three Sunday-schools, two Churches, and are ready to begin the erection of a \$1200 church at Harper as soon as the roads dry sufficiently to haul lumber. The work is in a flourishing condition. W. E. Garrison, our junior preacher, did good and efficient work during his stay with me. He is now in Southwestern University. Bro. Garrison is a bright and promising young preacher. The people all love him and wish him well in his school work. Kerrville has asked to made a full station this year. The people of the entire charge are as good folk as Texas affords. They have been good to us and we appreciate all their kindness very much, especially do we appreciate the interest of the ladies of the Home Mission Society in

making the parsonage so attractive and home-like. I verily believe we have the best Home Mission Society, for their number, in the West Texas Conference. While our work has been largely among the people of Kerrville, yet we love all the people of the charge, and can say of a truth that the preacher whose fortune it is to serve these people will be well cared for. This is our first year in the conference. Yours to do our best, the Lord being our helper, wherever the "itinerant wheel may drop us off.—T. N. Barton, Oct. 21.

### Jewett.

I am now closing out two very happy, prosperous and successful years on the Jewett Circuit. If I had written to the Advocate every time I have been pounded, or some token of appreciation has found its way to the home of this unworthy preacher, I would have had about seven articles a week. We have been pounded, received suits of clothes, hats, shoes, etc. We have repaired the churches at Oakwood and Buffalo, and have raised those old debts which have hung so long over our church and parsonage here, and the work is in better condition than it has ever been. Notwithstanding the assessments over double the preacher's salary, they will be paid in full in spite of the fact that we have had almost a total failure in crops. But, brethren, this is not all. During my pastorate here we have driven the saloons from the beautiful little town of Oakwood by a majority of over two to one. I came back a few weeks ago from Wood County and found that by a ruling of some judge, our precinct here was again under the liquor law, and that a saloon man from Marquez was going to open up a saloon in Jewett. Bro. Dashiell wrote up the petition Friday night, and by Sunday night I had about one hundred and fifty signatures, and by Tuesday night the election was ordered for Saturday, October 19, and in spite of the fact that it rained all day and was cold, the pros turned out, and we had a perfect land-slide. We carried the precinct about three to one. There were not over twenty white men who voted for whisky. They were nearly all negroes, although some eight or ten of the best negroes voted pro. This is the way we do things down here. "Now glory to the Lord of hosts from whom all glories are," and glory to our Achilles, B. D. Dashiell, who is the ablest defender of prohibition in the State. Woe to the little anti speaker who dares come down here and chirp, for Bro. Dug will surely "lick" him, and send him howling back to Waco. I love the Jewett charge and the people, and they all love me, and when I say all I mean all; but, brethren, my work here is done, and I am ready to go to another place, and will be delighted to see some other man step into my shoes and carry on the work already begun here. We have had glorious revivals and a great ingathering of souls.—Charlie Hughes.

### Eleventh Ave., Corsicana.

Our revivals were not what we wanted, yet people were converted and brought into the Church, and the Church greatly edified. Some of our substantial members have moved away but others have come in to take their places. We have received fifty-five, which means a net gain. Our Sunday-school is fine, and had a great Children's Day. The other organizations of the Church are actively at work. During the year we collected and paid on the church furniture about fourteen hundred dollars—thus releasing the church building and fixtures from all indebtedness. In the midst of all this financial work a parsonage movement sprang up, and we will have built, and ready for the preacher, after conference, the most elegant and up-to-date parsonage in the district, at a cost of \$3500, with \$2000 paid and the other on easy terms. The salary was advanced last fall and will be paid. A full report and over will be made at Amarillo. I have a loyal crowd of people. They bring things to pass. Many good things have found their way to the parsonage, and many kindnesses have been shown us. With confident hope we look to the future.—A. L. Moore.

### Franklin.

We are winding up a good year in this charge. There is nothing to hinder a preacher from making a good report from Franklin Station, and he deserves very little credit, so far as money matters are concerned. This has been the most pleasant year of my seven. We had a fine meeting in the spring and quite a number have joined the Church at the regular services. We will report some sixty added to the Church and a large per cent (90) on profession. Our services are well attended. We have every auxiliary that is allowed in the Methodist Church and all doing something. We have added some to the outside and much to the inside of the parsonage. We joined "the band" this year. We

have been blessed by the ministry of some of our strong men during the year, among them Bishop Ward. He came up to do that for us that we can do for others, but can't do for ourselves. It took place in the church. He preached, they say, a masterly sermon on Sunday morning. I was there, but was "taken up" with the night "service." It was said to be the best sermon ever preached in this church (and I've been here a year now). Bishop Ward is one of our greatest preachers. I have been out about 72 days this year and have had some good meetings. I have given my time to the circuits and have enjoyed it. We very much enjoyed the meeting of the Board of Missions. They have a standing invitation to come to Franklin. We have as good a Board of Stewards as can be found in Texas. Oh, send us back, Bishop! Amen and amen!—Jesse Lee, Oct. 25.

### Weatherford Circuit.

I have served a good and kind people. They have stood by me and made it possible for a good and glowing report to be made at the approaching Annual Conference. The year has been a prosperous and delightful one, and I am going up to Amarillo with a fine report. I have labored hard the whole year, though, yet my labors have not been in vain. My efforts have been blessed of God and my heart is full of joy and cheer for what the Lord hath done for us. I am not ashamed of my report for conference and I am happy on the way. "When the tribes go up, the tribes of the Lord, to give thanks unto the name of the Lord."—H. Bascom Owens.

N. B.—M. K. Little: Nothing against him, Bishop. The Weatherford District is in the most successful and prosperous condition it has ever been in, as the reports at conference will show.—H. B. O.

### Tolar.

Our fourth Quarterly Conference is over. Ours presiding elder, Rev. J. G. Putman, was with us on the 19th and 20th. He did his work as presiding elder efficiently. He preached the sermon of his life Sunday, at 11 a. m. At the close of his sermon he said in the communion of the holy sacrament. It was a season of refreshing from the presence of the Lord. I am closing out my second year on the Bluffdale Circuit. We have had about two hundred net gain in the membership during the two years, built one new church at the Marvin Chapel appointment, at a cost of \$2,200, which was dedicated by our presiding elder at our third Quarterly Conference. It is a beauty. Our presiding elder said the day of the dedication that it was next to the prettiest church, if not the prettiest church, in his district. On the last Sunday of our protracted meeting at Marvin Chapel I took a collection for the purpose of building this church and got \$1,600.40. At the afternoon service we had seven conversions. So you see a collection does not kill a meeting. In the first service in this church we had a conversion—a young lady. One of the members of the Building Committee, Brother W. W. Stokes, has since gone to his rich reward in the bright beyond. He was my very dear friend. We have been abundantly repaid today for all we have done in building this church. The members of this Church are justly proud of their building. They love God and each other. We have improved the church at Tolar. When I came to this appointment the Trustees valued the church at \$1,000. They now value it at \$4,000. We have a debt of about \$400 unprovided for, which can be secured when it comes due. It is beautifully lighted with acetylene lights. The salary of the pastor was increased the first year \$100 and paid, and again this year \$100, which makes \$200 increase on the pastor's salary during the two years. We hope to have a full report at conference. Tolar will advance \$100 on the pastor's salary next year. We have done about the best we could. With faith in God and a strong desire in my heart, I look forward to a place where there is lots of work to be done.—S. P. Brown, Oct. 21.

### Irene.

The fourth Quarterly Conference of the Irene charge is now a matter of record. On yesterday, the 22nd, at 2 o'clock, in the M. E. Church, South, the meeting was called to order by the presiding elder, Dr. Bishop, and after reading a lesson from the Scriptures, and an interesting lecture on the duties of preachers and stewards, and an earnest invocation by the beloved, the conference proceeded to business. Every appointment was well represented except Ridinger. All the interests of the Church were carefully reviewed. Reports showed that 56 had professed religion, and 65 added to the Church this year, and that more than \$3000 had been collected for Church purposes. A Church had been organized, and \$14,400 had been added to Church property in Irene in the last two years. There is nothing small about the people of Irene. They never do anything by halves. They

made Rev. Kincheloe, their pastor, a present of \$25 to dress him up for Annual Conference, which is to convene in Amarillo November 6, and the good ladies made his wife a present of \$12.50 to buy her a nice coat. The following were elected stewards for next year: T. C. Gunter, Lee Graham, J. L. White, J. P. Wilson, John Jetton, G. S. Melton, C. A. Stone, A. H. McClusky, R. T. Jones, W. L. Griffin, L. C. Hawkins, J. P. Wilson was appointed District Steward, and C. A. Stone Recording Secretary of Quarterly Conference.—Observer, Oct. 13.

### Arlington.

All reports in full for conference. Church wall up and ready to cover. We want to get it ready for use by January 1, 1908. Arlington is coming to the front. Sunday-school doubled during the last six months.—Ed. R. Wallace, Oct. 24.

### Caro.

Rev. John E. Green has been with us in the third from the last of his appointments of the conference year. Green has a brilliant mind. He held for twelve days the interest of the congregations. A number of accessions to the Church resulted. Following Bro. Morton's year of careful work came this man to awaken into activity what of lethargy remained. What may not such a man, with his eyes fixed on him whose kingdom he would advance, do towards hastening the coming of Him for whom we look. From a strong heart coming from a life well spent, the evangelist hurled thoughts of conviction into the realms of wrong-living, and men tremble and accept. May the eyes of this capable man be so fixed on the Cross of Calvary that a Divine hand may further baptize the truths he speaks with power to draw stricken humanity to the Great Healer. Thou that hearest prayer, be with him in his future work.—M. W. M.

### Collinsville and Tioga.

I shall be able to report a good year at Sherman if the present indications are fulfilled. We have had something near 140 conversions and reclamations this year and a correspondingly large increase in membership. We already have our conference collections in money and good subscriptions. Both churches are nicely carpeted. The one at Tioga has also been papered and varnished inside, well lighted and new chairs placed in the choir. \$150 has been raised to improve the parsonage and I expect to make it \$250 before conference. Our revival at Collinsville was the greatest in the history of the town and the people showed their appreciation by giving myself and family a trip to Epworth, with a \$40 purse to defray expenses. Although the salary was raised \$100 when I came here the stewards say it will all be paid in full. We have all the organizations required by the Church and they are doing good work, especially the Woman's Home Mission Society. This is my first charge in this State and I am glad to say that I never served a more noble people in my life.—Jas. H. Griffin, Oct. 25.

### Graham Station.

The fourth Quarterly Conference was held here last night. The salary of the preacher in charge paid in full. Conference collections are all paid, and a handsome excess. There were gratifying reports from the Sunday-school, the Epworth League, the trustees, the two home mission societies and the Pleasant Afternoons of Song and Story. An effort has been made to enlist every member in some sort of Church activity. No pastor has had a more loyal Board of Stewards. Mr. M. K. Graham is Chairman. He introduces into the management of the Church work the same business methods which have enabled him to achieve so largely in commercial circles. His colleagues are also business, faithful and devoted. The Church can but prosper with the help of such men. Rev. E. V. Cox wrought well here for a little above three and a half years. His name will always be prominently connected with Graham Methodism. The splendid parsonage, so happily located and so thoroughly furnished, is only one of the many improvements acquired dur-

Continued on Page 16.

## CUTICURA WORKS WONDERS

Testimonials Received Daily Telling of the Wonderful Cures of Torturing Disfiguring Humors of the Skin, Scalp and Blood.

### CURES ARE SPEEDY AND PERMANENT

"I was afflicted with eczema on my face and hands and I used medical treatment for two weeks, but to no avail. I then commenced using the Cuticura Remedies, and after using two cakes of Cuticura Soap and one box of Cuticura Ointment for a little over a month I was entirely cured. Miss Jennie B. Chamberlain, Marcy, R. F. D. No. 1, N. Y., May 28th, 1906."

### ANOTHER CURE

"I suffered for more than ten years with a skin disease. Sores were on my legs and they made me sick. Physicians were called in to attend to me, but they did me no good. Nothing seemed to do me any good until one day one of my friends advised me to try the Cuticura Remedies and which I did, and in less than four weeks I was made well. I used the Complete Treatment, consisting of Cuticura Soap, Cuticura Ointment and Cuticura Pills and I found them all very successful. My friends were surprised at such a quick cure, and I am glad to tell everybody what the Cuticura Remedies have done for me. Bertha Simpson, Alviso, Calif., May 24, 1906."

### AND STILL ANOTHER

"My two children had the eczema, the first one had it for five months all over the body and we had two doctors treat her. I saw the Cuticura Remedies advertised and bought the Cuticura Soap and Cuticura Ointment and Cuticura Pills, and after using them it wasn't but a short while before she was cured. My other child was also afflicted and the Cuticura Remedies cured her also. We think the Cuticura Remedies the best on the market, and we always keep the Cuticura Soap and Cuticura Ointment on hand. R. R. Crowson, Lovelady, Texas, May 30, 1906."

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props. Boston, Mass. Depots: London, Newbery, 27 Chatterhouse Sq.; Paris, Roberts, 4 Rue de la Paix. Registered Trade-Mark. See also page 10 of this issue.

# The Home Circle

## LORD, LEAD US.

Thy will, O God, not ours, should ere be done  
 From life's early morn until life's setting sun  
 We are but creatures within Thy hand—  
 Thou the Creator, Holy, Mighty, Grand.  
 In Thy wisdom Thou dost see and know  
 From whence we come and whither we shall go.  
 Lead us, Lord, through the wilderness  
 dark and drear.  
 Lead us by the light of Thy countenance  
 clear;  
 Lead us on, Lord, lead us on and on,  
 Through life's sunshine and life's storm;  
 Lead us across death's dark and trem-  
 bling sea;  
 Lead us, Thy creatures, into a glad  
 eternity.

ADA GILL.

Oakwood, Texas.

## THAT WAITER FELLOW.

"A winter somewhere on the Pacific Coast," the doctor had said, and mother had caught her breath, for there was more to be thought of than the separation, which was bad enough.

"I don't see how it can be managed," said Phil, when he was alone with her.

"It must be," she said, recalling last winter with the weeks of grippe and pneumonia.

"There isn't much money to go on."  
 "But there is enough for an investment in your health."

"What is the trouble?" Uncle Mark, noticing the grave faces, came near to listen.

"Doctor Brand has been talking nonsense to mother," said Phil. "Telling her I must go to California. As if I couldn't brace up and do very well here."

Uncle Mark looked at the boy's slight frame, unequal, he knew, to the demands upon it of the enthusiastic spirit within, and remembered that there had been consumption in the family only a little way back.

"I'll send him," he said.  
 "Uncle Mark! It would be too much."

"Oh, I don't mean that it should be so very much. I'll put you there and keep you at a good place till you are able to swing yourself. And you can pay me up when you are able."

"In four months, certainly," said Phil, eagerly. "I ought to be strong enough to come home. The winter will be nearly over then."

"Four months be it, then."

A little later Phil Graham, rejoicing in every breath of the sun-blasted air, found himself pleasantly located in what was a half sanitarium, half boarding house. A few invalids were there, some older people accompanied by younger ones, among whom Phil found agreeable companionship. All that he had ever heard of the land of the palm and the orange he seemed to more than realize as, wisely setting aside everything except what might tend to the recovery of his health, he gave himself up to the delights which, with least expense, came within his reach.

He continually sought the beneficent fresh air, with its blessed burden of glowing sunshine; read a little, joined heartily in all the sports of the young people, making himself liked by young and old through his genial good fellowship and readiness to be kindly and helpful to those about him.

All too soon the months flew by, and Phil was obliged to acknowledge to himself that, although his health was much improved, he could by no means yet call himself strong.

"You ought not to think of going back yet," said a doctor with whom he had made friends. "It would be perilous for you to encounter all the early springtime changes of weather in the East."

Phil felt that this was correct, but—what was he to do? Apply to his mother? Never! Apply to his Uncle? Never, again!

He tried to obtain light work in the near-by town, but found that everything seemed filled by those who were like himself, striving for a foothold for the sake of the climate.

"Well," he said to himself, as he one day went in to dinner, "we hear much about God's free air, but just here it seems not free to me."

There was some little friction as contrasted with the usual smooth running of things at the table. Mistakes were made, and guests waited long to be served. At length the head of the house came and apologized for the short-comings, explaining that two of his waiters had left suddenly, and he had not yet been able to fill their places.

As Phil waited with the others a sudden thought came to him.  
 "I could do that."

He applied for a place, and obtained it.

"Now, I wonder what my friends here will think, or say," he thought to himself, as, with his white linen

apron on the next morning he took his place in the dining-room. "Well," I don't care much. It's so good to be where I can write to mother and Uncle Mark that I'm earning my living and a little more, that I'm willing to stand a little snubbing."

There was snubbing—not much, but Phil was forced to own to himself that what there was could not be called pleasant. The older people, and some of the younger ones, met his services with a matter-of-course friendliness; a few others show d plainly that being now a waiter he was no longer regarded as one of them; and Mr. Frank Percival, a young fellow who was there with his uncle, stared haughtily at the new waiter, as if indignant at his having ever presumed to consider himself as his equal, and—offered him a tip.

The blood rushed to Phil's face, and he was turning angrily away when, with a swift second thought, he checked himself.

"It's a part of it," he said to himself, as he bowed and took the gratuity.

Some of the friendly ones clapped their hands, casting indignant glances at Frank.

"Well, well—how's this?" Mr. Garde, an elderly gentleman, who always read at table, and delayed so long as to tire out the waiters, looked up in kindly inquiry as Phil brought his coffee after the other diners had gone.

"This, I mean," he added, touching the white apron. "A wager, or something of that kind, I suppose. You boys are always up to capers."

"Nothing of the kind at all, sir," said Phil. "I want to stay out in this country. I can't let my relatives support me any longer, and this is all I can get to do."

"That's it, hey? Well, I hope you'll make a good waiter. Be sure you always bring my plates hot."

As there were other things connected with the duties of a waiter, Phil found it easy to keep much out of the way of those with whom he had lately consorted, as was his preference, although there were many of them who felt only admiration for a young fellow who would do what came in his way rather than be a burden on any one.

Mr. Garde appeared to take to the new waiter, to judge by a good deal of friendly chaffing and domineering on his part, and, at the end of a month or so, sought an interview with him.

"I think you are pretty capable as a waiter now, and might graduate," he began.

"I don't see my chance for that yet," said Phil.

"I am wanting someone to do a little overseeing on a ranch. Would you like to try it?" asked Mr. Garde.

"You could only expect one answer to that," said Phil, the beam in his eyes emphasizing his delight in the proposition.

"A few months of outdoor life might fit you for, say, a place in my bank." And as Phil breathlessly waited to hear more, he went on: "I like the kind that will do what they can when they can't do what they would."

"Bank! Bank! What's this they're talking about, a position in a bank?" Frank Percival asked it as some of the house chat came to his ears.

"Mr. Garde's going to take Phil Graham into his bank," he was told.

"That waiter fellow! Why, my father has been trying to get me in there."

"It looks as if some one else was getting in. And that 'waiter fellow' is going to have a good chance."—Christian Intelligencer.

## WHAT MAKES THE GENTLEMAN?

Secretary Bonaparte has shown somewhat of a darling of his great Emperor kinsman in his recent venture upon the definition of the elusive term of "gentleman." What a strange composite of appearance and character would result from the combination of every type that now claims or receives this title? What is the standard? By that of England, how many in this country, save the "F. F. V's" and those mythical descendants of Pocahontas, would be justified in claiming it? Democratic America would naturally protest, for with us standards are multiplied, varying with communities, and even within communities. The possessor of a made-to-order (price, \$5.00) family tree rooted in some Revolutionary abstraction owns to the gentle impeachment. He who boasts the fatness of earthly possessions stalks a very colossus amidst his peers. Albeit the source and foundation of this investing power reaches back to the hoarded pennies of one who by prevailing standards would fall of recognition even among those who stand upon his shoulders and profit by his labors.

With many, show of dress and dash of manners are held to stamp the gentleman. We have known of some whose standard is determined by taste in neckwear and frequent change of linen.

The same confusion prevails among the good women of our land. One illustration will suffice. Some years ago we knew of a lady who refused to call upon another, a visitor in the community—giving as her reason that this visitor was not socially her equal because her father owned a livery-stable! Albeit her own grandfather had been a blacksmith! Of course, the odium rests not upon the occupation, but upon those who thus discriminate against them.

We are reminded of the experience of a friend, a distinguished scholar and educational leader. He was engaged to lecture in a far Southern city. As he stepped off the cars, an oily, woolly son of Ham met him with this greeting: 'Be's you de man wot gwine to talk? I be's de gentlemun sent fur you.'

Thus it is that men, and women too, vary far, and involve themselves in numberless contradictions and absurdities, when once they seek some other standard than that of the golden heart and simple, unselfish service.—Southern Christian Advocate.

## CURE FOR NERVOUS PROSTRATION.

A lady came to consult a famous physician. She had worried herself to the verge of nervous prostration.

She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end—"Madam, what you need is to read your Bible more."

"But, doctor—" began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from to-day." And he bowed her out without a possibility of further protest.

At first the patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been long since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the remedy.

In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any medicine now?"

"No, doctor, I don't," she said honestly; "I feel like a different person; but how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, with deep earnestness, "if I were to omit my daily reading of this Book I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to take it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. Won't you try it?—Classmate.

**Inward and Outward.**  
 The inward effects of humors are worse than the outward. They weaken all the organs, inflame the mucous membrane, cause catarrhal troubles, and endanger the whole system.  
 Hood's Serravallo's eradicates all humors and cures all their effects.  
 It's the great alternative and tonic medicine whose merit has been everywhere established.  
 Accept no substitute.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one likes it—in time.—Dinah Mulock Craik.

**DEAFNESS CANNOT BE CURED**  
 by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; since cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.  
 We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circular free.  
 F. J. CENEY & CO., Toledo, O.  
 Sold by Druggists, 75c.  
 Take Hall's Family Pills for constipation.

# Dr. Pierce's Favorite Prescription

Is a non-secret, non-alcoholic and most potent invigorating, restorative tonic and strengthening nervine, especially adapted to woman's peculiar requirements by an experienced specialist in the treatment of her diseases.

Nursing mothers will find "Favorite Prescription" especially valuable in sustaining their strength and promoting an abundant nourishment for the child. Expectant mothers too will find it a priceless boon to prepare the system for baby's coming and to render the ordeal comparatively easy and painless.

Over-burdened women in all stations in life whose vigor has been undermined by exacting social duties, over-work, frequent bearing of children, find "Favorite Prescription" the greatest strength giver ever employed. It can do no harm in any state or condition of the female system.

Delicate, nervous, weak women, who suffer from frequent headaches, backache, dragging-down distress low down in the abdomen, or from painful or irregular monthly periods, gnawing or distressed sensation in stomach, dizzy or faint spells, see imaginary specks or spots floating before eyes, have disagreeable, pelvic catarrhal drain, ulceration, prolapsus, anteversion, retroversion, or other displacements of womanly organs from weakness of parts, will, whether they experience many or only a few of the above symptoms, find relief and, generally, a permanent cure by using faithfully and fairly persistently Dr. Pierce's Favorite Prescription. This world-famed specific for woman's weaknesses and peculiar ailments is a pure glyceric extract of the choicest native, medicinal

roots without a drop of alcohol in its make-up. All its ingredients are printed in plain English on its bottle-wrapper and attested under oath. Dr. Pierce thus invites the fullest investigation of his formula knowing that it will be found to contain only the best agents known to the most advanced medical science of all the different schools of practice for the cure of all woman's peculiar weaknesses and ailments.

Dr. Pierce's Lotion Tablets and Antiseptic Suppositories may also be used with great advantage conjointly with the use of the "Favorite Prescription" in all cases of ulceration, and in pelvic catarrh. They cost only 25 cents a box each, at drug stores or, sent by mail, post-paid on receipt of price in stamps by Dr. Pierce whose address is given below.

If you wish to know more about the composition and professional endorsement of the "Favorite Prescription," send postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for his free booklet treating of same.

You can't afford to accept as a substitute for this remedy of known composition a secret nostrum of unknown composition. Don't do it.

Dr. Pierce's Pleasant Liver Pills are the original "Little Liver Pills" first put-up by old Dr. Pierce over 40 years ago. Much imitated, but never equaled. They cleanse, invigorate and regulate stomach, liver and bowels, curing biliousness and constipation. Little sugar-coated granules—easy to take as candy.

**CLOTH TOYS**  
 4 Cloth Animals, 50 cents.  
 2 Cloth Dolls, boy and girl, 50 cents. One Teddy Bear, 25 cents. If all are ordered, price \$1.00. No stamps. O. K. Novelty Co., Waco, Texas.

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 Here's a plow you can buy at a reasonable price and it will last you your lifetime. And you will have an all-purpose plow too—does the same work and does it just as well as the really high priced plows and it has none of their complications.  
**It Is Beam Hitch**  
 with no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel box, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches.  
 Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it.  
**The Parlin & Grendorf Imp. Co.**  
 State Agents, Dallas, Texas.

MEXICO LETTERS NO 3. In Mexico Valley.

By Gilbert Onderdonk. The great valley of Mexico contains many suggestions of interest to the inquiring and observing mind. During a stay of about two months I continued to find matters of interest and during a shorter stay a year later I found more and yet more subjects to engage attention.

I need not repeat the items of the wonderful history already recorded from the founding of the city in 1325. The reader should carefully study Prescott's History of Mexico before visiting that country, and thus become better prepared to appreciate a visit to that wonderful land.

What is called the Valley of Mexico is included in a circumference of about two hundred miles, and contains a population of about eight hundred thousand people, about one-half of whom reside in Mexico City. One can hardly find a portion of this valley that is not interesting historically. But we are not going in these letters to analyze every feature of this great aggregation of historic and scenic interest. It would require a library of volumes for that.

I believe that there is no region upon this continent that combines more elements of interest than does the Valley of Mexico. While Mexico City stands at an elevation of seventy-four hundred feet, yet it is situated in a deep basin, surrounded by tall mountains. There was no outlet for drainage of this valley. There were several lakes in the valley—Tescoco Lake was about as large as all of the others combined. In Tescoco Lake were several islands, upon the largest of which Mexico City was founded. Causeways were constructed connecting the city with the mainland in different directions. These causeways were of the most substantial construction, capable of enduring through all time. The water from the surrounding mountains had no other way but to converge in this system of lakes. Sometimes it invaded the streets to a very inconvenient extent; and finally forced some provision to drain the valley. A tunnel was cut through one of the mountains bounding the valley. It was located low enough to mostly drain the lakes. Where the ditch reached the city it was thirty feet deep. This gave a good fall for a complete system of drainage and enabled Mexico City to complete one of the best systems of sewerage in the world. This improvement, at an enormous expense, was made none too soon for the welfare of the city. The sewerage of eight hundred thousand people and a corresponding amount of animal life had naturally become concentrated in the soil and the lake beds of the valley, rendering them a vast depository of unsanitary matter. The death rate of the city had become greater than that of any other city in the world—notwithstanding the natural salubrity of the climate at such an elevation. Typhus and typhoid fevers swept the city during the dry seasons of each year. When the rainy season began—generally in March or April—the daily waterfall carried off the drifting germs that caused disease, and then it would be reasonably healthful if you drank pure water. But the water was still horrid. When I first knew Mexico City the only way we knew to secure wholesome water was to boil it and then pass it through a filter. I have not learned of any change in this respect yet. It will require many years of time and full exercise of the skill of their experts to render this city a model health resort at all times of the year. But it has been planned to bring water from the

Vochimilco Springs—about twenty miles distant. When this is completed it will be at an immense cost of money and labor; but the city will then have the best of water. I intend to tell you something of this wonderful spring in some other letter. If one wants to visit Mexico City, let it not be done in the winter season—unless one knows well how to care for one's self under the conditions above described—or he might wait till these conditions are changed, which will likely be some years in the future, or delay until the rainy season fairly sets in. I would prefer from April to October for Mexico City under present conditions; and still more would I prefer July and August. The visitor should carry about such wear as would be used in South or Middle Texas in winter. While it does not freeze in this valley, yet proper protection is needed to prevent taking cold—and pneumonia is possible. I never saw the thermometer there go above 76 Fahrenheit in the shade, and it seldom gets as high as that; and again I have started out to take an evening's walk in August and found the air so raw as to induce me to relinquish the outing and return to quarters. The visitor will draw up the cover at night with no other hint than the temperature. During any clear day one can look out towards the mountains eastward and see the two great volcanoes, Ixtanilnati and Popocatepetl, in the distance, with their many thousands of acres of snow more than nine thousand feet above the valley.

There is another thought about this great valley: There is reason to think that it is honey-combed with subterranean passages relating to volcanic life of past ages, and how far they may relate to the present age we can only imagine. If one goes out towards Amecameca, at perhaps fifteen miles out, he will find on his right, close by the sea, a mountain perhaps less than a thousand feet high. It is an extinct volcano. It has a roomy crater, the bed of which is now devoted to corn culture. Continue your travels in quite any direction from the city and you will see crescent-formed elevations of varying dimensions. Some of these are very small, some are considerable upheavals. No one would question but they were thrown up by internal force. Miniature mountains are in different parts of the valley. Some of these small craters are so low that one could walk into the crater with scarcely any ascent. The crescent form is given to a crater by the outflow of volcanic ejections. I do not remember seeing a crater anywhere the points of which was not lower on one side where the outflow had cut it away.

There is one neighborhood in this valley which reminds me of a map some years ago in the Youth's Companion of a volcanic portion of the moon. One evening, just after dark, at the residence of my son in Mexico City, I was in the second story seated at the desk writing a letter. All at once there was a quick, sharp series of loud reports almost blended into one continuous sound. It came from below, apparently from the park near by. For an instant I thought it was from rapid artillery firing in the park, and hoped there was not an insurrection. Then I observed that the electric lamp was swinging from side to side. Quite at the same instant the house was shaking, and then I knew it was an earthquake. Of course, the household was startled. The first thought of everybody, in such a case, is to hasten out of the house before its falling rocks begin to fall on you. But my two oldest granddaughters, not more willing than the rest of the household to leave grandpa, but with the alertness of childhood, came rushing into the room exclaiming "Grandpa, grandpa, there's an earthquake!" and there surely was. But before anybody could get out to the open street it was all over. I am sure that such a loud sound below, apparently so near, associated with such a shaking of the ground means something of enormous force below. Such experiences are familiar there. Who can say when those powerful subterranean forces may break forth in fury and enact the tragedy of the ages? It may be a thousand years, or it may be several thousand years in the future, or it may come at any time, and it may not come at all. The latest eruption of the neighboring volcano I think was during the twelfth century, and still Topo breathes out her pale, thin clouds of sulphur smoke, that cannot be seen at a distance, but Popo keeps breathing its reminder of what may be when those hidden forces again assert their irresistible sway. I do not want to be there then.

In the mason work of that region black volcanic sand is used in their mortar. Their mortar is as black as tar. There are large beds of this black volcanic sand in Mexico Valley. These sand beds seem to have been forced upward from below. Reasons for this belief need not be detailed here. In one instance I saw where in making a cut they had, incidentally, found a large conical bed of this black

volcanic sand. The summit of this cone was a very few feet below the surface of the soil. It had been only partly uncovered when I saw it and was in the best condition to expose its character.

I think that I have written quite enough of rambling matter, bearing upon physical features unless, perhaps, it might be mingled with other lines of thought. So we will change our style of matter in our next.

WILL I HAVE A FULL REPORT TO THE ANNUAL CONFERENCE AT AMARILLO?

We sincerely trust that every pastor in our connection will strive to reach this coveted goal. But we call attention here and now to a fact that there is a disciplinary requirement and a fixed assessment, which if neglected, no pastor can justly claim a "full report."

The Discipline fixes an assessment of one collection—taken upon a special occasion—in every Sunday-school in a pastoral charge. See page 105, Par. 248.

- 1. Note this is mandatory and not advisory.
2. The pastor who is to "keep our rules and not mend them" is chiefly responsible for its observance!
3. No one has a right to divert this money from the specific channel directed by the Discipline!

It should be paid into the treasury of the Sunday-school Board of the conference as the Discipline requires, or the law is disregarded.

One brother writes us: "We agreed at our District Conference to do 'thus and so,' and these obligations were assumed by our Sunday-school at C—; so this is all we can do."

Hold, brother! Before your District Conference ever met the General Conference placed in that little black book we call our Discipline paragraph 248! It stands there in full force and effect. The official blank for your report to the Annual Conference has a space for you to report this collection paid to the Conference Sunday-school Board!

We claim that a pastor has no more right to disregard this disciplinary assessment or crowd it out with other things or take it and use it for other purposes than he has to so treat any other assessment fixed by the law of the Church! Why has he? Your Board needs this money to carry on its work.

At its last session your Board began a forward movement in the interest of our Conference Sunday-school work. We work along two lines—"Improvement and Enlargement." We furnish all Mission Sunday-schools of our conference with literature and books, upon application. Through our Boards all Sunday-schools in our foreign mission field are supplied with periodical literature and books in their native tongue.

In harmony with this policy of our General Sunday-school Board and upon advice of our connectional officers we have interposed a forward movement for our Annual Conference Sunday-school work on other important lines. We sorely need money to carry on our work and we insist that you give us our due, and that first of all, the Sunday-schools should help the Sunday-school cause. For three good reasons we ask you to report this collection to our Board at Amarillo. If you have not taken it yet "get busy." If you have placed it where it does not belong—reach after it.

Three Reasons:

Reason No. 1. It is a disciplinary assessment fixed by the law of my Church and directed to a specified purpose.

Reason No. 2. If there is a blank in my report, herein I record myself as failing entirely in an important point and cannot justly claim a full report.

Reason No. 3. The money is needed by the Sunday-school Board to carry on the organized Sunday-school work of my Church and I will not record a blank in so great a cause!

E. HIGHTOWER, Chairman Sunday-school Board Northwest Texas Conference.

B. W. DODSON, Treasurer Northwest Texas Sunday-school Board, Belton, Texas.

Loss of appetite is an ailment that indicates others, which are worse—Hood's Sarsaparilla cures them all.

BISHOP CANDLER ON THE MARI-TAL VOWS.

As the family government was the first and perhaps the most important government that the Master ever organized, it may be well to discuss the subject a little further. The light-headed girl may not understand the word obey, as some think, yet it is quite certain that everyone on the outside of the lunatic asylum certainly understands the deliverance of Bishop Candler in the Advocate of Aug. 22.

Of course the matter is being discussed among us preachers and to my surprise it is said by one who belongs to the inner circle and knows things, that not only eight but nine-tenths of

the preachers ignore the word "obey" altogether. In what a small minority the good Bishop will be when he gets here, if any minority can be called small that claims him. Of course this includes presiding elders, D. D.'s., LL. D.'s., and perhaps an editor now and then. Let them stand to be counted and bag the Bishop if they can. Yet it is likely to turn out as it did at the second battle of Manassas when Federal General Pope bagged Stonewall Jackson in a barn.

The brethren seem to be afraid of degrading womanhood. Be it remembered that all the elevation that woman has ever received has come to her through the gospel, and it is certain she can never have a better friend. Hear the Book on the other side: "Husbands, love your wives even as Christ loved the Church and gave himself for it." Let every husband measure up to that standard and the women and children will not only be safe, but will be exceedingly happy.

As to the words "obey" and "serve" to which some object, hear the Master: "I delight to do thy will, oh my God," is what the prophet said with reference to Christ, and everyone knows that his whole life was a fulfillment of that prophecy. "I am among you as he that serveth," even to washing the disciples' feet. Yes, brother, the Master did it and you are no better than he.

Some of us can remember when this was mentioned as a joke only, but it looks now as if it has reached the acute stage and very much needs attention.

In the last Advocate Bro. Helpinstill certainly handles the good Bishop without gloves, yet he says the wife should be the queen of the home. Very good; make the man king, the woman queen. Let the will and mind of the Master have full sway and all shall be well. Of course we will deal gently with Bro. Helpinstill, he being a superannuate; just let some bold Sergeant Jasper out in the open field, show his head or ham either, then things will happen like successive peals of thunder.

W. W. GRAHAM.

Gary, Texas.

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Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Half of the suffering and torture of piles has never been told. But no matter. Whether your particular case of piles is almost too excruciating for any mortal to bear, or if you are fearfully tantalized by unreachable itching, or whether you have only a moderate case of piles, there is positive relief, and quick too, in Pyramid Pile Cure.

You need not take for granted all we ourselves say about our Pile Remedy. We want it to speak for itself. We want you to send for a free package, to-day, of the marvelous Pyramid Pile Cure. We want to prove these statements to you personally, so that you will feel the result yourself.

Follow a few simple directions. Get well to stay well.

You don't have to stop working one single day.

No tortures from operations. No heavy doctor's bills.

Here, for instance, is a sample of the kind of letters we get every day and we don't have to ask for them:

"Friend, I write to tell what good your Pyramid Pile Cure has done for me. I used your sample, and it did me so much good I went and got two boxes, and I used one and I am another man altogether. I have no pain, no piles, and I have been troubled with them for over 50 years, and could find no relief till now, thanks to your timely cure. Use my name if it will do you any good. Isaac Smith, Wharton, New York."

For Free Sample send to the Pyramid Drug Co., 96 Pyramid Building, Marshall, Mich., or you can buy Pyramid Pile Cure in any drug store for 50 cents a box.

BELLS.

BLUMYER BELL CHURCH BELLS. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

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OUR CONFERENCES.

- West Texas, Yoakum, Texas, Bishop Candler, Oct. 30
Northwest Texas, Amarillo, Texas, Bishop Candler, Nov. 4
North Texas, Sherman, Texas, Bishop Candler, Nov. 20
Texas, Houston, Texas, Bishop Candler, Nov. 27

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby.

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.

We were generous enough to loan the cut of Bishop Ward to some printing house during the past year, and they have forgotten to return it. We failed to keep a record of the parties to whom the cut was loaned. We should be pleased to have the cut returned if this notice should fall under the eye of the borrower. If any of our subscribers know who he is, please call his attention to this notice.

BLAYLOCK PUB. CO.

As a result of a Sunday excursion into the city for the benefit of the Fair people two trains collided between Garland and Dallas and one man was killed and forty-three injured, several of them seriously. Yet it is reported that one hundred thousand people poured into this city last Sunday to take in the Fair.

A friend calls our attention to the fact that we mixed our Bible history in our recent editorial on Caleb, in that we had the children of Israel near the Jordan when the spies were sent over to inspect the land. As a matter of fact they were above the head of the Jordan at that time, and on the same side with the land of Canaan. It was after their wanderings for forty more years in the wilderness that they passed far above the head of the Jordan, and then traveled down to where it became necessary for them to cross over under the leadership of Joshua. We thank him for the suggestion that we correct our history, and we cheerfully do it. We had our mind so intent upon the final crossing that our memory lapsed as to the location when the spies went to search out the land.

The Dallas Fair is a great success both in its exhibits and in its attendance. And the most of its departments are very fine. The live stock, the mechanical and agricultural exhibits are the best we have ever seen. The Exposition building is crowded with most creditable presentations and nearly everything is on a good moral plane. But the horse race gambling is a disgrace to our civilization and the liquor and beer stands are worse than the down-town saloon. We saw boys not over 14 or 15 years of age stepping up to the counter and drinking like men. Also we glanced into one place and men and women were as thick as bees around tables laden with drinkables. Yet the boasted Baskin-McGregor law is supposed to cut out women and minors from such places! It is not cutting them out at the Fair Grounds.

Bro. Ferguson and his people at Amarillo have done splendidly in their new church enterprise. They have not only finished it, but they held an opening meeting recently and raised \$13,000—one thousand more than they needed to pay all its indebtedness. This is simply great! Now Amarillo is ready for the meeting of the Annual Conference which will come next week. The church edifice will surprise the brethren in its beauty, convenience and completeness.

Rev. W. D. Bradfield closed his meeting a few days ago. The preaching was done by himself, Rev. J. M. Peterson and Rev. A. L. Andrews. The effect of the services was very helpful to the membership, and the zeal of the Church was greatly stimulated. Dr. Bradfield has done a year of splendid work, and he has a very deep hold upon the favor of his people.

The readable article from the pen of Rev. J. B. Cranfill, giving an account of his pleasure at hearing Bishop Candler at Grace Church a few Sundays ago, which article appeared in these columns two weeks back, was read with much pleasure by the Advocate family. Dr. Cranfill is an old editor, and knows how to write his impressions in such style as to make them instructive and entertaining. While a Baptist, yet he mingles much with his Methodist brethren, and always speaks kindly of them.

Mr. Louis Blaylock, publisher of the Advocate; Mr. George B. Dealey, Vice-President and Manager of the Dallas Morning News, and Mr. A. V. Lane, Vice-President American Exchange National Bank, have been elected by the Supreme Council of the Scottish Rite fraternity of Masonry Knights Commander of the Court of Honor. The Supreme Council sits in Washington, D. C., and meets biennially. This is a degree in Masonry which can not be applied for. The honor must come unsolicited, and is conferred only on those who have worked zealously for the fraternity. The only honor remaining for Masonry to confer on these gentlemen is the thirty-third degree.

The editor, the publisher and the bookkeeper are at Yoakum attending the session of the West Texas Conference. Next week they will be at Amarillo, and from this time forward they will be much out of the office until the last conference is held at Houston. These are busy times with the Advocate force and our correspondents will take due notice thereof and govern themselves accordingly. When these annual gatherings are over we will settle down to business and look after all matters with promptness.

Rev. Wallace Crutchfield of the San Angelo Collegiate Institute writes us that he has enrolled 161 pupils already, with others entering weekly. He has had to employ two more teachers, such has been the increase in

class-room work. Work on the new building is progressing satisfactorily and the outlook for this young enterprise is very encouraging. Everything points to a large success. The people of San Angelo are rallying to the school and there is no reason why it should not be one of the leading schools of the West. It has a field all to itself, and those people who live throughout that section are big-hearted, broad-minded men and women, and their boys and girls will get the advantages of such a school. May it have the largest possible success.

Rev. George G. Smith, the veteran Georgia minister and writer, sent a short communication to last week's Wesleyan Advocate advising all active ministers to be economical and thereby save enough during their productive period to buy them a home when they pass the age limit and have to retire. It is a sound suggestion and all of us ought to give heed to it. Even from the scantiest salary a preacher can save a few dollars and by this means, year after year, be able, at the close of a long, active career, to own a cottage home to which he can retire when the active work has no more place for him. But we want to quote the advice that Dr. Smith gives to his brethren:

"I spent twenty years of hard work trying to get a home. I wrote books, articles, taught school, sold vegetables and sold books, and at last the object was achieved. Our young preachers could save now, and make more and they ought to do it. Here I am at seventy. I have the use of one limb only, my right arm. I have to be helped to bed and dressed by others. My income from the Church is \$300, and what would be my condition if I had to rent a home and had only that income?"

THE LIQUOR PEOPLE GREATLY ALARMED.

The following letter speaks for itself. It was written to a man whom the writer took to be an anti-prohibitionist, but reckoned without his host. He is a prohibitionist, and handed the letter, or rather mailed, to us so that we might apprise the enemies of the saloons what is going on. Doubtless other just such letters were sent to many parties, inviting them to be at the "Dallas meeting." We give the letter just as it was written, only leaving off the name of its author, his address, and the name of the man receiving it. It is genuine in every word and syllable. Read it, digest it, take due warning, and govern yourself accordingly:

You have doubtless observed in the public prints during the past two months that it is the openly expressed determination of the prohibitionists to force a State election by submitting a constitutional amendment through the hands of the next Legislature. It is openly admitted that the entire State is now organized for that purpose, and that next year candidates for the Legislature will be compelled to commit themselves for or against the proposition.

Was in Dallas recently and by accident met three or four friends, and in discussing the situation along the lines above indicated, we agreed that something should be done at once to counteract the movement of the prohibition forces. We therefore determined to call a meeting, composed of a few leading men of the different portions of the State, to meet in Dallas on Wednesday, Oct. 30th, for the purpose of discussing the situation. There can be no doubt but what a State prohibition fight is upon us, and I assume, of course, that you are against it. We want the benefit of your presence, advice and counsel at this meeting. We thought that many of our friends would like to come to the Dallas Fair anyway, and have accordingly called it for the date above mentioned. Won't you come?

Keep the matter quiet, as we do not care to have the meeting advertised. Let me hear from you.

Very truly yours,

The Central Christian Advocate, since the great telegraphers' strike for higher wages and shorter hours, is led to write the following editorial, in which the pay of the ministry is put in an unenviable light. We reproduce it for the edification of our readers: The telegraphers' strike has brought

out the fact that the following wages per month are paid mechanics:

Table with columns: Occupations, Average Wages Per Month. Includes Linotype operators (\$104), Steamfitters (130), Plumbers (130), Gasfitters (130), Plasterers (130), Lathers (104), Stonemasons (124), Stonecutters (115), Bricklayers (134), Cement finishers (104), Tile layers (130), Marble workers (130), Locomotive engineers and conductors (\$110 to \$150).

This sheds a strong beam of light on the pay of ministers. In the issue of August 1, 1906, the Central went thoroughly into the cost of living for a minister of the gospel. It consumed over two pages in showing the cost per day of various groceries, meats, stews—summing up at sixty cents a day for himself and family. The Central figured up the cost of clothes (at a minimum for each member of the family) and found that for summer and winter, overcoats, underwear, dressmaking, everything, \$90 for himself, wife and say two children. We figured the cost of kerosene oil for light, of horse and buggy, shoes, dentists and doctors, school books, Christmas and birthdays, life insurance (for a preacher simply can not afford not to be insured) and we attained a sum total of seven hundred and two dollars.

Seven Hundred and Two Dollars is Less Than Sixty Dollars a Month.

We then asked if our preachers were getting seven hundred and two dollars a year. We took up a certain conference and showed that aside from two or three transfer beacon lights to which the members of the conference could not aspire, the average "salary" was only \$521. That is \$43.50 a month.

There is not one mechanic or labor unionite in the United States who gets so small wages.

We called attention to a conference where 85 got less than \$450 a year, and 78 got less than \$400—or less than \$34 a month. That is only one-fourth as much as gasfitters, plumbers, tile layers, locomotive engineers, conductors and plasterers get a month.

This editorial brought out a very storm of letters, every one of which complained that at various points the careful estimates the Central had made were too low. But we were after the irreducible minimum, and it was more than 50 per cent less than the wages of plasterers, steamfitters and bricklayers.

A presiding elder in the New York Conference showed that fifty-five charges were way below the minimum standard. An Ohio presiding elder complained that the effort of the Church seemed to be "to hold maximum men at minimum support." And so it went.

But will not our laymen at their Lay Electoral Conferences look this thing squarely in the face? Do they wish their pastors to live on so much less than mechanics get? It is all right for the mechanics to be well paid.

It is growing underfed men in the ministry, thus bringing their living so far below the lowest standard of living "wages." It is starving them—starving them of good books, the power to think, the means of keeping abreast of their congregations, the incentives to the self-forgetfulness they would have if their common wants were supplied. And it is telling on our ministry. This is true because a man must eat to think; he must have the best books to keep abreast of his people; he must pay his living debts or lose his reputation.

Says one of our exchanges:

"Referring to the recent articles in the Ladies' Home Journal in which a representative of that periodical records her experiences in attending various Churches in leading cities, the Congregationalist says: 'The effort of the Ladies' Home Journal to prod pastors and Church members to greater effusiveness in welcoming strangers to public services may lead to overdoing hospitality in various ways. One of these ways was revealed to a warm-hearted Western pastor. Coming down from the pulpit after the evening sermon he found a stranger in the person of a fair-haired Swede, and, greeting her with a cordial hand-clasp, said: 'I am very glad to see you. I want you to feel at home here. I'd like to become acquainted with you. If you'll give me your address I'll call and see you.' 'Thank you,' she replied, 'but I have a fellow.'"

PERSONALS.

Mrs. J. A. Travis, of Amarillo, was in the city last week and came in to see us while here.

Bro. W. G. Grayson, of Farmersville, dropped in to see us not long since. He is a layman of worth in our Church.

J. P. Sabastian, of Valleyview, an old Georgia friend, was in to see us

the past week. He was one of our stewards on the first work we ever traveled, and he is still the friend of the Church.

We had a pleasant call last week from Rev. J. N. McCain, of Nashville. He was in the city on business and did not neglect us.

Comptroller J. W. Stephens, of Austin, made us a good social call while in the city last week. He is making the State a good official.

Rev. J. A. Moody, of Mansfield, did not forget the Advocate force when in the city the other day. He is rounding out well for conference.

Rev. H. B. Henry, of Oakville, has had one hundred and fifty conversions and nearly one hundred accessions this year. He will report all matters full.

Rev. G. R. Buchanan, a good local preacher, and his family, of Pilot Point, did not forget the Advocate force during their visit last week to the Fair.

Rev. John Potts, D. D., the great Canadian preacher, is dead. He visited the United States often, and his reputation as a preacher was international.

Mrs. Dr. Harpham, of Brownwood, dropped in to see the Advocate family during a recent visit to the city. The good women of the Church are interested in the Advocate.

Rev. D. L. Coale, formerly of the North Texas Conference, but now filling out the unexpired term of Rev. G. S. Slover at Mulkey Memorial, made us a pleasant visit recently.

Bro. A. J. McMahan and his son, Master Curry, brightened up the office with a pleasant visit last week. They live at Colfax, and speak well of the Church work over there.

Bro. F. F. Barnes, of Lorena, dropped in to see us the other day. He loves the Advocate and reads it with interest. That is one reason why he is such a good worker in his Church.

Rev. T. A. Lamkin, of the Coleman Mission, recently gave a good account of his work out in that field. He has given his earnest effort to build up our interests in his charge, and his efforts have not been in vain.

Rev. B. S. Alsop, of Millsap, has raised \$900 for a new parsonage, and he has had good meetings with excellent results. He is closing his books for conference, and they are in good condition.

Rev. G. W. Adams, of Cochran Chapel, dropped in to see us this week. Barring a slight indisposition in health he is moving along well with his work and hopes to make a good report at conference.

Rev. J. H. Stewart, of Ennis, has prospered this year in matters spiritual and financial. He is one of the many successful men of his conference. Wherever his lot is cast good results follow.

Rev. R. C. Hicks, of Kaufman, took advantage of a visit to the city to pay his respects to the Advocate force. He is working hard on his proposed new church enterprise, and we wish him great success.

Rev. T. B. Vinson, of Shelbyville, has recently had a good meeting in his charge, and his Church is in a good spiritual condition. He and his good wife are zealous workers, and their field of labor is well cultivated.

Rev. J. H. Braswell, of Mart, has had a fine meeting, and his Church is in a prosperous state. He will carry a full report on all lines to conference. When he puts his hand to a job developments are soon manifest.

Rev. W. H. Crawford, of Abbott, is happy in his work. His people have done well by him and he has done well by them. They are equally yoked and working in harmony. He will take a good report to conference.

One of the Advocate's old-time friends who lives at Austin, Texas, writes us a very cheerful letter. He says, "I am in fine health. My 84th birthday comes January 13th next. Would like for you to be here that day and eat roast turkey and cranberry sauce with us." Captain J. H. Collett, the writer of the above, has many



friends throughout Texas who will be glad to hear of his continued good health at his advanced age. The Advocate extends him hearty greetings and best wishes.

Bro. W. M. McCreless, of Chin Chapel, made the Advocate a good visit this week. He loves the Advocate and wanted to meet the people who get it out. He has taken it for years and expects to keep it up to the end.

Bro. W. S. Mangum, of Commerce, was in to see us recently. Of late he has had affliction, but his health is about restored. He is a very useful layman, and rarely ever misses his district or his Annual Conference.

Bro. A. W. Armstrong, of Crosscut, spent a few days in Dallas last week and we were glad to become better acquainted with him. He is a constant reader of the Advocate. He reports conditions in his section fairly good.

Rev. F. O. Favre, of China and Sour Lake, has done a year of faithful work, and his people appreciate him. You never hear much of him in the public prints, but he puts in his time and talent in doing the work assigned to him.

Rev. A. W. Waddill, of Stratford, is far out on the firing line, but he is guarding his post with fidelity and success. He has renovated his church building at a cost of over \$2000, repaired the parsonage, has had good meetings.

Rev. V. V. Boone, of Staples, has had to contend against the boll weevil in his finances this year, but he has made progress just the same. Spiritually he has done good work, and he has the confidence and appreciation of his people.

Bro. T. F. Thompson, of Waxahachie, made us a pleasant visit recently. He is a friend of the Advocate, and on the right side of all moral questions. The liquor people have no use for him, and this is a compliment to his character.

Rev. J. T. Turner, of Pilot Grove, has had a year of good success. He has had good meetings and many conversions and accessions. He has more than four hundred members in his charge, and there has not been a death among them during the year. What a wonderful Providence!

Rev. J. M. Bowden, of China Springs, has made good improvements on his church and parsonage, and he has had conversions and accessions. His work was taken off the Mission Board last year, and it is not only self-sustaining, but is making progress under his faithful ministry.

Rev. W. M. Sherrell has recently had the help of Rev. Jno E. Green in a good meeting at Groveton. We have good people in that town despite the fact that the determination of the liquor element to run the community, law or no law. Bro. Sherrell and his people stand true on all questions of public morality.

We certainly appreciate a good letter from Bro. J. L. Chiles, whose post-office address is Grapeland, but whose home is down on the Trinity, where he does not have any Church privileges. But he says the Advocate is a good preacher and pastor, and that he greatly enjoys its visits and ministry. Such a letter is proof that our work is not in vain.

Bro. Jno. Morris, of Linden, spent two or three days in Dallas with his boys taking in the Fair. But true to his religion he went to Sunday-school and to Church service Sunday morning and Sunday night. He is just as religious away from home as he is at home. He is one of our best laymen. The fact is, all that tribe of Morris are good Church people.

By some means or other the name of Rev. W. E. Foulks was omitted in our published list of New Mexico appointments. He was stationed at Deming, one of the best appointments in the conference, and he is one of its best members. Besides this he is one of our best Advocate workers in his conference, and we esteem him as a personal friend.

Rev. B. W. Dodson, of Colorado City, one of the largest members of the Northwest Texas Conference, dropped down into the low lands recently, and while here paid his

respects to the Advocate. A few years ago he went to the western part of the conference because of his health, but one would not imagine now that he was ever seriously threatened with serious affliction.

Rev. W. F. Packard, of Marshall, has had 160 additions to Marshall charge and liquidated a \$4000 church debt, and all collections will be full and running over. This is a fine showing.

Rev. O. T. Hotchkiss and wife have been sadly bereaved this week by the death of their daughter, Allen, aged eighteen. The burial was at Austin. The Advocate extends condolence to the family in this hour of distress. A more devoted father and mother never lived than Rev. O. T. Hotchkiss and his wife. Their large number of friends will weep with them in this sore bereavement.

FROM OUR FIELD EDITOR.

On October the 9th I arrived at Caro, Texas. Somebody had "painted the town red" before I got there. The town, however, was not hurt by that red sign of the Whiteman & Decker Lumber Company's interest in the place. I was delighted to find that

men and others complain about car-shortage. There doesn't seem to be any reasonable cause for the stringency in the money market. Many attribute it to wild, wicked speculation. I fear the era of prosperity has resulted in luxury and sensuality, and profligate waste of nature's lavishly bestowed blessings. How hard to get people to the point where God can trust them.

The preacher who has left his collections till the last of the year shall have to bestir himself now or he will be left. Charley Morton and Caro will doubtless come out all right. I began last night here at Anderson. My next and last engagement this year is at Alexandria, La., Nov. 10-24. Then comes conference, Nov. 27. JNO. E. GREEN.

MISSIONS—NORTH TEXAS CONFERENCE.

From all indications it appears that our conference will make a better record for missions this year than ever before. To stand last among the Texas Conferences—in fact the only one that is not coming out in full, or near thereto—and so far down the line among the conferences of the connection, is so unbearable that

THE SOUTHERN CHRISTIAN ADVOCATE vs. THE TEXAS ADVOCATE.

Away back among the hills in the western part of old Georgia, when I was quite a little tot, I would watch my father often when he came in to read a while. He would take his paper from its accustomed place, which was on his family Bible. I have wondered often if I would ever be old enough to read his paper, which I loved as well as he did, but couldn't enjoy it as he did, because I wasn't old enough to read; but after a while I reached the point where I, too, could take it from its place and peruse its pages. How I did enjoy it! I thought then I would never see another paper that I loved as I did that. I grew to womanhood, lived through the trying scenes of the war, and in the winter of '70 I married and came to Texas and settled in the bounds of the East Texas Conference (now the Texas). The first two years after my marriage my father sent me the old Southern Christian Advocate, published then at Charleston, S. C. Since that time I have been taking the dear old Texas Christian Advocate, which will soon be thirty-six years; and it seems as I grow older the dearer it gets to me. I have but two children living, both girls. I see that both have the paper. I don't see why a member of our Church don't take the paper. I frequently ask some Methodists why they don't take it. They will say, "It's too high." Well, if they will make the calculation, they will find that it costs less than four cents a week. Before I would do without my Church paper I would be willing to pay three times what it now costs.

I think if our Methodist people would take and read our Church paper they would be better Christians, would live closer to God and do more for the cause. The editorials are so good; they are worth the money we pay for the paper. What a wonderful work Dr. Rankin is doing for Texas Methodism! May God bless him in his glorious mission, and may he be spared to us many years to come. And, dear brothers and sisters, let us hold up his hands by taking and circulating the paper.

(MRS.) S. E. NEIL.

the mill management had taken a religious interest in the welfare of the community. Bro. Whiteman himself is the superintendent of the Sunday-school and a Methodist steward. Ours is the only Church in the town. It exerts a wholesome influence far and wide. During my stay of twelve days in Caro I was often out among the men. I saw no signs of dissipation, heard not a word of profanity. It's indeed a remarkable community of 1200 inhabitants. "In every place their faith to God-ward is spread abroad."

The Texas Advocate is well circulated; nearly every Methodist home has our paper. Dr. Rankin has visited these clever people; he left a favorable impression—in fact, he made himself and the Advocate quite popular. On account of the lumber company's interest in the cause of Christ, Caro charge is a regular station. Bro. C. N. Morton is in high favor with the people. He is good in pulpit and pastoral work, and best of all, the people say he is a good man. We had a successful meeting. Quite a revival in the membership. There were seven accessions to our Church. In spite of financial pressure Caro people are taking care of the Church.

Texas has had several years of great prosperity. The products of our State have far outgrown the capacity of the railroads' rolling stock. Lumber

there seems an almost general disposition among the preachers and Churches to rise and remove this reproach.

To accomplish this end our Sunday-schools are coming to our assistance. It is believed that \$1000 "special" for missions will be a very conservative amount to count on the schools giving this year. We have not magnified this special department as some of the Churches. The M. E. Church in her Sunday-schools raised in 1905 over \$500,000 for missions—as much as our Mission Board hopes to raise in the whole Church this year. I herby exhort the preachers and superintendents to make the Sunday-school offerings "special" as far as possible this year. In our new blanks there is a place for "special missions." Some of the Sunday-schools have already paid to Mr. A. F. Platter, Denison, Texas, these amounts. He will receipt any pastor or superintendent for such moneys.

A chart for this and last year, grading each district and charge, will be on exhibition at conference. It will thereon appear the standing of each district and charge. Let's "knock out the block," and "paint them red." North Texas must rise from the third grade to the first grade this year. Let's all say so, brethren.

L. S. BARTON, Secretary of Missions, N. T. C.

THE TEXAS METHODIST ORPHAN-AGE.

This morning, without letting those who have charge know anything of my coming, I went through the Orphanage, and as carefully as I could investigated every department. All well-informed Methodists in Texas know that our buildings and grounds are beautiful, so there is no use in dwelling upon these. I went first into the school rooms, where I found the several departments at work. In the class room, where the older pupils were at work, some questions were propounded that elicited replies that were most gratifying if not astonishing to me. In the first place, the large number that were studying Latin and music. Almost every girl stood up in response to the inquiry as to how many of them could make her own dress and almost as large a number arose as saying they had done so. Next, the inquiry was propounded as to how many of them could go into the kitchen and prepare dinner for the whole Orphanage company and it seemed to me that nearly every girl arose. Then they were asked to stand if they professed to be Christians. Every boy and girl stood.

From this room I went to the room where the younger children are taught and everything was moving on just as you would expect in any well ordered and well equipped school room.

The dormitories would be models in neatness for many Christian homes. The arrangement of beds, chairs, etc., showed taste. All was order and neatness. The boys are required to do any and all kinds of work. The keeping of the dormitories, of course, is done by the children. These children are taught to study and work. At proper times they are turned loose to enjoy themselves as children should, and they have a royal good time, but they are taught to be orderly and industrious.

One of the boys is now preparing himself to preach. There is one thing that impresses me most profoundly about the men and women having these orphans in charge—their unselfish spirit. W. L. NEILMS, Waco, Texas, Oct. 25.

METHODIST BENEVOLENT ASSOCIATION.

To the North Texas Conference Auxiliary of the Methodist Benevolent Association: We will have a public meeting of the Auxiliary at the Travis Street Methodist Church, Sherman, Texas, Tuesday, November 19th, at 7:15 p. m. All members are urged to be present. Everybody else invited. The meeting will be addressed by Rev. S. C. Riddle. The Association is in fine shape and offers the best protection to be had for the amounts it agrees to write. J. A. WYATT, Secretary-Treasurer.

DEDICATION.

The Methodist church will be dedicated the first Sunday by W. L. Nelms, P. E. All former presiding elders and pastors are cordially invited. We are closing our fourth year at this place and perhaps my last year, as I am going to rest. Our finances are in the dark yet. Will try to do the best we can. R. V. GALLAWAY, Aquilla, Texas, Oct. 25.

CONNECTIONAL METHODISM.

I have just read your editorial, "The Connectional Spirit of Methodism." It is timely and I thank you for it, and so should all Methodism. It is a strong blow at the enemy of our beloved Church. Keep on in this line until every preacher and layman shall be thrilled with the pulsations of connectionalism. May the good Lord help you to defeat the plans of your enemies. G. H. COLLINS.

MISSIONARIES, TEXAS CONFERENCE, TAKE NOTICE.

I am today sending out your drafts for the fourth and last quarter for this conference year. This is a few days in advance of their being due, which is a month before conference. If anyone fails to get his, notify me at once. I had to send several times to one or two brethren before they got theirs on the third quarter. J. T. SMITH, Cameron, Texas.

HYMENEAL.

Rev. L. L. Hursey and Mable B. Rawson, of Moscow, Idaho, were united in marriage September 15, 1907, just at sunset. Miss Rawson is a fine musician and singer, and was educated at the Idaho State University. Rev. and Mrs. Hursey are stationed at Dayton, Washington, this year. They were the recipients of a splendid donation shower Monday evening, October 14.

Catarrh

Is a Constitutional Disease

It originates in impure blood and requires constitutional treatment, acting through and purifying the blood, for its radical and permanent cure. The greatest constitutional remedy is

Hood's Sarsaparilla

In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1. Nasal and other local forms of catarrh are promptly relieved by Antisepslets or Catarrlets, 50c., druggists or mail. C. I. Hood Co., Lowell, Mass.

GEORGIA LETTER.

I thank the Advocate for its kind words. I think, for I am not always certain about my motives, that I have no other aim than to do good to my readers. As Blaylock knows, I have been writing for over thirty years for the Advocate and have paid my own postage and furnished my own stationery, and have asked no pay for my work.

I am just now up from a spell of about six weeks; a nagging fever has robbed me of flesh and appetite, but, as I have lived out my allotted time, I can hardly expect to be here long. I read most of the Church papers, which are sent to me without charge, and so keep up with the doings abroad. I am about as familiar with Texas as if I lived there. Lying on my bed unable to handle large books, I have found great profit and pleasure in reading the five-cent edition of the books issued when Dr. Summers was Sunday-school editor. They are in all the old libraries—Old London, Old Edingburgh, Paris, Venice, Tyre, Charlemagne, etc. I do not find any better writing anywhere, and no where such a compact and reliable history. Recently the Publishing house cut the price for the paper-bound from 15 cents to 5 cents. No young preacher can do better than to buy the whole series and read them carefully.

I keep up with new books, but don't read them; they are, most of them, not worth reading. The field of history and established philology has been so well explored that the men seeking new things are compelled to venture on speculation, which are generally worthless. Such books as Dr. Orr and Dr. Denny, if the reviews can be relied on, are books that will live; none of the books of Chicago University will be read twenty years hence. Some years ago the country went wild over Drummond—who hears of him now? Darwinism is as dead as its author, and the "working hypothesis" don't work. The one thing this world needs is moral reform, and it is not to be brought about by new-fangled philosophies nor by pipe-organs nor fine churches nor new statements. We are going to have, in some parts of America, a great, social revolution ere many years. It may not, and I think, will not, cross the Mississippi, but things cannot continue as they are in New York or Chicago. Godlessness always precedes revolution. The absolute defiance of law, and, in the apparently legal, but really illegal, ways taken to rob the people by gambling, will be avenged. Monte Carlo with its roulette tables is nothing to Wall Street with its exchanges, and Chicago with its pit, but the absolute atheism which is at the bottom of all will bring its fruit. The old-time religion will save the land, but, alas, there are many adversaries. We do not need new machinery, but to effectively work the old.

This perhaps is enough for a sick man at one time; I will close by saying the preaching of Christ crucified is the power of God. Let us cling to that. GEO. G. SMITH.

A CURE FOR THE TOBACCO HABIT.

Mrs. M. Hall, 1010 South 4th St., Baton Rouge, La., has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days after using tobacco for over thirty years. All desire for its use is gone. Can be filled by any druggist. Mrs. Hall will gladly send prescription free to any one enclosing stamped envelope.



Say, Ma, if 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 backaches, 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.

The Texas Christian Advocate to New Subscribers from Nov. 1, 1907, to Jan. 1, 1909, \$2.00. Subscribe NOW and Receive the Benefit of This Offer

# Epworth League Department

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

GOOD NEWS IN THE STUDY COURSE.

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

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

### State League Cabinet.

President, Allan K. Ragsdale, Dallas.  
First Vice-President, J. E. Blair, San Marcos.  
Second Vice-President, Miss Mattie Harris, Dallas.  
Third Vice-President, P. W. Horn, Houston.  
Fourth Vice-President, Miss Sallie Hartigan, Waco.  
Secretary-Treasurer, Frank L. McNeny, Dallas.  
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.  
Chairman Board of Trustees, T. S. Armstrong, Waco.  
Secretary Board of Trustees, A. J. Weeks, San Antonio.

Fourth Annual Encampment, Epworth-by-the-Sea, August 5-15, 1908.

### NOTES.

Miss Mabel Montgomery, League Editor of the Southern Christian Advocate, prints in her paper in full the recent letter of President Ragsdale to the Texas Leaguers.

The Wagoner Place Epworth League, St. Louis, Mo., is moving for one thousand members. They now have 150. The membership is divided into two companies, one called the "Silver," and the other the "Gold." If it were not that this chapter has heretofore done some remarkably clever things we would look upon this effort to increase the membership to one thousand as visionary, but we shall not be surprised to see the effort succeed. If our Leaguers in Texas would like to learn some of the methods of this enterprising chapter let them write to Mr. C. G. Tomerlin, editor of the Epworth Exponent, for a copy of the chapter paper. His address is St. Louis.

President Ragsdale was up our way recently. He reports the outlook encouraging for next year's encampment session. The attendance promises to be something phenomenal.

Mr. J. H. Bowman, of Plano, has purchased the Harry Halsell cottage on the League grounds at Epworth-by-the-Sea and will, in addition, build another cottage on the beach front. The former he bought for a friend and the latter he will occupy himself.

### FROM STATE HEADQUARTERS.

District Organization.  
District organization was had at Gainesville, October 12th, under the direction of O. L. Hamilton, Field Secretary of the McKinney District and Secretary of the North Texas Conference League. Harvey A. Ragsdale was made President of the Gainesville District organization.  
What district will be next to organize?

### Pertinent Questions.

If the President of San Marcos League can say, "Yes, our League will take sixteen Encampment bonds; send them to me and we will go to the bank and get the money," why can't you say "Send our League four bonds and we will remit at once? We believe in the work and want it to succeed."

Again: If a Church of less than five hundred members can build and pay for a \$50,000 church, is there any plausible reason why more than twenty thousand Texas Leaguers should not easily raise half that amount for improvement of our excellent property at Epworth-by-the-Sea?

One Leaguer in each District, or, better still, one interested member of each League, by giving personal attention for about ten days could sell enough bonds or raise enough money to put our affairs beyond all question of permanent success. We must have this co-operation; won't you begin now?  
A. K. R.

### FREE BOOK ABOUT CANCER

CANCER has proved its merits in the treatment of cancer. It is not an experimental stage. Records of unspiculated cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, Dr. L. T. LEACH, Box 147, Indianapolis, Indiana.

velopment of League work all over the State, you may depend on..... League for One Dollar a month, beginning with September, 1907, for a period of one year, this to be paid monthly or quarterly in advance, and to be due when 150 Leagues have made a like agreement.

### A PLEASSED VISITOR.

Dear Bro. Thomasson: I suppose by this time everybody who has such intentions has sent you their thoughts on the League Encampment. But as I love the League so much and as the grounds are especially dear to me, I desire to add my word of praise for the very delightful meeting of this year. We had the honor of eating the first meal ever served in our beautiful Inn, and were the first guests to take apartments; so we were there from the beginning.

To those of us who had been there before the improvements were almost marvelous. As has been said so many times before, Bro. Ragsdale deserves much of the praise. He is not only a fine "general," but a fine gentleman and a favorite in our home. Notwithstanding the thousand demands on him, I never saw him during those busy days too busy to stop to answer the simplest inquiry and always to be courteous.

Close association with Mr. and Mrs. E. N. Requa gave us opportunity to see what fine people they are. Their every desire seemed to be to please their guests, even at the expense of their own strength.

The people at the business office were untrifling in their attention to the "motley public" and friends in general. The services were all of a high order and to attend one meant a spiritual feast. The social feature was delightful. We had receptions in the parlor all day. We will always remember "Epworth-by-the-Sea, 1907," as one of the "coming apart" places in our lives.

There is one criticism, however, that I think should be made, and that is the too free use of tobacco. 'Twas almost impossible for a lady to remain on the grounds and not have her lungs filled with the sickening odor of tobacco. They smoked in the parlor, they smoked on the porch, they would even put their chairs at the bed-room windows on the porch and fill the rooms with the stuff. They would smoke at the ice cream tables in the presence of the ladies. In fact, they smoked everywhere except in the dining room and on the platform.

So many of our speakers would inspire us in their discourses to greater things, and we would think while they were talking "Behold the man;" "This man we can hold up as an ideal—a pattern to our boys," and possibly before they would reach the Inn they would be smoking as hard as they spoke.

If we are going to send our young boys to Epworth to learn, this will be the most frequent lesson they will observe. I do not say it is a sin to smoke, but I do feel free to confess that I think some of our good men, our great men, are setting a very poor example to our young men to spend their money and time on stuff that simply defiles and can not be uplifting. Somebody will say, that is only a woman writing. Certainly; so is every wife, mother and sweetheart—a woman—and we have a right to our opinion.

I sincerely hope that at our next Encampment that those who are tied to this habit will at least be more thoughtful of the ladies, and that smoking will not be the chief occupation between services.

An enthusiastic Encampment patron.  
MRS. J. SAM BARCUS,  
Georgetown, Texas.

### SOME QUESTIONS ANSWERED.

The Epworth Herald, the organ of the League in our sister Methodism, has been running a series of questions regarding League work to which were invited responses from those who cared to answer them. In a recent issue of this paper were several replies which we have thought it expedient to print in our columns, and this we do as follows:

12. How can "personal experience" testimony be secured in the devotional meeting?

We have tried these plans that have worked. One plan: In the early part of the meeting just before the lesson, with the congregation standing, sing some song such as "I'll go where you want me to go" or any song of loyalty and then ask for an echo of "personal experience" suggested by the thought

Texas Germicide and Disinfecting Co., Dallas, Tex., offers a cheap but reliable plan that will enable churches and schools to comply with the Texas law. After Oct. 1st, the law of Texas will require "all places for public gatherings" to be disinfected regularly. We do all the work for you, and OUR CARD tacked on the wall will be accepted by the authorities as PROOF that the law is being complied with. Write to-day for disinfecting plan.

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.



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

of the song, all who will speak to remain standing, being seated as soon as they have spoken. Another plan: This is something on the order of an old-fashioned class meeting, to be used either before or after the lesson, sometimes beginning at the back of the room, sometimes going straight across the whole congregation, sometimes taking part of a section, never doing it twice alike, and asking every one in order to say a word personally for Christ.

129. What is your method of collecting dues?  
Our Treasurer or one of his six assistants makes it a point to see each member of the chapter as early in the year as possible and ask for the dues.

141. In selecting leaders for the year should the most efficient be chosen or should any one from the membership and so give all a chance?

The devotional meetings are too important to the spiritual life of the chapter to be sacrificed to inefficient leaders. Train these people by using them as assistants before entrusting the entire leadership of a meeting to them.

143. How can the more inexperienced members be encouraged to take part?

We have encouraged the inexperienced to take part by giving them references to read, thus getting accustomed to hearing their own voices in public, also by getting two of them to lead together, dividing the work equally, or by having one who has led two or three times lead with one who is a beginner, letting the more experienced give the thoughts on the lesson and the other reading the Scripture lesson and announcing the songs and then afterward at least every member of the cabinet compliment them on the good work done, thus encouraging them. We all like to hear those two words, "Well done."

156. How shall the graduates from the Intermediate League be made to feel at home in the Epworth League and also be encouraged to take some part in the meetings of the chapter?

We gave the graduates a warm, hearty welcome the first night and asked them to go with us to help sing in the city hospital the next Sunday afternoon. Always we let them know that we notice their presence at League and tell them we miss them when they are absent. Once we asked one to get two or three of her friends and call on certain shut-in people, then asked another the next time to be the leader of the visitors. Most old people are not critical and will not expect oratorio music. We have often heard them say, "I never thought the young people would love me enough to spend time to come and sing to me. And the boys are here, too! You don't know how much good this does me to see and hear you boys and girls. I'll remember this many days. It is so kind of you."

291. Is it ever wise to make the pastor the President of the Epworth League?

No. The pastor is the trainer of specialists. It is his business to develop talent in the League, not do the work himself. Not shirk responsibility, but be "the power behind the throne."

### AMONG OUR EXCHANGES.

Miss May Dye and Miss Ruby Kendrick have recently left Texas for mission work; the former goes to Brazil, the latter to Korea. The Leaguers of Florida lift their earnest prayers in their behalf, that God may bless their labors and preserve their health among strangers.—Florida Christian Advocate.

We have the following from Wagoner Place League: "Wagoner Place

"Christ Baptized by Sprinkling in the River Jordan, But Not in the Water," by Rev. William E. Biggs, M. D. A Texas pastor says: "Dr. Biggs' position is absolutely irrefragable." Ten cents (all-year) each, postage paid. If per dose, not postage. Rev. William E. Biggs, M. D., Pike, Arkansas.

League was visited last Sunday evening by Mr. Gus W. Thomasson, the former President of the Texas State Epworth League and now League editor of the Texas Christian Advocate.—St. Louis Christian Advocate.

Commenting upon the League Editor's Directory, recently published in these columns, the Pacific Methodist Advocate says in its League Department: "Of these the names of Rev. Henry, Miss Nave and Rev. McWhorter are new to us; some of the other Advocates we do not receive as exchanges and have not been familiar with the League Editor's work. We welcome these new editors and look forward with confident interest in their pages in their respective papers."

The editress has been much impressed by the business-like methods by which the Texas Leaguers conduct their League work. Why should we not conduct the business of the League with the same accurate precision which we use in our own affairs? Surely the Lord's work is very important.—Miss Nave, in St. Louis Advocate.

The General Cabinet of the German Epworth League has a memorial fund of \$4,000 committed to its charge, the interest from which supports two orphans, one at the German College in Berea, Ohio, and the other in a like institution at Warrenton, Mo. The fund was established in honor of Dr. Liebhart and Dr. Nagler, each of whom was a National President before his death.—Epworth Herald.

The All-India Epworth League Convention will be held at Rangoon, February 5 and 6, and the Central Conference for Southern Asia will meet at Rangoon, February 7.—Epworth Herald.

### TAKE THEM OUT Or Feed Them Food They Can Study On.

When a student begins to break down from lack of the right kind of food, there are only two things to do: either take him out of school or feed him properly on food that will rebuild the brain and nerve cells. That food is Grape-Nuts.

A boy writes from Jamestown, N. Y., saying: "A short time ago I got into a bad condition from overstudy, but Mother having heard about Grape-Nuts food began to feed me on it. It satisfied my hunger better than any other food, and the results were marvelous. I got fleshy like a good fellow. My usual morning headaches disappeared, and I found I could study for a long period without feeling the effects of it."

"My face was pale and thin, but is now round and has considerable color. After I had been using Grape-Nuts for about two months I felt like a new boy altogether. I have gained greatly in strength as well as flesh, and it is a pleasure to study now that I am not bothered with my head. I passed all of my examinations with a reasonably good percentage, extra good in some of them, and it is Grape-Nuts that has saved me from a year's delay in entering college.

"Father and mother have both been improved by the use of Grape-Nuts. Mother was troubled with sleepless nights, and got very thin, and looked careworn. She has gained her normal strength and looks, and sleeps well nights." There's a Reason. Read "The Road to Wellville" in pkgs.

### Charcoal Stops Gas On Your Stomach.

Wonderful Absorbing Power of Charcoal When Taken in the Form of Stuart's Charcoal Lozenges.

Trial Package Sent Free.

Charcoal, pure, simple charcoal, absorbs 100 times its own volume of gas. Where does the gas go to? It is just absorbed by the charcoal—the gas disappears and there is left a pure, fresh, sweet atmosphere, free from all impurities and germs.

That's what happens in your stomach when you take one or two of Stuart's Charcoal Lozenges, the most powerful purifiers science has yet discovered.

You belch gas in company, sometimes by accident, greatly to your own humiliation. This is because there is a great amount of gas being formed in your stomach by fermenting food. Your stomach is not digesting your food properly. Gas is inevitable. Whenever this happens, just take one or two of Stuart's Charcoal Lozenges right after eating, and you will be surprised how quickly they will act. No more belchings; no more sour risings. Eat all you want and what you want, and then if there is any gas going to be formed, one of these wonderful little absorbers, a Stuart Charcoal Lozenge, will take care of all the gas.

And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others, you won't disgust them. Just one or two Stuart Charcoal Lozenges will make your breath sweet, and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative known. You can take a whole boxful and no harm will result. It is a wonderfully easy regulator.

An then, too, it filters your blood—every particle of poison or impurity in your blood is destroyed, and you begin to notice the difference in your face first thing—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just as little honey is put in to make them palatable, but not too sweet.

They will work wonders in your stomach, and make you feel fine and fresh. Your blood and breath will be purified.

We want to prove all this to you, so just send for a free sample today. Then after you get it and use it, you will like them so well that you will go to your druggist and get a 25c box of these Stuart's Charcoal Lozenges.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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The publishers of the Advocate want to hear from every subscriber in Texas who does not receive the Advocate by Saturday. We have gone to a great deal of trouble and expense routing our list that the paper may reach every office in the State by Saturday, and if it fails at any point we want to know it. Please write us.

### PRESIDING ELDER'S FIELD NOTES

#### A Meditation on Pastoral Duties.

In a previous communication I have had somewhat to say concerning the splendid field offered by the office of a presiding elder. And I have declared myself a standing candidate for that position, notwithstanding the fact that I am painfully aware that standing candidates are seldom elected to the positions to which they aspire. But in this letter I shall say a few things concerning the pastor and his work. Our Church very properly tests the claim of any man to a call to preach, and requires evidence of a more substantial nature than a mere profession of an inclination of heart in that direction.

Taking the first series of questions concerning such a candidate, and without the intention of bringing any railing accusation against the brethren, I dare say that many of us need to hold a reconsecration meeting with ourselves and so I pause and begin with myself. Concerning the spiritual condition of the preacher the following questions are propounded: (a) Do they know that God is a pardoning God? (b) Have they the love of God abiding in them? (c) Do they desire nothing but God? (d) Are they holy in all manner of conversation?

I have no doubt that practically all the preachers in the Church can answer the first question in the affirmative truthfully. I am afraid the second would have to have some acknowledgments from some of a backslidden condition attached. As to the third, from the great outcry from some sources when a change is made in the grade of an appointment, and from the unkind things which are often said concerning the appointing power, I am afraid that self-interest is too dominant among us, and we desire earnestly some things besides the will of God and the kingdom of heaven. I am afraid that the frequent evidences of petty jealousy and the occasional plans for personal supremacy bear silent witness against us before the great judgment seat. The fourth finds but few who can be declared to fulfill its letter and spirit even fairly well. How many doubtful stories, how many unkind words, how many rash and unbrotherly utterances escape our lips. How often I have broken my vow to "take heed to my ways that I sin not with my tongue."

The second series of questions is as follows: Have they gifts (as well as grace) for the work? Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?

In order to overcome the deficiencies of the ministry indicated as possible in this series of questions the Church is now very properly laying great stress on mental preparation, and endowing institutions of learning to make such preparations possible. And this movement has come none too soon, for in this day of affairs, with a complex civilization, with business, civil and social questions of every sort confronting the pulpit, it is absolutely necessary to lift the watchman and set him upon the tower of wisdom, for he can not see from the valley of ignorance, and the enemy is upon us before he is aware of it. We must endow and equip our schools to truthfully make the answer of this series of questions possible in this latter day, for no man can speak justly, clearly, with sound judgment, until he has been made capable of grasping the intricate matters concerning which he speaks, and applying to them the truths of the living word.

The third series inquires: "Have they fruit? Are any truly convinced of sin and converted to God by their preaching?"

It is a deplorable fact that many of our preachers have no confidence in their own ability to do much, if anything at all in this way, and instead of seeking to know how to overcome the difficulty, and learn how to lead souls to Christ, they turn at once to seek aid from other sources, and the people have come to distrust the leadership of their own pastors in this particular. I dare say that we need to consecrate ourselves anew to the service of soul-winning, search for ways and means to reach men, look to God for help, and go at it in earnest and with unfeigned love for men, and make it apparent to them that we "seek not yours, but you." When the preacher is given the duties of a preacher, he becomes "Preacher in Charge" and he has no right to evade the responsibilities which come upon him by virtue of this relation, and neither official members nor private members of the Church have a right to interfere with him in the duties of his office as plainly enjoined by the Discipline, but it is the duty of all to aid him in the faithful performance of the same by giving him moral support,

and such other aid as he may seek at their hands. He is in charge of the services, from the choir to the ushers, and if his service does not win men he is to blame. It is his duty to "receive, try and expel members, according to the provisions of the Discipline." He has no right to waive the requirement of the Discipline concerning worldly amusements, or anything else, as the writer has known some preachers to do, and authorize some to come into the Church to lower its spiritual life, and become a privileged class and a source of trouble. Such preachers are sometimes called "broad men," but that is not the proper title to give them. They are simply traitors, and betray the trust given into their hands. We can not help what our people do sometimes, but we can help giving assent to what they do when they are wrong.

It is the duty of the preacher in charge to see that "all the ordinances and regulations of the Church be duly observed," but there are many ordained elders in Texas who have not administered the ordinance of the Lord's Supper "in every congregation" as the Discipline directs, and so far as some of our elders are concerned, they might as well have never passed beyond the order of deacon in the Church. We have many congregations that never have the sacrament, no, not even when the presiding elder comes, for the elements have not been prepared and he has to leave without attending to the matter.

The preacher in charge is to "hold a meeting of the leaders and stewards of his charge once a week, if practicable, to receive their reports, but we have many pastors who never attend an official meeting, and who boast that they do not do so. These are the gentlemen who eat the fruit of other men's labors, and who live on salaries that some other pastor has taught a Board of Stewards how to raise.

He is to give an account of his charge every quarter to his presiding elder, and this is not confined to the questions of the Quarterly Conference. He is to take his presiding elder into full partnership in the affairs of the Church, and recognize him as a chief pastor. He is to "see that all our people are supplied with our books and periodicals," but many of our preachers never sell a book nor cause any to be sold. Baptist and Seven Day Adventist literature, and worse, is flooding the country, and the antidote to all this is lying on the bookshelves of Smith & Lamar in our house in Dallas, and will lie there until a new preacher takes charge and meets the issue by circulating the Advocates and selling books.

He is to look after the interests of the cause of missions, education, Church extension, and all other causes of the Church, but we have many preachers who never mention these matters except when they take the conference collections, and then they do so often with apologies on their lips.

The pastor is to report on Epworth Leagues and Sunday-schools, but there are many who know nothing of these organizations, and who neither encourage them with their presence nor aid them by helpful counsel. Sometimes such a pastor drops in and makes a speech "on general principles," remaining just long enough to show the fairly well informed that he knows nothing about the organization and they can expect nothing from him, and so he bows out and is seldom asked to come again because they have discovered his inability to aid them. And they are fortunate if he lets it rest at that, and does not intrude some impractical demands and interfere with their movements.

When admitted into full connection into the conference the pastor promised to "diligently instruct the children in every place," but they are left to drift along in the League and Sunday-school, or out of it, as the case may be, and the pastor's report on this item in a Quarterly Conference is often a farce. The pastor vowed that he would "visit from house to house," but we have recently heard and read some fearful arraignment of this item from pastors. They declare that they do not intend to become "mere gadabouts." Well, who asked them to become gadabouts? Is that all they know how to do when they visit from house to house? The people do not want such a travesty on the pastorate, but they want a great-hearted shepherd to touch their children, their home life and leave a blessing behind in the lingering memory of helpful words. Add to all this the covenant to be diligent, punctual, obedient, to preach, read, meditate and pray, and in all of this not to trifle away time, but to economize the moments, and you have some helpful rules in this preacher's vow which he would do well to post on the head of his bed and read and meditate about quite frequently.

In addition to the foregoing, when a man assumes the office of a deacon he is especially charged to "apply all his diligence to frame and fashion his own life and the life of his family according to the doctrine of Christ, and

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to make both himself and his family wholesome examples to the flock of Christ. But the writer has known of a preacher insisting that his wife be exempt from the Church duties which he constantly requires of other men's wives, and instances have come under his observation in which the pastor's family frequently and without excuse absented themselves from the services of the Church.

Finally, the elder agrees to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word." But it is unfortunately true that in sections where our people have constantly heard doctrines of such sort proclaimed, we have gray-headed people who have never heard a series of doctrinal sermons from our preachers, and whose children are lost to us for this reason. But this article is not a picture of the Church at large. More anon.

V. A. GODBEY.  
Beaumont, Texas.

#### ONLY A BLOCK OF WOOD.

As I passed by where some workmen were sawing off some pine timbers the other day, I picked up a portion of a cross-section of one of the pine logs. By studying the rings forming the concentric circles, I found that it told me some interesting history of the tree from which the block had been taken.

Each ring denotes a year's growth of the tree, and from this I learned that this East Texas pine tree was 163 years old when it was cut down last summer. It was therefore a little shoot bursting forth from the seed in the year 1744, when George Washington was twelve years old. It has stood through the history of this country since long before the French and Indian War. At breaking out of the Revolutionary War, and the signing of the Declaration of Independence, this tree was a "sapling" about five inches in diameter. It took it a century to grow to be a foot in thickness. These lines also show the years in which it had a fast growth, as well as the years in which it did not grow so rapidly.

By applying the above principle, it is shown that in the year 1803, when the Louisiana Purchase was made, this tree had a good growth, and that from 1840 to 1853 it enjoyed the best growth in its history. But during the decade from 1784 to 1794, because of extreme drouths, or of being crowded by other timber, or for some other reason, its growth was very much retarded.

Long before there were any white settlers in Texas, this pine had its existence, and awaited the coming of the progressive white man that it might

serve his interest. In the meantime, its branches perchance furnished shade and shelter for the Karankawas and other wild tribe of Indians. When Houston and the little band of heroes won their independence from Mexico, this tree was large enough to have made a mast for a good sized schooner.

The tree finally grew to be nearly two feet in diameter, fell into the hands of a lumber syndicate, was cut down, "crossed," and is to be a part of a wharf at a Texas port, where it will be useful in the interest of commerce for, doubtless, years to come. Though only a block of wood, it has many years of history written in it.

P. N. INGRAHAM.

#### COMMON SENSE

Leads most intelligent people to use only medicines of known composition. Therefore it is that Dr. Pierce's medicines, the maker of which print every ingredient entering into them upon the bottle wrappers and attest its correctness under oath, are daily growing in favor. The composition of Dr. Pierce's medicines is open to everybody. Dr. Pierce being desirous of having the search light of investigation turned fully upon his formulae, being confident that the better the composition of these medicines is known the more will their great curative merits be recognized. Being wholly made of the active medicinal principles extracted from native forest roots, by exact processes original with Dr. Pierce, and without the use of a drop of alcohol, triple-refined and chemically pure glycerine being used instead in extracting and preserving the curative virtues residing in the roots employed, these medicines are entirely free from the objection of doing harm by creating an appetite for either alcoholic beverages or habit-forming drugs. Examine the formula on their bottle wrappers—the same as sworn to by Dr. Pierce, and you will find that his "Golden Medical Discovery," the great blood-purifier, stomach tonic and bowel regulator—the medicine which, while not recommended to cure consumption in its advanced stages (no medicine will do that) yet does cure all those catarrhal conditions of head and throat, weak stomach, torpid liver and bronchial troubles, weak lungs and hang-on-coughs, which, if neglected or badly treated lead up to and finally terminate in consumption.

Take the "Golden Medical Discovery" in time and it is not likely to disappoint you if only you give it a thorough and fair trial. Don't expect miracles. It won't do supernatural things. You must exercise your patience and persevere in its use for a reasonable length of time to get its full benefits. The ingredients of which Dr. Pierce's medicines are composed have the unqualified endorsement of scores of medical leaders—better than any amount of lay, or non-professional, testimonials. They are not given away to be experimented with but are sold by all dealers in medicines at reasonable prices.

**The Woman's Department**  
*Mrs. Florence E. Howell, Editor, 170 Maaten 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.

**DEATH.**  
 How sweet to know that this is not life,  
 To know that we have a home  
 Away from the toil, sorrow and strife,  
 We pass into life, into Christ, into home.

There is no death, but all is life,  
 Just to be with Christ above;  
 We only leave this world of strife  
 To live 'midst peace and love

This is not life, I only wait  
 Until Christ my saviour send;  
 Then I shall pass thro' the golden gate  
 Into a life that will never end.

Why then shall we dread this death,  
 When Christ has led the way?  
 If we dwell with him till our last  
 breath,  
 We will pass with him into a new-  
 born day.

O, I am glad to know that Christ is  
 there,  
 That he will not leave us alone;  
 as we pass away from this world of  
 care,  
 Our Christ will carry us home.

In that lone hour to me he'll come,  
 And gently lead me on  
 Into Christ, into life, into home,  
 Into life I shall then be born.  
 MRS. W. C. KITTS.  
 Dallas, Texas.

Members of Texas Conference Woman's Home Mission Societies:  
 Please note the change of District Secretaries for San Augustine District. Mrs. J. F. Carter had to resign, and Mrs. C. E. Sanford, of Timpson, has been appointed to fill out the unexpired term. Mrs. Sanford is no stranger to Home Mission women, and San Augustine District will sustain its reputation as a banner district with her for its Secretary. Give her your hearty support and all will be well.  
 MRS. ALEX WOLDERT, Pres.  
 MRS. GEO. CALL, Sec.  
 MRS. E. L. HILL, Treas.

**ANNUAL MEETING.**  
 The sixteenth annual meeting of the W. H. M. Society, of the West Texas Conference, was held at Lampasas October 1-3. Had a spiritual meeting, fair attendance and a fine report of the year's work. The following officers were elected: Mrs. T. G. Sessions, Lampasas, President; Mrs. G. N. White, Victoria, 1st Vice-President; Mrs. M. E. Gerhard, 925 Carson Street, San Antonio, 2nd Vice-President; Mrs. B. F. Moore, Seguin, 3rd Vice-President; Mrs. T. A. Brown, 609 Westlin Street, Austin, Cor. Secretary; Mrs. R. Shaeffer, 641 Virginia Avenue, San Antonio, Treasurer; Mrs. R. L. Stanfield, 1519 Monterey Street, San Antonio, Rec. Secretary; Mrs. W. E. Smith, 217 Gilbeau Street, San Antonio, Superintendent of Supplies and Rescue Work; Mrs. S. B. Sorenson, Jr., Rockport, Superintendent Press Work; MRS. R. L. STANFIELD, Rec. Sec.

**AN APPEAL TO THE HOME MISSION WOMEN FOR MORE READING.**

This brief article will not contain an appeal to our women to read the thousands of good and great books that are published, but I hope to claim their attention for a few minutes to our special line of literature. It is a presentation of women's work and the wise methods used in reaching so many classes. The many institutions sustained by our Home Mission Society are too well known to be named here, and our literature covers the field. Each conference is like a tributary stream flowing together and forming the society that is doing this work. Sisters, how many of us are familiar with the books, papers and magazines that tell of the work of our society? How many of us read the Annual Board reports, our Conference Minutes, etc.? Should we? How surprised we would be at facts and figures. Do we all subscribe to Our Homes, the King's Messenger, our conference organs that each give a column to home missions? Do we read the Bulletin? Have we mastered our reading course? Do we read the leaflets? These books and periodicals are like silver trumpets through which God is speaking to us, saying: "They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars, forever and ever." We can never enjoy religious literature unless we first love to read the Bible, the source of all wisdom. Religious literature may be compared to sunshine. As sunshine is to flower and fruit, so reading is to our minds, our

recipient of a letter from Mrs. Harris, Corresponding Secretary of Austin Avenue Auxiliary. She writes: "Our President, Mrs. Frank Allen, is the ideal leader. Thoroughly imbued with the missionary spirit, her kindly presence and sweet Christian character are an incentive to all to do greater things for Christ."

They have raised enough money in the past year to support a scholarship, and the dues and pledges for the present year are nearly all paid. Well done! This includes the support of Miss Edwards at Scarritt. There are thirty-eight members and nine subscribers to the Woman's Advocate of Missions. Again, she writes, "Under the leadership of Mrs. Y. B. Powell we are enjoying Christ's Redeemer. The study is instructive and entertaining and our capable leader knows just how to make it so." They have one life member and are praying for recruits from their large Church membership.

**SECRET OF NOBLE LIVING.**  
 Life is a great word, writes George S. Merriam. It is a larger word than religion, or goodness or character. Fullness of life—that is what we want. In our efforts toward right living we often fail, not for want of a pure and strong purpose, but because we have not in ourselves enough vital force to give effect to our purpose. We are like an engine that does not do its work well because it hasn't sufficient head of steam on. The secret of noble and joyful living lies largely in putting ourselves in steady communication with the reservoirs divinely set for the supply of man's soul.

**THE GIRL WHO SUCCEEDS.**  
 She never thinks for a moment that she is not attractive, nor forgets to look as charming as possible. She is considerate of the happiness of others, and it is reflected back to her as a looking-glass. She never permits herself to grow old, for by cultivating all the graces of heart, brain and body, age does not come to her. She awakens cheerfully in the morning, and closes her eyes thankfully at night. She believes that life has some serious work to do, and that the serious work lies very close to the humble, everyday duties, and that kind words cost nothing. She is always willing to give suggestions that will help some less fortunate one over the bad places in life's journey. She is ever ready to talk about a book, a picture, or a play rather than to permit herself to indulge in idle words about another.

**WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.**  
**Odds and Ends From Our Work Table.**  
 The districts in our conference which have held district meetings, so far as reported, are as follows: Colorado, in July; Georgetown, in July; Ft. Worth, in August; Waxahachie, in September; Waco, in October; Dublin, in October. Hold your meetings, dear District Secretaries and send on a report for our budget. Nothing can take the place of the district meeting, and no District Secretary should be satisfied to pass through the year without calling her forces together in annual session.

**New Organizations.**  
 On September 13 Bro. Hotchkiss organized an adult society at Dalhart with eighteen members. The new society begins work by assuming the support of two scholarships in Korea. Twenty-two young women and girls have this year volunteered for service. On September 13 Mrs. Bullock organized an adult society at Spring Valley, with twenty members. It is situated six miles from Stamford and draws eight members from that auxiliary. It is stated that this is the third time Stamford has swarmed, but a division of material seems to put new life into what is left and they set about building again. Stanch old organization!

Unusual activity is manifesting itself in the Waco District. A program of the district meeting held at Hewitt, October 12, is on our table, with an inviting bill of fare, and reports say it was a rare occasion. How could it be otherwise, with such a personnel—Morrow Street, Austin Avenue, Fifth Street, the Conference Secretary and the rare workers from the country places, with Mother Barcus to lead to a throne of grace for a fresh baptism. Mrs. Bullock discussed "What We are Doing, and What We Can Do." Mrs. Chester Schumway, "The Ordinary Woman and What She Can Do." Our mission fields were reviewed. The claims of the course of study were not forgotten, and someone must have spoken a good word for the Press Department, for we are getting some beautiful letters from that district. Not to be forgotten in the account is the provision for the temporal man after the fashion of a good old country town.

Anent this report, we are the happy

Again, we have no more faithful supporter than Miss Sue Lampden, of Morrow Street. They have only fifteen members, but they have the quality that counts. On August 27 they held an open meeting, with a good program, closing with a contest on the subject of Korea. This was conducted after the style of a "spelling bee." They have sent \$10 for their scholarship in Colegio Lugles, Saltillo, Mexico, and are now busily preparing a box of clothing for their girl, Paula O'Lara. They have \$15 for her books. The Press Superintendent is using the Birthday Leaflet to raise money among the Church members for the scholarship. She says a leaflet with a bit of penciling brought a response from a "sweet sister" because it was presented on her birthday. Her letter was accompanied by a copy of the Woman's Advocate of Missions bearing date of May, 1882—just before the first quadrennial meeting of the board. She has been a subscriber since the first issue.

Reports of Training School Day come in slowly. The pastor at Polytechnic College gave the evening hour of the last Sabbath in September and it was improved in a most profitable manner. The history of Scarritt was given from the beginning, and, with questions and answers, short addresses, the use of the Birthday Leaflet, interspersed with specially prepared music, closing with an offering of \$17.35. The evening was one full of interest. Missouri Avenue Auxiliary, Ft. Worth, observed Training School Day. By courtesy of the pastor, Rev. O. P. Kiker, they were given the evening hour. Mrs. Barnum made an address full of interest and the pastor called for offerings. Ladies passed through the congregation with baskets and received in cash and subscriptions over \$30 and the names of two new members. We considered this the most successful meeting ever held in this Church in the interest of foreign missions. The pastor is not only in sympathy with the cause, but considers it a legitimate part of his work, and as a natural consequence they are advancing.

Mrs. Woods, District Secretary of Ft. Worth District, has a list of scattered members who are strong supporters of the cause. The presiding elder has just reported to her six new names for this list. Mineral Wells has waited patiently for an opportunity to assume the support of a Bible woman. At last they are rewarded by an opening in the Bible Training School at Soochow.

Through Mrs. Johnson we learn that Bro. Hotchkiss' meeting at Corsicana was a great blessing. There were forty accessions to the Church and ten to the auxiliary. They are now working hard to pay their pledge; realized \$30 from the effort of one day. The letter also brings the gratifying intelligence that she, to use her own language, is "feeling fine" and able to be very busy.

Glimpses of the life at Scarritt come through the letters of our students. It must be a happy condition, for all who enter those halls seem to come under its spell. The deep tone of piety pervading these letters gives promise of a rich legacy to the Church in the lives of such consecrated young women. Miss Talma and Miss Richmond are seniors this year. Miss Edwards, of the first year, with a heart still bleeding from the loss of a fond father, is bravely trying to adjust herself to the separation from home and enter upon her studies. And now the tidings come that another, and one known personally to many of us—Miss Elsie Lowe, of Midlothian—has offered for service in foreign lands. Truly the Lord is fulfilling his promise to pour out his Spirit upon our sons and our daughters. Miss Lowe is of an old Methodist family and most godly parentage. One says, "We can think of nothing more fitting than for a missionary to come out of this family."

The board has accepted Miss Elsie Lowe, of Childress, formerly of Midlothian, as a student for Scarritt, and instructed her to proceed at once to the school to begin study. She will go as the student of Vernon District and will be supported by them. Yours in love,  
 S. C. FOLLIN.

**The Family Physician**  
 The best medicines in the world cannot take the place of the family physician. Consult him early when taken ill. If the trouble is with your throat, bronchial tubes, or lungs, ask him about taking Ayer's Cherry Pectoral. Do as he says. We have no secrets! We publish J. C. Ayer Co., the formulas of all our preparations. Lowell, Mass.

The Treasurer's report for the quarter ending September 1 is as follows:  
 Pledge .....\$304 92  
 Dues ..... 390 09  
 Scholarship ..... 280 00  
 Bible Woman ..... 60 00  
 Total .....\$1035 01

The pledge money comes in very slowly. Mention was made of this last month. Reader, this is for your auxiliary. You made this pledge in good faith and you expect to pay it. It is the Lord's money and you would never think of appropriating it to your own use. But you are withholding that which is due while he is in great need of it. Souls may perish because of this lack. Can you not pay this money just as well now as later on? Will you not set about this at once and see that yours is all in by the close of this quarter?

The expense fund is very far behind. This fund is due the first quarter and a desperate effort should be made to have it all in full for the June report. It is but a pittance for each member, but the withholding of this mite will tie up the whole operations of the Conference Society. Will you not examine your books and clear up this item and relieve the society of embarrassment? The winter months, with short days and inclement weather and sickness, are not far off, when it is far less agreeable to get about, and we know how easy it is to make an excuse for short collections.

Thanksgiving: What a beautiful program is given us for our annual session of thanksgiving and prayer! Our missionaries plead for our prayers. It is the keynote of all their requests. They count this of more importance than any other service we can render. They are in a position to know the value of importunity and the insignificance of everything else compared with it. Cut loose from the homeland, often in dire need and great danger, they are driven to a closer dependence upon God. Is there a more suitable opportunity for united, earnest intercession than will be offered by the approaching week of prayer and thanksgiving? God grant that it may be a time of revival in our own hearts—a time when by a stronger grasp upon his promises we may catch a clear vision of the value of souls!

Mrs. Jno. R. Mott pleads for an unprecedented advance in our efforts for the souls of the people who are going so swiftly down like sheep to the slaughter and gives as the paramount consideration for this action the argument that "the voice of Jesus Christ" is calling for it. He says, "Wherever I go I seem to hear his voice saying, 'Unto whomsoever much has been given, of him shall much be required.'" Surely God has given much to us. What does the much include? It includes opportunity, men, women, money and machinery. And what is more important, it includes the vision which God has seen fit to bestow upon the people of the Anglo-Saxon race as he has given it to none other. Do we realize our responsibility and the need of urgent action? "Unto whomsoever much has been given, of him shall much be required."

While we are planning for the extension of the kingdom in other lands it is pleasant to catch a glimpse of the life of our missionaries who have gone out carrying with them so much of ardent hope and fond affection. Miss Sophia Manns writes to Mrs. A. C. Johnson, under date of July 3, from the McTyerie School, in Shanghai, China, as follows:

"Tomorrow we have planned to take the school to Soochow for a picnic. The girls have been taught by Americans till they seem to be very patriotic and enjoy the Fourth celebrations very much. Many of them have never seen the train, so we are taking them down at their own expense—about 100 of us in two chartered coaches. It is only for the afternoon, leaving at one p. m. and returning at seven. The father of one of our rich girls is a railroad official and it is through his courtesy that the trip is possible. The next day, the fifth, our commencement exercises take place. We have two graduates. One has written her essay in Chinese, the other in English. For the English one I have been responsible. After all our labor it is a very good essay. "A Glimpse Into the Future" is her subject and she has had a true vision for her country, for the world. We have chorus singing, piano music, two essays and one address by a Chinese official—just such as one hears at home. I wish you could see and hear them. You would never doubt that God has used to advantage all of the young women and money, the prayers and effort of the home Church, to the uplift, the salvation of, at least, some of China's millions. My work this

year has been all I expected, and far more. I cannot recall the time when God has not been abundant in good gifts to me. I am glad in the Lord." Again, under date of August 22, she writes from the mountain home where all new missionaries are taken to spend the excessively hot days that would be fatal to one not acclimated: "I want all who read the letters from China to become more and more acquainted with our missionaries by name, that all may pray more definitely for us. Cholera is now raging in Soochow and getting a hold in native Shanghai, so we readily see the economy of the board in sending us out of our stations for a few weeks in summer. We dread to see our Soochow ladies return, but, of course, trust in this, as we have learned to do in many things in China. I have received many letters from my Chinese girls since coming to the hills. They write interesting letters and I am so thankful for this opportunity of keeping in touch with them during this vacation time. Many of them go into heathen homes and it is not easy for them to stand the tests. I believe the majority of them can easily be released from idol worship in the house, but when the day comes for worship of ancestors it is not easy to withstand; and just here our home Church can render China most efficient service by praying for her great student body—the hope of the Church—of the empire. Here is a bit of news to Methodists: In May a call was made by the Governor of our province for young students—Christian or non-Christian—to assemble in Nanking to be examined in both Chinese and English by the Commissioner of education, and a certain number of the best, both men and women, were to be sent to America to be educated in the best institutions of the land at the expense of the Chinese Government. In response the students flocked in by the hundreds. Ten men were chosen, and the four girls selected were all from our mission schools. Two were from McTyerie and two from Laura Haygood, in Soochow. McTyerie has thirteen graduates in Europe, England and America in leading colleges, some taking music, all studying in the language of the country to which they have gone. It is marvelous to know the good things God gives to his children who have been so long neglected by Christendom."

MRS. S. C. FOLLIN,  
 Press Superintendent,  
 Fort Worth, Texas.

**A SAD NOTE.**  
 We are passing through the deep waters of sorrow. Herbert, our second son, passed peacefully away last Saturday, the 19th, at 5 o'clock a. m. He was not afraid to die, and we are assured that he has gone to rest. This has been a year of trials and disappointment to us, but God has been with us and our people have been very kind and helpful to us. Were it not for the hope which we have of meeting our precious boy again we could not be submissive. He was 19 years and 2 weeks old the day he died. He wanted to live to be a useful man, but he is gone and our hearts must own it best. God has taken him to rest. Your bereaved brother,  
 W. S. PATE.

Wharton, October 25.

**TROUBLE FROM COFFEE.**  
 People Beginning to Learn About the Drug.

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter, I will be glad. "I am 45 years old and have drank coffee all my life. I have felt bad for years and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such pain and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down or else I would have fallen. "I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum, but it was some days before I got hold of the right way to make it. My heart disease and dropsy disappeared and I got entirely well. "There is much in making it. It has to be boiled longer than ordinary coffee, but when I got it made good, it was fine, and now I wouldn't have coffee in my house at all. I am sure that Postum saved my life, and I am now perfectly well. I send you the names of about twenty people that have been helped by leaving off coffee and using Postum Food Coffee." It's worth while to read "The Road to Wellville" in pkgs.

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CLARENDON COLLEGE AND UNIVERSITY TRAINING SCHOOL.

W. B. Wilson, Financial Agent.

If a financial agent may be permitted, he will give a brief statement relative to the labors and the responsibilities committed to him at our last conference. We have much data in hand, but the half cannot be told for lack of space and time.

We began this movement without any plans having been developed. We only saw and felt our great need in the wonderful Panhandle, the vast resources of which have not been half realized. "We came, we saw," and, by the grace of God, we diligently applied ourselves, and we hope to succeed in the undertaking of equipping the greater Clarendon College and University Training School. I verily believe this to be one of our most important, and the most promising, schools in Southern Methodism in its sphere. We know an endowment must be raised for the Southwestern University, for the burden we expect to lay upon her in the turning of scores of prepared collegians to our head institution of Texas each year will be appalling, if it has not already become so. And we have hardly begun to fill up our place in this relation.

The thousands of boys and girls of the Panhandle who are applying to schools each year for higher education, so appealed to the wise state-manship of the Church in the Clarendon District that they saw the necessity of a better equipment at once for this, our only school in the Panhandle. Its condition was sad to contemplate in the field of opportunity confronting us. Bishop Hoss gave us orders to make things better, and by the united efforts of the leaders of the three Panhandle districts—Vernon, Plainview and Clarendon—we believe we have begun to bring about results.

After much counsel and careful investigation, we saw the need of at least one hundred thousand dollars to be expended in the way of paying debts, buying more ground, additional buildings, and equipment for the accommodation of the hundreds of applicants at our door.

We asked for Clarendon and vicinity fifty thousand dollars as a fair apportionment of the whole amount needed, and upon last Saturday a little over that had been raised in cash and good subscription.

We have asked of the other part of our patronizing territory a like amount; and already a good part has been paid in cash and pledges, and we believe the whole one hundred thousand dollars will soon be raised, and wisely expended in the building up of the plant. There is nothing small in the Panhandle, and the Church has yet to realize our great and wonderful field of opportunity in this rapidly developing quarter.

Great and good men have been instrumental in bringing about the great success of our school. The leaders in earlier days deserve much praise for what it now is, and what it will be.

The big-hearted laymen of our Church have been shoulder to shoulder, and hand and purse, under its development, many of whom we could mention having given each his thousand dollars or more. But we owe the spring and inspiration of the one hundred thousand dollar movement to one of its worthy trustees, Bro. Jno. B. Pope, who, with many others, has given hundreds before this, but who comes now to the altar of the Lord and lays down five thousand dollars for Clarendon College, that our boys and girls may receive Christian education at the hands of our own Church. May God bless him, and may his tribe increase.

We expect in a few days to break dirt for the proposed fifty-thousand-dollar administration building. And soon to follow with a splendid young ladies' home for boarders.

Our new president, Rev. G. S. Slover, starts off well, like an experienced leader. He has in four weeks gotten the reins of the institution well in hand. We expect great things of him, and he will bring them to pass.

Our faculty and student body all inspire us with hope, for we have entered the greatest year in the history of the school. We extend a hearty welcome to the Northwest Texas Conference in its first gathering in Panhandle.

The very first condition of lasting happiness is that a life should be full of purpose, aiming at something outside of self.—Black.

GREAT LAND BARGAINS—We offer for sale 2,111 acres of pasture and agricultural land in Williamson Co., Texas, one mile from Georgetown, a city of 2,000 souls, good market, county seat and home of Southwestern University. This ranch is a money maker, where you can educate your children; good mesquite grass and the best watered pasture in Texas; 75 acres cultivated that can be cheaply irrigated from natural flow of springs. Will sell all or half. Price \$8 an acre. Write for booklet showing the property worth twice what we ask. Write to-day; don't wait. W. C. BELCHER, Austin, Texas.

THE ONLY ITALIAN MISSION.

By Rev. C. W. Macune.

The above heading is true and appropriate to an article attempting to describe our work in the Thurber coal fields, because we have the only Italian Mission in the Methodist Episcopal Church, South, and it is conducted by the only Italian missionary.

On August 9 Rev. Ottavio Neyroz arrived in Thurber with a letter to the writer from Bro. John R. Nelson, giving proper indorsements and stating that Bro. Neyroz had been employed by the board and assigned to work in Thurber till conference, and making it the duty of the preacher in charge to assist him in every way necessary. Bro. Neyroz soon began preaching.



OTTAVIO NEYROZ.



MRS. NEYROZ.

The Italians have all been raised in the Roman Catholic Church, and although they loved to hear the brilliant young orator speak in their mother tongue, it soon became evident that they would not come to the Methodist Church for even that purpose, so the preacher went to the people. He preached everywhere that he could get an audience—on the street, at the postoffice, at the saloon and in the homes on Italian Hill. He soon proposed to open a day school for the instruction of the children; a house was secured for that purpose, then he came to the preacher in charge and asked if he could put a cross on the house. He was told that he certainly could and that the Roman Catholic Church had no right to monopolize the cross. Soon the people began to subscribe scholars to a free school, but as soon as it became known, the Roman Catholic priests would visit the family and threaten excommunication if they had anything to do with the school. Under such opposition the school was started with ten pupils and has grown to an enrollment of twenty-six. The school occupies the morning and part of the afternoon, leaving the house available for evening work, and the missionary put it to good use every night. A night school was opened for men. It began with about a dozen and grew to forty-five members. In both these schools the Testament is a text-book. This, together with the success attending the effort, aroused bitter opposition from "Old Rome" and from the local organization of Anarchists, which is a legitimate offspring of the former. But they would not burn the house because it had a cross on it, and for the same reason they would not break the windows, but they could throw bricks and stones at the missionary at night, and, although he was hit by them on three different occasions, the bruises did not prove very serious. But when threats to kill the preachers and burn the churches came to the knowledge of the civil authorities three of the Anarchists were arrested and placed under bond to answer at the next term of court.

Amid all this opposition and calumny, which was freely resorted to, Neyroz never once assumed the aggressive. He never made any attack upon the priests or the Roman Church. He preached affirmatively the Christian religion of love and it was, as it always has been, the most powerful thing possible to man. The large attendance at his house every night called for systematic religious instruction and he met the emergency by organizing them into an Italian Epworth League of Miners. He has modified League methods to suit the emergency and combined some features of the Y. M. C. A. Departments are added as the necessity for them develops. He has taken men who have been raised in the Roman Catholic faith, but who have become disgusted with the pretensions and the abuses of that Church, and organized them for the purpose of teaching them what Christianity is, with a pledge on their part that when they understand it they will accept it if it meets with their approval as right and proper. Eighty-five men have signed up the Epworth League pledge cards and are wearing the white Epworth League

crosses, and they are called the Educational Department. There is also a similar department for women, with ten members, which will now speedily be augmented.

The Devotional Department has eighteen members who are converts on probation as candidates for Church membership.

A good start has been made in a library and reading room. The rooms also are provided with a good phonograph and supply of records. A stereopticon, an organ, a brass band organized, a singing school and other laudable amusements, a bath house and summer garden are in contemplation. It combines the club feature, and this is wise, because there are a large

wouldn't, and regret the fact that it has; but the truth kept growing. Thank God for a man like Mr. Wesley, who, when he found a salvation from all sin, did not shrink in the face of strong opposition to preach and impress it upon the hearts and lives of the people until his following today is one of if not the greatest power religiously in all the land.

Wherever Methodism has gone she has stood out for salvation from all sin and a clean life from those who entered her pales. While all who have sought shelter therein have not lived up to their promises, yet she is recognized as a Church with clean doctrines, and her influence is far-reaching and felt as the tread of a mighty army. Blessed be God. As I write my mind goes back to the old Double Spring camp-ground on my father's place, where hundreds of intelligent men and women came under the influence of the fire of shot and shell from Methodist preachers and were seen to fall in the straw and dust and cry, "What shall we do to be saved?" And as their shouts of deliverance have gone up from the brush arbor, the cabin on the mountain slope, the school houses and Churches, it has made Methodism second to none in strength, spiritual power and acknowledged by all evangelical Churches as one of the greatest forces against sin.

Three years ago the Rev. W. B. Moon, a little (in stature) Methodist circuit rider, was sent to the Center City Circuit in Mills County, which then composed Methodism in Mills County outside of Goldthwaite, the county seat and small society at Mullin. The next year Mullin was put on the Center City Circuit. The third year Mullin Circuit was formed and W. B. Moon became the pastor. At the close of this third year we find a neat three-room parsonage with nice fencing, barn, storm house, trees planted and growing with arrangements made to add two more rooms to the parsonage, making it a very convenient home for any one who may be sent to Mullin when the present occupant's four years have expired. The membership of the Church at Mullin has nearly doubled in number. With a fine Sunday-school, three new societies organized on the circuit with a membership of 111; 132 conversions with 100 accessions since July, 1907, with two meetings to be held before conference. The one at Mullin will begin the third Sunday in October with the Rev. W. A. Goodpasture, from the West Virginia Conference, as helper.

With such progress in twelve months, and our present pastor allowed to return, you will doubtless hear from Mullin again. In addition to the report from Mullin we would beg to add the following from Goldthwaite for the present conference year under the ministry of D. S. Bowles: One hundred additions, the town stirred as never before, three Leagues, Sunday-school thoroughly organized, including a Home Department with fifty members; plans made to enlarge the church and seated with modern oak pews. While we think this a pretty good showing for this neck of the woods, yet there is room for further developments, and under the providence of God we hope to see many more saved between this and conference and the charges reporting 100 cents on the dollar on all the conference collections.

If the membership of the Methodist Church could be fully aroused to do their duty along financial lines, we would be a greater power for good in helping to bring the world to Christ. Let Mills County (Texas) Methodism lead the way. Who says amen? So mote it be.

As we have referred to Goldthwaite we will also speak of Center City. Brother Weems, though frail in body yet abundant in labors for the Lord, has succeeded admirably on the Center City charge; has had great revivals, quite a number of additions with the organization of one new society and the building of a new church and plans for the rebuilding of the parsonage. H. C. COBB.

MARRIAGES

Fisher-Baskin.—In the County Clerk's office, Goldthwaite, Mills County, Texas, October 16, 1907, Mr. R. M. Fisher and Miss Clara Baskin, Rev. G. W. Templin officiating.

Fields-Lance.—At the parsonage gate, in Irene, Texas, October 13, 1907, J. M. Fields and Miss Vesper Lance, Rev. G. W. Kincheloe officiating.

Compton-Gregg.—At the home of the bride's mother, Nursery, Texas, September 16, 1907, Mr. H. O. Compton and Miss Gertrude Gregg, Rev. J. T. Osborn officiating.

Condon-Miller.—At the home of the officiating minister, Goldthwaite, Mills County, Texas, October 19, 1907, Mr. W. W. Condon and Miss Maud Miller, Rev. G. W. Templin officiating.

Patton-Bennett.—At the home of the bride's parents, at Pecan Grove, San

Constipation

For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say that they not only relieved me, but positively cured me. Even after taking them only a few days a regularity of the bowels was established, and the dyspeptic symptoms disappeared. Now I feel like a new person. R. S. TREXLER, Abilene, Pa.

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Saba County, Texas, October 22, 1907, Mr. Mark O. Patton and Miss Edie Bennett, Rev. T. F. Dinmitt officiating.

Manefair-Scott.—Near Dumas, Texas, September 29, 1907, Mr. Guy Wilford Manefair and Miss Ruth J. Scott, Rev. J. M. Bond officiating.

Shuler-Gregory.—At the home of the bride's parents near Leesville, October 24, 1907, Mr. C. C. Shuler and Miss Alice Gregory, Rev. J. D. Burke officiating.

Black-Allison.—At the Methodist Church, in San Saba, Texas, October 23, 1907, Rev. J. W. Black and Miss Fannie Allison, Rev. F. A. White officiating. Bro. Black is a young man of splendid attainments and a member of the West Texas Conference. The bride is a daughter of Judge W. M. Allison, a most amiable and lovable young lady.

Casburn-Ragland.—At the bride's home near Graham, Texas, Sunday, October 20, 1907, 7:30 p. m., Mr. Bruce Casburn and Miss Nannie Ragland, Rev. O. T. Cooper officiating.

Wadsworth-Street.—Mr. Harry Wadsworth and Miss Alice Street, two popular young people of Graham, Monday morning, October 21, 1907, Rev. O. T. Cooper officiating.

Bell-McGhee.—At the home of Mr. L. Zachary, near Cement, Okla., Oct. 19, 1907, Mr. D. C. Bell and Miss Sallie McGhee, both of Carnegie, Okla., Rev. M. T. Allen officiating.

Covington-Renfroe.—At the home of the bride's step-father, Mr. D. D. McBride, in Goldthwaite, Mills County, Texas, October 26, 1907, Mr. G. W. Covington and Miss Bessie Renfroe, Rev. G. W. Templin officiating.

### Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word**. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

**UHL.**—Mrs. Eleanor B. Uhl, daughter of Thomas and Louisa Branson, was born near Springfield, Ill., March 19, 1842; was married to Samuel Uhl in Dallas County, Texas, December 24, 1862; and was summoned to her home above September 12, 1907. Three little ones had preceded her to the shining shore. At her bedside were her husband, five daughters, three sons, two brothers and two sisters. These, with a host of friends, lament the loss of a faithful, devoted wife, a tender, loving mother, a true, sincere friend. An apoplectic stroke rendered her unconscious, so that we were denied the comfort of a parting message. But for fifty years her life had been one continuous message of peace and good-will, a manifestation of the mind of the Master. And we know that the Savior she had loved and served so long was her stay and comfort in the dark valley. Joining the M. E. Church, South, at the age of 15, she was one of its most devoted and consecrated members. At Church, in the Sunday-school, at prayer-meeting, at the bedside of the sick and dying, her gentle presence was a benediction. For many years the teacher of the Bible class, an enthusiastic, untiring worker, she has been called "the mother of the Wheatland Sunday-school." Her last public service was, in the absence of the superintendent, to conduct the teachers' meeting. Just two weeks later loving hands bore her, for the last time, into the church, along whose aisles she had passed so many times "on business for the King." Here Rev. J. C. Rawlings preached from the last passage she ever quoted as a public expression of her faith—"I know that my Redeemer liveth." Then, with breaking hearts and bitter tears, we laid her to rest till "this mortal shall put on immortality." In all our sorrow we recognize the hand of a loving, tender Father, "who doeth all things well." We know that she has entered the haven of rest; and there, in God's own time, we shall meet again. **HER DAUGHTER.**

**BARKER.**—Luther Martain, son of M. J. and S. F. Barker, was born January 7, 1901, and departed this life September 9, 1907, in Frost, Texas. God only permitted little Martain to remain on earth six years, eight months and two days, when he said: "Suffer him to come unto me, for of such is my kingdom." Martain loved his parents and was obedient to his mother. She could send him to any part of the town upon any errand and he would go straight home afterwards. It was upon the lips of all the business men that he was the most trustworthy little fellow they ever saw. He was a member of our infant class and was never contented to go to Sunday-school without a nickel. The last time I was in their home he had to show me his new suit of clothes that his papa had gotten him and said: "Brother Walker, I will be at Sunday-school as soon as I get well." He is well now, and in the school up yonder. Fond parents, you will sorely miss him, but remember that it is your privilege to meet him in the beautiful land where heartaches are not felt and sad farewells are never uttered. God bless you in your sad bereavement. **R. A. WALKER.**  
Italy, Texas.

**THORNTON.**—Another Christian has gone to rest. Sister Maggie Thornton (nee Windham), daughter of Rev. H. H. Windham, died on September 22, 1907, after a long and painful illness of that dread disease, consumption, aged 28 years. She was thus cut down in the bloom of life. Infidels may scoff and skeptics may scorn, but the religion of the Savior will prevail. Though her sufferings at times were great, yet she bore them with Christian fortitude. The writer could mention many touching scenes in the sick room if space were allowed, but suffice it to say that she continually rejoiced in a Savior's love. It was indeed a benediction to hear her expressions of love and faith in a risen Savior. Her remains were followed to Old Dido Cemetery by a large concourse of relatives and friends, where, with loving hands, she was gently laid away to await the resurrection morn. She leaves a husband and three precious little children and a host of friends to mourn her death, but we weep not as those who have no hope, having full assurance that, if faithful, we will eventually meet her on the shores of sweet deliverance. **J. A. BAILEY.**

**GREEN.**—Mrs. E. L. Green was born September 8, 1831, in Haralson County, Georgia. She was converted at 12 years of age and joined the Missionary Baptist Church and lived in that faith until transferred to the Church triumphant. She was married to A. H. Green in January, 1841; but her husband died in 1873 and left her a widow with a number of children to raise and provide for. But with a faith and courage sublime she bravely undertook the task, and although the effort involved hardships and toil, yet her efforts were successful and her children honor the memory of their now sainted mother. On August 17, 1907, death came to relieve her sufferings. It was the privilege of the writer to be with her a number of times during her illness, and there was no cloud of doubt or fear intervening between her and the celestial city. And she talked of wanting to go on and be at rest. May the Holy Spirit give comfort to the bereaved loved ones and cause them to be faithful yet a little longer, when they shall meet her in the mansions of the blest. **W. C. CHILDRESS.**  
Palo Pinto, Texas.

**WHARTON.**—Little Gertie Beatrice Wharton lacked just seven days of being two and one-half years old when, on Sunday afternoon, September 29, 1907, she passed from this life into the "beautiful beyond." She was the youngest child of Mr. and Mrs. D. N. Wharton, and was a great favorite with every member of the family and a large circle of friends. Just when she seemed to have had the greatest promise of health and life she was removed from the circle of those who loved her. In the earlier part of her life it was feared she would never be strong, but she had outgrown these tendencies and was strong and vigorous when attacked by erysipelas, of which she died. A large company of friends gathered to attend the funeral on Monday afternoon. It was a great shock to the family and community to have to let her go. But we all know that some day we may find the little darling in heaven. May God graciously comfort and relieve the bereaved family. **Z. V. LILES.**

**GOOCH.**—Mrs. Rachel E. Gooch was born in West Virginia in 1853; was married to L. R. Gooch in 1877; came to Texas in 1879, and died in her home at Ohio, Texas, October 13, 1907. Early in her life, when the dews of youth were upon her, the flower of her maidenhood turned to the Sun of righteousness and she joined the Christian Church. She ever lived a consistent, godly life. She loved her Savior, her husband, her neighbors and her adopted child with all the strength of a deep, affectionate nature intensified by Divine grace. She was the friend of all who knew her, especially the sick and suffering and needy. A more devoted wife never lived. She was unremitting in her efforts toward the daughter of her adoption, who is a noble, good girl, whom she leaves behind with the husband to mourn their loss. The death came very unexpected to us all as she was sitting up in her bed when the silent physician came in and claimed her for his jewel. The remains of Sister Gooch were followed to the Live Oak Cemetery by a large concourse of people, where her body was laid to rest to await the morning of the resurrection. We commend the bereaved ones to the grace and love of God, who doeth all things well. **CLARENCE C. HIGHTOWER.**  
Evant, Texas.

**CONN.**—It was the pleasure of this writer to intimately know our Mrs. Winnie Conn during the last months of her life. She was for sometime a welcome visitor in the home of her granddaughter, Mrs. O. R. Marshall. Her presence was a benediction in our community. She was a devout Christian, and the influence of her sweet spirit will long linger in our midst. My delight it was to hear her give unmistakable testimony of God's goodness and mercy. In four days she would have lived 67 years. She died April 2, 1907. She was a daughter of B. B. Knight, of DeKard, Tennessee. She had six sisters and five brothers. She leaves three sisters and one brother to mourn their loss. She had lived with her only daughter, Mrs. J. C. McKamie, of Moody, Texas, since the death of her father, her husband having died the last year of the war. Since nineteen years of age she had ever been a consistent member of the Methodist Church. She had four grandchildren, all of whom were with her, save one, during her last illness. And the absence of Wiley was to her a source of much grief. At last she became reconciled, knowing his position in the United States navy was the reason of his absence from her bedside. She was a great sufferer, but she bore her affliction with becoming Christian resignation. Those who knew her best loved her most, and know where to meet her. **GEO. F. CAMPBELL.**

**ADAMS-ADAMS.**—It was the sad privilege of the writer to bury Dr. D. G. Adams and his wife in the same grave at Temple, Texas, July 19, 1907. Dr. Adams died the 17th, and the following day, while the funeral service was in progress, his wife swooned, and in a few minutes her spirit went out to be with her husband in the paradise of God. Dr. Adams was born in Clay County, Missouri, May 17, 1827. In the fall of 1848 he moved to Texas, and settled in Travis County. He attended medical college at New Orleans, and after graduating practiced his profession many years in Marlin, Falls County, Texas. March 27, 1862, he was married to Miss Iola Letitia Capps, daughter of Judge F. W. Capps, of Marlin. Seven children came to bless their home, of whom four are yet living. During the siege at Galveston he was Captain of Company K, Cook's regiment of artillery. A few years after the war he moved to Salado, in Bell County, Texas, where he resided thirty-six years. He was a member of the Methodist Church for about thirty-five years, and much of that time was Recording Steward of Salado Circuit. He was a Mason and also a member of Salado Royal Arch Chapter, No. 107.

Mrs. Adams was born in Marlin, Texas, February 2, 1842, her parents having come from Mississippi some years previously. She was educated in the Waco Female College where, at the age of sixteen, she professed religion and joined the Methodist Church. Hers was a quiet, unobtrusive life. Her greatness appeared in her perfect devotion to her husband and children, and her ability to stimulate them to fill well their stations in life. This faithful couple lived to see their children all settled in life. Feeling that their life-work was completed, they waited patiently for the summons to "come up higher." They even wished that summons might come to each at the same time. Nineteen hours only intervened between their going hence. Together they dwell in the Father's house above. **W. B. ANDREWS.**

**PERRY.**—Sarah A. Perry (nee Crowford) was born February 12, 1833, in Mississippi; came to Smith County, Texas, in 1848; moved to Hamilton in 1860. There her first husband died. His name was Barton. By her first husband she had three girls and three boys. Only two of them are living. She was married the second time to Mr. Perry. She had one child by him, Mr. F. B. Perry, who is living at Sweetwater, Texas. Sister Perry loved the Methodist Church. She had been a member of the Church for about sixty years. She had been reading the Texas Christian Advocate for many years. It was my pleasure to visit her quite often; she had been afflicted for several years, but she bore her suffering patiently. There was no better woman than she. May her children imitate her Christ-like example. She talked a great deal about the past and how bright the future was for her. May our loss be her gain. She died at Robert Lee, Texas, August 15, 1907, and was laid to rest in the presence of a host of friends to wait the resurrection morn. **D. A. McGUIRE.**

**PILLOW.**—Mrs. Mattie R. Pillow was born in Logan County, Kentucky, June 2, 1849; died at her home in Hood River, Oregon, October 7, 1907. Sister Pillow was a grand-daughter of Dr. Rush, one of the leading pioneer preachers of Kentucky. She graduated from Logan Female College of Russellville, at the age of nineteen; at the age of twenty she married H. S. Collins, who died ten years later. In April of 1885 she was united in marriage to W. G. Pillow. Sister Pillow always exemplified the life of her Savior; her home was the home of the Methodist preacher; her hospitality was known throughout the community; her deeds of charity have helped many of the destitute of this world; her godly example has helped many in their efforts to live a pure life. She became a member of the M. E. Church, South, in girlhood and remained one until the time of her death. The family has lost the truest and best of earth, the community an ideal neighbor and friend, the Church a true and loyal member. We submit to the will of our heavenly Father, who alone can give comfort to the husband and three children who survive her. **E. H. MOWRE.**

**GASSIOTT.**—John Hines Gassiot was born April 25, 1841; married June 1, 1871; was converted and joined the M. E. Church, South, in 1872, and lived a consistent Christian life until his death, October 1, 1907. Uncle John was a good citizen, a good neighbor and a devoted husband. He leaves a wife, three brothers and three sisters and many other relatives and friends who mourn their loss. He was all to me that a good man could be. His kind words and good deeds will live forever. His pastor, L. E. GREEN.

**STORY.**—Mary Story, the only daughter of J. E. and Helen Story, of Cotton Gin, Texas, was born March 22, 1895, and died October 17, 1907. She was converted a short time before her death, but had not joined the Church. Her death was a shock and a surprise to everybody that knew her. She was the very picture of health. Bright, intelligent—a child in years, but a lady in ways. She was just entering into beautiful girlhood; loved and admired by the entire host of relatives and friends that knew her. Right in the highest hopes of life she was seized with a fever. All was done by the doctor and friends to alleviate her suffering, but all was in vain. God called her from her earthly home to her long eternal home in heaven. She was lovely, gentle and admired by everybody, a favorite in the Sunday-school. The parents are sadly bereaved. May the God of comfort give peace to them in their sad affliction. Mary has only escaped this life with its sorrows and disappointments and taken up life in its perfection and fullness and beauty in a brighter world, where we may all meet with her again never more to part. **W. J. LAND.**

**KIKER.**—Howell Alnela, little daughter of A. D. and Ollie J. Kiker, of Dublin, Texas, was born August 17, 1903, and died May 30, 1907, in the midst of deepest gloom and afflictions in the home, while father and mother were both lying low with fever, not knowing what the end would be in either case, little Alnela was taken violently sick and in spite of all that could be done the death angel came and claimed her as his own. Oh how sad and deep the gloom! The funeral services were conducted by Rev. U. J. Morton and she was laid away to rest in the East End Cemetery to await the resurrection morn. Little Alnela had been well taught in a Christian home; was a bright, amiable and obedient child and kind in disposition. It seemed that she was all that fond hearts could desire. How sure have we found the grace of God to be in this trying ordeal. Weep not, fond parents, sweet Alnela will welcome you at the pearly gates to live with God forever. We all loved her in life; we love and cherish her memory still. Grandpa, **C. F. KIKER.**  
Fairly, Texas.

**McCLURE.**—Little Madge McClure was born July 5, 1907. She came like a sunbeam into the home of Brother Oraee McClure and wife and bound their hearts to her in love, and then was transplanted to bloom in another world. She never enjoyed good health, and on October 9, 1907, she was taken to the home where sickness never comes. The home has lost its sunshine since little Madge went away, but we are comforted by the thought that she has escaped this world before she ever knew anything of its sin and pollutions and has early gone on to the land of pure delight. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May the Spirit of God give comfort to the young father and mother in their bereavement. Be thou faithful unto death and then you shall be united in a better land. **W. C. CHILDRESS.**

**CRUCE.**—Miss Fannie Cruce was born June 29, 1863 and died October 9, 1907, at her home eight miles from Albany. She was converted at the age of fourteen and joined the Methodist Church. Miss Fannie endured her sad affliction patiently. The end came as a result of a serious burn. She lasted only a few hours after the sad accident, during which time she told her loved ones that she was not afraid of death. She was laid to rest in the cemetery at Moran to await the general resurrection. She leaves several relatives and friends to mourn her death. We extend to these bereft ones our sympathy, and pray God's comforting and sustaining grace. **R. F. BROWN.**

**BICKLEY.**—Harriett Bickley (nee Culver) was born in Hancock County, Georgia, June 10, 1828, and departed this life August 24, 1907, in Bronson, Sabine County, Texas. She was married to Simeon Bickley in 1845 in Tolbert County, Georgia, and moved to Texas with her husband and family in the fall of 1872 and settled in Sabine County. She was the mother of four children, three sons and one daughter, all of whom survive her save the daughter, who preceded her some five or six years to the shores of light. Sister Bickley was converted and united with the Methodist Episcopal Church, South, in early life and for more than fifty years was a constant worshiper at her altars. Hers was a triumphant death. She had no fears at the approach of death, but often said she was only waiting and ready to go. She was a noble woman. She was buried in the Bickley cemetery and relatives to await the resurrection of the just. Weep not for her. While earth is drearer heaven is dearer because she is there. **W. S. EASTERLING.**



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**BICKLEY.**—Simeon Bickley was born in Newberry District, South Carolina, December 26, 1822, and died in Bronson, Sabine County, Texas, March 7, 1907. He moved from South Carolina to Georgia in 1845. In the fall of the same year was married to Miss Harriett Culver. He lived in Tolbert and Harris Counties, Georgia, until 1872, when moved to Texas and settled in Sabine County, where he lived until the death messenger summoned him to the home on high. He was converted and united with the Methodist Episcopal Church, South, in Tolbert County, Georgia, and for more than fifty years lived a consistent member of the Church. For half a century he filled his accustomed place in the house of God. He died at the home of his youngest son, T. J. Bickley, in Bronson, Texas, in the full triumphs of a living faith. He leaves an aged companion and three sons to mourn their loss. He was laid to rest in the Bickley cemetery near his old home to await the resurrection of the just. He is with the redeemed of God. **W. S. EASTERLING, P. C.**

**COLEMAN.**—C. L. Coleman was born in Lincoln County, Tennessee July 22, 1848. He was converted September 18, 1873; joined the Methodist Church the February following. He was married January 22, 1872, to Miss M. F. Rowell, who survives him. They moved to Texas in 1887 and have lived in Terrell most of the time since. Sunday evening, October 20, 1907, while Bro. Barcus was preaching and while he was hearing the sermon in the church he loved so well, a stroke of paralysis came and almost without a struggle or a pain, Bro. Coleman was in the presence of his blessed Savior. Was it not an ideal death? Bro. C. L. Coleman was a member of the writer's Sunday-school class for about fifteen years, and, if possible, was always present. His good common sense and his deep religious ideas added much to the interest of the class and were a great help to the teacher. He was a good man, lived a good life and died a good death. An intimate acquaintance of nearly twenty years has led me to pen this expression of testimony to his worth. **SYDNEY BASS.**

**KEEN.**—Mrs. Bettie L. Keen, of Prosper, Texas, passed away to her reward September 6, 1907. She was born December 30, 1851, at Mill Town, Adair County, Kentucky. Professed religion when quite young and joined the Presbyterian Church and lived a faithful Christian until God called her home. She was a great sufferer for many years, but was always sunny and happy. She came to Texas with her husband in 1871, where she has lived and was loved by everyone. She was the mother of ten children, three of whom preceded her to the glory land. Seven children, a kind and loving husband, with a host of friends, mourn their loss. Her last days were her happiest. She died as she had lived—peacefully. She has gone to live with God. **J. D. HUDGINS.**

**CHAMBERS.**—How unexpected death comes and how unexpected the victim is taken. Returning home from Gober, where I had been assisting Bro. Hines in a meeting, how surprised to get the message: "Come to McKinney to attend the funeral of Robert E. Chambers." He was young and vigorous, just in the prime of life, but in the midst of life we are in death. His death was doubly sad to me because he was like one of my own family. I have known him from childhood. I knew his good mother and father, the home of the tired preacher. Bob was left in childhood to make his way through life. He has lived in my home and has always proven a model boy. He was a success in life. He early united with the Methodist Church and led a Christian life, aided by the teaching of his good parents.

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October 31, 1907.

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God deemed it his will to take Bob from us. The will of God is sometimes hard to understand, but we know that God wills for the best. May God's richest blessings rest on his young and loving wife, who was so devoted to him and he to her. May they meet some sweet day by and by. J. F. SHERWOOD.

BAGGETT.—Lloyd Elliott, baby son of C. A. and Rosa Baggett, was born February 8, 1905, in Gunsight, Texas, and died at the home of the parents, in the same town, July 18, 1907. The little fellow's suffering was intense, lasting but a few days. Lloyd was a bright little boy, and I had cherished the hope that the good Lord would let him stay with us, and call him to preach. But that was not the way he wanted him to preach. To his father and mother, brothers and sister, I would say, grieve as little as possible; pray much; you can see little Lloyd again. S. Q. BASS.

HENDRIX.—In the strength and vigor of his young manhood our young brother, Walter L. Hendrix, was stricken, and, after a brief illness, called to his long home. Bro. Walter was born in Limestone County, Texas, July 20, 1888. With his parents he moved to Teague in the summer of 1907, where he faithfully set to work with them to build up a new home. He became a member of the M. E. Church, South, in the summer of 1906 and remained a faithful member of the same until the time of his death. Walter was a model young man. He was a dutiful and obedient son. He loved the services of his Church and was a constant attendant at Sunday-school. During his last illness he was a very patient sufferer, complaining but little, although he suffered much. He passed peacefully away on the evening of October 6, 1907. To the God of all grace we commend the broken-hearted parents, brothers, sister and a host of relatives and friends who mourn his departure. JNO. W. GOODWIN.

ARNN.—Mrs. S. V. Arnn was born September 26, 1859. Her early childhood was spent in an exemplary manner, though she was not a Church member. On August 17, 1882, she was married to J. H. Arnn, and with him founded a happy home, and a little later, 1884, was happily converted to God and served him worthily and faithfully to the day of her death. Her whose ambition was to serve him. If any one has ever known how to suffer, it was Mrs. Arnn. For many long months she was stricken; slowly tuberculosis gained headway. But she knew how to bear pain in the face of death as becomes a devout Christian. She lived to see all her children give themselves to God, save one only, when, on July 16, 1907, she was called home. The bereaved husband, sons and daughters were made to mourn, but they did not weep as those who have no hope. The life of this handmaiden of God is a blessing to all who knew her. Her memory is not growing dim with the lapse of months. We are all firmly resolved to live as she lived—in Christ—and see her once again, where we shall know "no more pain, nor death, neither sorrow nor crying." L. F. CHAPMAN.

A Penny Is All It Need Cost You.

Write at Once For a Free Trial Package of Dr. Blosser Catarrh Remedy and an Illustrated Booklet.

Chronic catarrh means a life of suffering unless it is cured. If you knew the relief you may obtain from the suffering and annoyance of this stubborn disease by the use of the free trial package of Dr. Blosser's Catarrh Remedy, you would not delay a moment in sending for it.

This remedy was discovered thirty-three years ago by Dr. Blosser, and used with such success with his patients that he was influenced to make it known to the world. His business now occupies a large four-story building and over one hundred people are employed in preparing and sending it out to patients, and all this great business is secured simply by giving the sufferers a free trial and allowing them to judge for themselves before buying it. Certainly no better or stronger proof of the merit of the remedy could be given than this.

Dr. Blosser's Remedy reaches and drives out catarrh where liquids, sprays, douches, salves and medicated creams cannot possibly be applied. The manner of its use is radically different from anything else you have ever tried. It is a practical method, adapted to home use without the slightest detention from business or pleasure, and at a moderate cost.

Send a postal card (or letter) at once to Dr. J. W. Blosser, 478 Walton street, Atlanta, Ga., if you wish to receive the free package and an illustrated booklet.

ANOTHER LAYMAN SPEAKS.

May another layman speak in connection with Bro. V. M. West's criticism on Bro. Finch's plea for better sermons.

This scribe agrees with Bro. West, but thinks he did not go quite far enough. Our preachers study all the time in the country to reach some station, and as soon as they are qualified they are sent off to some town, and we country folk do not reap the benefits of their labors; and, again, when we want a meeting held we must have another preacher, and make up a pretty good purse for him. And by the time we hire a new man to hold, say, four meetings, fifty dollars each, there have been two hundred dollars paid out, and if he comes up short in the end we are cried down as hard people.

Now our suggestion for this is for each man to do his own preaching—that the conference sent him to do.

If the towns want our country boys, give us the town boys. We do not doubt but this is right; an intellectual change would be food for the spirit. No, indeed, no, says the college-bred man, you will not pay us enough.

Well, let our country boys alone then. G. W. REYNOLDS.

REV. C. S. MILLS.

Rev. C. S. Mills, son of A. E. and Jane Mills, was born December 3, 1859, in Dunklin County, Missouri. The following excerpts are taken from his diary:

"I was given to God and the Church in holy baptism in infancy; was baptized by Dr. Rice, my mother's father. I feel prouder of this than anything my parents ever did for me. I took the vows and became a full member of the Church when I was eight years old, and was as truly religious then as now. (He was thirty-eight years old when he wrote this). I slowly but surely drifted into sin, and by the time I was sixteen years old I awoke to the awful fact that I had fallen from grace, and that, unless God restored unto me the joy of His salvation and forgave my sins, I was lost and undone forever, and, bless His holy name, He did. I presented myself again for membership in the Church; but was told that my name had never been taken off the roll. \* \* \* I felt when a child that God had called me to preach, but for some reason I felt rebellious, and would not give my consent. After my restoration God impressed this duty on me more than ever before. I at once began a prayerful study of the Scriptures, feeling that I must preach, and yet feeling that I could not and would not. My opportunity for an education was poor in the extreme. We had no public schools in that country then. We occasionally had a three months' term of subscription school, taught by some one who knew but little, and in an old log house, with a fire place to keep us warm, and one log out to make a substitute for a window. We had for seats benches made of logs split open and the flat side up, with no backs to them or desks in front of them. On these logs I have sat for many a day, swinging my feet that could not touch the floor, with an old blue-back Webster's spelling book in my hands. I almost ate up several of them, and never did learn to be a good speller. \* \* \* I was now eighteen years old, the schools were a little better, and I had advanced as far as I could in the schools at home. I had a desire to better fit myself for my life's work and not be outdone by my brother, who had worked and earned with his own hands money enough to go off to school, and at this time was able to teach school at home during vacation to get money to go back the next year. The spring after I was eighteen years old my father said I might have five acres of land to cultivate, to get money to go off to school, but my cotton crop was almost an entire failure. I was determined to get the money somehow. My father had offered to let me have the money, but I had almost as soon miss going as to go on his money. I felt that a young man who could not educate himself would never amount to much (and I have never changed my mind). So I took my gun, axe and dog and went into the swamps and hunted coons. (I was a good hunter.) I sold my fur and what cotton I had for nearly enough to pay my way for one term in the high school. The next summer I came home and taught the first public school ever taught in my home district. In the fall my brother taught a high grade school, of which I became assistant teacher and a pupil. Here I finished my school days, but have never to this day ceased to be a student. \* \* \*

In 1880 Bro. Mills was married to Miss Mary Eliza Bray. To them were born three children, Gertrude B. Cora J. and Manly F. Cora J. died at ten months of age. Manly F. lived only three years. Miss Gertrude, now Mrs. Hunnicutt, is now living in Everman, Texas. Having secured what education he could, he took up the matter of preaching again. This was in 1883. I quote again from his diary:

"After much prayer I made the matter known to my pastor, who at once brought my case before the Church Conference, and I was unanimously recommended to the next Quarterly Conference for license to preach. But here I met with a severe trial. My presiding elder said that he believed I ought to preach, but that he positively would not license any man to preach until he had first been licensed to exhort; because he would not license me then, I refused ever afterwards to be licensed as long as he remained on the district. I was glad to have an excuse, and this I thought was a good one. So for three years more I remained out of duty. Another presiding elder came on the district, and learned through my pastor, Bro. Jenkins, what I have just stated above, and learning that I would not again ask my class to recommend me to the Quarterly Conference for license to preach, they drew up a recommendation without my knowledge or consent and got all the prominent members of my class to sign it. When the question was called at the Quarterly Conference: 'Are there any applications for license to preach or exhort?' the preacher in charge answered 'yes,' and called my name, and a young man by the name of Jos. Davidson, whereupon I arose and stated that it must be a mistake; that I had asked for no recommendation. The presiding elder told the Secretary to please read the applications. When my application was read I hesitated a moment, then went forward, took my seat with Jos. Davidson, thereby announcing myself ready for examination. We were both granted license. This was at the fourth Quarterly Conference of Clarkston charge, Poplar Bluff District, St. Louis Conference, July 17th, 1886. Jno. L. Batten, presiding elder; J. Q. A. Garden, Secretary; Jno. Jenkins, preacher in charge. \* \* \*

Bro. Mills was admitted on trial in the St. Louis Conference in the fall of 1889, and has since served the following charges in that conference: Pike-ton Circuit, two years; Centerville Circuit, one year. On account of illness was superannuated in 1892. Resumed Bloomfield Circuit. Served Point Pleasant one year; Festus Station and Hemalite Circuit one year. Here he had Wm. J. Heys as junior preacher. Was at Salem and Steelville two years. In 1896 he was transferred to the West Texas Conference, where he served the following charges: Kerrville Station, two years; Llano Station, one year; Comal Street, San Antonio, one year; Wade City Circuit, one year; Corpus Christi Station, two years; Brownsville Mission, one year; Columbus Station, one year and six months. He was ordained deacon at Poplar Bluff, Missouri, September 21, 1890, by Bishop Keener; was ordained elder at Fredericktown, Missouri, September 20, 1895, by Bishop Hendrix.

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It was my pleasure to pronounce the words that made C. S. Mills and Miss Mary C. Watts man and wife, in the Methodist church at Corpus Christi, Texas, May 31, 1905. To them was born one child, Archibald Watts, on December 30, 1906. He cheered their home for a little more than three months and was taken to the home above April 16, 1907. Bro. Mills was taken ill at Columbus, Texas, February 9, 1907, and went to his reward April 26, 1907. His death was triumphant. He was conscious to the end. He told his friends and loved ones who were about his bed goodbye; gave Brother Sam Beall a message to carry to the District Conference, which was in session in Corpus Christi; made all the arrangements for his funeral and closed his eyes in death. Bro. Mills was my true, good friend. I loved his companionship. To know him was to love him. He was ever true and courageous, standing firmly for the right. Tried in the fire, he came out pure gold. He was a man of deepest reverence for God and sacred things. He loved his Church and was ever ready to make sacrifice for it. True to his friends, he would not suffer others to speak ill of them in his presence. The Lord blessed his ministry in the salvation of many souls. His day's work was well done, and now he has gone to the home about which he loved so much to preach, and to his Heavenly Father whom he loved and served. May the father's blessings be upon the many bereaved friends and loved ones and especially to her who made his life so happy the last two years he lived and who was so true and faithful to him in his last illness. JOE F. WEBB.

INSURES SKIN HEALTH.

Testimonials from all over the country attest the merits of Tetterine as a wonderful skin remedy. After months of torment from Tetter, Eczema, or other skin diseases, by its use, the skin is restored to a perfectly healthy condition. Tetterine is a prompt and permanent cure for Insect Bites, Ground Itch, Scalp Eruptions and other itching diseases. For sale at drug stores or by mail on receipt of 50c. J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c. Can.

NORTHWEST TEX. CONFERENCE

- Waco District—Fourth Round. Aquilla, Nov. 2, 3. W. L. NELMS, P. E. Waxahachie District—Fourth Round. Ovilla, at Sardis, Nov. 2, 3. JAS. CAMPBELL, P. E. Colorado District—Fourth Round. Colorado Sta., Nov. 2, 3. J. T. GRISWOLD, P. E. Ft. Worth District—Fourth Round. Central, Nov. 1. Glenwood, Nov. 2. O. F. SENSABAUGH, P. E. Abilene District—Fourth Round. Stamford, Nov. 2, 3. JNO. R. MORRIS, P. E. Plainview District—Fourth Round. Plainview Sta., Nov. 2, 3. G. S. HARDY, P. E.

NORTH TEXAS CONFERENCE.

- Sherman District—Fourth Round. Waples Memorial, Nov. 1. Gunter, at Gunter, Nov. 2, 3. Pecan and Friendship, at Pecan, Nov. 4. Collinsville and Tioga, T. Nov. 9, 10. Whitesboro, Nov. 10, 11. Tom Bean, at Cedar, Nov. 12. Van Alstyne, Nov. 13. Key Memorial, Nov. 14. Southmayd, at S., Nov. 16, 17. Sadler, at West View, Nov. 17, 18. Travis Street, Nov. 18. E. W. ALDERSON, P. E. McKinney District—Fourth Round. Prosper Cir., at Prosper, Nov. 3, 4. Frisco Cir., at Frisco, Nov. 3, 4. Farmers Branch Cir., F. B., Nov. 9, 10. Allen Cir., at Allen, Nov. 16, 17. J. F. PIERCE, P. E. Gainesville District—Last Round. Aubrey, Aubrey, Nov. 1, 2. Woodbine, Whaley, Nov. 3, 4. Myra, Myra, Nov. 9, 10. Saint Jo, Nov. 10, 11. Denton Street, Nov. 16, 17. Broadway, Nov. 17, 18. J. A. STAFFORD, P. E. Sulphur Springs Dis.—Fourth Round. Yowell, Y., 11 a. m., Oct. 31. Pecan Gap and B. F., P. C., 11 a. m., Nov. 1. Lake Creek, 11 a. m., Nov. 22. Cooper S. A., 8 p. m., Nov. 2. Braemar Cir., 11 a. m., Nov. 7. Cumby, Gattord, 2nd Sun. Nov. C. B. FLADGER, P. E. Bowie District—Fourth Round. Iowa Park, Nov. 2, 3. Wichita Falls, Nov. 3, 4. Archer, Nov. 9, 10. Holiday, Nov. 10, 11. Cration, Nov. 13. Giltown, Nov. 15. Decatur Cir., Nov. 16, 17. Decatur Sta., Nov. 17, 18. T. R. PIERCE, P. E. Bonham District—Fourth Round. Ladonia Sta., Nov. 2, 3. Honey Grove Sta., Nov. 9, 10. Petty Mts., at Forest Hill, Nov. 10, 11. Trenton Cir., at Trenton, Nov. 16, 17. Ector Cir., at Ector, Nov. 17, 18. M. L. HAMILTON, P. E. Greenville District—Fourth Round. Kingston, November 1. Celeste, Nov. 2, 3. Leonard, Nov. 2, 3. Quinlan, Nov. 9, 10. Lee St., Nov. 16, 17. JNO. H. McLEAN, P. E. Dallas District—Fourth Round. Grace, Nov. 2, 3. First Church, Nov. 3, 4. Wheatland, at DeSoto, Nov. 9, 10. Grand Prairie, Nov. 16, 17. J. L. MORRIS, P. E. Terrell District—Fourth Round. Pleasant Mound at P. M., Nov. 2, 3. Elmo, at Elmo, Nov. 9, 10. College Mound, 11 a. m., Nov. 12. Terrell, Nov. 12. Kemp, at Kemp, 11 a. m., Nov. 14. Chisholm at Chisholm, Nov. 16, 17. O. S. THOMAS, P. E. Paris District—Fourth Round. Paris Cir., Palestine, Nov. 2, 3. Clarksville Cir., Nov. 6. Clarksville Sta., Nov. 7. Woodland and Kanawha, W., Nov. 8. Bonham St., Nov. 12. Lamar Ave., Nov. 13. Centenary, Nov. 14. J. F. ALDERSON, P. E.

TEXAS CONFERENCE.

- Huntsville District—Fourth Round. Willard Cir., Willard, Nov. 2, 3. Groveton, Nov. 3, 4. Anderson, Roan's Prairie, Nov. 9, 10. San Jacinto, Bay's Ch., Nov. 10, 11. Cold Springs, C. S., Nov. 16, 17. Fostoria, Fostoria, Nov. 23, 24. H. C. WILLIS, P. E. Pittsburg District—Fourth Round. Winfield, New Hope, Nov. 2, 3. Mt. Pleasant, Nov. 3, 4. Coffeeville, Coffeeville, Nov. 9, 10. Pittsburg Cir., Pleasant G., Nov. 10, 11. Pittsburg Sta., Nov. 13. Kelleyville, Nov. 16, 17. Jefferson Sta., Nov. 17, 18. Daingerfield, Nov. 19. Capon, Nov. 20. Niles, Nov. 22. Quitman, Nov. 23, 24. Leesburg, Nov. 24, 25. R. A. BURROUGHS, P. E. Brenham District—Fourth Round. Sealy, Sealy, Nov. 2, 3. Fulshear, Brookshire, Nov. 3, 4. Bay City, Nov. 9, 10. Wharton, Nov. 10, 11. Lexington, Nov. 16, 17. Brenham, Nov. 18. Chappell Hill, Nov. 19. C. R. LAMAR, P. E. Calvert District—Fourth Round. Wheelock, Hickory G., Nov. 2, 3. Owenille, Owenille, Nov. 9, 10. Franklin Sta., Nov. 10, 11. Calvert Sta., Nov. 13. Normangee, Nov. 15. Jewett, Nov. 16, 17. Millican, Millican, Nov. 23, 24. Bryan Sta., Nov. 24, 25. E. L. SHETTLES, P. E. Tyler District—Fourth Round. Canton and Edgewood, C., Nov. 2, 3. Harleton Cir., Ashland, Nov. 9, 10. Arleston Cir., Bethany, Nov. 15. Harrison Cir., Scottsville, Nov. 16, 17. Marshall, First Church, Nov. 18. Marshall, North Marshall, Nov. 19. Grand Saline, Nov. 20. Tyler, Marvin, Nov. 22. Whitehouse, Flint, Nov. 23, 24. THOMAS H. MORRIS, P. E. Beaumont District—Fourth Round. Port Arthur, Nov. 2, 3. Laurelia Cir., Leggett, Nov. 6. Westville & Benford, Corrigan, Oct. 7. Westville & Benford, Corrigan, Nov. 7. Lamella Sta., 8 p. m., Nov. 8. Livingston Cir., L., Nov. 9, 10. Amelia Cir., Amelia, Nov. 13. First Church Beaumont, Nov. 14. Orange Sta., Nov. 16, 17. Liberty Cir., Liberty, Nov. 19. Wallisville, Wallisville, Nov. 20. Woodville Cir., W., Nov. 22. Cartwright Ch., Nov. 23, 24. V. A. GOBBEY, P. E. Houston District—Fourth Round. Galveston, First Ch., Nov. 2, 3. Galveston, West End, Nov. 3, 4. Galveston, Washington St., Nov. 6. Alvin, Nov. 9, 10. Angleton Nov. 11. Grace, Nov. 13. Harrisburg, Nov. 15. St. Pauls, Nov. 16, 17. Tabernacle, Nov. 17, 18. McAshan, Nov. 20. McKee St., Nov. 21. Shearn, Nov. 22. CHAS. F. SMITH, P. E. Jacksonville District—Fourth Round. Neches, Neches, Nov. 2, 3. Brushy Creek, Mt. Vernon, Nov. 2, 3. Bullard, Eureka, Nov. 4. Henderson Cir., Carlisle, Nov. 9, 10. Elkins, J. Neals, Nov. 16, 17. Grace, Nov. 17, 18. LaRue, New York, Nov. 22, 23. Troup and Overton, O., Nov. 24, 25. ELLIS SMITH, P. E. San Augustine District—Fourth Round. Minden, at New Mt. E., Nov. 2, 3. Melrose, at M., Wednesday, Nov. 6. Beckville, at B., Nov. 9, 10. Garrison, at Mt. P., Wed. Nov. 13. Nacogdoches Mts, Smith's Ch., Nov. 16, 17. Carthage, Tuesday, Nov. 19. Gary, Bethlehem, Wed., Nov. 20. Lufkin, Friday, Nov. 22. Burke, at Burke, Nov. 23, 24. Keltys, at Keltys, Nov. 23, 24. C. A. TOWER, P. E. NEW MEXICO CONFERENCE. Albuquerque District—First Round. Albuquerque, Nov. 2, 3. Watrous, Nov. 6. Cimarron, Nov. 9, 10. Logan, Nov. 13. Tucumcari, Nov. 16, 17. Puerto, at Quay, Nov. 23, 24. Roosevelt, Nov. 30. Floyd, at Hawkins, Dec. 7, 8. Melrose, Dec. 9. Clovis, Dec. 10. Texico, Dec. 12. Portales, Dec. 14, 15. Elida, Dec. 16, 17. Elida Circuit, Dec. 19, 20. Kenna, Dec. 21, 22. Grady, Dec. 28, 29. Taiban, Jan. 4, 5. El Paso District—First Round. Toyah, November 2, 3. Lordsburg, November 9, 10. Deming, November 11. Lake Valley, November 12. Las Cruces, November 13. Sanderson, November 16, 17. Alpine, November 20. Marfa, November 23, 24. El Paso (Trinity), Nov. 30, Dec. 1. Clint, December 4. Carrazo, December 7, 8. Tularosa, December 11. Winfield, December 14, 15. Alamogordo, December 14, 15. J. B. COCHRAN, P. E. 1107 Boulevard, El Paso, Texas.

17 I engrave records, marriage notices, N. E. Austin, Texas.

## NOTES FROM THE FIELD.

Continued from Page 5

ing his administration. The writer came to the charge in July. He leaves reluctantly. Three vacations, spent respectively at San Antonio with Dr. Mounzon, at Rockwall and at Graham, in regular pastoral duties, give a longing for full time in the work. But only a few majors still remain on the divinity degree. In a few days I turn schoolward for the eighth successive college year. Too much praise cannot be sounded for the timely labors of Rev. M. K. Little, presiding elder of the Weatherford District. He is every inch—and there are more than his name indicates—a master workman. The report at conference will bring good cheer to those who have long known the district.—Oscar T. Cooper, Oct. 24.

## Cherokee and Valley Springs.

The conference year is just about closed, and we have everything in full and over. We have received thirty into the Church. Have organized four Foreign Missionary Societies, and have them in good working order. Our Woman's Foreign Societies here and at Valley Springs have arranged to support a scholarship at Laredo Seminary. We have two Home Mission Societies, one of which we have organized this year. We have kept our promise made at District Conference to raise 25 per cent over on missions. Have had most of our people to read Bishop Key's sermon on "Should We Pay Tithes Now?" We have raised for all purposes \$1600, which is \$9 per capita, for the membership of our Church. Many tokens of love and good will have been received by this pastor and his family from the good people of this charge, and, to put a finishing touch to the year's work, our people here at Cherokee, through the influence of Sister Ottinger, have fitted us up with a nice suit of clothes for conference. We have just been here one year, Bishop, and it has been a good one.—R. L. Glazner, Oct. 21.

## Portales, New Mexico.

Domiciled in a well-furnished parsonage, a splendid church building in which to preach, and a fine, intelligent, progressive people to administer to in holy things, make us happy in our new conference. "The lines have fallen to us in pleasant places." The Church, and especially the stewards and W. H. M. Society part of it, has responded nobly to our wants. A year of prosperity has already begun with us, and we hope when the Annual Conference meets with us next fall that Portales Station will be nothing behind the best in the conference. Let every Methodist who comes here to locate a claim or secure a home in this great West report to me at once.—L. W. Carleton.

## Smithfield Circuit.

We are now closing out our second year's work on Smithfield Circuit. The fourth Quarterly Conference is past and soon the march will be on to Amarillo. We have had a good year despite the bad health of my wife and myself and we have enjoyed it very much. The hearty co-operation of the people always makes the work go and keeps the pastor's heart happy. The Sunday-schools have been, and are, doing very good work throughout the charge, and some of the work is excellent. I have held five revivals with good results in all except one, which was almost a failure, so far as visible results are concerned. Bro. Leveridge helped me two days at Kellar, in which he did some good preaching. Bro. Hawkins dropped in and gave us a lay sermon on the family altar that was good. He is always ready for almost any service for the Master. I was disappointed in not getting the help I had engaged for Kellar. Bro. C. A. Bickley rendered us very efficient help at White's Chapel and there were thirty-five conver-

## A FACT ABOUT THE "BLUES"

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sions and thirty-four accessions to the Church, also three infants baptized. I will say Bro. Bickley is hard to beat in a revival. He won a very tender place in the hearts of the people of that community. We had nineteen conversions and reclamations and nineteen were added to the Church at Oak Grove and one infant was baptized. Smithfield meeting resulted in twenty conversions and twenty joined the Church. We held a mission meeting at Bransford in which we had four conversions and a general good revival. Bro. Leveridge was so busily engaged preparing for the entertainment of the Sunday-school and Epworth League Conference that he was able to be with us in only a few services. The visible result of the work of the year is seventy-four conversions, received seventy into the Church, baptized fifty-one adults and six infants and have a net increase of fifty-one members. We have organized a Ladies' Aid Society at Smithfield which is doing good work, and have just organized a Woman's Home Mission Society at Kellar which is just entering upon its work. There have been some material improvements made, both at White's Chapel and Smithfield, also the union church at Kellar, for which we owe the ladies much credit, and steps are being taken to re-seat the churches at Oak Grove and Smithfield, and other improvements to follow. Although the crops are short in this section, we expect to make a full report of the conference collections and some special.—M. C. Chaffee, Oct. 26.

## San Augustine.

We are closing an excellent year, one in which will tell the glad tidings of joy in the future as well as at present. We closed a series of meetings that began on the 9th and closed Sunday night, the 20th, one in which our Church was greatly blessed and made stronger. Brother C. U. McClarty, of Carthage, did some fine work. He is a deep man of God and a hard worker. May God's choicest blessings rest upon him wherever he goes. Our beloved pastor, Brother J. F. Carter, will go up to conference with a good report, with all collections paid up in full. We raised our pastor's salary this year, and believe we will be able to go still higher next year. I believe in being up and alive for God. Everything else is on the move; why be behind in our pastor's salary and our religion? Let's get up and get there before Ely leaves. We love our pastor because he has been so faithful to us, and has done a fine year's work—one that's lasting. Our Sunday-schools are getting along nicely and have increased this year. God has blessed us in so many different ways this year. We will never cease to love him. Our W. H. M. Society has done fine work this year, and has been a great help to our Church, as well as our pastor. We will go to conference with our pastor, as a delegate. If all of our Church-members would pay a tenth, our Churches would have good pastors, well paid, and money to loan. If you have a good thing, pay for it; and the way to get a good thing is to pay for it. This is our first year as steward, and our board has been wonderfully blessed.—R. S. Prothro.

## Kingston and Woodville, I. T.

We are nearing the close of our conference. As we look back it looks like we might have done more; but we praise God for what he has done for us and enabled us to do. We had a good many conversions this year; have had 102 additions to the Church. Our conference collections all paid and over. The Central Committee for State-wide Prohibition selected this scribe to stump this county for prohibition. We carried it and we carried Oklahoma, and we are praising God for our prohibition State. Last, but not least, last Saturday morning the most lovable man I ever met came and spent Saturday and Sunday with us at Kingston. It was Bishop Joseph S. Key. He preached us two good sermons. After the morning sermon he dedicated our beautiful little church. After the evening service he administered the Lord's Supper. It was a great day to us. We love him because we see in him so much of the spirit of our Lord. How he loves God and his brethren! May God help us all to manifest more and more the spirit of our Lord.—M. B. McKinney, Oct. 28.

## Richland.

We have just held our final conference for this circuit this year. All has been pleasant with us this year, and we have good reports for Annual Conference at Amarillo. Everything is clear, all collections in full. We have had good meetings at all points on the work. We have many things to be thankful for. Our people have been kind and patient with us and we pray God's blessing upon them. Some of the brethren have been especially kind to us. We mention Brothers Sharp and Lonsford, who were so kind to begin a collection for our horse, and

many of our preacher friends and others assisted them. Our hearts are full of gratitude, and their kindness will never be forgotten. We are now off for conference with "a good year, Bishop." Praise the Lord.—Benj. S. Crow.

## Britton Charge.

Everything will come up in full on the Britton charge. Conference collections already up and running over. Salary almost paid. Expect it in full before we leave for conference. Have had 218 conversions, 174 additions (136 of these on profession of faith). Church debt all cleared, and our beautiful little church at Britton dedicated to God. We had the great honor and privilege of having Brother Boaz, of Polytechnic College, with us yesterday. He preached for us two great sermons, and dedicated our church. Truly, this has been a great year for us on the Britton Charge. Britton Circuit is only one year old, and we have had such wonderful success that these people say they can support a "good" preacher next year. Well, I will say this: The preacher who is "read off" for Britton Circuit will have a good, loyal people for his flock. Praise God for this year's work! I feel much stronger for the next one. Good-bye, until we meet in Amarillo.—Leonard Rea, October 28.

## Revival at Chappell Hill.

We commenced protracted services here with the pastor, Brother Willford, on October 13. Up to the 27th we had some thirty professions of faith and twenty-six additions to the Church. In the last class that joined were two men and their wives, none of them under forty years of age, and other very prominent people of the community. The meeting has reached every class of society, and a great many very valuable persons, from the standpoint of influence, have come into the Church. The young ladies of Chappell Hill Female College have shared largely in the beneficial results of the meeting, both in conversions and in the strengthening of the faith and courage of not a few. These lives, consecrated to God, will go out over our own State and Western Louisiana to become as leaven in the home Churches. The Church here will be prepared to do better things in the future. The meeting continues.—Thomas G. Whitten.

## Amarillo.

Brother Miller held our fourth Quarterly Conference October 25, and our treasurer reported pastor's salary and presiding elder's paid in full for the year. Bro. Ferguson will make a fine report at conference. The Board of Stewards passed resolutions requesting our presiding elder to use his influence in having Bro. Ferguson returned to us another year. The entire Church, as well as members of other Churches and non-church people, will be very much disappointed if the Bishop fails to send him back. Bro. Ferguson has done a wonderful work in Amarillo the past three years, especially the part he has taken in the building of our new church. He is the hardest worker I ever tried to keep up with. He not only induced men, women and children to give to this enterprise, but led in liberality himself. We have the very best Home Mission Society in Texas. They selected the furniture, carpets and other furnishings, and are paying for them. We are ready for the great Northwest Texas Conference, and promise you a warm welcome at the best town in the best country in America.—D. W. Owen, Chairman Board of Stewards, Oct. 28.

## Belmont.

It has been the greater part of a year since there has been a report from this charge, but the Church has enjoyed a goodly degree of prosperity during this time. The charge advanced pastor's salary \$155 over last year, and has paid same in full. Assessments ordered by conference paid in full; one more church house reported on the charge than we had at the beginning of the year. There have been 32 additions to the Church, and enrollment in Sunday-schools more than doubled during the year. Expended for repairing church and parsonage property \$176. In short, the charge has this year made the best report in its history. The preaching points included in the charge are Belmont (half time), Oak Forest, Nixon and Elkins schoolhouse, the latter being an afternoon appointment. All these places have wrought well, and deserve praise therefor. The preacher is backed by one of the best boards of stewards with whom he has ever been associated. Much of the success achieved this year is due to their untiring efforts for and devotion to the Church. We have here on this work some of the most faithful and devoted young people with whom we have ever had the pleasure to labor. We have also a noble band of women,

who, by hard work, have much improved the church property on the charge. For this year of abounding prosperity we praise God, and trust him for yet greater success in the year to come.—N. G. Ozment.

## Jasper and Kirbyville.

We have just closed one of the best, if not the best, revivals that has ever been experienced in old Jasper. The spiritual life of the Church was greatly quickened and our membership increased 45 as a result of the meeting. Bro. Bergin, of Brenham, did the preaching from Tuesday until the next Thursday week, and then Rev. Godbey, our presiding elder, came and began the Quarterly Conference, preaching four splendid sermons. They were especially helpful at that stage of the meeting because of their doctrinal flavor. He has a way of his own of presenting the doctrines of our Church in such a way as to be very helpful and instructive to our people and not offensive to those who do not in the most splendid spirit and every in the most splendid spirit and everybody in a good humor with the clear presentation of our doctrine. Bro. Bergin has developed into one of the strongest evangelistic preachers of our Church. I have absolutely no fear of recommending him as the best possible help for any pastor. The meeting and our Quarterly Conference were both altogether satisfactory. Everything was reported in full and the stewards think they will overpay the salary, notwithstanding the fact that it was raised this year \$150 over last year. We have one of the finest official boards in the Church. They believe in taking care of their preacher. Some man will get a mighty fine work here next year. I am sorry that the time is so close at hand when I shall have to say good-bye to these good people. We began our meeting at Kirbyville last night. Prospects fine for a good revival here.—M. L. Lindsey.

## ANNUAL CONFERENCE NOTICES.

## Northwest Texas.

## DIRECTOR N. W. TEXAS CONFERENCE.

Board of Missions will meet in the parlor at the Methodist Church.  
Board of Church Extension will meet in the Chancellor Building, Room No. 1.  
Joint Board of Finance will meet in Chancellor Building, Rooms 5 and 6.  
Board of Education will meet in the Chancellor Building, Baraca Class Rooms.  
Sunday-school Board will meet in Chancellor Building, room No. 7.  
Epworth League Board meet in Chancellor Building, room No. 8.  
American Bible Society meet in room No. 9, Chancellor Building.  
Trustees Superannuated Homes will meet at the Methodist Church, Classroom No. 5.  
Admission on Trial, Christian Church, corner Eighth and Taylor.  
Class of the first year: Fillmore St., Presbyterian Church, corner Fillmore and Seventh Streets.  
Class of the Second Year: At the Presbyterian Church, corner Sixth and Fillmore.  
Class of the Third Year: Congregational Church, corner Tenth and Buchanan.  
Class of the Fourth Year: Baptist Church, corner of Fifth and Pierce.  
Committee on Admission at the Christian Church, corner of Eighth and Taylor.

I want all of the preachers of the Gatesville District to meet me in the church at Amarillo, Wednesday morning at 8 o'clock. If any one should fail to attend the conference, please send me at once the earliest possible date your statistical report.  
J. M. SHERMAN, P. E.

Let all the preachers and delegates who can not attend the conference notify me at once.

As the preachers, lay delegates and forty-five of their wives have been assigned and notified to this effect, it will be very difficult to provide for other women a comfortable home. You have had plenty of time, brethren. You have  
C. N. N. FERGUSON.

The class of the third year will meet in the Methodist Church at Amarillo, or the place assigned us by the pastor, Tuesday, November 5, 2 p. m.  
S. J. VAUGHAN.

The presiding elders will meet at the Methodist Church in Amarillo, Tuesday, November 5, 1907, at 2 o'clock, p. m.  
B. R. BOLTON.

All applications for sleeper accommodation for November 4 have been filed with Mr. Glisson, and reservation will be made. See notice by Dr. Barcus.  
O. F. SENSABAUGH.

The class for admission will meet at the Christian Church, corner of Eighth and Taylor Streets, at 2 p. m., November 5. Those who have taken the course in the Correspondence School or Summer School must present certificates.  
E. HIGHTOWER,  
Chairman Executive Committee.

Those of the class of first year, Northwest Texas Conference, who have not stood the examination will please meet the committee Tuesday, November 5, 1907, at 2 p. m., at the Methodist Church, Amarillo, Texas. Those who have stood the examination will kindly have in the

hands of the committee evidences of approved examination. Promptness will be appreciated.  
C. L. BROWNING,  
Chairman Committee.

The class of the fourth year will meet at nine o'clock Tuesday morning, November 5, at such place as Bro. Ferguson shall name. Let all the members of the class that have taken their examination at the Summer Institute or in the Correspondence School report to us not later than Wednesday morning.  
J. H. STEWART.  
Ennis, Texas.

## SPECIAL NOTICES.

The Executive Committee of the Board of Missions for Northwest Texas Conference will meet in Amarillo Tuesday, November 5th, at 9 o'clock a. m.

The Conference Board of Missions will meet at place selected by the pastor of the Church in Amarillo at 7:30 p. m. of the same day.  
HORACE BISHOP,  
President.

The committee and class of the second year of the Northwest Texas Conference will please meet at 2 p. m., Tuesday, November 5, 1907, in the city of Amarillo, at such place as the pastor may designate.  
J. SAM BARCUS.

## SECRETARY'S NOTE. READ CAREFULLY. ACT IMMEDIATELY.

All railroads through our territory will sell tickets to Amarillo on the 4th and 5th of November, with round trip limit to November 14th, at one and one-third fares. Tickets should be purchased through from home station, or nearest junction point. All baggage, except hand baggage, should be checked through. From all points south, east and west of Fort Worth tickets should read via Fort Worth & Denver City Ry., from Fort Worth. From all points east of Wichita Falls, Vernon and Quanah, tickets should read via Fort Worth and Denver from those junctions. For the benefit of undergraduates and all who have to be in Amarillo on Tuesday morning, special cars will be provided on the train leaving Fort Worth on Monday at 9:45 a. m. This train will arrive at Amarillo about midnight. All others are expected and requested to go on the train that leaves Fort Worth at 9:15 p. m. Monday. This will put them into Amarillo about noon Tuesday. All who are not obliged to go earlier are requested to take this train. The pastor at Amarillo requests it; the railroad desires it, and it will be decidedly best for all concerned. Sleepers will be provided for all who ask for them in time. The rate in Standard Palace cars will be \$2.00 a berth. If possible some tourist sleepers will be secured. The rate in them is \$1.00. In either case the berth is large enough for two persons. If any two brethren wish to share a berth together they will send their names together and so state. If any brother wishes to share a berth with another and is not particular what brother it is let him so state and leave it to the agent to arrange it. All requests for sleeping car accommodations must be made at once to Mr. A. A. Glisson, G. P. A., Fort Worth & Denver, Fort Worth, Texas. State plainly whether you want to go in a "Standard" or a "Tourist" car, and whether you want a berth to yourself or desire to share it with another. As the railroad is not certain that tourist cars can be had you had best state that you prefer a tourist sleeper (if you do), but will take a Standard if the other can not be had. The railroads are anxious to please and accommodate everybody, but must have ample notice. So write at once. I will be glad to answer as far as possible any inquiries sent to me personally.  
JNO. M. BARCUS,  
Secretary Northwest Texas Conf.

The Board of Trustees of Superannuated Homes will meet at the Methodist Church in Amarillo at 7:30 p. m., Tuesday, the 5th of November.  
JNO. M. BARCUS, President.

## SECRETARY'S NOTE.

The railroad eating house at Childress promises to give a first-class breakfast Tuesday morning to those on the special Northwest Texas Conference train for 50 cents each, provided he can know a few days beforehand how many will want breakfast. So I will ask all who want breakfast to drop me a card at once.  
JNO. M. BARCUS, Secretary.

## Texas.

To the Preachers of the Texas Conference:

The Board of Missions for the Texas Conference in mid-year meeting on October 10 requested that each pastor and presiding elder in the conference make special effort to pay all missionary assessments in full, and for those who can do so to pay as large an excess as possible. The expense account of the board has been large this year; if the assessments are paid in full and no excess, we will pay out more than we take in; hence the importance of full collections.  
J. T. SMITH, President.  
JOS. B. SEARS, Secretary.

## North Texas.

All the roads traversing our territory have authorized a rate of one and one-third fares for the round trip tickets on sale for morning trains of November 15, with return limit of November 28. If your local agent has not received instructions to this effect when you purchase your ticket, ask him for a receipt for the amount paid for your ticket and this will entitle you to reduced rate returning.  
ROBT. GIBBS MOOD,  
Secretary North Texas Conference.

The committee and class of the First Year, of the North Texas Conference, will please meet at Sherman, Tuesday morning, November 19, at 8 o'clock. No place as the pastor may designate. All members of the class will please be on hand promptly at that hour.  
ROBT. GIBBS MOOD.

Look not mournfully into the past, it comes not back again; wisely improve the present, it is thine; go forth to meet the shadowy future without fear and with a manly heart.—Longfellow.

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