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TEXAS CHRISTIAN ADVOCATE

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

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No. 4

Editorial.

THE NEED OF DEEPER SPIRITUALITY.

There is nothing pessimistic in our nature, or in our views of the ultimate triumph of the gospel. Christ came into the world to save the world, and that end will be accomplished before the world shall have rounded out the period of its existence. Any other view of the subject would be, in our opinion, a reflection upon the power of the gospel and upon the wisdom and the purpose of the Master in giving the gospel to the world. And we furthermore believe that the purest and most evangelical type of Christianity is found in the doctrines and the teachings of Protestant Christendom; and that it is through this form of Christianity that the world is to be saved.

We have no sympathy, therefore, with the views held and advocated by Dr. Newman Smythe to the effect that Protestantism has spent its force and that it is no longer a vital factor in the religious progress of the age. In his recent book on this subject, he gives out the most discouraging notes as to the status of religion represented by modern Protestantism. In reading it one can not resist the conclusion that if his views are correct, the Church of today is following a forlorn hope and that its tendency is backward rather than forward. We do not share his fears, neither do we accept his diagnosis of the situation. There never was a time when Christianity had a firmer grip upon the sentiment of the world than today. Its philanthropies, its benefactions and its utilities are in advance of any other age of its progress. Our own country has come largely under the dominance of religion within the past few years—in its laws, its institutions and its civilization. The silent influences of Christianity, as preached from our pulpits, advocated through the press and as emanating from the godly lives of men and women, have gradually filtered through the rubbish and skepticism and worldliness until they have firmly planted themselves in the heart and the conscience of multiplied thousands of our people; and the moral principles of our faith are becoming the accepted standards of the public and private lives of our leading men throughout the Nation.

And multiplied thousands of our people are genuinely religious in their experiences and in their faith. As a result we are far in advance of the years gone by in the development and progress of moral and religious living. Surely, though slowly, the world is moving forward under the forceful influences of Protestant Christianity. And there is a larger effort today to propagate our religion among the other nations of the world than was ever dreamed of by our fathers. Money and men and women are being used to give the benefits of our religion to all the peoples of the earth.

But we also admit that there never was a time when we needed to stress the necessity for a deeper spiritual religion than now. The Church has become popular, much of the

world is inclined to come into it, frivolity is widespread and commercialism is getting a terrible hold upon the public mind. In these matters the Church of today is facing a great problem. The pulpit needs to speak in tones of unmistakable point and power touching these matters, and the people need to be admonished as to the danger of the worldly spirit creeping into matters of religion. The pure gospel of Jesus Christ is the only remedy against these ominous indications; and consistent and prayerful living is the one barrier against the world dominating the Church. Will religion yield to the world? We do not think so. And instead of growing apprehensive and alarmed, we indulge the brightest and most buoyant hope that out of all these seeming complications and dangers, God will continue to guide us into the haven of spiritual triumph. But let us be faithful to the old gospel, its deep and heart-searching truths, its wholesome precepts and wise admonitions. In the old doctrines of regeneration, the witness of the Spirit and permanent growth in the better and higher life we will more than offset the encroachments of the world and build up piety in the lives and characters of our people. The old gospel has never lost its power, and fidelity to its claims and purposes will bring spirituality to the life and joy to the heart of humanity.

THE REVIVAL OF THE SUNDAY-SCHOOL.

We hope the time will never come when the general revival services will be omitted in the congregation, or in the tent on some vacant lot. There are people who will never be reached through any other method of Church work. They are either so indifferent to the appeals of the ministry or so fixed in their habits of thought and life that the ordinary pulpit ministrations fail to arouse them. It requires something extraordinary to impress them and bring them to a realization of their condition. Such people need the appeals, the excitement and the religious fervor of a great revival to awaken them to repentance. For the sake of this large class of persons the old-time revival is a necessity. And the Church itself needs just such a stimulus as the revival alone can give to it. It is also a wonderful blessing to the congregation to come under the power and influence of a great work specially directed toward the salvation of the lost. While all this is true, the children of the Church make its strong source of membership; and here is where the special effort of the revival ought to be directed. They represent the entire congregation, and they often represent people who are in no way connected with the congregation. This fact gives to the Sunday-school a very special interest as a revival field. It brings a wide range of material under the revival influence. But the greatest advantage to the Church to be found in the Sunday-school revival is the character of work done. Childhood is impressible; no element of skepticism is found there, neither is there any fixed habit of unbelief. The young mind is open and accessible to gospel truth. The life has not been seared. It is tender, and its possibilities are strong and great.

When the children are converted their desire, their thought and their purpose are placed upon the altar, and the whole life, with the advantage of tuition and special training, is given to the Church. This brings a wealth of hope and capability into the working force of the Church. Out of this source come trained workers, skilled in the best methods and the wisest plans. They know what the Church is, what its needs are, to what extent money is necessary to its success, and they open their hands to its demands. Besides this, the converted childhood gives to the Church a perpetual source of increase and replenishment.

Happy, therefore, is the pastor who looks after the salvation of the children of his congregation, and happy is the Church whose membership is maintained and enlarged by contributions from the Sunday-school. Every pastor ought to see to it that a good revival each year is held in his Sunday-school. No child in this department of the Church ought to be permitted to pass his twelfth year without becoming converted. The special revival will usually compass this end. The wise pastor will see this, and give special heed to its demands. He will find it easy to have a revival in his Sunday-school. The field is already prepared for that sort of work. All he has to do is to enter it and put his forces into operation, and good results will follow. It will also enlist his teachers in the movement. They know their pupils by name, have their confidence, and they can go to them in person and thus aid the pastor in his effort to bring them to Christ. Brother Pastor, if you have not had your revival in the Sunday-school, do not let the year close without conducting one. Save the children and you will save the Church in the world.

THE RIGHT USE OF MONEY.

From one of our best exchanges we clip the following note:

The other day a Kansas farmer hung himself. On his coat tail was pinned a paper with these tragic and significant words:

"For forty years I have been raising more corn to feed more hogs to get more money to buy more land, until now I own more land than one man ought to own, so I quit the job. I am not crazy, but just tired of life and want rest and peace and sleep."

This, perhaps, is a rare example, but it points a moral. Suppose this poor and misguided man had stopped long enough to consider the right use to be made of his money, would he have resorted to self-destruction because he ran himself mad to raise more corn to feed more hogs to buy more land? We hardly think so. Like most men, to reduce money-making to the one supreme purpose of life, he lost sight of the fact that he might have turned some of his money to the wholesome mission of helping to make men. Instead of this, he only made money as a means to making more money; and as there was no end to this process, the only method he adopted to relieve himself of its tedium and monotony was, he ended his life by his own hand ignominiously.

Throughout our own country, we have men tired of making money, but do not know how to discontinue it. And after they make

it, they find it harder to keep it than it was to make it. It is a great responsibility to invest it, and to keep it from shrinkage. Just here is where the wear and tear of money-getting come in. If men would consider the right use of money, they could continue to make it and find the greatest pleasure in its possession. Money is only a means of happiness as it can be made to contribute, in some measure, to the good of others. Hoarding money is a curse to the man who does it, and a curse to those who inherit it after he is gone.

But if the man who is gifted with the money-making habit will put his money into institutions where men and women are to be made, such a man will be a blessing to the world. We have these institutions all about us, and some of them are struggling for existence. Yet they are molding boys and girls for the future use of the Church and the State. It is far better, therefore, to take some of our money and put it into bricks, and stone, and professorships for the training of boys and girls, than to constantly put forth effort to raise more corn to feed more hogs to get more money. Corn and hogs are all right as commodities; but well trained boys and girls are far better as gifts to the world. The man who helps to give these to the progress of humanity, never has occasion to get out of such a business at the end of a rope. The job has something in it that never loses its fascination. If, therefore, our prosperous men will think more about the question of doing good with their money, instead of perplexing their brain about making more money, they will get more out of life and give more to the life of the world. But it is hard to get our prosperous men to take this view of the situation. However, it is the view that God takes of it.

The spirit of commercialism is the explanation of panics and business disturbances. It prompts men to overreach themselves in their efforts to accumulate, and speculation superinduces investments not warranted by good business principles. Financial wreckage follows.

The Holy Ghost bears witness to our regeneration: "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." This evidence is conscious knowledge of our acceptance with God, and it is about as near to absolute knowledge as the finite mind can approach. It is revealed to us by the Spirit. Thus it is that we are made to know the great fact of our spiritual birth.

Some men are always talking about the Church passing through a crisis. We have been hearing this off and on for nearly half a century. Maybe they are uttering a truth; but, if so, the crisis has always been successfully passed in the years that are gone, and every such crisis will be disposed of in a similar way in the future. Christ presides over his Church, regardless of its enemies or its misguided friends, and he has promised that not even the gates of hell shall prevail against it.

Simplicity in Preaching

By Rev. John Calhoun Sligh.

Simplicity in preaching is at once the mark of the Master and the key to the hearts of the masses. The world is full of saving truth; but what people need is truth in portable form, such statements as find lodgment in the memory and become treasures of the heart. According to chemical analysis, a few ounces of charcoal and water constitute the difference between the blooming cheek of youth and beauty and the wrinkled face of age. A few saving truths, wrought into the life, constitute the main difference between the worthy, useful man, and the worthless fellow. The grand object of preaching is to set forth the truth that makes us free that the average man will be irresistibly drawn to partake of the feast and become strong in the Lord and in the power of his might. Although Christianity has a marked appeal to intellect, the prime purpose of the preacher is not to make philosophers, or scientists, or literary geniuses, but to make men.

It is becoming more and more evident that the Bible way of stating the truth is the best. To undertake to feed people on systematic theology is as foolish as to set forth a chemical analysis of food in place of a good dinner. Systematic theology has its uses, but is out of place in the pulpit. Some few technical terms will be found necessary for the sake of accuracy, such as justification, adoption, regeneration, the witness of the Spirit, and a few others, but these terms should be reduced in number to a minimum, and an occasional definition of them will not insult the intelligence of our hearers. Preaching should be done in the English language, not in the theological language. Bishop Haygood says that a preacher who reads nothing but hard, dry, tough theological works will lose his usefulness; and he adds with characteristic wit that it is a fixed opinion among old-time Southern negroes that a cow fed on nothing but fodder will grow.

Biblical theology is displacing the old-time systematic article, and this is well. The Bible makes few abstract statements. Narrative, parable, and the glowing images of poetry abound more than the close reasoned argument. Even Paul, the most scholastic, the most systematic, the most abstract of all Biblical writers, wields his pen with a mighty glow and fervor. Moreover, he basins his whole system upon the doctrine of a person, and crowns his argument with Jesus Christ and him crucified.

The starting point in simplicity of preaching is simplicity of motive. Christ says: "If thine eye be single, thy whole body shall be full of light." The simple purpose to do good will act as a rudder to give direction to all our utterances. Why indeed—for what other conceivable purpose should a sermon ever be preached? To perform for applause or money may be pardonable in the lecturer, the political orator, or the musician; but the preacher's inspiration should come from a higher source. Such a motive will forever put an end both to metaphysical subtleties and rhetorical gewgaws. Such a motive will lead the preacher to move in straight lines and launch his phalanxes against the powers of darkness, utterly careless of results. Such a motive will enable a man to speak the simple truth, supremely indifferent to clamor or criticism—unspoiled by success and undaunted by defeat. To preach the truth because it is right, because it is God's will, because the love of Christ constrains us will banish ministerial worries and fill a man with gale and freedom and power.

Simplicity of subject will lead a preacher to choose those topics which have a practical bearing on the needs of humanity. There are a few main themes which, like the four strings of a violin, are capable of infinite variations. Bishop Haygood reduces the subjects treated in the

Bible to two—sin and salvation. I was once discussing with a presiding elder the cause of the failure of a certain preacher who started out with bright prospects. He graduated at a theological school, and it seemed that he would be capable of filling the best positions in the conference. But he never advanced beyond the most ordinary circuits, because he was always getting interested in some side issue and preaching about it, to the neglect of the great themes of the gospel. The pulpit hobbyist deserves to fail, because he violates the law of simplicity.

Simplicity of arrangement is a characteristic of the greatest preachers. Nothing connected with the making of a sermon is more vital, or takes harder work. It is an easy matter to take a text and strike off a few superficial divisions; but they are worth about as much as some other things which cost nothing. Inspection will show that such divisions often overlap each other, and are superficial, not generic. They do not go to the root of the subject. While it is probable that different minds would make a different analysis of the same text, the fact remains that each text has a few basic ideas at its root, and the only way to get at the roots is by digging. To spend a whole morning in brain-sweat, racking the mind for an analysis that will not resolve itself, is a disheartening experience, but it is the price of simplicity and effectiveness in analysis.

Let no man imagine that simplicity in preaching means superficial preaching. The chief merit of a piece of machinery is to accomplish the desired result with the fewest number of working parts. Every manufacturer will urge this as a point of superiority in the machine he has to sell. A machine may do its work with such beautiful simplicity that it looks like anybody ought to have thought of that; but the machine is protected by a patent, and cost the inventor years of labor.

It is not necessary to take the tools and chips and shavings into the pulpit, but they are an indispensable adjunct to good workmanship. Broadus says that while some preachers may be too metaphysical in their preaching, most preachers are not metaphysical enough in their studies.

The final point as to simplicity in preaching is simplicity of language. The ignorant man has a limited vocabulary; many of the words he uses have only a local significance. The half educated man delights in using great, swelling words to dazzle the unthinking, like the language of a circus poster. I once heard a sermon on Isaiah's vision in the Temple. The preacher's divisions ran something like this: First, the relations of the subject to Anthropology; second, the relations of the subject to Theology; third, the relations of the subject to Soteriology; fourth, the relations of the subject to Sociology. The preacher, although well dressed, was big and red-faced, and looked like he ought to be plowing. Many of the people thought it was a great sermon.

Coleridge says that the man of real culture learns in conversation, to avoid an unusual word as he would a rock. The best workman is not the man who can use the greatest variety of tools, but the one who knows how to select the tool which is best fitted for each specific purpose. Real skill in language is not to be found in the florid ebullitions of the rhetorician, where the fountains of the great deep are opened and streams of ineffable bosh gush forth, but in the art of fitting the word to the idea. The connection between the word and the idea, with some speakers, is only casual.

Skill in language, like the grading and track of a railway, reduces friction and removes obstructions to the expression of thought, so that our ideas can have free course and be glorified. When speaking on a technical subject to a professional audience, technical terms will be found to be the simplest and most direct method of speech, because the technical term often conveys an idea which it would take half a dozen ordinary words to express; but the language of the preacher must ever be the language of every day life. Slang is an affectation, often meaningless except for the swagger, and is a violation of simplicity of taste. Long and indirect sentences are to be avoided. A clear, straightforward, natural order of speaking is the fruit of the highest culture. Let no man imagine that it comes without effort. Ignorance has its affectations as well as learning. Simplicity is the ripeness of wisdom.

Eastland, Texas.

AMONG OUR GERMAN BRETHREN.

Rev. Robert Gibbs Mood.

I have recently had the great pleasure of attending for some three or four days the campmeeting held by our German Methodists, at Plehewille, some thirty miles by stage from Llano. To say that it was a genuine delight to me is to put it mildly. To use a somewhat slangy expression, I "had the time of my life."

Many things about our German brethren impressed me very much.

First their reverence and spirit of devotion. I never expect to see a purer type of religion or of Methodism than I found among these people. On the Sabbath I think I can safely say there were between twelve and fifteen hundred people on the ground, and yet there was perfect order and almost absolute quiet. I did not even hear a child shout or cry during the day. I never saw any of the young men and ladies even walking together. I saw only two couples talking together, and they were at the tents of the young lady's parents and between services. I could but compare the crowd with a similar crowd of young Americans and to my regret I must say that my own people suffered by the contrast.

Another thing that impressed me was the fact that they took time to worship. There was no restless, nervous hurry about any part of the service. They sing all the verses of the hymns, and they all sing and do not spoil a great hymn by omitting four or five of the verses. Sunday morning there were some five or six hundred who partook of the Lord's Supper, and yet they took time to dismiss each table of communicants with a few sentences of exhortation and encouragement.

The hospitality and courtesy of these people is proverbial and I found that it had not been exaggerated. I was embarrassed only because of the great number of urgent invitations to break bread with them and otherwise share their kindness. As to their courtesy I can bear testimony when I say that once for fifty minutes and again for one hour and ten minutes they listened to the writer (the only sermons preached in English) without the slightest indication of weariness or inattention.

I am convinced that the present method of procedure, that of having our German people and our German work set off and managed by a German Conference, is the very best, and that the suggestion of absorbing the German Mission Conference with our English speaking conferences, is nothing short of folly. Our German brethren are thoroughly loyal to the spirit of Methodism and are taking a great pride and interest in the work of Methodism among their people. We must do nothing to retard this work, or to mar the delightful spirit of fellowship that now exists between us and them.

To the Kothmans, Grotes, Millers, Jordans and a host of others, I am under lasting obligations. I am going back again at the first opportunity. Georgetown, Texas.

There is something wrong with the Church when the only way it can pay the debts of the sheep is by feeding and flattering the goats.

HOW THE LAYMAN CAN HELP IN THE SUNDAY SERVICES.

First, and most important, I would say that each layman should get his heart right with God and man; for out of the heart are the issues of life; and if one thinks more of some horse or land trade he wants to make, or of some collections he must see after on to-morrow, Sunday will more than likely find him going to see about his trade, or looking over his books, perhaps making bills, writing orders, or checking up accounts, rather than in the Sunday-school and Church services. Brethren, do we stop to think that we had just as well be plowing or selling goods as looking at our crops and figuring how we can best do our work to make a dollar on to-morrow? The one just as surely takes us out of the house of God, and takes our minds off of heavenly things as the other. In other words, one is just as much a thief if he steals a dollar as he is if he steals a thousand. God says, "Remember the Sabbath day to keep it holy. Can we keep it holy if we fret and worry and work over the business affairs of life instead of attending the house of God? Then why do we not act honestly and "render unto Caesar the things that are Caesars and unto God the things that are God's?" Suppose as a father you give to your son six nice, large, juicy peaches, and say, "Son, you may eat these, but this seventh one I want you to keep for me." Would you not think it base ingratitude; would it be common honesty if he should eat the seventh also? And yet, what are we as laymen doing? Do we not often attempt to rob God of the Sabbath? Can a man rob God? He may disobey God and rob his own soul, but who is the loser, God or man? You may say "the thief stole my gold," but before the judgment bar of God who is the loser, the one who stole the gold or the rightful owner? Then let us apply the principles of common honesty to our attendance upon the Church and Sunday-school services if we would help in the Sunday services. If, when Sunday comes, you are feeling well enough to go to your business, provided it was Saturday instead of Sunday, then you are feeling well enough to go to Sunday-school and Church. And I want to emphasize, brother, that if you are not in your dotage, you ought to be in the Sunday-school, either as a teacher or in some well organized Bible class, and you are not doing your duty to God, or your children if you do not attend Sunday-school regularly. Did you not take a vow before Almighty God "that you would support the Church and attend upon its ordinances?" Isn't the Sunday-school just as much a part of the Church as the prayer-meeting? Can you set a good example for your children if you do not attend Sunday-school regularly? One of our Bishops has very aptly said that "graduation day in the Sunday-school is matriculation day in heaven." It may be that in Cameron you do not need an admonition to your laymen to attend upon the Sunday-school services; but I'll tell you that in Brenham we do. Some of our laymen are true and loyal in their attendance upon Sunday-school and Church, but, alas! some of them who could be a power in the Church under God's guidance are rarely found in the house of God. I would say if we want to help in the Sunday services we ought to come prayerfully and in the spirit of humility. Who of us has not known some good faithful layman who is always in his place on Sunday, and although he perhaps has little to say about the government of the Church and its affairs, yet when called upon to pray we feel that he is bringing earth up to heaven, and that he is kneeling in the very presence of God? Laymen, had we not better take this good brother to measure up by than to say "I am as good as Mr. Jones," when perhaps Jones is the greatest weakling in the flock? Yes, sir, we ought to try to be just as good, and a little better than the best old Father in Israel we know, because God may have given us one more talent than he did him, and will consequently re-

quire more of us. After all God does not require us to pattern our lives after any man but the "Son of man." "Jesus Christ, the righteous," and if we follow in his footsteps, keep our eyes fixed on him and try to do the things that he would do, we will need no admonition to help in the Sunday services, but we will be a help in deed and in truth.

Humility and prayerfulness: who could not our preachers do if every layman came to the Sunday services in that spirit. Brethren, we ought to get a spiritual electric shock and wake up to our privileges as living Christian beings, remembering that "we are traveling upon the level of time to that undiscovered country from whose bourne no traveler returns." "We but catch at the skirts of the things we would be, and fall back on the lap of a false destiny." Let us then get upon higher ground, and get a glimpse of God and our privileges as joint heirs to the throne of God, and we will not only be a help in the Sunday service, but while holding on to the cross of Christ with one hand, we may reach down and help raise the brother up to Christ, who is in the quagmire of sin. And if we would be "joint heirs to the throne of God" we must be fellow servants with Christ and our preachers in bringing about the salvation of sinful, fallen men and women here on earth. After all, fellow laymen, our preachers are no more than men, and some of us are going to be held accountable for the high standard we try to set up for them, and the low standard we assume for ourselves. Therefore the sooner we wake up to a realization of the fact that we as laymen are just as responsible to God for the success of the Sunday services and the evangelization of the world, according to our talents, as the preachers are, the sooner will we perform our Christian duty, and see the world brought to the feet of Christ. As sons of God we ought to set diligently about finding out what our talents are so that by the help of God we can make a proper use of them. Some of us can make good Sunday-school teachers, and our Church and the youth of our land need us in that capacity. Some of us might make a good Sunday-school superintendent, and where is the school that doesn't need a better superintendent? Any of us ought by proper application to make a good Bible class scholar, and if we are falling at that point we are falling just that far short of performing the duty that God requires of us as laymen. God has given some of us a voice, and some talent for music, and if we fail to cultivate that talent and do the best we can in assisting with the music of the Sunday-school and Church we are failing at this point to assist in the Sunday services.

Every layman can influence some one or more persons to attend the Sunday services, and this is no small part of our duty. The fact is we scarcely realize how much influence we might have. This was brought forcibly to my mind recently when a list was being circulated in our town for a worthy cause, and a day or two after I had signed it a young man said: "I signed that list because I saw that you and two other men in whom I had confidence had signed it." Brethren, we ought to be careful that our influence is always on the right side, remembering that we will be judged for our influences just like we will be judged for a proper use of our talents or the sins we commit. If we sit around our places of business or lay up and sleep all day Sunday we cannot expect our children or our neighbor's children to want to attend Sunday services because of our influence. There was once a man who presented himself for Church membership, very much to the surprise of his neighbors, and the pastor asked him when he was converted what brought about the change. He said: "It was not any eloquent sermon that I have heard, nor was it the sweet singing, but I have lived alongside of old Bro. B. for many years and I have observed that rain or shine, hot or cold, he always goes by to the Church services, and

After all God to pattern our but the "Son of the righteous," footsteps, keep a and try to do could do, we will help in the Sun- will be a help in

fulness: what ers do if every Sunday services en, we ought to rie shoe and leges as living membering that on the level of overed country no traveler ech at the skirts ould be, and fall a false destiny." a higher ground, God and our irs to the throne of only be a help, but while hold- Christ with one down and help to Christ, who is sin. And if we to the throne of ow servants with hers in bringing of sinful, fallen on earth. After ur preachers are and some of us l accountable for try to set up for standard we as- Therefore the o a realization of laymen are just d for the success es and the evan- rid, according to reachers are, the rm our Christian rld brought to the sons of God we tly about finding s are so that by an make a prop- of us can make teachers, and uth of our lan- icity. Some of us Sunday-school here is the school etter superintend- ht by proper ap- good Bible clas re falling at that ng just that far the duty that God laymen, God has voice, and some d if we fail to cul- id do the best we h the music of the Church we are t to assist in the

that he is always faithful to the cause of Christ, so I made up my mind that there must be something in religion, and that I wanted it." I don't look upon religion so much as feeling; true, the feeling will come at times, but I look upon religion as a principle just like I look on common honesty as a principle. And the layman who has the proper religious principle will have the guidance of God so that he can be a help in the Sunday services.

Having covered my subject in a rambling sort of way I wish to recapitulate in a more concise form. To be a help in the Sunday services we should first get the love of God shed abroad in our hearts, and be at peace with God and man. Then we should come in humility and prayerfulness, and we should be faithful, always found in our place. Then we must get it into our hearts that we have a duty,

and responsibility, as well as the preacher has, and that we cannot expect great results with no one but the preacher at work. We should be diligent in putting them to a proper use. We must exercise great care that our influence is always on the right side. Then if we will look upon religion as a principle, be as careful to nurture and build up that principle as we are to build up our business affairs, we will succeed as helpers in the Sunday service.

"How sweet 'twill be at evening
If you and I can say
Good Shepherd we've been seeking
The Lambs that went astray;
Heart-sore, and faint with hunger,
We heard them making moan,
And lo we come at nightfall
Bearing them safely home."
C. E. GARRETT.

Devotional—Spiritual

WHAT IS THAT IN THY HAND?

"And the Lord said unto him, What is that in thy hand? And he said, A rod." (Exodus 4:2).

This was addressed to Moses—Moses with all his eminence, his favor in the sight of God; Moses a great man, but when God spoke, he had to obey and answer. Note the result, and the use of the small, insignificant rod. Consider what this rod was while Moses used it in a natural way. Simply a useful walking stick—a shepherd's crook, but when used in accordance with God's command, it became an emblem of authority and a thing of power.

When the Midianites oppressed Israel, Gideon was a commander suitable to deliver them in as far as his capability was concerned, but the Lord said: "Put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers"—three insignificant things in themselves for battle, but three things without which defeat would have followed. The army in the beginning was thirty-two thousand strong; the test of character was shown, the self-restraint proved in the simple act of the way a drink was taken. Even the former custom of the Eastern people not to drink while standing was deemed insufficient excuse Gideon stood the trial, and his faith was firm. The army which was left were not discouraged, and stood as though one mind united in heart and soul.

Deborah was known for her good works and alms-deeds, all through a little instrument, a needle.

The power of the small furnishings as supplied by God and used by him is ample argument that God recognizes the value and need of the minute as well as of the vast. The fact that he does not despise things of humble aspect should encourage us to cultivate an appreciation of the little in our every-day life. The select, the best Christians, the most faithful, those fitted for special enterprise, may first receive a simple double test. All the experiments have not been made, and God today as of old "hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are."

The test may not be similar to

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After eating, persons of a bilious habit will derive great benefit by taking of these pills. If you have been

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they will promptly relieve the
SICK HEADACHE

and nervousness which follows, restore the appetite and remove gloomy
ing. Elegantly sugar coated

Take No Substitute.

kind loving Father, the eye-witnesser of all deeds?

Gifts, God-given gifts! Talents one, two, three, five and ten! Harvest, some thirtyfold, sixtyfold, a hundredfold!

TRUE SACRIFICE.

During a recent holiday I was crossing the shoulder of one of the lower Alps, the Furren Alp, whose bold, rocky head looks down into the lovely valley of Engleberg. My guide book told me that I should reach a place where the visible track would cease, but it vouchsafed no further information. I reached the place, and with the place the end of the beaten road. For a time I wandered about uncertainly, guided only by the somewhat vague and capacious counsel of a compass. And then I caught sight of what seemed like a splash of blood upon a rock, and then at some little distance another rock similarly splashed, each one I came to bringing into view another further away. And then I inferred that these were to be my dumb guides across the trackless waste. I was to follow the blood marks! By the red road I should reach my destination! Those red marks upon the Furren Alp brought me back to myself, to my ministry, and to my people. I seemed to see more clearly than I had ever seen before that the only wise and safe course for them and for me and for all men, in the midst of our trackless years, is to follow the red marks and to pursue the sacrificial life. "If any man will come after me," let him follow the red road. "Let him deny himself, and take up his cross daily, and follow me."—Congregationalist.

"HONOR THY FATHER AND THY MOTHER."

Theodore L. Cuyler, D. D.

There is a touching story of the famous Dr. Samuel Johnson. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell books in his place. Samuel, from silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary" and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market place at the time of business, uncovered his head, and stood there for an hour in the pouring rain, on the very spot where the book stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm to atone for the wrong done by him fifty years before, is a grand and touching one. There is representation of it in marble on the doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he, a little lad, had been unwilling to go and had made up a lie, that "the druggist had not any such medicine."

The old man was just dying when little Johnny came, and said to him: "My boy, your father suffers great pain for want of your medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to

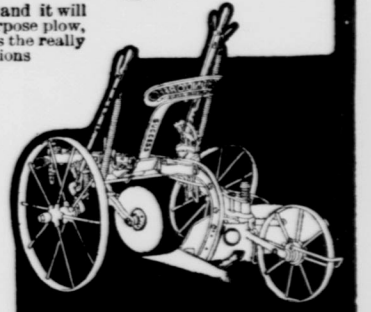
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the weeping boy: "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life, Dr. Todd often had a heartache over that act of disobedience to his dying father. It takes more than a shower to wash away the memory of sins. Doctor Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years of age he determined to leave home and be a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-bye. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor and afterwards a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."

THE CHURCH'S REAL POWER.

Never was there so much church machinery, intellectual culture, material wealth, religious activity; nor so many union movements, endeavor societies, young people's unions, missionary and Church extension boards, evangelists, pastors, etc., as at the present day. Yet, with all this, there is a cry of the lack of power, and a felt need of some supernatural power higher than man to awaken a slumbering world, and to precipitate a Holy Ghost revival that revolutionizes a society, changes men's lives, opening the rent veil of Christ's torn flesh into the very heart presence of Jehovah, and that brings men to the foot of the cross where they will ground their arms of rebellion and yield to the gospel of our Christ.

Where is that power? Where is the lost secret? Where is the slipped cog in our machinery? Why the delay of the long-talked-of and long-looked-for revival? The answer is in this scripture. "Ye shall receive power, the Holy Spirit coming upon you. When he, the Holy Spirit, is come, he will be a swift witness against the sorcerers and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless and that turn away the stranger from his right, and fear not me, saith the Lord of hosts." (Matt. 3:5).

The Holy Spirit coming upon you will give you power to live right, power to stem the tide of worldliness and go up stream, power to stand in the minority, and though the odds are against you, you will go through with God. That great revival will

never come until we pay the price. If we pay the price, it will be the Holy Spirit coming up on us and we proving true to that trust.—E. A. Ferguson.

TWO NATURES.

There are two natures in man, that are as distant as day and night. With the old Adam within us, if we do not keep him down in the place of death he brings us into captivity.

It takes us about all our lifetime to find out who and what we are, and when we think we know, something happens to make us think we are further away than when we started. The heart is deceitful above all things.

In the sixth chapter of Romans it is written: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." And in the eleventh verse there are just three words to be specially considered: "Reckon yourself dead." If we were really dead we would not have to reckon ourselves dead. Judicially we are dead, but in reality we are still fighting the world, the flesh and the devil. Some people seem to think they have got away from the flesh, and that they are soaring away in a sort of seventh heaven, but they get back again sooner or later. You can not make the flesh anything but flesh. It will be flesh all the time.—D. L. Moody.

GIVERS ARE OF SEVEN KINDS.

First, those who give spontaneously, and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give, because they are expected to give, and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?

Much of the best and most useful work done by men and women has been done amidst affliction. Handel, Mozart, Beethoven and Schubert wrote their great works when struggling with distress and suffering.

Character in its highest forms is disciplined by trial and made perfect through suffering.

FOR INDIGESTION

Take Horsford's Acid Phosphate
Especially recommended for the relief of obstinate indigestion and nervous dyspepsia.

AN ERROR BY H. G. H.

In the Texas Christian Advocate of June 11, under the subject: "Out of Date Items," he says that "Mordecai Yell is buried in Caldwell County in a little hamlet named Dale," when, in fact, he is buried in a "little hamlet named Lytton Springs." There is no tombstone to mark his last resting place.

I make a suggestion that some of his old parishoners, and others who may feel so disposed, start a fund with which to buy a tombstone to mark his last resting place, and that Rev. D. K. Porter, presiding elder of San Marcos District, be treasurer of said fund. I will start it with \$1, if enough can be raised.

J. W. LONG.

Paint Rock, Texas, July 6, 1908.

BOOKS WANTED.

I want the Life of Rev. J. W. De Vilbiss, Texas Almanacs, 1860, 1861; 1873; Wilbarger's Indian Depredations; Sowells's Texas Rangers; History of Nacogdoches County; History of Parker County; Cyclopaedia of the Southwest, by John Henry Brown Marshall, 1881; William Carey Crane's Life of Sam Houston; the Southern Review for 1846; Texas Advocates; Wesleyan Banners; Minutes of the Texas Conferences of the Mexican Border and New Mexico. I will buy, exchange or accept as a gift any of the above mentioned items.

E. L. SHETTLES.

Calvert, Texas.

DALLAS METHODIST PASTORS' CONFERENCE.

The Methodist pastors held a very entertaining and profitable conference last Monday. The following reported accessions since last meeting:

First Church, 5; Wesley Home, 5;

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Miss HOOD and Miss HERON, Principals.

Oak Lawn, 2. Pastor preached at Fairland, and organized a Church with 25 members; Maple and Cochran, 16; Grace, 12; Trinity, 2; Bro. Bourland preached at the Second Presbyterian Church at both hours; Bro. Hughes preached at Maple Avenue at 11 o'clock, and reported a good spirit; Bro. Jackson reports his Church in good shape; he goes into his new house next Sunday; Oak Cliff and Colonial Hill were not represented; neither was Forest Avenue.

J. W. HILL, Secretary.

AUSTIN METHODIST PREACHERS' CONFERENCE.

The conference met in the parlor of Tenth Street parsonage, Monday morning, July 13, 1908. Present: J. M. Alexander, presiding elder; H. M. Sears, V. A. Golbey and C. C. Young.

Bro. Alexander led the opening prayer.

Reports from the Churches:
Tenth Street: Fifteen additions since our last meeting; congregations good; Sunday-school making some

definite progress. Half the conference collections paid in cash, other subscriptions taken. Prayer-meeting holds up well.

(No reports from University Church and South Austin.)

First Street: Four additions, one by vows and baptism. Five children baptized. Seven new members in Epworth League and twenty added to the Sunday-school. Prayer-meeting attendance very good. Good services yesterday, preaching at night by the presiding elder, Rev. J. M. Alexander.

District report: Finances, both the general collections and salaries, are ahead of corresponding dates of previous years. Several good revivals have been held already, and the pastors and people are hopeful everywhere. We are expecting this to be a great year for the district in every way.

The conference adjourned for the summer, to meet again second Monday in September.


The meeting closed with prayer by Bro. Sears. C. C. YOUNG, Sec.

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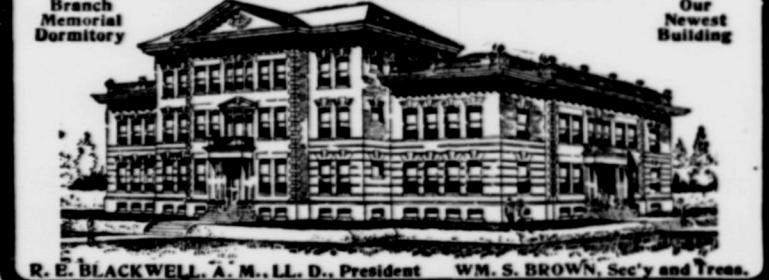
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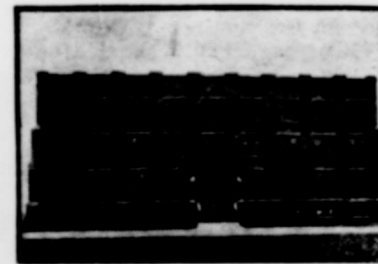
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Notes From the Field

Burke.

On the fourth Sunday in June we opened our meeting at Burke. Bro. W. F. Davis, of Lufkin, came Monday night and preached for us until the close of the meeting on Sunday night following, which resulted in one of the best meetings I have witnessed in quite a while. People came to the altar penitent, got religion and testified to the power of God to save. There were but few services without conversions until Sunday night, the scene of which will not soon be forgotten. People came to the altar until there was no more room, sought and found peace while the refreshings came from the presence of the Lord. At the close of the service we received twenty-seven members into the Church. Have received in all to date fifty-five members. We feel very kind towards Bro. Davis for the timely help he has given us and feel sure the work he did will abide. And more than all, feel under eternal obligations to God for his blessings upon our labors.—W. A. Pounds, July 9.

Mabank.

Mabank is in the corner of Kaufman County, one-half mile to Henderson County and one mile to Van Zandt County—a three-cornered station; preaching three Sundays at Mabank and one at Prairieville. Nice? Just as nice as it could be. Mabank has 1200 inhabitants and Prairieville about one-fourth as many—just eight miles apart. We have received 16 into the Church since conference. Have put wire netting around the garden; painted parsonage inside, two coats; contributed \$10 for relief of the poor; paid \$10 to the Orphanage and \$7.45 by Children's Day service. Our women deserve the most of the credit for Children's Day. It rained so much

and the public schools claimed some of the children in practice for their closing. Some were working in the field and it just took lots of grit and grace to drill them, besides time and worry; but our women have lots of "stickability," and yet no one can appreciate what these women went through who have not labored under such adverse circumstances; but, all in all, our services were the best prepared and the best rendered I have ever witnessed. Maybe our people are not quite as religious as they ought to be, but if God will hear and answer the prayers that are being offered (and I believe he will), we will have a great revival of vital godliness and a great in-gathering of souls. The Advocate is in many of our homes and much appreciated, especially on the temperance question. Stand by your guns. God bless the Advocate and save the Church and people from the great curse of intemperance. "On with the battle."—I. A. Thomas.

Pilot Grove Circuit.

Dr. J. L. Pierce, of Sherman, Texas, is with us, preaching twice a day, as only Pierce can. How he can preach! Our people are delighted with him. The interest is growing and we hope for a good meeting.—J. T. Turner.

Drane.

We have just closed a good meeting at Drane. We began Tuesday night, June 13. Dr. Bishop came to us and held our Quarterly Conference July 4th and 5th, and preached three good sermons for us. Then Bro. A. L. Moore, of Eleventh Avenue, Corsicana, came to us and preached during the second week of the meeting. His preaching had the old-time ring, and was in demonstration and power. Twenty-two were added to the Church, 19 by ritual and three by certificate.—C. E. Stimpson.

Wichita Falls.

In spite of unprecedented floods and crop disasters, have secured twelve thousand dollars in good subscription on new twenty thousand dollar church. We can get three or four more by subscription, and hope to borrow five thousand from Church Extension Board. Dr. Alderson is expected to be with us in protracted meeting for ten days, and we are hoping for a great meeting.—J. A. Stafford, July 12.

Iola.

I am now at this place with Rev. W. T. Ayers in a great revival. A score or more were converted yesterday, and scores of others pledged on our hand to begin to live better lives. The crowds are large and constantly increasing. The Tabernacle won't near hold our crowds. Bro. Ayers is on shouting ground already. I am just from Lometa, where I was with Rev. J. P. Rodgers twelve days. They are building a new and beautiful church at that place, and the outlook for Methodism in the future is encouraging. God be praised for all his goodness.—W. H. Brown, July 13.

Haskell.

My pastor, Rev. C. B. Meador, under press of the strenuous life, gave me data that I make you a report of his work the past few months. Little Miss Meador's recent advent may be the cause of him neglecting this duty. (You know the others are boys.) In February we had a week's season of prayer looking to the revival in May. One month prior to this the weekly prayer meetings were given over to study, teaching the Christian how to approach and convince the sinner at a revival. By the way, from 50 to 125 attend the prayer meetings. The pastor left nothing undone, making vigorous campaigns in all the departments of the Church. Rev. Robt. Goodrich, of Stamford, by his able sermons, and Mr. Kennedy of Celeste, by his splendid leadership in the choir, endeared themselves to all of Haskell who regretted seeing them leave after three weeks of faithful service. One

hundred and fifty made confession of Christ as their Savior, while scores were reclaimed and strengthened in the faith. About seventy-five men, women and children were baptized and received the vows of the visible Church at one time; a beautiful sight indeed; I doubt if there was a dry eye under the tabernacle. The Methodists are over 500 strong, a few over 200 having been received since conference. The membership represents some of the most substantial citizens of the "Concrete City" of the West: District and County Judges, lawyers, doctors, business men, etc. The revival wave is on in all our Churches; may it continue, until this fine country, with its pure air and glorious possibilities, will stand in its greatness a monument to God's redeeming love. Our church building is inadequate for the Sabbath school, which has enrolled 350 pupils. We are planning for a \$25,000 edifice. Have a good Senior League and the Juniors. Well! such a President is Mr. G. J. Graham; has raised the membership to 150, with a library of 115 books. Our live Home Mission Society has made \$150 for local work since the new year. Have had conversions at nearly all our regular Sunday services. Bro. Meador is esteemed very highly by his people; he begins a meeting five miles in the country July 18. Through his influence two fine men have laid their lives on the altar and will become messengers of his Word. May many souls continue to praise the Lord through his untiring ministry.

(MRS.) EMMA A. STEADMAN.

Nursery Circuit.

We have just closed one of the best meetings Nursery has had for many years. Had nineteen additions to our Church, with others to follow. Don't know how many conversions. Brother Carrel, a local Presbyterian preacher at Thomaston, helped me in the meeting. He did good service with telling effect. Bro. Frank Onderdonk came in Monday night, and preached twice to the delight of all. But had to leave Thursday for home. Nursery is coming to the front, with bright prospects for the future. The superintendent says that our Sunday-school is on a firmer basis than it has ever been. We have a Juvenile Missionary Society with 26 members. Are preparing to organize a League. Have started up a Wednesday night prayer meeting. So you see we are fixing to put everything to work. We held a ten days' meeting at Thomaston, which proved a great blessing to the Church. Many were lifted to a higher plane, and all seemed to be greatly benefited. But had little visible effect upon the sinners. Bro. Miller, of Hallettsville, did the preaching, and it was well done. The people were delighted with the preaching. We go to Fordtran tomorrow to open fire on the enemy with the same artillery that we used at Nursery. We are hoping and praying for victory in the name of our Christ.—J. T. Osborn.

Floydada.

After passing through some trials and opposition this charge is beginning a new order of things. We have since conference had to this charge 33 accessions by letter, but one by profession. We have added 4 new rooms to the parsonage, besides two galleries and two halls. We have repainted and repapered the church and parsonage at a cost of something like \$1200. The District Conference met with us and seemed to enjoy being with us. When the present preacher came to the charge it had been divided and we found 74 members on the Floydada roll and 30 on the mission, making a total of 104 members. Our H. M. S. has to date done the best work they have ever done under the efficient leadership of Sister Robert Henry, having raised nearly \$200 and expended it upon the parsonage and its furnishings, and we have as nicely furnished parsonage as any man needs. But the main end of the work is yet to come. Rev. Abe Mulkey will begin a meeting for us on the 13th of this month and will continue for ten days. There are many uncon-

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verted here and the field is white. May we not ask all readers of this paper to offer a prayer to our heavenly Father that he send the Holy Spirit in saving power to this town? We are praying for 150 conversions any way in this meeting. We want to double the membership of this charge. Will you not take just a few minutes each day and ask God to encourage the faithful few who have stood so nobly by the Church in all its adversity by giving us the greatest revival this country has ever known? There are many of its members that are greatly in earnest over this matter and when the clouds hovered thickest above them they nestled down very close to God and he blessed them. May we not hope for your assistance? We have money here in plenty, but grace is what we need to use this God-given power for good, and, above all, an outpouring of the Holy Ghost. If you will pray we know that power will come and a regular pentecostal outpouring will be ours.—J. W. Smith, July 9.

Elkhart.

We have just closed a glorious revival meeting at Corinth; beginning Monday night, July 29. Rev. A. L. Houston started upon the fourth Sunday; preached four sermons and then we went there and preached to them till Wednesday night, July 8. The results were as follows: 26 professions, 16 accessions, one Senior Epworth League organized with eighteen members, and last, but not least, four young ladies came forward and laid themselves on the altar for foreign mission work. These girls are very desirous to go to school this year and prepare for the work. Cannot some broad-minded layman, who has the cause of missions at heart, make it possible for one of them to begin this year? God blessed us at Corinth, and we go on our way rejoicing in the Lord to Holmes Chapel, where we trust we may put the devil to flight.—Gibbons and Huckabee, July 19.

Davilla, Texas.

The third Quarterly Conference of this charge was held at Tracy, June 29. Rev. A. A. Wagon, our well loved and efficient presiding elder, came to us from Cameron, where our District Conference was held. He preached three forceful and appreciated sermons. Our people have fallen in love with Bro. Wagon. We are all truly pleased when he comes to the Davilla Circuit and will always give him a royal welcome. We protracted our meeting from Quarterly Conference. Bro. C. C. Childress, from Giddings, did all the preaching, and it was well done. Bro. Childress is a young man thoroughly consecrated to God. His preaching was in the demonstration of the spirit and it reached the hearts and consciences of the people. It was a very remarkable meeting. Vast crowds attended the services at night. Results of the meeting: Several very bright conversions and reclamations; ten joined the Methodist Church. The Church is on higher spiritual ground and the Epworth League work has been quickened. We believe, had it been possible to carry on the meeting a few more days, there would have been a great work accomplished; but it was not possible. We begin our Lebanon meeting July 7. Rev. A. A. Kidd, of Caldwell, will do the preach-

ing first part of the meeting. Davilla meeting will commence July 19. Rev. W. W. Gollighugh will do the preaching. On August 1 our Friendship meeting will begin; have secured no help for that meeting up to date, but hope to do so later. Our Ellison Ridge meeting will begin August 15. Rev. I. W. Thomas, of Rockdale, will do the preaching. We are praying for and expecting a great revival all over the work. We praise the Lord for what he has done for us.—E. J. Hammond, July 6.

Deport.

Our third Quarterly Conference is over. Bro. Sweeton on hand, doing fine work. Nearly all the officials present. We commence on our new parsonage this week and as soon as all the parties who have subscribed send in their amounts, we will be able to meet our contract with what we do at home. The amount I have raised in all in cash and subscriptions is \$445.00. We expect to build an up-to-date parsonage. I hereby express my thanks to all parties who have been so kind to us as to get our parsonage property rebuilt and get me again at my work, and have a good place for the next preacher. I am very hopeful for a prosperous closing. Crops are good, and I believe our calamity will work out for us a great blessing in the end. The spiritual state of our Church here was never better. Sunday-school superior to anything of its previous work and history as far as I know. As I have visited the various District Conferences I have been brought under new obligations to the brethren. I have gathered fresh inspiration and have fallen in love with the layman's movement and the educational interests more than ever. God bless the whole Church. I send you two new subscribers for the Advocate. Our people all love Dr. Rankin and read the paper. It is well circulated here.—W. J. Bludworth, July 10.

BOOK NOTICES.

The True Way of Life—By Dr. Nanny Randolph Ball Baughman, and published by the author. This is a small booklet containing many wise things on the subject of marriage—and some things otherwise. But it is a discussion of the subject from a woman's standpoint.

The Legalized Outlaw—By Judge Samuel R. Artman. Judge Artman is on the bench in Indiana, and from that high vantage ground he has seen the work of the liquor traffic. Some time ago he rendered a decision placing the saloon under the head of a nuisance, and his decision spread a wide commotion. Now he takes up the subject in all its general and special aspects and treats it in book form as a nuisance, having no natural or inherent right to live, and his book is a live wire.

Christ's Table Talk—By Bishop Hendrix. This is one of the Bishop's best volumes, and the title of it is an index to its character. Its subject matter is very practical and spiritual, and it ought to have a place in every Christian home. It gives to us the inner life and spirit of the Master as he talked on familiar themes with those closest to him.

DOCTOR'S ORDER WAS: 'CUTICURA'

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"I suffered fully six months. The trouble began on my arms in little red pimples and it was not long before it was all over my body, limbs, face, and hands. It was so bad that I could not rest night or day and during the six months, I did not get a good night's sleep. I doctored for three or four months and spent at least twenty dollars trying to find a cure but none could be found. Then I saw the Cuticura Remedies advertised, and the next day I purchased some for seventy-five cents at the druggist's. I used them and I was relieved of the itching in three days, and I have never had a sign of any skin disease since. The Cuticura Remedies are the only remedies to use for skin diseases, they have cured me and they will cure others in the same way. J. W. Bloom, R. R. Telegrapher, Holloway, Mich., Nov. 20 and Dec. 29, 1906."

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The Home Circle

DO NOT FIND FAULT.

By Mrs. R. L. Frye.

Don't criticize your preacher, dear,
It's not the thing to do;
Don't mar the good he might do here
If it were not for you.

Don't greet him with a pleasant smile,
And welcome voice so sweet,
Then talk about him all the while
To all you chance to meet.

If you have any fault to find
Go tell him face to face,
And do not speak in words unkind
Of him in any place.

And never let your children hear
One word of criticism
And they will always hold him dear,
And love your Methodism.

Remember that the Bible states—
Ye who would heaven seek—
Of ministers and magistrates
Ye must not evil speak.

Who e'er would please the public mind
Is sure to have some foes,
And many critics he will find
No matter where he goes.

And more especially is this true,
Of those who preach the Word;
Doubtless they gladly would please you,
But they must please the Lord.

So let the critics be outside
The Church, and not within,
And stand up by your preacher's side
And help him fight all sin.

And find not fault with any man,
If faithful or untrue,
Perhaps he does the best he can,
Tho' he may not please you.

If Christ's spirit you would have,
Faults you must overlook;
More time you'll have then souls to save,
And to read God's own Book.

Then when the race of life is run,
And all rewards are given,
You'll hear the voice of Christ, the Son,
Say: "Come with me to Heaven."

A STORY FOR CHILDREN.

I found in my work with children I could interest them better with an object lesson or a story. To get the right kind of a story was often hard to do. I send the following story, hoping it may help some one who may be wanting a story suitable for children. You will find it much more effective if you will let the children discuss the different kinds of ants before telling them the story:

The Little Ant Boy.

There are a great many kinds of ants, but I shall only tell you of the kind that is very much like people. They have their farms, and when spring comes they clear off the ground and sow seed in it called ant rice. I suppose it must be a very small seed, or they would be unable to handle it. After planting the rice, they tend it with great care, just as good farmers do their wheat fields, and when it ripens they cut it down, tie it up in bundles and store it away for future use. We have been taught that ants lay up food in the summer months for winter use, but those who have studied these little insects find that this isn't true. They sleep through the cold months and eat up this food they store away while the days are warm. Should this rice get wet these little ant farmers spread it out in the sunshine to let it dry. See how wise and industrious they are. But you know Solomon tells us in Proverbs that they are exceedingly wise, providing their meat in the summer, and gathering their food in the harvest.

Now, I am going to tell you a little story about one of these ant farmers and his little boy. One bright day Mr. Ant went out to inspect his rice farm; he found it all ripened and ready to harvest. These little farmers, like a great many big farmers, need help during harvesting season and call on their neighbors for assistance. So, the next morning he called his little ant boy to him and said: "Son, run over to our neighbor's and see if he will help to harvest our rice, which is now ripe and ready to cut. But, listen, son, you must not go near the 'Ant Lion's pit.'"

Now, this "Ant Lion" is a great terror to these little insects. He builds his home, or pit, in the sand and waits to catch his victim when he gets too near his pit, which he builds by throwing up an embankment of sand all around him. When I tell you that the doodle bug and the Ant Lion are the same you will know at once what he is like, and how his pit is made—for we have all hunted "doodle bugs." If you will notice, this little bug has

feelers, or claws, which he uses in rolling the sand just ahead of his prisoner; so, instead of getting away, the ant is continually slipping back, until he is so tired and exhausted that he falls helplessly into the clutches of the lion.

The little ant boy put on his cap and trotted off on his errand, happy to wait on his father, whistling a gay little tune, listening to the sweet songs of the birds in the trees overhead, stopping just a minute to see a terrapin cross the road; thinking how beautiful everything was; the dewy grass sparkling in the early sunshine, bright with its millions of beautiful flowers; crossing a little brook that went babbling on its way. Oh, how happy the little fellow was. But now he sees a strip of sand off the road; he remembers that his father told him not to go near the Lion's pit; he had always wanted to see what a Lion looked like. Like so many little boys, he let his curiosity get ahead of him.

"I'll just slip up easy like, and he'll never know I'm there," thus he argued to himself—poor, deceived little boy!

Cautiously he slips up nearer and nearer, forgetting how near he was to this awful pit with this dreadful Lion in it. Poor little fellow! The Lion, whose sense of touch is very acute, feels the approaching steps of this little victim, reaches out and rolls the sand in front of him. How tired the little ant boy is, trying so hard to get away, trying to tread the rolling sand; seems as though he must give up and fall into those awful clutches. How he wished he had minded his father! And he remembered how he had been taught that little verse in the Bible, "Children, obey your parents in all things."

Tired and almost out of breath, he calls for help, when his elder brother hears him and runs to his assistance and snatches him from the clutches of the Lion. How thankful he was to be saved from such a death, and how he loved his brother for saving him.

Do you know that we, like the ants, have a lion who is continually making pits that we may fall into; that the Bible tells us he goes around seeking whom he may devour. He is called Satan. He has these pitfalls everywhere to entrap the souls of little boys and girls, as well as those of men and women.

Let's see if we can name some of them. There is one that is very enticing to men and boys. It generally has a sign over the door, which spells SALOON. How hard it is to get away from this pit when once you form the habit of going there. How nice and gay the pit of the dance hall is. Its danger is gilded over with pleasure to ensnare the unsuspecting victim. How cunning is this lion of ours, and how helpless are his victims when in his awful clutches. There are a great many pits that could be mentioned, but I will let you see if you can name them.

But we, too, like the little ant boy, have an elder brother—our Savior—who will save us from these temptations if we will ask him to help us.

Let us continually pray: "Lead us not into temptation, but deliver us from sin—from this Lion who seeks whom he may devour."

(MRS.) ROBERT MASSIE,
Ozone, Texas.

HE HAD OUTGROWN IT.

"About how many people have you here?" asked Rossman, as they stepped from the depot platform to the board walk that led up Main street.

"Something over a thousand," answered Harris.

"Pretty little place," said Rossman with an amused, patronizing smile.

He knew that such places existed, of course, for he had seen them from the window of a Pullman, but for thirty years he had scarcely realized there were places without pavement, electric lights, street cars, cabs and automobiles.

"Well, hello, Jake."

"Hello, Harris."

It was a countryman who had come up and stood talking to Rossman's companion. The great man—he was a millionaire—felt an affront to his importance to be kept waiting on a street crossing while two men talked about nothing, apparently. So far as he could understand there was no trade between them. They were merely talking.

Rossman wondered if Harris fully appreciated his importance; if he knew that with a stroke of the pen he could buy but a dozen towns like that.

"A customer?" he asked, as they went on up the street.

"Oh, no," said Harris. "A fellow from over the creek I had not seen for several weeks."

"You see," said Rossman, when they had reached Harris' office, "your way of handling this local branch of our business has attracted the attention of the board,

"And as I was passing through on my way home from California, decided to drop off between trains and look into your method myself."

"I shall be pleased to give you any information I can," said Harris.

He was a smooth-faced, clean, frank-looking man of forty, and his matter-of-fact acceptance of the president of the company rather stung the millionaire. He was used to deference from those under him.

When the business was finished they were told at the depot that, on account of a wreck, it would not be possible for Mr. Rossman to get out before the next morning.

Harris invited him to spend the night at his house.

It was a six-room cottage set well back in a broad, grassy yard. Mrs. Harris shook hands with him in a friendly, neighborly way. She was a pleasant-faced, amiable-looking woman, and, although she had not expected company she made him very welcome, and soon had supper ready.

It amused Rossman, "this primitive fashion of living," as he called it. The food was all set on the table, and was passed from one to the other. There were no waiters, no servants of any kind, so far as he could see.

But he admitted the food tasted good, and that the spirit of the family was bright and happy.

It seemed queer—just as it had when Harris talked to the countryman—that they actually like to talk to each other.

"Mr. Rossman," said Harris, after supper, "we are going to prayer meeting. Would you like to come along, or would you prefer to remain here?"

He sauntered out into the yard, that they might not see his mirth over the situation.

"Prayer meeting," he chuckled to himself. "Well, R. T. Rossman, that is a good one on you."

The prayer meeting was a simple, friendly group of men and women and a few young people.

Rossman noted again, with surprise, that they seemed actually glad to see each other. He tried to remember how long it had been since he had met and had a friendly visit with any man who had nothing whatever to do with his business.

They sang some songs. One read from the Scriptures. They discussed the passage in an informal way, and then several prayed.

The millionaire had heard, and said many sarcastic things about long-faced, praying hypocrites. He had probably come to believe what he said. But he was honest enough to admit these people did not appear in that light. They seemed, for the most part, singularly frank and sincere.

They prayed for each other, for some sick neighbor, for the unsaved, and even for the stranger within the gate, and his absent loved ones.

"Absent loved ones," he repeated to himself, and smiled half sneeringly at the thought of that term being applied to the grand lady who ruled his palace.

When they returned to the house Mrs. Harris played on the piano, and it sounded uncommonly like music.

"You know," said Rossman when all but he and Harris had retired, "that is the first time I have been to prayer meeting in thirty years. A fellow soon outgrows that kind of thing when he goes to the city."

"Or grows away from it, perhaps," quietly amended Harris.

"No," corrected Rossman, resuming his superior air, "outgrows it. When a man comes in contact with the world and in touch with progressive thought he loses his taste for the old, outgrown theories of religion."

"Yes," said Harris, "he often loses his taste for it, but a man may lose his taste without outgrowing it. He may be sick, for instance, or let a worse taste take its place."

"Why, take my club at home, for instance. There are a hundred of the leading business men of the country. They know the world. They are shrewd and keen. How many of those men, do you imagine, would believe in a thing like that tonight? They would laugh until their sides ached if they knew I had been to prayer meeting. No, sir, we have outgrown it."

"In what way?" said Harris.

"Oh, every way," said Rossman. "We have advantages in the city, you know, that you fellows never dream of."

"Is it books?" said Harris.

"No, not necessarily books," he replied, glancing uneasily at the well filled shelves of books. The millionaire had not read a book in twenty years. "But you know, the great scientists and lecturers come to the city."

"Who did you hear last year?" asked Harris.

"Well, I didn't hear any. Haven't time."

"Is it educationally?" asked Harris.

"No, not in schools. The best education, you know, comes from experience." This was another touchy point. Rossman's education had ended with the high school.

"Is it magazines, or daily papers?" asked Harris, a smile lurking around his mouth.

"Oh, no, no, busy men have little time for such stuff."

"I see," said Harris. "It is business. Your superior wisdom in spiritual

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Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours also the book. Write today, as you may not see this offer again. Address
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things was gained in handling the International Sulky Plow."

It was not said sarcastically, but as a philosopher might have spoken a truth.

Rossman made no reply.

Harris had almost forgotten the incident, when, one day, a personal letter came from the president of his company. It said: "Since that night with you I have faced the truth, and I have studied myself and the men about me. You were right about it."—William H. Hamby, in The Advance.

RAGS AND TAGS AND VELVET GOWNS.

"N" there was a new boy at school yesterday, 'n' he had great patches on his knees; 'n' when we choosed up the boys didn't choose him; 'n' his face got red. O, as red as fire! 'n' he walked away 'n' stood lookin' off the water at the ships. Served him right, I say!"

Ted had been rattling on in this fashion for at least fifteen minutes; and mamma, who was reading up for the next club paper, hardly heard a word; but this last caught her attention, and she looked over the top of the book with a little start.

"Perhaps he was watching for his ship to come in," said she, quietly.

If Ted could have seen the rest of her face he would have done some thinking before he said any more.

"His ship. 'T isn't likely a boy like him would have a ship—is it now? Course he can't help the patches, p'rhaps," said Ted, condescendingly, "but he oughtn't to come to a pay school with us. Harold Winston said it was n't—suitable; and so did all the other boys. He ought to go to the public school, where the patches are."

Mamma's eyebrows went up in a fashion that would have alarmed Ted if he had happened to look at her, but he was stroking the spotless knees of his own velvet trousers.

"I used to know a boy who wore patches."

"Yes, I used to play with him every day. Patches and bare brown feet, and a hat without any brim."

"Was he a nice boy?" Ted asked, doubtfully.

"I think, taking everything into consideration, he was the nicest boy I ever knew," said mamma, with an emphatic little nod.

"And I ought to know, for I went to school with him for years."

"'N' when the boys choosed up did they leave him out?" asked Ted.

"O, dear me, no!" said mamma, decidedly. "They wouldn't for the world have done anything so impolite."

Ted looked blank for a moment. Then his face grew red, O, as red as fire!

"His ship hadn't come in then," continued mamma; "but it has since. He owns a big factory now."

"W-w-hat's his name?" sputtered Ted.

"John Hartley Livingston."

"Uncle John Livin'ston?"

Mamma nodded. "All boys who wear patches and bare brown feet don't become rich men; but I fear they are more apt to become something worth while than boys who wear velvet suits, because they are used to hardships and dirt and disagreeable things. Men who amount to something have a great deal of hard, disagreeable work to do."

"This is my best suit, anyway," cried Ted, twisting in his chair. "I don't always wear velvet. You know I wore it 'cause it was Friday and speakin'-day."

Mamma went back to her book, and Ted stole away and lay down on a fluffy white rug with his feet on the seat of the sofa—a favorite position of his when he wanted to think. Monday night he came home greatly excited, and stood before his mother with his feet crossed.

"The boys choosed again, 'n' I choosed the patched boy, 'n' they wouldn't let him play, 'n' we went off

'n' played mumble-peg by our two selves!" he cried, the words fairly tumbling over each other. Then he uncrossed his feet and swung the under one forward. There was a jagged hole in the knee of his trousers. "'N' I want that patched," he cried, with a defiant ring in his voice. "If you please, mamma," he added in gentle tones.

"Very well," said mamma, soberly, but her mouth was smiling behind the book.

"The boys have all come 'round, mamma," Ted announced, cheerfully, a week later. "Harold Winston came 'round today. He held out two days longer 'n' any of the rest, 'n' he did hate to give in, but he got tired of walkin' 'round all by himself."—Mary Marshall Parks.

HELPING THE BAD BOY.

Clyde's mother had moved into a new neighborhood, and as he was a good-natured and social boy, he soon began to make friends with the children of his own age.

"Don't let that dear child play with Willis Payne," said one to his mother; "he is a bad boy, and none of the neighbors like him."

"But he lives next door, and Clyde will have to play with him," was the answer. "I'm sorry for a little boy who had a bad name like that. My boy is two years older, and perhaps he can help him do better." So said Clyde's wise little mother; but she kept a pretty close watch on both the boys after that. And sure enough, before a month had gone by, the "bad boy" of the neighborhood had improved so much that he seemed to be made over. He stopped all his mischievous ways, and began to be so polite and kind that even his own mother was surprised. It wasn't all Clyde's work, either. That mother knew what she was about, and had helped, too. She invited the "bad boy" to little suppers and games sometimes, and treated him as if he were the best boy in the world. She took the two boys together on pleasant excursions, and as Clyde was a dear and generous child, his cheerful presence was like sunshine to the boy who had been blamed so much. It seemed like turning round the old saying, "Be good, and you will be happy," for they made this poor little fellow happy, and then he was good.—Christian Guardian.

A Scotch minister had been away on a vacation, says a writer in Punch, and on his return asked the sexton how all had gone in his absence. "Very well, indeed," was the cheering response. "They do say that most ministers leave some one worse than themselves to fill the pulpit when they go away—but you never do that, sir."

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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, 2306 Olive Street, St. Louis.

"Have we any special reason to give thanks?" asked Mrs. Boneset, as her husband packed his surgical case on Thanksgiving Day.

"We have," replied the doctor, putting in an extra roll of plaster; "we should be thankful for the invention of football."—Puck

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A MESSAGE TO THE HOME LAND - A LAST WORD.

A Letter Written by Miss Ruby Kendrick, a Few Days Before Her death, to Friends.

Below is found a letter from the late lamented Miss Ruby Kendrick. It is so inspiring and helpful that I have not the heart to keep it only for ourselves, to whom it is addressed—being a personal letter—but I herein give it to the readers of the Advocate, knowing that it will bring comfort to many hearts who knew her well, and to many others who are always inspired by a message like this. It has so many expressions in it, on which I would like to comment, but a careful perusal will find them. This letter was concluded May 8. Her spirit went to God on the 19th or 20th of June. How strange for God to take this sweet spirit from us; but her death will inspire many a heart to give itself to the service of her Master. Following is the letter:

Tallulah Home, April 21, '08. My Dear Bartons: Brother Barton's letter was received in our last mail. * * * There is so much to tell you that I scarcely know where to begin. Judging from the address of your letter, you do not know about the change of my appointment soon after we reached Korea. So I will begin at the first and tell all, or as much as I think you will take time to read.

Soon after we reached Seoul my appointment was changed to Songdo. We have such a pleasant home and congenial family. Our home is a nice two-story brick, situated on a hill. It is right in the midst of Korean houses and yet is high enough for us to get fresh air and the best water you ever tasted. Enough about our home just now, but more later. Our family consists of five persons. Miss Carroll, who has the Woman's Bible School, is our head resident. Miss Wagner and Erwin, who are both in girls' school work, and myself make up the quartette. Miss Erwin was my class-mate and room-mate at Scarritt. We are room-mates now. I could not have asked for anything more. I am so very, very happy. Even my fondest dreams are being more than realized. It grows better and better each day. If I had a hundred lives to give, I would want Korea to have them all. I really can't understand how any young person who is a Christian would not want a part in this great white harvest field.

I had to stop here last evening and see about supper, as this is my week as housekeeper. Then came prayer-meeting. Now this morning I have only a few minutes before time for me to go down to the school for morning prayers with the children. Do wish you could come and go with me. If you could you would find some sixty-five children crowded into a room 16x8x8. By the way, we have only two such rooms for the whole boarding school, and over half of the sixty-five are boarders. (I forgot; there is another room—the matrons' room—which is 8x8x8.) In these three rooms they eat, sleep and study, and in fact live. We could easily have two or three, or even four times as many girls if we only had the room. We are hoping, praying and asking for a new large building. Pray that it may be given. We feel that we must have it or the work will suffer.

Well, prayers are over, and I have a few more minutes before time to begin my "chosen mal" study. I try to get in five hours of study each day. You asked me if the language was not coming my way by this time. If it is, it is a mighty slow come. Sometimes I feel as if I never will get it, and then again something will happen to encourage me. Last Sunday afternoon I went to the Woman's League, and Mr. Cram talked to the women, and I understood almost everything he said. This was very encouraging, but possibly the next time I won't understand scarcely anything.

The time has now come for me to begin my day's study.

And so the work is over and I can again chat with you. Shall I tell you how it has been spent? First came three hours of study, then looking after the cooking of dinner. Cordelia and I put on our Korean dresses and Miss Wagner took our pictures. If they turn out good I will send you one. After this came some more study, and then a half hour with my little English class. This was followed by another half hour teaching the children to sing the old-time hymns. This afternoon we worked on "Onward, Christian Soldiers," "Work for the Night Is Coming," "My Faith Looks Up to Thee." Of course, all our singing is done in Korean. Now, maybe you think it is an easy task to teach a people to sing who have never dreamed of singing until they hear of Christ. The children can learn to carry a tune after very much drilling, but Oh, the poor old people seem to be hopeless. Often you can't recognize the most familiar tunes, and yet they do love to try, and it is a joyful noise unto the Lord. After the singing lesson I had a little rest before my duties of housekeeper called me. During this time I tried to entertain some "kugumers" (sightseers). I know now how the poor animals in the cages must feel when people gaze at them. I never will enjoy watching monkeys eat peanuts any more. And so the day has passed—nothing great done, yet I am happy, for I know I am where He would have me be.

Brother Barton, you are still casting the net for volunteers. Oh, they are needed so much, and you may be sure that we are praying that you may be instrumental in sending many laborers into this and the other harvest fields. I never get through thanking the Father for sending you with the commission to me. I do wish I had the words to express the joy and the satisfaction of this life. How I do regret that I ever fought against coming; I will always remember that struggle with sorrow. May 8.

The Advocate came yesterday and I notice the account of your most splendid district meeting. It must have been a great meeting. How I would have loved to have been with you. You must write me from time to time, and tell me who your volunteers are, for I may know them. By the way, I suppose that you have heard that Dr. and Mrs. Mayes are really coming to Korea. They sail the first of June for Wonsan. They will be on their way when this reaches you. I only heard the other day.

Brother Barton, have you seen Mr. H. B. Hulbert's book on Korea, called "The Passing of Korea"? It is decidedly the best thing ever written on this land. Suppose you have heard of, and most likely read, Mr. Ladd's book which is so very unfair. I haven't read it yet, but expect to soon. I am afraid it will do harm. The Nashville Advocate did surely fix the book and the author. Yes, I have a copy of the Lady of the Decoration. It is a most interesting little book. I notice where it is for the tenth time among the ten best selling books.

I had a letter from May Spivey today; she leaves Japan for the States to spend two months, the first of June. Of course, you will see her as her home is in your district, is it not?

I had the idea that this was a barren and bleak country, where nothing would grow, but it is very far from anything of the kind. I never have seen such profusion of wild flowers in my life. Among those that are in bloom now are the azalea, bridal wreath, kanadi (a lovely yellow flower), and violets (purple, white and yellow), and a kind of redish brown crocus. Later on will come wisteria, daisy (pink and white), syringa, tiger lily, lemon lily, lily of the valley (fragrant), wyglia, dootzia, passion flower. The last three are very common, but the others are every place where they are given half a chance. We have very few trees for they are cut for fuel be-

fore they are scarcely more than shrubs. But if mother nature was given only a half showing, she would make a regular paradise of this country. Some one has said: "Korea is a land where nature has done everything and man nothing." I have never seen more beautiful scenery. No, not even Texas can surpass it.

I do not believe I have told you about how I have gained since I reached Korea in January. When I weighed last I weighed 114, which meant a gain of 12 pounds, and I have gained quite a little since them.

I am going to take my first year's examination the last of June or the first of July. Pray that these last few weeks of study may mean the summing up of all and the clinching of the whole course.

Brother Barton, tell the young people that we have just lots of room and much work to do out here. If they want their lives invested where they count for the most for the Master to come to Korea. We will welcome workers. It is not a question of something to do, but what will you do and what will you leave undone. Mr. Cram has something over 65 churches on his work. The Northern Presbyterian Church is going to send out twenty new workers this year. They have the money in hand and the workers are under appointment. This begins to look like they mean business, does it not? The only thing that keeps Korea from becoming a Christian land is the lack of workers and the lack of funds to carry on the work.

Your Korean friend and sister, RUBY R. KENDRICK. (Transcribed by L. S. Barton.)

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference met in Granbury, Texas, June 24, 1908, at 9 o'clock a. m., Rev. J. G. Putman, presiding elder, in the chair.

All the pastors were present except four. Three of them, viz: Revs. J. R. Henson, D. C. Ellis and J. M. Vaughan, were kept away on account of sickness in their families. Rev. C. S. Cameron was in a revival meeting in his charge led by Rev. Abe Mulkey. Quite a goodly number of laymen were present and also a good attendance of local preachers. Several visitors gladdened the conference with their presence and speeches, viz: Rev. W. B. Andrews, our pastor First Church, Cleburne, who came in the interest of the Board of Church Extension; Rev. J. R. Nelson, our Missionary Secretary, from Nashville; Rev. Jerome Duncan, President Stamford Collegiate Institute; Rev. O. F. Sensabaugh, presiding elder Fort Worth District, in the interest of Polytechnic College; Prof. C. C. Cody, of Southwestern University; Prof. D. S. Switzer, President Switzer School for Girls, Itasca, and Rev. Atticus Webb, President of Granbury Training School; Rev. C. W. McCune, of Thurber Mission, and C. L. Regamey, medical student in Southwestern University, who is preparing himself for medical missions. He is the fruits of our mission work among many of the foreigners at Thurber. The reports from the pastoral charges showed the district in good shape and the Church making progress along all lines. Several good revivals already held. Reports from local brethren showed them for the most part faithful and loyal to the Church. One 11 o'clock hour was given to the Layman's Missionary Movement. The meeting was enthusiastic and \$1000 additional for missions was pledged to help secure the \$234,000 the Chattanooga meeting asked in order to raise the \$1,000,000 this year pledged by the convention. W. O. Streety, of DeLeon, Texas, was chosen as District Leader of the Laymen's Missionary Movement. The conference from beginning to end was interesting. Our wise President kept his hand on every movement of the business sessions, and would not suffer one moment to be a dull one, but with a strong, yet gentle grasp, directed the affairs of the conference to the great delight of every one. Peace and harmony pervaded the whole three days'

session. The religious feature of the conference was prominent. Revs. R. A. Clements, Jerome Duncan, R. B. Evans and J. E. Stephens all acquitted themselves in the pulpit as workmen that need not be ashamed, except the latter.

The delegates to the Annual Conference elected are:

- M. J. THOMPSON. E. D. JENNINGS. W. C. STREETY. REV. J. T. OWEN.

Carlton was selected as the next place of holding the District Conference.

Rev. W. H. Terry and his splendid Church and the town of Granbury brought the conference under lasting obligations to themselves for their royal entertainment. Everybody said they had the best host and all went away after adjournment longing for the time when we would have the pleasure of going to Granbury again. J. E. STEPHENS, Sec.

THE GAINESVILLE DISTRICT CONFERENCE AND ELSE.

The thirty-third session of the Gainesville District Conference was a most pleasant and gracious one. D. H. Aston, the new presiding elder, ever in labors abundant, and ever having at heart the best interest of the Church, presided with both grace and dignity. Under his painstaking administration there are many indications of creditable advancements. The attendance was good, the fellowship was all that could be desired.

E. G. Knight, that royal layman, was here and delivered two splendid addresses on the Laymen's Missionary Movement. J. W. Campbell, a wise and zealous layman, was elected District Leader. May we not reasonably expect great benefit to come to the Church through the organized efforts of our consecrated laymen? May they soon bring the day when the pastor will no longer be looked upon as a tax-gatherer, as a sort of financial agent.

A number of visitors were present, among them R. G. Mood, Dr. Boaz, O. S. Thomas and W. J. Bludworth. Mood delivered a splendid address and otherwise looked carefully after the great interest committed to him.

W. J. Bludworth was given \$100 to help in rebuilding his parsonage, destroyed by storm.

In one department of missions the Gainesville District Leads, Denton Street Church supports a missionary in the foreign field. A layman who declines to give his name assumes the support of a missionary from January 1, 1908, and finally provision was made by which the district hopes to secure a District Evangelist next year.

Richman H. Horton was licensed to preach and recommended to the Annual Conference for admission on trial. J. O. Davis was recommended for re-admission.

- The following delegates to the Annual Conference: A. M. RAGLAND. J. W. BLANTON. J. W. CAMPBELL. C. L. MILLER. CHAS. A. SPRAGINS, Sec.

COLORADA DISTRICT CONFERENCE.

The Colorado District Conference convened in Big Springs Wednesday morning, June 24, and continued through the week. The attendance was good; in fact about the best in the history of the conference. All the pastors except one were present; laymen, first and last, about forty, and of the chief women not a few.

The work of the conference followed the usual course of two sessions a day and preaching three times a day. The morning sessions were given mainly to hearing pastor's reports. It was a sort of pastors' conference, when the pastors reported not only the good things and successes on his work, but his problems and failures as well. And these were always discussed in a spirit of helpfulness. The reports show that several great meetings have already been held in the district; that building and improvements have gone right on, and that there never was a better pros-

pect at this time of year; that the district would pay out on everything. Missionary and educational interests were kept in the foreground. The history and plan of the Layman's Missionary Movement were presented by Nat. G. Rollins, of Aspermont, and he was elected District Leader.

C. M. Shuffler preached a great sermon on "Missions" Friday morning, and in the afternoon there followed a symposium on the world-wide mission field by W. P. Garvin, R. W. Dodson, J. L. Hollers, J. B. Dodson and others.

The presence of Miss Alice Shuford, a young lady of this district, who has given herself to the foreign work, was the occasion of a livelier interest in foreign missions.

The following young men were licensed to preach: Wm. R. Summers, James E. Morris, Coleman Evans and Frank Tyson. J. F. Isbell and Wm. R. Summers were recommended for admission on trial. Rev. O. S. Melver was received from the Methodist Protestant Church. During the quadrennium this District Conference has licensed nine persons to preach, and has sent up seven for admission.

Delegates elected to the Annual Conference this year:

- N. G. ROLLINS. REV. W. V. GEORGE. C. W. WILLIS. F. A. WINN. Alternates: C. W. Simpson. G. K. Elkins. A. E. Davis.

With this year, by law of the Church, ends the leadership of J. T. Griswold on this district, and the conference knowing this took occasion to express its estimate of his work and worth, and its regrets at his departure. Resolutions were brought in Saturday morning which went through in tears. Some one raised the hymn, "Blest Be the Tie that Binds," and the movement toward the embarrassed and overflowing chairman for a hand-shaking was spontaneous. The resolutions, by vote of the conference over the protest of the presiding elder, go with this article to the Advocate.

Big Springs' hospitality and attendance was of the most generous sort. They showed that they were glad to have the conference, and the members of the conference showed that they were glad to be in Big Springs. The next District Conference goes to Roscoe. M. PHELAN, Sec.

DIFFERENT NOW

Athlete Finds Better Training Food. It was formerly the belief that to become strong, athletes must eat plenty of meat.

This is all out of date now, and many trainers feed athletes on the well-known food, Grape-Nuts, made of wheat and barley, and cut the meat down to a small portion, once a day.

"Three years ago," writes a Michigan man, "Having become interested in athletics, I found I would have to stop eating pastry and some other kinds of food.

"I got some Grape-Nuts and was soon eating the food at every meal, for I found that when I went on the track, I felt more lively and active.

"Later, I began also to drink Postum in place of coffee and the way I gained muscle and strength on this diet was certainly great. On the day of a field meet in June I weighed 124 lbs. On the opening of the football season in Sept., I weighed 140. I attributed my fine condition and good work to the discontinuation of improper food and coffee, and the using of Grape-Nuts and Postum, my principal diet during training season being Grape-Nuts.

"Before I used Grape-Nuts I never felt right in the morning—always kind of 'out of sorts' with my stomach. But now when I rise I feel good, and after a breakfast largely of Grape-Nuts with cream, and a cup of Postum, I feel like a new man." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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OUR CONFERENCES.

Bishop Key—
New Mexico, Portales, N. M., Sept. 24
German Mission, Castell Tex., Oct. 22
West Texas, Gonzalez, Tex., Oct. 28
Northwest Texas, Waco, Tex., Nov. 11

Bishop Candler—
North Texas, Greenville, Tex., Nov. 18
Texas, Beaumont, Tex., Nov. 25

Mrs. S. W. T. Lanham, wife of ex-Governor Lanham, died recently at Weatherford after a brief illness. She was a woman of culture and refinement and a life-long member of the Methodist Church. She possessed the charm of a splendid personality, and did much to make the Governor's Mansion at Austin a bright, cheerful and popular resort. She was also a keeper of home and made it a happy retreat. Her death is a distinct loss, and the Governor, who is also in feeble health, will have the sympathy of a large circle of friends in this deep bereavement.

The Hon. William H. Taft, of Ohio, is the nominee of the Republican party for the Presidency of the United States. He comes of a distinguished family and he stands out conspicuously as a man of large ability. He graduated at Yale and at once rose to distinction as a lawyer and a jurist. President Roosevelt took him from the bench and appointed him Governor of the Philippines some years ago. After that he was appointed Secretary of War by the President; which position he still holds. He is in sympathy with President Roosevelt's policies, and he is his choice as his successor. Religiously, Mr. Taft is said to be a Unitarian, but he has a warm side for Roman Catholicism. While in the Philippines he granted many favors to the officials of that Church, and made one visit to the Pope in the interest of their Church property in those Islands. He is a man of exemplary habits and his character as a man is above reproach.

A SUNDAY IN WHITT.

Whitt is a country town of three hundred population, situated on the edge of Parker County, not far from the Palo Pinto County line. I had to reach it by way of Mineral Wells. On the way over there I fell in with Dr. Sam Keener of the Louisiana Conference, and the only surviving son of the late Bishop Keener. He bears some resemblance to his distinguished father. He is spending a few days at the Wells for rest and recreation.

On my return I spent Sunday night at the Wells. I was tired after a hard day's work; so I slipped into the church after the services had begun and the preacher, Rev. J. W. Downs, did not observe me until he had gotten into his service. As a result, I enjoyed an earnest, practical sermon, and the worship was refreshing. Bro. Downs is doing well there, and his congregations are good. At the service I met Rev. G. S. Hardy, of the Plainview District; also Rev. A. J. Anderson, of Liberty, in the Texas Conference. His wife is in poor health and he is there for her benefit. I met a great many readers of the Advocate and they received me kindly.

On Saturday afternoon I reached the Wells too late for the train out to Salesville, so had to get a private conveyance and drive out there several miles. Reached that point at 8 o'clock and found Rev. A. P. Lipscomb, the pastor waiting for me. From there we drove into Whitt by 9 o'clock, where there was a large concourse of people gathered under a commodious tabernacle waiting for an address on the Submission question. After speaking to them I was delightfully installed in the cozy parsonage, where the night of rest was delightful. Sunday morning the new church was filled with interested people for the dedication service. The new building takes the place of an old one destroyed by a storm a few years ago. It cost about two thousand dollars and it is a handsome framed structure. After the sermon we dedicated it to the worship of Almighty God, using our beautiful ceremony. It was a glad day for those heroic people who have labored persistently to finish the building. Bro. Patterson began the edifice, Bro. McCarter came along and did his part, and under Bro. Lipscomb it is now dedicated.

Brother Lipscomb and his good wife are well adapted to the work of that charge, and it is prospering under them. They are devoted to its interests.

I also had the pleasure of sharing the hospitality of the good home of Dr. and Mrs. Pickens. They have a son, George, preparing for the ministry. He is a promising young man. G. C. R.

A FEW HOURS IN ARLINGTON.

Last week I was invited to Arlington to deliver a speech on the Submission question. It was upon the occasion of a great picnic, and hundreds of the people in the vicinity were present. Candidates for public office, from Governor down to constable, were largely in evidence. Governor Campbell made a speech of two hours in length, and he was listened to by a great many of the citizens of Tarrant County. Judge J. M. Presler, of Comanche, spoke on the duties of a congressman. He is at present on the Court of Civil Appeals, and a strong, clear-headed lawyer. He was a member of the Northwest Texas Conference at Amarillo from the Brownwood District. He is on the right side of all moral questions, and stands against the organized liquor traffic on all parts of the ground.

At night I had the pleasure of speaking to a large audience on the pending issue. The people in that part of the county are alive on the subject. They have had prohibition there for some years and they are delighted with it. It has brought peace and moral progress to the whole community. They will vote right on the 25th of this month.

I spent some time with Rev. Ed. Wallace and family. He has done a splendid work in Arlington. The old church is disposed of and a magnificent brick structure has taken its

place. The new building is finished outside, but there is some work yet to be done within. When this is accomplished no community of that number of population in Texas will have a more commodious and modern church edifice. It is complete in all its arrangements, beautiful in its design and in keeping with the best ideals in church architecture. It is patterned somewhat after the church at Amarillo. It is of solid brick walls, and it has art glass windows. The congregation is a large and growing one, and the Sunday-school is overflowing. Bro. Wallace has proved himself to be the right man for that place and when he is through he will leave the conditions in fine shape. He is now serving his third term. G. C. R.

ANTIS SLANDERING THE METHODIST GENERAL CONFERENCE.

The Campaign Committee of the Anti-Prohibitionists have been sending out garbled reports from Austin and Dallas of the action of the late Northern General Conference on the question of prohibition; and they are trying to make it appear that this great Church, in its law-making body at Baltimore, adopted a report repudiating State prohibition and commending and endorsing local option. They have mailed out their garbled account of the action of that conference to all our preachers, in order to convince them that the Northern Church takes the same view of this matter that is taken by these Texas Anti-Prohibitionists. Now, in order that our preachers and people may see exactly what action that General Conference did take on this subject, we quote from their official records of the conference their exact action; and this matter will be found on the ninth page of this issue. Read the two reports and then you will see at once that this statement sent out by the Anti-Prohibition Committee is a tissue of falsehoods and misrepresentations. No other terms will properly characterize the action of this committee. The Northern Methodist Church takes the most extreme view of the prohibition question, and it commits itself to all forms of prohibition, except that of party prohibition. But the reader can see this for himself by turning to the ninth page of this issue, where he will find the official action of that Church quoted in full. On with the battle!

SOUTHWESTERN'S THEOLOGICAL DEPARTMENT.

In a note from Dr. R. S. Hyer, of Southwestern University, we learn that the executive committee of the board, at a recent session, arranged for the inauguration of a special Chair in Theology, and they elected Rev. E. D. Muzon, D. D., to take charge of it. Dr. Muzon has agreed to accept the position, and Bishop Key has agreed to assign him to that work at the next session of the West Texas Conference. The authorities have done well to make this addition to the departments of the university—and they have done exceedingly well in their choice of a man to take charge of it. Dr. Muzon is capable in every way to discharge the responsibility, and we predict for him large success. He has the qualifications necessary to meet that sort of demand.

The Hon. William J. Bryan has just received the nomination at the hands of the Democratic party, for the Presidency of the United States. This is the third time he has enjoyed this distinction—a rare honor indeed. He is the best known private citizen in America. For several years he has been before the public, not only as a candidate for high office, but as a statesman and a lecturer. He has written and spoken on all public questions, and his views are well known to the people. Mr. Bryan is a splendid specimen of physical manhood with a robust and well trained mind, and a character as pure as the character of a good woman. Throughout all his life not one breath of suspicion has ever been breathed against his good name as a man of honor and integrity. Religiously he is a Presbyterian, though he worships usually at a small Methodist Church near his

home in one of the suburbs of Lincoln, Nebraska. He possesses all the elements of a great and an eminently good man.

We are in receipt of a card from Bishop Key announcing the appointment of Rev. J. T. Smith, pastor of Cameron, to the Financial Agency of Alexander Institute, at Jacksonville, and also the appointment of Rev. T. J. Milam to the pastorate at Cameron. In other words, these two brethren have been appointed to succeed each other in these respective charges. Brother Milam has been working for the Alexander Institute for several years, and now he returns to the pastorate and Brother Smith becomes the agent for the Institute. May they both be abundantly successful in their new fields of labor.

We notice that Jno. E. Green Jr., eldest son of Rev. J. E. Green, of the Texas Conference, recently passed a satisfactory examination before the Board of Legal Examiners, at Austin, standing 6th in a class of thirty, and he was given a license to practice law. He has been a student for some time in the Law Department at Austin, and he will pursue his course until it is completed. Mr. Green is a graduate of Southwestern University, and he will be one of the best equipped young men at the bar of Texas when he completes his course at the State University.

We are frequently being asked how Governor Campbell stands on the question submitting to the people of the State an amendment on State-wide prohibition. We can not better answer the question than by quoting his own words, in his speech at Terrell a few days ago: "In my race for Governor two years ago I stated that I voted for the proposed constitutional amendment in 1887 and for prohibition in my home county, and I deem it proper to state that my views have undergone no change on that subject. If the constitutional amendment for State prohibition now proposed is incorporated in the Democratic platform, I will urge its submission to the voters of the State, and if adopted by the people, I will use my best efforts to secure the enactment of laws that will give the amendment full force and effect." He also said that if the people did not vote upon and adopt State prohibition, that he would use his utmost endeavors to secure stronger laws for the better enforcement of local option as we now have it.

TEXAS PERSONALS.

Gus W. Thomasson of Van Alstyne, Epworth League editor, was in the city this week and chatted with us for a while. He is greatly interested in the coming encampment, and thinks it will be a great success.

Dr. T. H. Hall, an efficient local preacher of Chandler, Texas, and who has supplied a number of works in the Texas and East Texas Conference, is visiting North Texas and was a pleasant caller at the Advocate office.

Rev. J. F. Pierce, presiding elder of the McKinney District, made the Advocate a pleasant visit this week. He looks like his work is agreeing with him, and his work is a success, judged by all the tokens.

Rev. Ira M. Bryce, of Willis Point, is in the city for a few days to have his little boy treated in one of our hospitals. The little fellow has undergone an operation for trouble with his feet and lower limbs, and good results are fondly looked for.

Rev. Warren Whiteside, of White-right, has just had a good meeting of two weeks duration, and twenty-five have been added to the Church so far. The entire congregation has had a good spiritual up-lift. He speaks well of the Advocate.

Rev. R. L. Field, of Prescott, Arizona, is back in Texas, after an absence of some years, visiting old friends. He was formerly a member

of the North Texas Conference, but transferred to the Los Angeles Conference. He is looking well and speaks in high terms of that Western work. He gave the Advocate a pleasant visit this week.

Rev. W. F. McMurry, D. D., Church Extension Secretary, spent a few hours in the city last Monday and gave the Advocate the benefit of a most brotherly visit. He was on his way to Galveston to look into matters down that way.

Rev. Benjamin O. Hill, of La Gloria, Cuba, has been granted a vacation and will arrive at his home in Basrop about the 15th inst. While here he hopes to meet everybody who feels any interest in our mission work in Cuba. He will probably attend the encampment at Epworth.

On the 4th of July the good wife of Rev. A. D. Livingston passed from the Church militant to the Church triumphant. She died in Stephenville. This is a sad blow to Brother Livingston and his household, and we extend to him our deepest sympathy. Sister Livingston was a devoted Christian woman, a worker in the Woman's Home Mission Society and the League. Her remains were taken to Crawford for interment.

We are in receipt of a good letter from our dear old friend, Sister M. A. Bittick, of Audra, Texas. She is now in her seventy-ninth year and she has been a reader of the Advocate for fifty years. She speaks in high terms of the comfort the paper gives her in her affliction and old age and she breathed a prayer upon the editor and his work. May God deal kindly with this dear old saint and make the remnant of her life brighter and brighter to the final ending.

THE GREAT DECLARATION ON TEMPERANCE.

The subjoined is the great declaration on temperance made by the General Conference. The occasion was the presentation of the resolutions on temperance, by Governor Hanly, praying Congress to give some relief whereby liquor could not be shipped into prohibition States.

Governor Hanly, of Indiana: "Mr. chairman—"

Bishop Cranston: "May we have order, as Governor Hanly, of Indiana, has a resolution to offer which will interest you?"

"Governor Hanly: "I offer the following resolution:

"Whereas, A majority of the States of the Union in the exercise of police powers, acknowledged and inherent in them, have excluded, by legislative enactment, the traffic in intoxicating liquors from large areas of their territory; and

"Whereas, Seven other States have, by like enactment, or by constitutional provision, wholly inhibited such traffic; and

"Whereas, The territory from which such traffic has been excluded constitutes in the aggregate more than 70 per cent of the whole territorial area of the United States, and contains a population of more than 38,000,000 people; and

"Whereas, The effectiveness of such inhibition by the several States, both legislative and constitutional, is seriously impaired for lack of Federal legislation prohibiting interstate shipments of intoxicants into such territory; and

"Whereas, Such legislation has been for many years annually presented to the National Congress, and urged upon its consideration through the petitions of millions of American citizens; and

"Whereas, There is now pending before the Judiciary Committee of the House of Representatives an effective and satisfactory measure known as the 'Littlefield Interstate Liquor Shipment Bill,' and has been so pending from the day of the organization of the present House of Representatives; and

"Whereas, Such committee has failed to act upon such measure, upon the ground of doubt as to the constitutionality thereof; and

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"Whereas, Certainty as to the constitutionality of such measure in this age of multiplying, varying and conflicting precedents by divided courts is impossible prior to its interpretation by the Supreme Court of the United States; and

"Whereas, Failure of the Federal Government to act in this behalf daily nullifies the enactments of the several States as aforesaid in a matter of grave import, affecting the peace, happiness and welfare of society throughout every State which has sought to limit the evils of such traffic, and by excluding it from a part or all of its boundaries.

"Now, therefore, be it Resolved by the representatives of the Methodist Episcopal Church now in this goodly city, the cradle of Methodism in America, in General Conference assembled, That it is our conviction that all doubts as to the constitutionality of such measure should be resolved in behalf of the people and of the public welfare; that said committee should report the same to the House of Representatives, with favorable recommendation that the House should thereupon enact the same and send it to the Senate for its consideration and action, before the adjournment of the present session of Congress, and that in this we voice the awakened conscience of a Christian people and the high resolve of millions of Christian freemen who intend that the results achieved by them in the control and inhibition of the traffic in intoxicating liquors by State governments shall be preserved without further impairment by Congressional inaction. Be it also further

"Resolved, That a committee be appointed by the Board of Bishops, consisting of one member from each General Conference District, and ten members at large, and that such committee be and the same is hereby directed to repair to Washington and to respectfully present a copy of this resolution to the Honorable Joseph G. Cannon, speaker of the National House of Representatives, with the request that he cause the same to be submitted to that body for its consideration.

(Signed) "J. FRANK HANLY, "P. A. BAKER, "CHARLES A. POLLOCK, "WILLIAM H. BERRY, "WILLIAM H. ANDERSON, "D. D. THOMPSON."

COMMITTEE ON TEMPERANCE.

The report of the committee was presented by Governor Hanly. It advocated total abstinence from intoxicating beverages and narcotics by all peoples in all lands and climes.

It condemned the license policy, declaring that the liquor traffic "cannot be legalized without sin."

It memorialized Congress to prohibit the sale of intoxicating liquors in the District of Columbia, in our island possessions and in all territory and buildings under the control of the Federal Government, to the end that the Government of the United States shall be freed from further complicity in the liquor traffic. "We respectfully urge Congress to protect the States in the valid exercise of their acknowledged police power in the control of the liquor traffic by enacting effective interstate liquor shipment legislation, and insist that Congressional doubt as to the constitutionality of such legislation be resolved in the interests of the people and the public morals. We urge Congress by proper enactment to discontinue issuing internal revenue liquor tax receipts to any person who cannot show State authority to engage in such traffic."

It urges upon pastors and Sunday-school teachers and all leaders of our young people the value of total abstinence from the use of alcoholic liquors and cigarettes.

The report continued: "We rejoice in the success of our own temperance society and urge giving it fullest cooperation, as it adds non-partisan movements against the saloon. We congratulate the Anti-Saloon League on its success and confidence which the people have in it. We rejoice in other organizations, such as the Woman's Christian Temperance Union, which are advancing the interests of temperance. We recognize that the

Church cannot direct its members into partisan politics, but we can urge them to cast their ballot effectually against the saloon. No candidate, whether he belongs to our party or another, should have support unless he puts himself in an attitude of open hostility to the saloon."

After Governor Hanly had read the report, he merely said: "In the name of the awakened conscience of our Church, I move the adoption of the report."

B. Lee Paget was recognized and presented a minority report. It declared that our Church should stand for the speediest possible suppression of the legalized liquor traffic. "We re-

committed to the license policy or refuse to put themselves on record in an attitude of open hostility to the saloon."

Mr. Paget defended the minority report in a vigorous argument, declaring that the adoption of the majority report meant a retreat instead of a forward movement.

W. H. Anderson spoke in support of the committee's report. In part, he said:

"Shall the Methodist Episcopal Church hesitate to endorse something which, our enemies themselves being the judge, is killing the liquor traffic? It is argued as a basis for the minority report that we must not make distinc-

the fact that almost all our Churches are already at work through this movement. I am a member of this General Conference because the great Baltimore Conference is behind the Anti-Saloon League, and its laymen proved it by honoring the State superintendent in the nicest way they could think of.

"In Illinois, my native State, where my few years have been almost entirely spent, it was my privilege, backed by the four great conferences of that State, to bring about such federation of the Churches that every great Protestant denominational body, with a single exception, by formal action, recognized the Anti-Saloon League as

Announcements.

We are authorized to announce

W. J. JOYCE

As a candidate for the Chaplaincy of the House of Representatives of the Thirty-First Legislature.

the majority report, where the candidate is put before the party, a saloon-keeper or a liquor-lover can be voted for by the Methodists. (Many delegates cried out, "No!" "No!" "No!" several times and vigorously President Dickie answered: "I am talking now, and I say 'Yes.'" I will explain how that is possible. If a candidate is nominated who has something to do with enforcement of law against the saloon, you will scrutinize his character and attitude. But if he has nothing to do with this question, according to your report, the voters need not bother themselves about his attitude.

"I am willing to endorse the Anti-Saloon League, but am not willing that we should take back our former position that has been clearly expressed in the Discipline for sixteen years. We have had prohibition victories where the Anti-Saloon League has never existed. We have had others by its aid."

It should be noted that the two reports are a unit in denouncing the liquor business and in pledging enmity to all forms of legalized traffic in intoxicants. They differed only in their recommendations of the methods to be employed in bringing about its suppression.

A recess was taken before the discussion had been completed.

The minority report was taken up for the continuation of the discussion which was begun Saturday. The debate, which was earnest and impressive, was participated in by P. A. Baker, B. Lee Paget, President Samuel Dickie, Judge Pollock, S. M. Morgan, Dr. A. B. Leonard, Chancellor J. R. Day, Governor Hanly and others. It was a battle royal of real giants; the point of difference not being in opposition to the liquor business and enmity to all forms of legalized traffic in intoxicants, but as to the methods to be employed to bring about its suppression. As previously stated, the majority report endorses specifically the Anti-Saloon League, and also advises the members of the Church to stand for local option as against a general license law. It also advises its members to vote against candidates known to be in favor of the liquor traffic. The minority document, which was signed by twelve members of the Temperance Committee, objects to the specific endorsement of the Anti-Saloon League and puts it on a par with other temperance societies. It states that local option has in many cases been used by the liquor traffic to reclaim territory already under prohibition, and maintains that the position taken by the Church sixteen years ago should be re-enacted at this time. That position opposed the party, and not the individual alone.

The majority report was adopted by almost a unanimous vote.

UNANSWERED LETTERS.

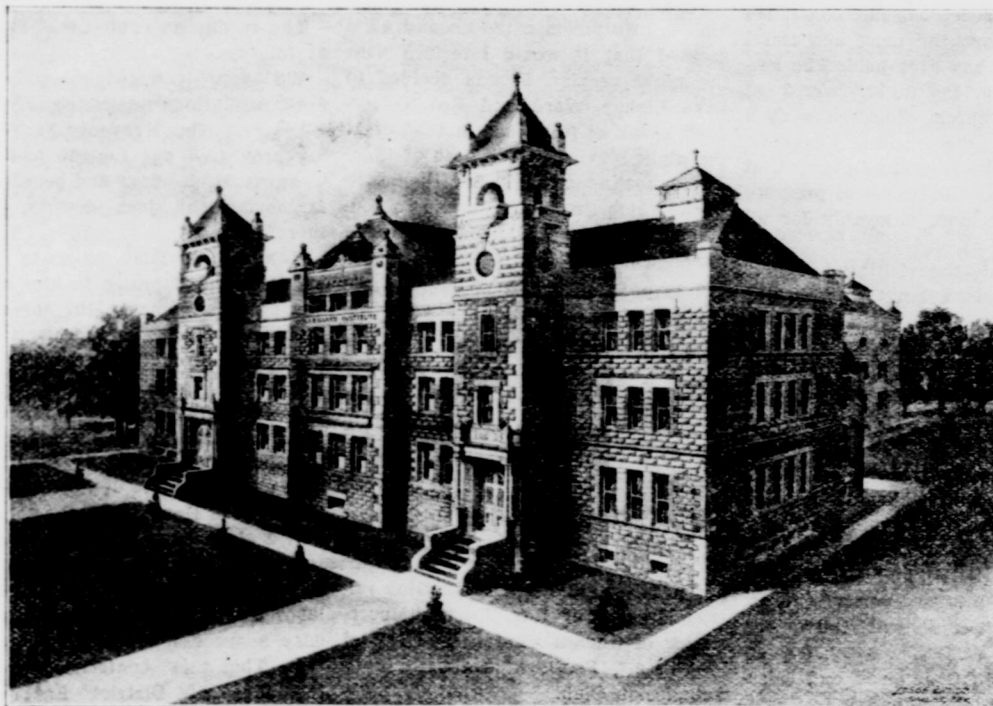
July 9—W. H. Carr, sub. C. P. Martin, sub. T. C. Coleman, sub. W. J. Blodsworth, sub. J. B. McCullough, sub. July 10—K. S. Van Zandt, sub. J. T. Turner, sub. P. F. Dunn, sub. C. W. Macome, sub. R. H. Lewelling, sub. C. P. Gallagher, sub. July 11—D. W. Gardner, sub. Franklin Moore, sub. W. S. P. McCullough, sub. July 12—C. W. Dennis, sub. T. S. Armstrong, sub. July 14—W. M. Lane, sub.

If you would make sure of your estate in heaven you had better become acquainted with the state of things on earth.

BELLS.

BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1867. The E. W. Vanduzen Co., 437 E. 2d St., Cincinnati, O.

MENEELY & CO. WATERVLIET, N. Y. The Old Reliable Church Bells. BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1867. The E. W. Vanduzen Co., 437 E. 2d St., Cincinnati, O.



THE ALEXANDER COLLEGE INSTITUTE.

This is the Texas Conference school and it is located at Jacksonville. While down there at the cornerstone laying of the new church, we had the pleasure of going over the grounds and through the buildings of the institution. It was a revelation to me. The last time I was there the school was being conducted in the old brick structure—rather out of date and not in good repair. The girls' dormitory sat further back on another block, a wooden structure, but a creditable building. Now the old property where the brick house was located, has been sold and a new structure is on the beautiful site adjoining the dormitory. It is a magnificent edifice, three stories high—large, commodious, modern and very imposing. It is nearly completed. The inside work is going on, and by the fall opening it will be ready for occupancy. It is built of home-made cement blocks, in imitation of ornamented stone, and there is not a handsomer or more majestic school building in all the country. When finished it will cost \$50,000. It has all the appearance, all the air, all the facilities of a first-class institution of learning. It would be a credit to any college campus in the State. Look at the cut of it along with this article, and you will appreciate our description of it. The dormitory has been greatly improved and enlarged. Bro. Strother, the president of the institute, bought the old church structure, moved

it near by the dormitory, connected it up and made it a part of the dormitory, and with its renovation and adjustment it gives to them a splendid dining room and other apartments. It now looks like it was originally intended for its present use. Strother is a genius when it comes to constructing things for his school. He has a fine business head on him, and he plans and executes with the methods of a business man. Aided by the cooperation of his financial agent, Rev. T. J. Milam, Brother Strother has brought these results to pass. The Texas Conference and Texas Methodism may well be proud of what he has done as the head of the Alexander Collegiate Institute. Rev. T. J. Milam has also been untiring in his effort to keep the financial end of the work moving. He has shown himself to be a workman who needeth not to be ashamed of his part in this splendid enterprise. The friends generally of the school have been loyal to its interests, feeling that just such an institution is a necessity to that important section of our Methodism. The term of the school just closed was one of the best in the history of the institution. The attendance was fine, the discipline excellent, and the progress and efficiency of the student body far above the average. The institute has a good faculty and the prospects for the next term are excellent. Mrs. Strother, trained by Mrs. Key in the North Texas Female College, is wonderfully well adapted to take charge

of the girls of our Methodist households and to give to them all needed care and direction.

Brother Milam furnished us the following statement of the status of the institute, its progress, its needs and its claims; and we close this article with his statement and appeal:

The friends of Christian education and especially the friends of the Alexander Collegiate Institute, will be pleased to know that after a hard fight with the panic we have succeeded in completing that magnificent college building—except the inside work. So it is pronounced by all who have seen it, to be strictly first-class work, modern in its design, and when completed will be a credit to our great Texas Conference. In this building there are about thirty rooms. The auditorium will seat about 1000 people, or more. The arrangement for light and ventilation is exceptionally good.

We call attention to a matter of vital interest to the school. A number of these rooms must be finished up inside before school opens in September. I am glad that we are able to offer a rare opportunity to any friends of the institution to secure monumental connection with this school on easy terms. Any person who will finish one of these rooms will have their name perpetuated, even to the honor of their children. A number of the smaller rooms can be finished for \$100, two or three for \$200, and one \$300, \$400 to \$800. We are negotiating with several parties who are contemplating accepting some one of these propositions and I think we will place the auditorium, which will cost over \$2000. I hope to be able to give the name soon. We will be glad to hear from any one who desires to do good in this. Address me at Jacksonville.

"the official representative of the federated Churches for the promotion of temperance work and legislation," and through the irresistible power of this union a local prohibition law, commonly known as a local option law, was enacted, under which in one year, in that State, more than 40,000 square miles of territory have been voted 'dry,' and 1500 saloons closed their doors on a single day. Is this General Conference going to refuse to approve a movement and a method which get such results as that?"

Samuel Dickie next secured the floor. He insisted that the minority report alone kept the Church from going backward. He said:

"We must stand together in a clear-cut deliverance against the saloon. No political party has a right to claim our vote unless it is willing to commit itself against the saloon. Under

joice in the existence of the many organizations whose object is to promote total abstinence and secure legal prohibition of the liquor traffic, and recognizing the extent to which many of them, notably the Woman's Christian Temperance Union, the National Temperance Society, the Anti-Saloon League, the Good Templars, and other kindred organizations, have contributed to the present degree of progress and enlightenment on this question, commend them to the kindly and favorable consideration of our people.

"We recognize that the Church as an ecclesiastical body may not properly go into partisan politics, nor assume to control the franchise of the citizen, yet we record our deliberate judgment that no political party or candidate has a right to expect nor ought they to receive the support of Christian men so long as they stand

while the liquor men make distinctions between temperance organizations. Shall we be less intelligent? I counted in a recent number of the greatest liquor journal and found the Anti-Saloon League mentioned by name forty-three times. The liquor men know what is going on in temperance circles even if some Church people do not. In the language of a distinguished ex-president, 'It is a condition, and not a theory, which confronts us.' And in the language of a distinguished prospective ex-president, 'While it is all right to carry our head among the stars, we should never forget to keep our feet on the ground.' In a fight it is good tactics to find out what the opposition does not want, and give them that, and give them plenty, and give it with a vengeance. "This resolution simply recognizes

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

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

FOURTH ANNUAL ENCAMPMENT EPWORTH-BY-THE-SEA, AUGUST 6-10, 1908.

STATE LEAGUE CABINET.

President—A. 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—Frank L. McNeny, Dallas.
Junior Superintendent—Mrs. W. F. Robertson, Gonzales.
Chairman Board of Trustees—T. S. Armstrong, Weatherford.
Secretary Board of Trustees—A. J. Weeks, San Antonio.

COMING LEAGUE MEETINGS.

Texas Laymen's Meeting, Epworth-by-the-Sea, Aug 5-6.

DUTIES OF FIRST VICE-PRESIDENTS.

I have several times been asked the question, "What are the duties of the District First Vice-President?" Perhaps it may be worth while to answer the question through the columns of the Advocate.

First of all, I should say that the District First Vice-President should seek to become acquainted personally, if possible, if not that, then through correspondence with every local First Vice-President in the district, and with the condition of the League work in each charge. He will then be in position to make suggestions and give such personal assistance in the work as may be needed in each several charge. He should visit as many of the local Leagues as may be practicable, and should inspire and lead in every possible forward movement.

One of the greatest opportunities to improve the League work, not only in the Devotional Department, but in all departments, lies in the District Conference. This should be truly a worker's conference, and should reach every League and every department of every League in the district. Here is a fine field for the District First Vice-President.

The more I study the problem of religious work among our young people, the more I am convinced that there should be closer correlation and co-operation among the forces of the League and the Sunday-school. I think it would be well to make these District Conferences joint meetings of League and Sunday-school workers—a League and Sunday-school Conference combined. It may be best to hold such a meeting in some districts in connection with the regular Church District Conference; but in most of the larger districts, where the League and Sunday-school work is well organized, it will likely be best to hold such conferences apart from the Church conference, that more emphasis may be given to these special interests. In any case, there are great possibilities in the District Conferences where there is a live presiding elder enthused in the young people's work, and a corps of active League and Sunday-school workers. I should like to hear from others regarding this suggestion.

J. E. BLAIR,

State First Vice-President.

San Marcos, Texas.

DISTRICT FOURTH VICE-PRESIDENTS.

The time of our annual Encampment is almost at hand and I will be forced to depend on you for all reports. Almost all the organized districts have had their conference sessions, and I am going to ask that each District Fourth Vice-President send to me as early as possible a report of what has been done in our department throughout your district during the past year. I hope you will realize the importance

of a reply and not fail me. It will be impossible for me to reach the local Leagues and wherever the district is not organized I would appreciate a report from the local officer so that we may know just what advancement has been made. Yours in the work,

SALLIE HARTIGAN,

State Fourth Vice-President.

Waco, Texas.

TEXAS CONFERENCE LEAGUE SESSION.

The Texas Conference Epworth League Conference has just concluded what is perhaps the most successful conference it has ever held. The sessions began Friday night, July 3 at Tabernacle Church, Houston, with a reception to the visiting Leaguers tendered by the Houston Leaguers, at which a literary and musical program was rendered most enjoyably for all present.

Not all of the visiting Leaguers present registered, but the following is a list of those from outside of Houston who did: Rev. Ellis Smith, Jacksonville; Miss Rosa White, Orange; the Misses Reeves, Galveston; George V. Denman, Newton; H. A. Maas and Miss Rose Christopher, Lufkin; Miss Edna Curtis, Somerville; Rev. E. H. Lang, League City; Miss Nellie Barber, Angleton; Miss Fannie Albertson, Tyler; Glenn Hayslip, San Marcos; Miss Annie Sells and Miss Odessa Dodd, Orange; Miss Verna Gibson, Nederland; M. S. Schwab, Galveston; Mr. and Mrs. W. D. Thomssen, Galveston; Misses Pearl Jamison and Elizabeth Christian, Angleton; J. L. Chambers, Angleton; Rev. H. M. Whaling, Jr., Pasadena; J. Dingle, Beaumont; Brock Robertson, Beaumont; M. Harris, Webster; Miss Katie Hamilton, Webster; Miss Rose Cook, League City; George Vinson and Miss Mary Smith, Calvert; Mrs. A. T. McDonough, Beaumont, and Rev. W. J. Johnson, Galveston. In addition to these there were present at the various sessions not less than 100 Houston Leaguers.

All of the Houston preachers were in attendance, and with them was Bishop Ward.

Committees which had charge of the preliminaries and continued as a general reception committee were as follows: Arrangements.—Fred Goodson, Tabernacle, Chairman; Sam McAshan, St. Paul's; Matt Dorsett, Shearn; E. B. Davis, McAshan; R. L. Cole, Grace; Leon Durr, Trinity; Dave M. Kern, McKee Street; Rufus Charlton, Washington Street; G. R. Ryan, Brunner Ave.

Entertainment.—Mrs. C. W. Evans, Tabernacle, Chairman; Miss Agnes Carraway, Shearn; Miss Mary Belle Howell, St. Paul's; Miss Addie Barron, McAshan; Miss Ora Benton, Grace; Mrs. S. W. Kemerer, Trinity; Miss Mary Hogan, McKee Street; Miss Fannie Archer, Washington Street; Miss Josie Robinson, Brunner Avenue.

Following is the program followed during the session of the conference:

Saturday, July 4.

8:30 a. m.—Devotional service, conducted by Mrs. J. F. Carter, McKee Street League, Houston.

8:45 a. m.—Reports of officers, appointment of committees, receiving and referring resolutions.

9:15 a. m.—"The Devotional Department's Preparation for Active Church Life," R. L. Cole, Grace Church, Houston Heights.

9:30 a. m.—General discussion.

10:15 a. m.—"Charity and Help Department," Mrs. E. P. Shannon, Houston, Second Vice-President, presiding and opening discussion.

10:30 a. m.—General discussion.

11 a. m.—"The District League," H. M. Whaling, Jr., President Houston District League.

11:30 a. m.—"The Junior League," "How to Hold Interest and Get Results," Miss Elizabeth Taylor, St. Paul's, Houston.

12 noon.—General discussion.

12:30 p. m.—Recess for lunch,

served in Epworth League room.

Saturday Afternoon.

1:45 p. m.—Devotional service, conducted by Mrs. S. W. Kemerer, Trinity League, Houston.

2 p. m.—"The Third Department," P. W. Horn, of Houston, Third Vice-President, presiding and opening discussion.

2:30 p. m.—General discussion.

3 p. m.—"The Fourth Department," Miss Mamie Graves, of Galveston, fourth Vice-President, presiding. "What Our Fourth Department Has Amounted To," Miss Annie Sells, Orange.

3:15 p. m.—"The Mission Field at Home," Rev. W. J. Johnson, pastor of First Church, Galveston.

While Bro. Johnson was talking a violent rain storm came up and as it seemed that it would interfere with the night service, it was decided to have Bishop Ward and Bro. Onderdonk speak at this time, instead of at the night service, which both of them did, exhorting strongly for the home work, which Bro. Johnson had so convincingly shown was necessary to be handled.

5:30 p. m.—Reports of committees, election of officers, etc.

Sunday, July 5.

6:30 a. m.—Sunrise prayer meeting, conducted by H. A. Maas, Lufkin League, Communion service.

9:20 a. m.—Sunday-school.

11 a. m.—Sermon, Rev. Frank S. Onderdonk, President Wesley College, San Luis Potosi, Mexico.

Sunday Afternoon.

4 p. m.—Prohibition submission rally, addressed by Rev. J. W. Moore, pastor of Shearn Church, and Daniel E. Garrett, President Harris County Submission Club.

Sunday Night.

7 p. m.—Regular devotional service of Tabernacle League, led by C. W. Evans.

8 p. m.—Sermon, Bishop Seth Ward.

REPORT OF TEMPERANCE COMMITTEE.

We, the Epworth League of the Texas Annual Conference of the Methodist Episcopal Church, South, believe that the work in which we are engaged stands for the promotion of Christian character, and the holiness of heart and life. We are ready for the promotion of every interest that has for its end the elevation of mankind, and correspondingly against every institution that stands for the downfall of these principles.

We record our opposition to the open saloon because of its intolerance, hypocrisy and its craft. We oppose it for its commercialism. We oppose it for its domination in politics; for its corrupting influence upon civic affairs; for its sordid love of gain at any cost. We oppose it for its domination in politics; for its corrupting influence upon civic affairs; for its incessant effort to debauch the franchise of our country; for the coward that it makes of public men. We oppose it for the blow that it has struck to labor's heart; for the palsied hand it gives to toil; for the fatal wounds to genius; for the almshouse that it builds; for the insanity that it begets; for the countless graves in potter's fields. We oppose it for the mental life it imposes upon fathers and mothers; for the moral degradation and for the spiritual ruin it imposes. We oppose it for the crimes it commits; for the homes it destroys, for the hearts it breaks. We oppose it for the malice it plants in the hearts of men; for its poison and its bitterness. We oppose it for the grief that it causes poor motherhood; for the scalding tears; for the hope deferred; for the buried aspirations; for the burden of want and care. We oppose it for the unspeakable cruelties to the helpless and infirm; for the shadow that it throws upon childhood life; for its unconscionable hatred of little ones. We hate it as virtue hates vice, as righteousness hates sin, as truth hates error, as justice hates wrong, as liberty hates tyranny.

Therefore we feel that it is right that we should use every legitimate means to eradicate from our land this unmitigated evil, this monopoly of

abominations, this octopus of sin.

Therefore, we pledge our support to the prohibition of the open saloon.

We further pledge our support to all legitimate means for the spreading of the temperance sentiment throughout the State.

We recommend that temperance programs be rendered in all our Leagues at such times as is best, and that each Leaguer be a teetotaler.

W. H. CRUM, Chairman.
M. T. DORSETT,
GEORGE VINSON,
M. S. SCHWAB,
W. D. THOMSEN,
BRADFORD TURNER.

GENERAL RESOLUTIONS.

The resolution committee reported as follows:

We your committee appointed to draft resolutions report the following:

Whereas, Our Heavenly Father having prospered our League and given us spiritual blessings and benefactions far beyond our just deserts, be it therefore

Resolved, 1. That we unite in giving thanks and praise to him and renewing our covenants, thereby, strengthening our faith and perfecting our desires for strength for another year's work.

2. That we join in thanking Mrs. C. W. Evans and the Leagues of Houston for their kind hospitality and hearty welcome to visiting delegates and also the press of Houston for the space and notice given our conference.

3. That our President, Bro. Tom C. Swope, be commended for his untiring labor and zeal in making this conference a success.

4. That this conference indorses the idea of District Leagues and thank the cabinet of the past year for the efforts that have been made toward organizing the districts of the Texas Conference, suggests that the new cabinet push this work until in every district there is a thriving organization.

5. That the Conference League go on record as being heartily in sympathy with the submission of Statewide prohibition and any other lawful effort made for the suppression and extinction of the liquor traffic.

6. That Epworth-by-the-Sea, our State assembly ground, have a foremost part in the thought and deliberations of this body; so that Epworth-by-the-Sea will be advertised and talked about by every Leaguer in Texas and make it the greatest rallying place of Southern Methodism in all our Southland.

7. That in the death of our dear friend and co-laborer, Miss Ruby Kendrick, in Corea, the Epworth League has lost a strong friend and supporter, the Church a constant and devoted worker and the mission field, one who was willing to sacrifice her life, if need be, in the service of the Master.

8. That a copy of these resolutions be spread on the minutes of this conference and a copy given to the press for publication.

Respectfully submitted,

H. A. MAAS,
ROSA WHITE,
FANNIE ALBERTSON,
EDNA CURTIS,
VERNA GIBSON.

OFFICERS ELECTED.

The following officers were elected, and it will be noted that every district in the Texas Conference, save one, is represented in the cabinet:

President, Tom C. Swope, Houston.
First Vice-President, Mrs. J. W. Bergin, Brenham.

Second Vice-President, Miss Mary Miller, Rusk.

Third Vice-President, R. M. Kelly, Longview.

Fourth Vice-President, H. A. Maas, Lufkin.

Secretary, J. Dingle, Beaumont.

Treasurer, Miss Fannie Albertson, Tyler.

Epworth Era Agent, Mrs. W. E. Ferguson, Marlin.

Junior Superintendent, Miss Annie Sells, Orange.

It is the purpose of the cabinet to pull for a large attendance at Ep-

worth-by-the-Sea, and to have every League in Texas Conference hold some of the Epworth bonds. It was gratifying that four of the Texas Conference Districts have been organized into District Leagues this year and the cabinet hope to be able to organize the other five during the present year.

PRESS REPORTER.

TEXAS CONFERENCE NOTES.

It was a keen disappointment to every one that State President Ragsdale could not be present. He was billed as one of the star attractions, and it is absolutely true that his absence brought keen regret to every one.

There can be no discount on the fact that every delegate and visitor went home inspired with a desire for greater things.

The conference was a success from every standpoint. Those having it in charge were agreeably surprised both as to attendance and enthusiasm.

Every district except the Huntsville District is represented in the new officers, and it is expected that officers from the unorganized districts will have their districts successfully organized during the present year. The test of the officers work will be the successful organization of the Leagues of their districts into a District League.

Mrs. C. W. Evans, who was Chairman of the Entertainment Committee, certainly is a wonder in her work. She had the active assistance of representatives from the various Leagues of the city, but as Chairman she bore the brunt of the work. Mr. Fred Goodson, Chairman of the Arrangement Committee, also deserves great credit for his work. Tabernacle League should be proud of Mrs. Evans and Mr. Goodson.

Matt T. Dorsett, President of Shearn League, was an active worker in the entertainment of the conference. He is one of the dependable kind of Leaguers, and was in evidence where he could be best used. Sunday afternoon he came into the breach and saved the singing at the temperance rally, and at the night service Sunday sang a solo.

The devotional services Saturday, conducted by Mrs. J. F. Carter and Mrs. S. W. Kemerer, wives respectively of the pastors of McKee Street and Trinity Churches, Houston, were a revelation to the Leaguers. These two good women conducted services which could not have been excelled by many of our preachers, and if they had had the time they would have preached great sermons. Their style is evangelistic and their equipment (natural and acquired) superb. They were not only a revelation, but an inspiration to all of us.

At the conclusion of Bro. Onderdonk's sermon Sunday morning, Rev. W. H. Crum, pastor of Tabernacle Church, made an appeal for the young people to give themselves as missionaries, and perhaps a dozen or more offered themselves. It was a grand service, and at the conclusion, Bro. Francisco Juarez, who teaches Spanish in the settlement school here, made an address in Spanish (interpreted by Bro. Onderdonk), in which he thanked the Methodist Church for what they had done for his country. Saturday morning Bro. Francisco sang the "Glory Song" in Spanish.

Among the interested visitors was Bro. Salvatore Pantaleone, Methodist Italian Missionary at Galveston. Bro. Pantaleone could neither speak nor understand English, but he enjoyed the services. He was introduced to the conference and his work was explained by Bro. W. J. Johnson.

All in all, it was a great conference, and it will be the means of Texas Conference doing larger things this year than it did last year.

The weather prevented the special service for Epworth-by-the-Sea, but Epworth-by-the-Sea was talked in Hous-

tion, and Epworth-by-the-Sea will be talked by the delegates and the visitors when they return home. Not many of the Texas Conference Leagues have bought Epworth bonds, but more of them will, and the Conference League officers are going to work to that end.

Miss Annie Sells illustrated her talk on Fourth Department work by showing what her own department at Orange did. It was interesting and instructive.

Bro. John E. Green, evangelist, field editor of the Texas Christian Advocate, and a man whose home will always be in Houston, no matter where he is, addressed the conference on the necessity of the Leaguers reading the Texas Christian Advocate. He helped much to make the meeting a success.

It was an interesting address which was delivered Saturday morning by Rev. H. M. Whaling, Jr., of Pasadena, President of the Houston District League. In it he advocated the organization of District Leagues and outlined the plans that have been formulated for making a success of the Houston District. The Conference League officers expect to have every district in the conference organized by the end of the year.

Bro. Frank Onderdonk, President of Wesley College, San Luis Potosi, Mexico, and who has been our missionary in Mexico for ten years, was an inspiration to the conference. He spoke in an impassioned way Saturday afternoon about the needs of doing our work at home, and Sunday morning he preached a magnificent sermon, telling something of his work and that of our other missionaries in that country. Sunday night he preached at McKee Street. At 4 o'clock Sunday afternoon he addressed a large congregation of men in the new Y. M. C. A. building.

Rev. W. J. Johnson, pastor of First Church, Galveston, brought to the Leaguers a message which opened their eyes as to the necessity for meeting conditions in our home field. Our Leaguers have always been strongly foreign missionary in their tendencies and have to a large extent overlooked the work at home, but it is believed that they will take a greater interest in it than ever before. Bishop Ward, who followed Bro. Johnson, assured the Leaguers that here was a work that had nothing of the spectacular about it, but which called for the best that was in them.

OFFICIAL ROUTE.

The M. K. & T. Ry. has been adopted as the official route to Epworth for Leaguers of the North Texas Conference.

The special Epworth League train will leave Dallas Wednesday, August 5, at 8:10 p. m., and will go via San Antonio, with privilege of spending a day there on return trip. The south-bound Katy Flyer will reach Dallas in time to make connection with this, and you can urge all on the Katy and other roads to concentrate on this train.

All roads in Texas have made rate of one fare plus \$1.00, on sale August 5 and 6, good to return August 17 and 18. So the exact rate from any point can be ascertained by phoning the local ticket agent. Further information can be had by addressing A. K. Ragsdale, 296 Elm Street, Dallas.

NOTES FROM STATE HEAD-QUARTERS.

Don't fail to elect delegates to Epworth at once. If no one from your League intends to go, you can make no better investment than to pay the expenses of one of your best workers. No League in Texas can afford not to be represented. Your delegates will come home aglow with the Spirit of the Master and better equipped for service in His Kingdom.

An East Texas presiding elder writes as follows: "I am working up a crowd for Epworth. Expect to handle a car load. Have more than twenty promised already. I want about 100 folders like Swope was distributing at

Houston. I am making a great sacrifice to go to Corpus, but I think the cause is worth it and even more."

Ben O. Hill, of La Gloria, Cuba, who went out to that field soon after the Encampment last year, writes that he has been granted a month's vacation, and that he will certainly be with us at Epworth. No one at the Encampment last year made more friends than Ben, and we are indeed fortunate to have him with us again this year.

Dallas is planning to go at least one hundred strong. Already something near sixty have been enrolled. They are planning a big rally next week of all who are going and all who are interested. Caps, badges, yells and banners will be provided. The Special League train leaves Dallas Wednesday night, August 5, at 8:10 o'clock. All North Texas delegations are urged to make connection with this train.

Sleeper reservations out of Dallas may be procured by addressing A. K. Ragsdale, 296 Elm street, Dallas, enclosing \$1.50, which pays for one berth Dallas to Epworth. First applicants will get lower berths.

Delegations North and West of Fort Worth will make connection with the southbound Katy Flyer out of there at 8:30 on the night of August 5, and meet the special train at Hillsboro.

Parties desiring a special car will please communicate with State headquarters just as soon as a sufficient number have been enrolled, so that the matter may be taken up at once with the general passenger agents of the respective roads and the tourist sleeping car be procured in time. Some little notice is required for this.

Write Mr. Ragsdale at once for information folders. F. L. McENENY, State Secretary.

PARIS DISTRICT EPWORTH LEAGUE.

The Paris District Epworth League Conference convened in Detroit, June 26-28.

League interests in this district have been drooping, but now a thoroughly organized movement is on to build them up again.

Many who attended this conference said that in spirituality and masterful discussions of deep questions, and in fact, everything which goes to make up a good conference that it surpassed any at which they had ever been present. All four of the departments being covered by discussions of well written and prepared papers.

Good reports were heard from local chapters on all of the departments. The missionary work of the League was especially stressed. On Sunday at 11 o'clock we had an excellent sermon on missions preached by our presiding elder, Bro. Sweeton, and in the afternoon had a consecration service. One young man volunteering to the foreign mission field.

There are in this district seventeen appointments and nineteen Leagues (Senior and Junior), which means that several of our best stations are without Leagues. We intend, however, next year to add several other Leagues to our roster.

Although the attendance was not so large, it was an earnest, sincere, and enthusiastic body, and all were willing and efficient workers. Special mention should be made of the Junior League work as it is exceptionally fine.

All that can be said of this conference is that it was a great success, and every Leaguer left determined to do more for their League and their Master. I. S. ASHBURN, Jr., Acting Secretary.

Detroit, Texas.

MEXICO.

The usual popular excursion rates will again be on from Epworth to Mexican points at close of League meeting.

All Leaguers and friends who desire to avail themselves this year of the trip to the cool mountains of the Republic, can secure full and complete information from E. Muenzenberger, General Agent, San Antonio, or at Epworth during the meeting.

Some preachers who feed their people nothing but the raw shoots of their speculations wonder why the Church has more pains than progress.

Our Departed Dead

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

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

REV. JEHU PIERCE SKINNER.

Rev. Jehu Pierce Skinner, son of Rev. Asa Skinner, was born in Butler County, Alabama, May 8, 1847. Baptized in infancy, was converted at the mourner's bench when 8 years old in a protracted meeting held by his father, and joined the M. E. Church, South, at once. He was always considered a good boy, a model boy. But, still, the teaching of his father was, he needed "to be born again." And so he was, about which he never had any doubts. In answer to his father's and mother's prayers, was called early in life to the ministry, and, August 6, 1868, he was licensed to preach by the Pleasant Hill Circuit Quarterly Conference, Wetumpka District, Alabama Conference; Rev. D. M. Hudson, presiding elder. Was ordained deacon by Bishop Pierce at Corsicana, Texas, November 14, 1873; was ordained elder by Bishop Key at Brenham, Texas, September 18, 1886; admitted on trial in the Texas Conference at Austin, Texas, November, 1891, and served the following charges: Lexington, four years; Belleville, four years; Cold Springs, one year; Millican, four years; Pyburn, one year; Wheelock, two years, and Travis, two years. Was returned last conference to Travis, where after five months of severe suffering, June 1, 1908, in the parsonage at Travis, in the presence of his wife (Miss Frances M. Cross, whom he had married in Alabama, November 21, 1867), and many friends "he went sweeping through the gates" into that home of rest to meet father, mother, and his sweet little girl who had gone before him, and a host of friends. His last words, just before he breathed his last, were: "The light is breaking." I knew him when a boy at school, when in the army on long marches, in the midst of battle, sick in the hospital, and have been in his home real often; heard him preach and talk of his life work. His mission was to "go about doing good." His heart was in the interest of the Church, and through her means to bring sinners to Christ. His life was completely "hid in Christ." His brethren and the world saw it. The Church has, in his going from us, lost a faithful servant, the wife a loving husband, and the members of the Texas Conference a kind brother. The last six months of his life were months of great suffering. But not a word of murmuring fell from his lips. In fact, if he ever complained of anything, no one lives to testify to it. During his sickness his wife would often express her sorrow to see him suffer, and his reply would always be: "Oh, my dear, my suffering is nothing to compare with what Christ suffered for me. I can't afford to complain. I will soon be at home, and my suffering will all be over." What a privilege it is to have such a life to point the world to and meditate upon. There are things in connection with the lives of our preachers that cannot be estimated with dollars and cents. This man of God had them, and has left the Church a rich inheritance in the life he lived. No father or mother were more attentive to their children than the people of Travis were to Brother Skinner in his sickness. And when he went to his reward, they furnished every equipment for his burial and placed him beside his little daughter in the cemetery at Wilderville, in Falls County, to await the resurrection morn.

I. Z. T. MORRIS.

PRICE.—Earl Mitchell, son of Mr. and Mrs. Wm. Price, was born November 23, 1903; was baptized by Rev. H. M. Glass in 1907, and died June 30, 1908. Earl was an unusually bright, healthy child; in fact, had scarcely been sick a day in his life until the night of June 28, when he was taken very suddenly with congestion. He would often talk to his parents about God and heaven, and for several months previous to his death he had been telling them that he was not their little boy, but that he was God's little boy. And now he is with him who said, "Suffer the little children to come unto me." We can say to the sorrowing parents, "Weep not for you know where to find him." It is hard to give up our loved ones, but he who died for us can comfort us in our darkest hours of trial. We should be submissive to his will; and although our hearts be broken with sorrow, we can look through our tear-dimmed eyes and say, "Thy will not ours be done." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." JAS. P. CHAMBERS.

DUNCAN.—"Love, sweetness and goodness in her person shines," may be spoken of a life when it is so rounded in beauty and finished in grace that as we behold it in its fullness nothing seems wanting to have made that life complete in its harmonious perfectness; a life which by its sincerity of purpose and loveliness of conduct ascribed honor and glory and majesty to its Author. Such a life draws its support from the divine nature and partakes of that nature till the life itself is a thanksgiving to the Being that made it—it is blessedness and love. All who knew her unite in saying that just such a life was lived by Mrs. Mary A. Duncan, widow of that prince of preachers, the late Rev. T. J. Duncan, of the Northwest Texas Conference. Born in Stewart County, Tennessee, March 6, 1836, and dying June 9, 1908, in Stamford, Texas, her life passed the mark of three-score years and ten; yet, with vision undimmed and mind alert, it was a life of cumulative grace and increasing faith to the end, when, like a wave breaking on the shore, the saint's eternal rest came. It was in early childhood that she gave her heart to God. She was genuinely converted and ever after lived faithfully a member of the Church. She was married July 19, 1859. Her spouse was a prince of hospitality, and she was regal in the same realm. With him it was her delight to dispense the sweets of a home full of joy and peace, and many a tired guest, made welcome by good cheer, found grateful refreshment when he crossed the threshold of that hospitable home. That home was her kingdom and there by her children she was honored as a queen is honored. And a queen she was by divine right, because she magnified motherhood. Her son, Rev. Jerome Duncan, says: "She was not only my ideal in the realm of motherhood, but she belonged in the forefront of the ranks of Christian heroines, who made possible the great conquests of the cross by those heroes of Methodism, who have under God given our great Church her glorious heritage. She had built a beautiful home adjoining her son's in Stamford and there she had moved, where she awaited the summons to the home above. The call came. She had often before heard the voice and now it did not dismay her. She was ready. Had been for a long time. Just one tie held her a little longer. With all of a mother's longing she once more wanted to feel the kiss of love of the absent boys. And holy mother's love triumphed over death till they reached her, and then calling about her bedside children and grandchildren she deliberately counseled each one and then peacefully entered on rest, it was a triumphant departure. Her passing was like the ebbing tide when that which drew from out the boundless deep turns again home. Her gentle spirit that brightened so many lives has gone to the bright world, where the Lamb is the light. That beautiful life lives on in that world, while her children who bear her name, a name they love and will keep pure, look forward to the time when all shall be together once more, where partings never come.

JOHN R. MORRIS.

COURTNEY.—On June 17, 1908, John Ellis Courtney died at his residence near Farmer. He was a most consistent member of the Methodist Episcopal Church, South, and had been a class leader and member of the Board of Stewards. He did all in his power to advance the cause of the Master. He leaves a large family, consisting of a wife and ten children, nine of whom are girls. Bro. Courtney was born in Green County, Tenn., April 30, 1862. He came to Texas in early manhood, and at the age of 20 gave the Lord his heart and was ever strong in the faith. He never doubted the goodness of God. This sorrowful wife and promising children have the proud legacy that the husband and father was held in high esteem by all who knew him, and that he has passed through the portals to that better land to which they also can enter if they remain true in the Christian faith of the husband and father. May the Lord bless those left behind.

J. HALL BOWMAN, Pastor, Farmer, Texas.

JAMESON.—Augustus Steel Jameson was born at Millican, Texas, October 29, 1878, and died at Navasota, Texas, March 31, 1908. Bro. Jameson was a consistent member of the Methodist Church at the time of his death, having been converted when he was 14 years of age. The meeting in which he was converted was a Baptist meeting held by Rev. C. P. Lumkin. He joined the Baptist Church, in which Church he continued to live until his marriage to Miss Mary Dunlap. In 1901 at Millican, Texas, there not being a Baptist Church at that place, he joined with his wife the Methodist Church and remained an active member of the same until his death. After graduating from the Alamo School in Hubbard City he en-

Cures Woman's Weakness.

We refer to that boon to weak, nervous, suffering women known as Dr. Pierce's Favorite Prescription.

Dr. John Fyfe one of the Editorial Staff of THE ECLECTIC MEDICAL REVIEW says of Unicorn root (Helontia Dioica) which is one of the chief ingredients of the "Favorite Prescription":

"A remedy which invariably acts as a uterine invigorator... makes for normal activity of the entire reproductive system." He continues "in Helontia we have a medication which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent." Dr. Fyfe further says: "The following are among the leading indications for Helontia (Unicorn root). Pain or aching in the back, with leucorrhoea; atonic (weak) condition of the reproductive organs of women, mental depression and irritability, associated with chronic diseases of the reproductive organs of women; constant sensation of heat in the region of the kidneys; menorrhagia (flooding) due to a weakened condition of the reproductive system; amenorrhoea (suppressed or absent monthly periods), arising from or accompanying an abnormal condition of the digestive organs and ataxic (thin blood) habit; dragging sensations in the extreme lower part of the abdomen."

If more or less of the above symptoms are present, no invalid woman can do better than take Dr. Pierce's Favorite Prescription, one of the leading ingredients of which is Unicorn root, or Helontia, and the medicinal properties of which it most faithfully represents.

Of Golden Seal root, another prominent ingredient of "Favorite Prescription," Prof. Finley Ellingwood, M. D., of Bennett Medical College, Chicago, says:

"It is an important remedy in disorders of the womb. In all catarrhal conditions... and general enfeeblement, it is useful."

Prof. John M. Scudder, M. D., late of Cincinnati, says of Golden Seal root:

"In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

Prof. R. Bartholow, M. D., of Jefferson Medical College, says of Golden Seal:

"Valuable in uterine hemorrhage, menorrhagia (flooding) and congestive dysmenorrhoea (painful menstruation)."

Dr. Pierce's Favorite Prescription faithfully represents all the above named ingredients and cures the diseases for which they are recommended.

tered the Baylor University, where he studied for two years. While in school he formed a strong attachment for the sainted F. L. Carroll, whose influence was felt in his life up to the time of his departure. God blessed this union with two beautiful bright little children, who are hardly old enough to realize the loss of their father, but may they early learn to trust God as their Heavenly Father, who has promised to be to them a Father. It was not my pleasure to know intimately Bro. Jameson, but it is the universal testimony of those who knew him well that he was a consistent Christian, faithful father, kind husband, a true friend. While we deplore his strange and untimely death, yet we believe the Judge of all the earth will do right (Gen. 18:25), and that things that seem so mysterious and accidental to us now will be perfectly plain to us in the light of eternity, and may this glorious hope sustain all who feel this sorrow so keenly, while we wait patiently the blest reunion in heaven, where we "shall obtain joy and gladness and sorrow and sighing shall flee away."—Isa. 35:10.

M. L. LINDSEY, P. C.

KELLY.—Little Gladys Kelley was born September 29, 1902, and died June 29, 1908. She was a bright, sweet little girl. To know her was to love her. All was done for her that loving hands and kind physicians could do. She passed over the river to rest from all pain and lives with Jesus. Parents and grandparents, look up, she is watching and waiting for you. She leaves one little sister and brother. Little Gladys has only gone to him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Her friend, LIBBIE ALLEN, Gainesville, Texas.

ALLISON.—Died June 24, 1908, Clara Marselite, daughter of Prof. and Mrs. E. G. Allison, aged 2 years, 4 months and 22 days. Burial by the writer at Menardville, Texas, June 25. While the rain was gently falling we laid away the earthly remains of little Clara to await the resurrection. We know where to find her. Mark 10:14 and Matt. 18:10. Parents and friends, look past the clouds to Him who rules the clouds, past the tears to Him who gave power to shed tears and can wipe them all away, that He may comfort you now and give a happy reunion in heaven after while.

GEO. A. NANCE.

STILES.—On Monday, June 29, 1908, John Wesley Stiles, of White Rock, neighborhood, Red River County, Texas, left his lifetime home to go to heaven to dwell forever with Jesus, the saints and his loved ones. The 20th of August will be the seventy-seventh anniversary of Mr. Stiles' birth. Well do we remember one day in 1855 of seeing him and his bride (nee Miss Bettie Lawson) passing to his mother's home. "Old Master and

Continued on Page 14.

The Woman's Department

Mrs. Florence E. Howell, Editor, 170, Martin 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.

A LETTER TO MRS. TRUEHEART, GENERAL SECRETARY WOMAN'S BOARD OF MISSIONS, M. E. CHURCH, SOUTH.

My Dear Mrs. Trueheart:

Permit me in behalf of the Board of Missions to present a statement concerning the Laymen's Missionary Conference, which held its sessions in Chattanooga, April 21-23.

We had over 100 lay delegates present, with some 500 preachers in addition. The conference was characterized by the presence and power of the Spirit in great measure. Among the utterances which placed the missionary cause upon a high level was that of our beloved Bishop A. W. Wilson, who addressed the conference on the morning of Wednesday, April 22, on "The One Great Mission of the Church."

During the session of our conference a declaration of our laymen was read and unanimously adopted, which expressed their sense of gratitude to God for the opportunity in the work of his Church and desire at the same time that they might be divinely guided in the right uses of their light and opportunities. They accepted the estimate of 40,000,000 souls as their just share of the unevangelized peoples for which we, as a Church, are in the Providence of God responsible.

They agreed at the same time, in order to the evangelization of these millions, to undertake to raise our present contributions, including those of your board, from an aggregate of \$750,000 to a total of \$3,000,000 annually. This would mean a four-fold increase in money and missionaries, but would not be more than one missionary to every one thousand of our membership, and less than two dollars for each member of our Church.

In view of our wealth and equipment, together with the urgency of the obligation, this was considered neither unreasonable nor impracticable. They therefore resolved to immediately set about reaching this goal, and to call upon the leaders of the Church to set this aim before our membership.

They explicitly requested the Bishops, Secretaries, presiding elders and pastors to make the watchword for the year "Three Million Dollars for Missions."

Our brethren have also resolved that: "Since prayer is our mightiest human agency, we urge our brethren, in common with other bodies, to join in the use of the noon hour each day as a time of prayer for the awakening of the Church to a sense of its obligation, and for the speedy evangelization of the world."

May I not request a reading of this communication to your board in annual session, with the suggestion that you give the proposition of the "Million Dollars for Foreign Missions" to be raised by our Church during the coming year careful consideration, and make it the watchword for the year? If, in addition, you see fit to accept with us the responsibility for the forty million souls, and co-operate with us in placing the 1600 missionaries on the field, as the ultimate objective point toward which we shall together work, it will be a source of inspiration to our laymen, and will greatly aid you in your own larger planning for extension of the kingdom of our Lord and Savior Jesus Christ.

With sincere regards and heartfelt wishes for a profitable session, and regretting my inability to be with you, I remain, cordially your brother,

W. R. LAMBUTH,

Secretary Board of Missions, M. E. Church, South.

The foregoing letter was read by Mrs. Trueheart to the Woman's Board in annual session in New Orleans, May 1-7. The appropriations for all the fields were under careful consideration, and a shadow of doubt existed as to whether the board could meet

the needs of the various fields. The reading of Dr. Lambuth's letter brought with it deeper conviction for the speedy evangelization of the nations, and a corresponding sense of cooperation and the strong right arm of the splendid laymen of the Church.

The best expression of the Woman's Board of its acceptance of the responsibility and co-operation with the laymen for the extension of the kingdom was the adoption of the appropriations as follows: China, \$39,700; Korea, \$61,160; Mexico, \$48,025; Brazil, \$33,465; Cuba, \$10,650; Indian Missions, \$2500; total, \$205,500; contingent, \$8000; grand total, \$213,500.

The pledges taken from the Conference Secretaries at the annual meeting of the Woman's Board of Foreign Missions amounted to \$127,050. The Woman's Board shares the Laymen's watchword for the year in making its own \$300,000, and an advance in membership and spiritual power.

Already a splendid increase has been made by Conference Societies in recent meetings. "On to victory!"

Sincerely,

MRS. W. F. BARNUM,

Vice-President Western Division Woman's Board of Foreign Missions, Fort Worth, Texas.

A CORRECTION.

In the message which appeared week before last from the President and Treasurer of the Woman's Foreign Missionary Society of the North Texas Conference, to the membership of that Conference Society, an error was made in the printing of a certain phrase making it read "the members of the Auxiliary of the Conference Society," when it should have read, "the members of the Auxiliaries of the Conference Society;" for the message referred to was not to one Auxiliary alone, but to all the Auxiliaries of that society.

Editor Woman's Department.

A VISIT BY MISS BENNETT, PRESIDENT WOMAN'S BOARD OF HOME MISSIONS, TO THURBER, TEXAS.

On Monday, after adjournment of the annual meeting of the Woman's Home Mission Society, Northwest Texas Conference, Miss Bennett, with Rev. M. E. Little, presiding elder of the Weatherford District; Mrs. J. B. Price, Secretary of the W. H. M. Society, same district; Mesdames J. C. Minns and J. S. Sims, Conference Press Superintendent, took the train for the coal fields at Thurber, forty miles west of Weatherford, on the T & P Railroad, to investigate the situation of foreigners.

Out of a population of seven thousand in Thurber, there are four thousand Italians, Poles, Austro-Hungarians, etc.—mostly Italians. The Mexican population is one thousand; negroes, eight hundred, and English-speaking, one thousand two hundred.

About one-fourth of this population are men. Five thousand are of Roman Catholic parentage, but not 5 per cent are loyal to their Church. There are about one hundred and sixty Protestants.

An Italian was placed in Thurber for about four months as a missionary, but was soon called to another field. During this time an Italian boy was converted, and the past year was at Southwestern University preparing himself for a medical missionary.

There were also one hundred and forty-nine men who signed the co-operative pledge and seemed greatly interested in the work. This vacancy is to be supplied before long with another Italian directly from Italy. (See item at close of report.)

Located in Italian quarters is a school where anarchists teach their government-destroying principles. There are about sixty anarchists in Thurber, who are bitterly opposed to

the Protestants teaching among the Italians.

There are about seven hundred houses in camp, three hundred of which are on Italian Hill.

These people have little gardens in their yards, and their bread-ovens are made by hand and very crude. At most every house there is a shed or an arbor, under which they drink beer while at leisure. There are several larger beer gardens where the men congregate to drink.

One family boarding-house accommodating twenty-five boarders, ordered sixty kegs of beer for Saturday and Sunday. When the men come in from their work fourteen hundred of them come to the saloon for beer.

These people are beginning to vote. Last election four hundred votes were polled. Their votes are sought after by the liquor element.

These foreigners have very light regard for marriage ties, hence many separations occur.

To them a funeral is an occasion for festivity, having much beer and music. Returning from one funeral, the band played "There'll Be a Hot Time in the Old Town To-night." These Italians are industrious laborers, honest and reliable, paying all debts promptly.

Thurber has had twelve shafts sunk, five of which are being worked, the other seven having been exhausted. There is also a brick plant, ice plant and machine shops there.

The company which owns Thurber is most kind and obliging to all ministers, complying with any request made by them for the establishment of their missionary enterprises, furnishing house for worship, school and home of missionary. Also supply, gratis, water, lights and fuel.

These Italians will make good citizens when properly Americanized; they are very responsive, and by coming in loving, close contact with them the Christians may greatly influence them for good.

As American Christians we should accord brotherly, Christly treatment showing them we love their souls and have a desire to help them. As it is, the only place where they are met on terms of equality are at the Sunday baseball game and in the saloon. This must be changed before successful work can be obtained. The personal work of Dr. Macune, the pastor in charge, with his good wife and Italian helper, together with the assistance of the city missionary, Miss Eugenia Smith, will do much towards accomplishing desired conditions.

This was a very hard trip for Miss Bennett, but she entered into it with much enthusiasm. She was gladdened en route to Thurber by citizens and members of the Home Mission Society of Gordon meeting her at the depot and presenting a beautiful floral offering. Everyone along her route was glad to even see her sweet face. She was met at Thurber by Pastor Macune and wife, with members of the Home Mission Auxiliary and given her dinner; thence out to one of the mine shafts, where she investigated everything; back to Thurber, where a reception was tendered her by Thurber Auxiliary. In the evening this was followed by an excellent address at the new Methodist Church at Thurber Junction.

After four hours' rest she boarded the train for her next field of labor, Beaumont.

Thus she goes from one field of labor to another. We know that as she is so faithful a leader down here in the world she will be ruler of many things in heaven. God bless her and preserve her health, is the prayer of all the home mission women whom she loves.

*NOTE.—

The salary of the Italian assistant is supplied by the Colorado District as their "Living Link." Rev. Macune is supported by the Northwest Texas Conference Board of Missions. The salary of Miss Smith will be supplied by the Home Mission Societies of the Northwest Texas Conference.

MRS. KATE SIMS, Press Superintendent Conference Society, Gordon, Texas.

MISSIONARY CANDIDATES, W. F. M. SOCIETY, NORTH TEXAS CONFERENCE.

At the recent annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference the names of Miss Helen Hickman, of Sherman, and Miss Lura Johnson, of Brashear, were considered by the Committee on Missionary Candidates, in connection with scholarships in the Searritt Bible and Training School for the next term, opening in September. The report of the committee was adopted, recommending Miss Hickman as the beneficiary of the permanent scholarship of the Conference Society in the Training School (the Ellen J. Robinson scholarship), and Miss Johnson as beneficiary of an annual scholarship to be provided by the conference Society.

Miss Hickman spent two days at the annual meeting, and was a welcome visitor, and her talk at an afternoon session, in which she told of her experience last term in the Training School and the blessings and benefits she had derived there as beneficiary of the permanent scholarship, was heard with much interest. Miss Johnson was prevented being in attendance at the annual meeting, which was regretted by the members and herself as well. The membership of the Conference Society has cause for gratification and thankfulness that these two capable young women have offered themselves thus for training in preparation for work, going in time in the Providence of God as representatives of the society to the foreign field.

President Conference Society.

DISTRICT MEETING.

The district meeting of the Woman's Home Mission Society of Gainesville District convened at Denton Street Church, Gainesville, Friday, June 26, with fairly good attendance. Among those present were Mrs. L. P. Smith, of Whitesboro, and Mrs. Frank Bennett, of Pottshoro.

They contributed much toward the success of the meeting.

We adjourned after an interesting session, to meet next year in Sanger.

MRS. W. B. SHIRLEY, District Secretary.

Sanger, Texas.

IMMIGRANT QUARTER, GALVESTON.

"They come, they come; one treads the other's heel;
And some we laugh and some we weep to see;
And some we fear. But in the throng we feel
The mighty throb of our own destiny.

"America, charge not thy fate to these.
The power is ours to mold them or to mar;
But freedom's voice, far down the centuries,
Shall sound our choice from blazing star to star."

At the recent annual session of the Woman's Board of Home Missions of Southern Methodism, which was held in Louisville, Ky., the most important subject for consideration was that of the increasing number of immigrants who are every year flocking to the Southern States through our Gulf ports. In six months of last year 7324 immigrants landed at Galveston alone, representing twenty-five different races of people. "He made of one blood all nations of men, for to dwell on all the face of the earth." The present means for caring for these foreigners is not sufficient, and realizing the urgent need of definite work among this class of future American citizens, the Woman's Board appropriated \$10,000 for establishing temporary immigrant quarters at Galveston, Gulfport and New Orleans.

The initial step in this new home mission work will be the opening at Galveston of "The Sam Jones Immigrant Bureau," so called in honor of the late Rev. Sam Jones, whose memory is revered throughout our country. It is the purpose of the board

T. W. O. O.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

to make this institution worthy of the name it will bear. A consecrated, trained head will be secured for the work, who will have a building where the immigrants will be provided with temporary quarters until they can perfect arrangements for transportation to other cities or States. Arrangements will also be made with societies or persons who will lend a helping hand to these strangers at the points of destination. This will be a big-hearted work, and will emulate the spirit of the great-hearted man whose name will ever thus be associated with doing good.

Every year the Children's Brigade, which works in connection with the Woman's Home Mission Society, raises several thousand dollars for some specific object, and this year their efforts will be in behalf of the immigrant work. There is every reason to expect the brigade to raise a large proportion of the \$10,000 which has been appropriated for the Gulf Coast work.

MRS. B. A. BALDWIN, Press Supt. W. H. M. Society, St. Paul's Church, Houston, Texas.

NEW BOOK.

PARLIAMENTARY USAGE.

Based on the Journals of the General Conferences of the M. E. Church, South. 72 pages. By J. E. Harrison, President San Antonio Female College. Price 25 cents. Order from

SMITH & LAMAR, Agents, Dallas.

First edition ready August first.

SEMI-CENTENNIAL CELEBRATION AT COCHRAN CHAPEL, JULY 18, 19.

Those who are interested in anywise with Cochran Chapel are invited to be present and have a good Christian social reunion. Program:

Saturday, July 18, 10 a. m.—Opening services. Address by Rev. W. H. Hughes on the "Introduction of Methodism in Petet's Colony Which Lead Up to the Building of the Chapel;" followed by short talks free for all. Noon—Adjourn for dinner.

2 p. m.—Address by Rev. O. S. Thomas, who built the present chapel. Short talks free for all. Benediction.

Sunday, July 19, 11 a. m.—Preaching by Dr. G. C. Rankin.

Noon—Basket dinner. 2:30 p. m.—Address by Rev. C. I. McWhirter, on "Cochran Chapel as He Knew It." Talks free for all. All old pastors are invited to participate and mingle with old friends.

W. H. HUGHES, J. M. COCHRAN, GEORGE ADAMS, Committee.

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Fits for college, university or business. Work endorsed by over 30 colleges and universities. Beautiful and healthful location. Ample athletic grounds; gymnasium. Terms only \$250. No extras. For catalogue, address E. SUNTER SMITH, Principal, Bedford Co., Va.

TO THE PREACHERS OF TEXAS.

In view of the fact that the Democratic primary is to be held July 25, the same being a very popular date for summer protracted meetings, and realizing the danger of our people staying at home, to attend Church on that date, and thereby cutting down our vote on submission, I hereby exhort our pastors to suspend services at 11 o'clock on July 25, or, at least exhort the people to go to the polls and vote. The so-called local optionists are flooding this part of the State with their literature. It is plain that the submission need to be at work, and to poll our strength.

J. E. MORGAN.

Naples, Texas.

A PRETTY HOME WEDDING.

One of the prettiest home weddings of the season was that of Mr. Frank Jackson and Miss Jeanne Stafford, both of Wichita Falls. The wedding occurred today at high-noon at the home of the bride, the Methodist parsonage. Rev. J. J. Morgan, President of the North Texas University School of Terrell, officiating.

The bride is the oldest daughter of Rev. J. A. Stafford, a member of the North Texas Annual Conference, M. E. Church, South, and pastor at Wichita Falls. She is a graduate of the Kidd-Key College, and a young lady of much talent and many accomplishments. The groom is a son of Frank Jackson, Sr., of Carrollton, Dallas County, and is a prominent business man of Wichita Falls, being a member of the firm, Jackson Brothers, at that place.

The wedding was a quiet affair, only a few immediate relatives and special friends being invited. An attractive feature of the occasion was a solo, "Call Me Thine Own," rendered by Mrs. Schaab. The home was beautifully decorated with white and pink carnations, bride's maid roses and smilax. The bride wore a travelling suit of champagne voile, hat and gloves to match. The groom wore a plain black sack suit. Many useful and elegant presents were received.

The happy couple left at 3:30 p. m. on the Fort Worth and Denver, and will spend fifteen days touring Colorado, visiting especially Colorado Springs and Denver.

As both contracting parties are widely and favorably known throughout North Texas, the congratulations and good wishes of a host of friends follow them. They will be at home in Wichita Falls after August 1.

REPORT ON TEMPERANCE.

Report of the Committee on Temperance, Bonham District Conference, North Texas Annual Conference, M. E. Church, South, at Ector, Texas, July 3, 1908:

We, your Committee on Temperance, beg leave to submit the following report:

We believe that there is no question before the American people today, fraught with such great importance and so vitally connected with their highest and best interests, as the open saloons; the drink habit and the manifold evils that grow out of them, and we note with great pleasure the growth and development of a mighty sentiment, throughout the nation for their extirpation.

About one-half the area of the whole country and 46 per cent of our population are now under local option laws.

In our own State, out of 244 counties, 153 are entirely dry, 66 partially so, and only 25 entirely wet, the dry counties include the most populous part of the State, and we believe we see the dawn of a great day when Texas shall be delivered from the monster curse.

We feel that we are committed to prohibition already by action of our General Conference, and in as much as there is now quite an agitation of the popular mind as to State-wide prohibition, we believe the opportune time has come to drive the evil from our State.

We therefore pledge ourselves anew to this great cause, and urge the peo-

ple to express themselves on the 25th inst. by their ballot in favor of a Constitutional Amendment looking to this end.

We condemn the action of the brewers, the anti-prohibitionists at large, and the politicians, for seeking to confuse and divert the public mind from the main question by seeking to inject into this campaign, the local option issue, as a bold hypocrisy, and urge our people not to follow any of their advice or listen to their counsel.

We feel sure that if the prohibitionists are true to their cause that Texas will be swept into the column of prohibition States and the white flag of purity will wave in proud triumph over this empire State in 1909.

(Signed) W. A. STUCKEY,
Chairman.
F. A. ROSSER,
Secretary.

This report was unanimously adopted, and the Secretary of the Conference was ordered to furnish a copy to the Dallas News, the Fort Worth Record, and to each of the papers published within the bounds of the district. W. R. ROSSER, Secretary.
Randolph, Texas.

OUR GERMAN WORK.

The last General Conference of the Methodist Episcopal Church, South, appointed a Commission to confer with like Commissions to be appointed by the Methodist Episcopal Church and the Evangelical Association. The object in view was a friendly conference with reference to the German mission work being done in Texas by these three denominations in the effort to bring about a better mutual understanding, and possibly a closer federation in missionary labors.

The Commission met June 30, 1908, in the First German Methodist Church of Houston. Present: Bishop Seth Ward, Rev. Jno. R. Nelson, Rev. S. R. Hay and Rev. A. E. Rector. Dr. W. R. Lambuth, also a member of the Commission, was prevented by pressing engagements from attending.

Bishop Ward was made chairman and A. E. Rector secretary. Rev. W. A. Knolle and Rev. E. A. Konken, members of our German Mission Conference, were present, by invitation, and took part in the discussions. Investigation and discussion took a wide range, though no definite action could be formulated. A committee, consisting of the secretary and two visiting brethren present, was requested to make exhaustive investigation of the situation and to report at the next meeting of the Commission, to be held in October.

The recent agitation in the Texas Christian Advocate with reference to the advisability of merging the German congregations into the English-speaking conferences within whose bounds they are situated was broached and discussed. The Commission decided that such a question did not lie within the bounds of its authority, and hence declined any official deliverance upon the subject. However, each member present expressed himself as personally opposed to the plan of absorption, believing that such a policy would work injury if not dissolution in the German mission work of the Church. At the suggestion of the members of the German Conference present, the secretary was authorized to make whatever use he might deem advisable of this individual expression of opinion. A. E. RECTOR, Sec'y.

WACO DISTRICT CONFERENCE.

The Waco District Conference met at Walnut Springs at 2:30 p. m., June 25, with W. L. Nelms, presiding elder, in the chair. This scribe was elected Secretary and B. H. Kennedy, Assistant. The routine work was done through report blanks and committees, thus giving ample time for the discussion of topics of general interest. The records of the district having been lost a year and a half ago, the offices of the trustees of the district parsonage were declared vacant and a new board was elected, which board was authorized to sell the said parsonage and reinvest the proceeds in a house more conveniently located. The committee reports indicated

that good work is being done throughout the district in all departments.

Four pastors were absent. There was a good attendance of laymen.

Visitors to the conference were: R. E. Goodrich, J. R. Nelson, O. F. Sensabaugh, W. Erskine Williams and Dr. G. C. Rankin. Dr. Rankin said some things about the Advocate and preached a helpful sermon on the "Witness of the Spirit." R. E. Goodrich represented Stamford Collegiate Institute. J. R. Nelson talked home missions, O. F. Sensabaugh said a good word for Polytechnic College. Judge Williams gave a most instructive address in behalf of the Laymen's Movement. The breathless interest with which the laymen listened gave evidence of a sincere and deep desire for the spread of the kingdom of God.

W. E. Boggs preached an edifying sermon on the parable of the net cast into the sea.

Delegates to Annual Conference:

C. D. WHITELEY,
T. B. STANFORD,
ED. McCULLOUGH,
W. HOAD.

Alternates:

J. M. Ferguson,
Wm. Lambdin.

M. D. Hutchison was granted license to preach.

M. L. Latham, J. F. Adams and W. F. Kinslow were recommended for admission into the traveling connection.

There was no hurry. Ample time was given to the consideration of all matters of interest; and yet Dr. Nelms kept the conference so steadily at work that the business was all finished in a little over two days, and brethren who so desired got home in time to fill their pulpits on Sunday.

The next conference goes to Mart.

E. HIGHTOWER.

NORTHWEST TEXAS CONFERENCE BROTHERHOOD AUXILIARY.

Let this remind every member that the Mrs. T. J. Duncan call expires July 18. If your fee of \$1 has not been sent respond at once.

M. S. HOTCHKISS, Sec.

FROM BRANTLEY, ALABAMA.

I came to Birmingham to the reunion; had a fine time. I met Brother M. H. Wells, and came to Andalusia, down near Florida, and have preached ten times. I will hold some meetings here. Am having a fine time over here with my wife's kinsfolk. Old Alabama is all O. K. Crops are very good. These people want me to stay here and preach for them all the time, but we will come to our home in the grand old State of Texas the first of August.

THOMAS REECE.

HICO SUNDAY-SCHOOL M. E. CHURCH, SOUTH.

Below is the number of class, name of teacher, and name of each scholar holding the Black Board for four Sundays in succession, based on the following points: Number present, number on time, number Bibles in class, number attending morning Church service, number of new scholars added to class and collections:

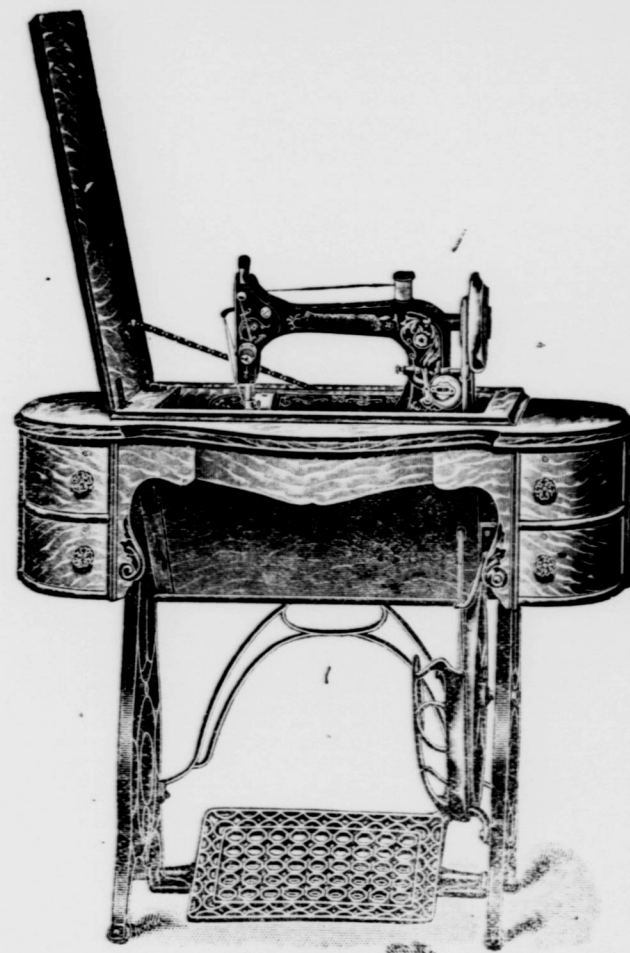
Class No. 5.

Mrs. W. E. Culbreath, Teacher.
Name of Scholars—Female.
Belle Olden. Ethel Black.
Ethel Blackman. Vance Perkins.
Florence Gleason. Ola Stewart.
Ella Cox. Helon Laney.
Elsie Stewart. Ola Driskell.
Geneva Gleason. Zada Driskell.
Margaret Eakins. Ada Ridenhower.
Ellen Guinn. Hattie Petty.
Fannie Powledge. Pearl Perkins.
Hortense Randals.

Name of Scholars—Male.
Grover Atkins. R. M. Walker.
Frank Hale. Ben Gleason.
M. R. Hull. J. T. Edmonson.
R. W. Burrow. Ray Ridenhower.
H. E. Randals. Geo. Powledge.
E. F. Porter. Olen Ridenhower.
Fields Hickman.

The above named young ladies and young men are doing noble work in the Hico Sunday-school, and it is with the greatest of pleasure that we hand you this report for publication in our dear old Texas Christian Advocate.
JOHN A. EAKINS, Sec.

The "Improved" Texas Advocate
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Description

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IN GENERAL.—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and everyone is sold with that distinct and unequalled guarantee. You may pay more for a sewing machine but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8x5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Takeup; Gear Releasing Device; Automatic Bobbin Winder; Steel Forged, Double Width Four Motion Positive Feed; Steel Capped Needle Bar; Self-threading Shuttle; Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented, unbreakable steel chain and lever Automatic Lifting Device.

THE STAND has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running.

The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically re-bits both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

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Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine?

The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back and we will take the Machine off your hands.

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143 South Ervay St., Dallas, Texas.

OUR DEPARTED DEAD.

Continued from Page 11.

Old Mistis' were in the party, Dr. McKenzie having performed the marriage ceremony. Mr. and Mrs. Stiles were former McKenzie Institute students. Mr. Stiles at that time was the teacher whom we all delighted to honor at Stiles' school house. He was kind to his neighbors, hospitable in his home, a happy husband, loving father, tender "grand pa" and a consistent and joyful Christian. He was the faithful superintendent of White Rock Sunday-school more than twenty-five years. To Mrs. Stiles, the brothers and sisters and dear children we want to say, "Be happy and content, for Jesus' sake." We'll find him before very long, watching and waiting to welcome us on the other shore.

MISS M. I. MARTIN.
Midland, Texas.

MARKEM.—On June 11, 1908, we laid to rest in Hawkins Chapel Cemetery the remains of little Lewis Dudley Markem, infant son of J. F. and Alice Markem. This little infant was only here twenty-nine days to gladden the lives of the parents and then God called him home. It is hard to give up the child, who though here a short time was the subject of such fond love, and so many ambitious plans. These parents are consistent members of God's Church, and while they cannot understand, they love the Lord, and realize that all things will "in that day" be made clear, and they bow their heads in submission to the will of our Lord. One by one thies in heaven grow stronger and the unseen hand beckons us upward.

J. HALL BOWMAN, Pastor.
Farmer, Texas.

ARNOLD.—Wilbur Withrow Arnold was born August 21, 1904, in Port Lavaca, and died in Temple, Texas, April 30, 1908. This is the bare, brief record of the life of one whose coming brought an infinity of hope and joy, and whose seemingly untimely departure brought an unspeakable loneliness and disappointment to the hearts that are left behind. But however bright their dreams of his future life and career, a grander and better has come to him. In place of being brought up under the love of an earthly home, he today knows in its fullness the love of the Father's house; higher than any earthly career is his privilege of sharing in the glories of heaven. As each grief and heartache and disappointment comes to those who linger behind, it ought to bring some joy that out of them all the Lord has delivered him. Remember, dear loved ones, that the evening of your own lives draws near, and as you cross the bar there is someone who is waiting to greet you and bid you welcome to the heavenly mansions.

A. W. HALL.

KILGORE.—Dora Minerva Kilgore was born August 10, 1898, and died June 13, 1908, by drowning. No suffering nor affliction, but in a moment was her soul called to meet her God who gave it. Dora was a bright child, the sunshine of her home, the joy of her parents, loving and lovable. Though her death was so sudden and it was so hard to give her up, yet God knows best, and it was but the transplanting of the budding flower to bloom in everlasting bliss. Then we sorrow not as those who have no hope, and though Dora has passed over out of our sight, yet our faith is in Christ, who has burst asunder the bands of death and will give us the victory. We will meet our loved one where partings are no more. When we laid her body away in Wesley Chapel Cemetery near Bluffdale there was left a vacant place in the family and an aching in the heart that Christ alone can heal. Farewell loved one until we meet again.

J. D. LOGAN.

FAGAN.—Sister Helen Augusta Fagan (nee Purdy) was born May 9, 1843, in Ohio; came to Mobile, Ala., when she was sixteen, and was married there to W. T. Fagan, December 30, 1864; came to Bowie County, Texas, in 1881; departed this life July 5, 1908. She was the mother of eleven children. Six, with the father, preceded her. Five are left to mourn her departure—three boys and two daughters. The stores at Red Water all closed and a large congregation gathered at the church for the funeral services. Sister Fagan professed religion at eighteen years of age and joined the Methodist Episcopal Church, South, and remained a faithful member till called to the Church above. Truly it could be said of her, she loved the Church and was glad to go at any time to prayer-meeting, Sunday-school, and at the public services she was an inspiration to her pastor. O ten she has gone to church when so feeble that she had to be assisted home. No one at Red Water doubted her religion. I would say to the children, follow her as she followed Christ. Her pastor,

J. M. MILLS.

JETTON.—The lamp of a life has gone out and the voice that was loved has hushed. Samuel B. Jetton departed this life on May 17, 1908, near Montague, Texas, being 73 years and two days old. His was a useful life, spent in the service of God and his fellow man and it will count for much in the world through even the years to come. He was married three times and leaves his last wife, five children and many friends bereaved. He died an official in the Church, having served in official capacity nearly all his life. He was liberal in his support of the Church throughout his productive years, it being the regret of his life in his old age that he could not give so liberally. He was a true soldier of the Cross. In his life he showed how a Christian ought to live and in his death he showed how a Christian dies. He was cheerful in disposition, sunny faced and had a mild strain of humor about him. He was pure in life, calm in death and is now reigning in glory. In an autobiographical sketch he said: "In the fall of 1850 I sought and found the Savior. I was 15 years old. My father lived in Tennessee, Rutherford County. The next year he moved to Texas, Robertson County, and we all joined the Methodist Church. My early days here were spent on the road, freighting to Houston. My associates were wild and there I had the fight to make, but the Lord sustained me, and I kept my flag up amid all the temptations and never learned a jack from a queen. I learned to love the Church and the ministry. I have been a steward nearly all the time since 1851. I attended the District Conferences every year for many years. I attended the Annual Conferences (as delegate) for twelve years in succession (Northwest Texas). I stood by Jeff Davis through the struggle between the States; came home, been married twice, raised five children, and all in the Methodist Church, for which I feel to thank God and take courage. When the Civil War closed I subscribed for the Texas Christian Advocate and have never been without it, and it has been one of my best friends and helpers. My advice to the young Christian is to take and read the Advocate. Now, brethren, I am growing weak, physically. I have passed my 63rd mile-post, yet I am stronger in a Savior's love than ever. Pray for me. May the Lord lead us safely to rest." Brother Jetton gave many precious testimonials during his last sickness. He was conscious to the very last, and on his dying bed he sang, "My latest sun is sinking fast," "I'll soon be at home over there," and "What wondrous love is this, O my soul." All his children were with him when he died, and he was laid tenderly away in his family burying ground at Bellevue, Texas, there to await the resurrection when the faithful dead shall be caught up to meet our risen Lord in the skies. His pastor,

S. M. BLACK.

Montague, Texas.

OLIPHANT.—Mrs. Alice Olive Oliphant, wife of W. J. Oliphant, was born in Vienna, Jackson Parish, Louisiana, December 15, 1852. In 1867 her parents moved to Washington County, Texas, and from there to Austin, in 1874. She was married February 8, 1877, to W. J. Oliphant, and they lived happily together until death separated them on June 23, 1908. She joined the Methodist Church in Austin, in 1883, and her membership has been in the Tenth Street Church from that time until her death. For two years she has been an invalid, and has suffered much, but has been patient in her affliction, and her faith in Christ was exhibited in this trial as it had been in her career as a Christian during preceding years. She is survived by her husband and four children, Alfred W. Oliphant, of Austin; Lawrence E. Oliphant, of Indianapolis, Ind.; and Miss Janie Oliphant and W. J. Oliphant, Jr., of Austin. Her unselfish career with its many generous deeds was a blessing to those who knew her best, and she will be remembered and held in esteem as a good wife, a devoted mother, a sincere Christian, and a pleasant neighbor. She rests from her labors and her works do follow her.

V. A. GODBEY, Pastor.

ROBERTSON.—After a long illness, during which she was confined to her bed for about eight months, Mrs. Ida Boyd Robertson was called up on high. For many years her husband has been an invalid, and his welfare, together with that of their one little son, has been her constant care until her system gave way, never to recuperate. She was born in Concord, Knox County, Tennessee, March 19, 1859. In 1865 she removed with her parents to Atlanta, Ga., and in 1873 to Sweetwater, Tenn. In that place she was educated in Victoria College. She met Jos. W. Robertson, a lawyer of Georgetown, Texas, and they were married September 21, 1893. In 1894 they came to Austin, Texas, and have made this place their permanent home. She joined the Methodist Church at the age of 16, and remained in it until death, and as far as circumstances permitted her to do so she was an active worker. Warm and trustful in her friendships,

devoted to her husband and son, sympathetic toward the suffering and needy, courageous, patient and submissive in suffering, she left a record worthy of emulation. She died in Austin, Texas, June 21, 1908, leaving her husband and her son, Jos. W. Robertson, Jr., one sister, Mrs. Carrie L. Paxton, of Buena Vista, Va., and one brother, Wm. V. Boyd, of Hartford, Ark. Her bereaved household is in covenant with Christ, and they expect to meet again where sorrow is no more.

V. A. GODBEY, Pastor.

MCGREGOR.—Mrs. Frances Jane McGregor departed this life in the first hour of the tenth day of February, 1908, to take up her eternal abode in the land of the redeemed. She was born February 14, 1844. She was converted and joined the Methodist Church early in life, and lived a devout Christian life to the day of her death. She was the mother of seven children, three of whom, together with her husband preceded her into the great beyond. She was a noble Christian lady and was loved by all who knew her. A large circle of relatives and friends mourn because she is gone. But we know that she is at rest, and we hope to see her again in the land where sorrows never come.

J. M. PERRY, Pastor.
Corpus Christi, Texas.

YETT.—Raymond, son of Dr. J. R. and Mrs. Ollie Yett, was born January 18, 1898, and died May 29, 1908. Raymond was exceptionally gentle and Christ-like in his life, and perfectly ready to go when the messenger of death came for him. He was obedient to parents, kind to sister, little brother and playmates. "He never disobeyed us in the smallest matters," are the words of his mother. What a record, and what a lesson to us all! He loved the Sunday-school and the Junior League, and was a faithful attendant. His last illness was of short duration, but he suffered much. He was not afraid to die. When asked by his mother shortly before his death if he thought he would go to heaven, he replied, "Yes." When asked how he knew it, he replied, "I know it in my heart." What a joy to the parents to know that their dear Raymond is safe in the arms of Jesus; away from corroding care; away from the world's temptations; away from the pitfalls of sin; away from any possibility of ever missing the straight gate that leadeth into eternal life. He is there, father and mother, and awaits your coming. Be brave, be strong, be courageous, be true to him whose promises never fail, and whose everlasting arms are beneath you to bear you up to the gates of glory. What you may not be able to understand now, will shortly all be plain and obvious. God needed Raymond; it is best. Dear sister, little brother and playmates, you too miss dear Raymond. He can't come back, but you can go to him. He is with Jesus who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Be true to the Savior, dear ones, for our Lord is coming back to earth again to make up his jewels, and may you all shine as diadems when he is crowned with many crowns. Yes, dear Raymond is gone, but not dead; not in the grave, but yonder, above the bright blue; in the house of many mansions he joins the innumerable company to await the arrival of father, mother, and other loved ones, for the grand family reunion in our Father's house. Rest, little one, and wait for us, for we seek the holy city, to which thy pure spirit hath preceded us. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" be with the loved ones who linger yet awhile on this side of the river. By a former pastor, T. A. MATTHEWS.

S. M. BLACK.

Montague, Texas.

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message of her life calls across the shadow, follow me. The little infant, a few weeks old, appeals to the heart of every one, being a reminder of sacrifice. To all that sorrow let us yield to the assurance of a happy greeting in the hour of the redeemed.

J. N. VINCENT, P. C.

CRAVENS.—Judge Nehemiah A. Cravens, aged 54 years, died at 6:25 p. m., June 25, 1908, in his home in Austin, Texas, as the result of an attack of apoplexy, which occurred on June 17. He was born in September, 1854, in Franklin, La. He was the son of Rev. N. A. and Mrs. Elizabeth (Goodwin) Cravens, his father having been a prominent minister in the M. E. Church, South. He was educated in Homer College, La., and came to Texas in 1874. He studied law in Houston and entered the practice in Willis, Texas, in 1876. He was married to Miss Mary E. Mather, of Houston, September 25, 1878, and they lived together until death called her away about eighteen months ago. To them were born two sons and six daughters, all of whom are living. Judge Cravens has been a member of the Methodist Church for years; was a member in Tenth Street Church, Austin, when he died. He was active in his official capacity and pure in his daily life. Governor Sayers delivered an address at his funeral, and declared that during the four years Cravens was his private secretary he never heard him give utterance to any word or sentiment that would have brought a blush to the cheek of the most modest lady. In his political career, Judge Cravens conducted himself in such a way as to make and retain friends, and it is said that he has no enemies and deserves none. He was chairman of the Democratic Executive Committee from his district, twice a member of the Legislature, twice elected County Judge of Montgomery County, four years private secretary to Governor Sayers under his administration, for more than two years private secretary under Governor Lanham, two years superintendent of the Texas School for the Deaf and Dumb, and finally State Purchasing Agent under Governor Campbell, and during this long public career he has been loyal to his Church and to the State. When the Galveston storm brought such crying need for relief to that city, Governor Sayers turned the matter of receiving and remitting these funds to Judge Cravens, and after handling the vast sums that came into his office the books balanced to a cent. Although the Governor compensated him for the service afterward, Judge Cravens did the work as a matter of duty, and expected no payment in any way. He had clean hands as well as a pure heart. The State is poorer when such men die, and the Church is deprived of a faithful witness to her doctrines. Judge Cravens' surviving children are Mrs. G. S. Leaverton, of Austin; Mrs. J. B. Hulon, Jr., of Willis; Mrs. T. E. Johnson, of Houston; Mrs. R. C. Wilcox, of Houston; Nehemiah A. Jr., of Lake Charles, La.; Mrs. J. B. Hamlet, of Birmingham, Ala.; Edmund Powell and Annie Laurie, of Austin. He also leaves two brothers, Frank P. Cravens, of Galveston, Texas, and Marvin K. Cravens, of New York City, and one sister, Mrs. Robert L. Allen, of Albany, Texas. His sun has set in splendor, he rests from his labors, and his works do follow him. His children are walking in his steps, and they will meet him again where parting is no more.

V. A. GODBEY, Pastor.

TRAMMELL.—T. A. Trammell was born in Henderson, October 19, 1869. Born into a beautiful Christian home, where the Christian virtues and graces found expression in every word and act of father and mother, his mind and heart naturally turned toward the highest and best in life. While an infant his parents gave him to God in holy baptism at the altars of the Methodist Church, which he joined when only a child, remaining a consistent and faithful member till the day of his death, February 4, 1908. He came to Timpson in 1887; was married to Miss Emma Burns, of Tenaha, November 12, 1896. Gus Trammell was honored and loved by everyone who knew him. In his quiet and unassuming way he met every duty and obligation of life. He was a steward in the Methodist Church for a number of years and served his Church well. His home life was ideal. There he exhibited in a pre-eminent degree those beautiful graces and virtues of the true Christian. In turn his faithful and devoted wife and three lovely children made his home ideal. May the tender mercies of a heavenly Father keep them until their homegoing, when they shall claim him as their own forever. His pastor,

GEORGE W. DAVIS.

GATTIS.—James F. Gattis was born August 27, 1848, and died June 18, 1908. He was converted and joined the Methodist Church at Harakin, Ark. He was married to Miss Nancy J. Hilburn October 20, 1870. To them were born four children, three still living. He moved to Putnam, Texas, in 1884. A few years later to Rising

Star, Texas. He was married the second time to Miss Maggie Story at Corsicana, Texas. Four children were born to this union, all of whom are alive. He was one of the truest men I ever knew, and faithful to every promise. He was a steward. Failing to return at the usual time from work his children were sent to see what was the matter. They found him dead, lying between the plow handles. The supposition is that he had been dead some two or three hours, and that his death was due to heart failure. A large concourse of people followed his remains to the church, where religious services were held, and then the Masonic order took charge and laid his body away in the cemetery at Rising Star, Texas, to await the morning of resurrection. A good citizen, a loving father and kind husband, a devoted Christian has gone.

R. F. BROWN.
Rising Star, Texas.

LUMPKIN.—On June 13, 1908, Mrs. Laura Alexander Lumpkin, of precious memory, departed this life at Meridian, Texas. Appropriate services were conducted at the Methodist Church at 4 p. m., June 14; Rev. W. A. Manly officiated, assisted by the writer. Heroic blood coursed in her veins. She was recently elected a Daughter of the Revolution, one of her ancestors having signed the Mecklenburg Declaration of Independence. When Texas belonged to Mexico her great-uncle, Robert Alexander, was one of the first missionaries. She was the daughter of Captain T. C. and Ann Jane Alexander. Born January 19, 1852, she was the second white child born in Waco. Her father was a veteran of the Mexican War, as well as a true and tried Confederate soldier. While she was attending school on Hog Creek, Bosque County, Rev. E. A. Bailey held a camp meeting in Valley Mills and there she was genuinely converted—this was in her sixteenth year. She graduated from Waco University in 1871, when Rufus C. Burleson, D. D., was President. This was afterwards Baylor University. Two years she taught in Waco Female College, and then two years as a teacher in Waco University. True to her training, she always remained loyal to the Methodist Episcopal Church, South. Simon H. Lumpkin won her heart, and to him she was married April 4, 1876. To this union there were born three children, viz.: Mrs. Otis True-love, Amarillo, Texas; Hon. Alexander Lumpkin, Amarillo, Texas, and Mrs. Earle B. Mayfield, of Meridian, Texas. In her home she was queen. She loved greatly and was greatly loved. Her husband owes much to her influence. She was wise in counsel. Her children received just such training as fitted them to fill well their stations in life. In all Church work her place will be extremely difficult to supply. She was a Methodist to the core. She had strong convictions and lived up to them. Intellectually richly endowed, of commanding presence and by nature born to lead, she was ever prominent in Church works. A regular attendant upon the Sunday services and at prayer-meeting, thirty-five years a Sunday-school teacher, twenty years President of the Woman's Foreign Missionary Society, eight years President of the Woman's Home Mission Society and six years District Secretary of the same. Her last year was one of great affliction, but her faith in God sustained her. Loving hearts and tender hands ministered unto her. All was done that could be done for her comfort. Her loved ones and friends know where to find her. May God give them grace for this trial and help them until they shall meet her where parting is no more, is my earnest prayer. Her former pastor,

GEORGE F. CAMPBELL.

McGUARY.—William S. McGuary was born near Charlotteville, Va., April 7, 1822, and died near Davilla, Milam County, Texas, July 1, 1908. He married Miss Mary J. Bunting at Clarksville, Tenn., December 30, 1847. Eight children were born of this union—four boys and four girls. Two sons and a daughter preceded their father to his heavenly home. His aged wife, three girls, two boys, twelve grandchildren and five great-grandchildren are left. Brother McGuary moved to Texas in 1852 and settled at Belton; moved to Davilla in 1877. He was converted and joined the Methodist Episcopal Church, South, at Hernando, Miss., in 1850, and served the Lord for fifty-eight years. To the loved ones who so faithfully waited upon our brother, we would say: Follow in his footsteps as he followed his beloved Master. When leaving his aged widow after service at the house, the grand old soul said to her pastor: "Though he slay me, yet will I trust in him." May the Lord comfort and sustain her, and may the richest blessings of heaven rest upon the whole family, so that some sweet day they may all meet around the great white throne in Heaven. We laid his body away in the Friendship Cemetery to await the resurrection morn. His pastor,

E. J. HAMMOND.

WEST TEXAS CONFERENCE.

Llano District—Third Round. Johnson City, July 18, 19. Willow City, at Prairie M., July 25, 26. Kerrville, August 1, 2. Center Point, August 8, 9. Boerne, August 10, 11. Bandera, at Tarpley, August 15, 16. THEOPHILUS LEE, P. E.

San Marcos District—Third Round. Kyle and Maxwell, at K. July 18, 19. Waelder & Thompsonville, at Thompsonville, July 25, 26. Belmont Cir. at Oak Forest, Aug. 1, 2. San Marcos, Aug. 9, 10. D. K. PORTER, P. E.

San Angelo District—Second Round. Sherwood, July 22, 23. Sterling City, July 26. Garden City, July 29, 30. Midland, Aug. 1, 2. Eden, Aug. 6. Ozona, Aug. 15, 16. WILL T. RENFRO, P. E.

Austin District—Third Round. (Corrected List.) University Church, 11 a. m., July 19. South Austin, 8 p. m., July 19. JOHN M. ALEXANDER, P. E.

Beeville District—Third Round. Aransas Pass, at Sinton, July 18, 19. Beeville, July 25, 26. Mathis, at Ramirena, August 1, 2. Corpus Christi, August 15, 16. Kingsville, at Falfurrias, Aug. 22, 23. Alice, August 29, 30. Brownsville Circuit, Sept. 5, 6. F. B. BUCHANAN, P. E.

Cuero District—Third Round. Smiley, at Cabeza, July 18, 19. Stockdale, at Sunnyside, July 25, 26. Shiner, at Terryville, Aug. 15, 16. Hope, at Boxville, Aug. 22, 23. Nursery, at Fordtran, Aug. 29, 30. R. A. ROWLAND, P. E.

Llano District—Fourth Round. Llano, Aug. 22, 23. Center City, at S. Bennet, Aug. 29, 30. Mullen, at Mullen, Sept. 1, 2. Goldthwaite, Sept. 5, 6. Lometa, at Lometa, 3 p. m., Sept. 7. San Saba Cir., at China, Sept. 12, 13. San Saba Station, Sept. 12, 13. Burnet, 8 p. m., Sept. 17. Kingsland, at Wolf's Crossing, Sept. 19, 20. Marble Falls, Sept. 20, 21. Willow City, 8 p. m., Sept. 24. Center Point, Sept. 26, 27. Kerrville, Sept. 27, 28. Boerne, Oct. 3, 4. Lampasas, 8 p. m., Oct. 8. Kempner, at Stanley's Ch., Oct. 10, 11. Johnson City, at J. C., Oct. 17, 18. Blanco, at Blanco, Oct. 18, 19. Cherokee, at Valley Spgs., Oct. 24, 25. THEOPHILUS LEE, P. E.

San Antonio District—Third Round. Rocksprings, Cartavalley, July 16, 17. Knox City, at Knox City, June 27, 28. Munday Sta., June 28, 29. Wellington Sta., July 4, 5. Quail, at New Hope, July 5, 6. Chillicothe Mis., at Elm Grove, July 8. Crowell Mis., Cottonwood, July 11, 12. Del Rio, July 18, 19. Eagle Pass, July 20. Carrizo Springs & B., July 22. City Mission, 11 a. m., July 25, 26. Government Hill, 8 p. m., July 25, 26. Moore Cir., at Frio Town, August 1, 2. A. J. WEEKS, P. E.

NORTHWEST TEX CONFERENCE

Vernon District—Third Round. Bonarton, at Ample, July 17. Goree, at Hood, July 18, 19. Paducah, July 25, 26. Wellington Mis., at Fresno, July 29. W. H. HOWARD, P. E.

Brownwood District—Third Round. Burkett Cir. at Dressy, July 18, 19. Pioneer Cir. at Fairview, July 19, 20. Santa Anna, at Salem, July 25, 26. Bangs Cir. at Cleveland, July 26, 27. Winchell, July 28. Blanket Sta. Aug. 8, 9. Gustin Cir. at Energy, Aug. 14. Comanche Cir. at Sidney, Aug. 15, 16. Comanche Sta. Aug. 14, 16. JAS. S. CHAPMAN, P. E.

Waxahachie District—Third Round. Waxahachie, July 19, 20. JAS. CAMPBELL, P. E.

Georgetown District—Third Round. North Georgetown, at Hare, July 18, 19. Salado, at Prairie Dell, July 21. Rogers' Mission, at Burgess, July 23. Rogers and Heidenheimer, at R., July 25, 26. Granger, at Jonah, August 1, 2. Taylor, August 8, 9. Bartlett, August 15, 16. Holland, at Little River, August 22, 23. Florence, August 29, 30. B. R. BOLTON, P. E.

Waco District—Third Round. Abbott Cir., July 18, 19. Peoria Cir., July 19, 20. Penelope Mis., July 25, 26. Lorena Cir., Aug. 1, 2. Morrow St., Aug. 5. Aquilla Mis., Aug. 5.

Mari, Aug. 9. West, Aug. 16. Bosqueville, Aug. 22, 23. Morgan and Walnut, Aug. 29, 30. Reisel Mis., Sept. 5, 6. Austin Avenue, Sept. 7. Axtell Mis., Sept. 12, 13. Elm Street, Sept. 19, 20. W. L. NELMS, P. E.

Clarendon District—Third Round. Ochiltree Mis., July 18, 19. Higgins Sta., July 25, 26. Canadian Cir., Aug. 1, 2. Amarillo Sta., Aug. 7. Canyon City Sta., Aug. 8, 9. Channing Sta., Aug. 13. Dumas Cir., Aug. 15, 16. J. G. MILLER, P. E.

Gatesville District—Third Round. Jonesboro, at Evergreen, July 18, 19. Cranfil & Fairy, at Gap, July 22, 23. Crawford, at Compton, July 25, 26. Gatesville Mis., July 29. China Springs, at Coon C., Aug. 1, 2. Copperas Cove, at Reace's C., Aug. 5, 6. Hamilton, Aug. 8, 9. Evant, at Blue Ridge, Aug. 10. Pearl, at Cor's Chapel, Aug. 22, 23. Turnersville, Aug. 29, 30. J. M. SHERMAN, P. E.

Plainview District—Third Round. Emma, at Estacado, July 18, 19. Dickens, at Cottonwood, July 23. Matador, at White Flat, July 25, 26. Turkey, at Northfield, July 28. Floydada, at Harmony, Aug. 1, 2. Brownfield, Aug. 7. Gomez, Aug. 8, 9. Hockley, at Montgomery, Aug. 15, 16. Dimmitt, Aug. 22, 23. G. S. HARDY, P. E.

Corsicana District—Third Round. Kerens Cir., at Roane, July 18, 19. Thornton Cir., at Steel's C., July 22, 23. Purdon Cir., at Pursley, July 25, 26. Richland Cir., at Grape Ck., July 29. Rice Cir., at Chatfield, Aug. 1, 2. Frost Cir., at McCord's, Aug. 6. Hornhill, at Ft. Parker, Aug. 8. Irene, at Emmett, Aug. 8. Dawson, at Harmony, Aug. 9-10. Alma, at Oak Grove, Aug. 12. Kirk, at Delia, Aug. 15, 16. Brandon, at Bynum, Aug. 22, 23. HORACE BISHOP, P. E.

Colorado District—Third Round. Dunn, at Ira, July 18, 19. Hermleigh, at Wastella, July 26, 27. Roscoe and Loraine, at R., July 28. Gail, at Durham, Aug. 1, 2. LaMesa, at LaMesa, Aug. 8, 9. Seminole, at Hawkins, Aug. 20. Stanton, Aug. 22, 23. Colorado, Aug. 26. Big Springs Mis., Aug. 28. Coahoma, at Bells S. H., Aug. 29, 30. Big Springs Sta., Aug. 30, 31. J. T. GRISWOLD, P. E.

Weatherford District—Third Round. Throckmorton, Bush Knob, July 18, 19. Whit & Bethesda, at B., July 25, 26. Peaster, at Peaster, July 26, 27. Grafard, at Oran, Aug. 1, 2. Eliasville, at Chandler Chap., Aug. 8, 9. Farmer, at Red Top, Aug. 12. Graham station, 8 p. m., Aug. 13. Graham mis., Henry Chap., Aug. 15, 16. M. K. LITTLE, P. E.

Fort Worth District—Third Round. Britton, at Webb, July 18, 19. Mansfield, July 19, 20. Godley, Lone Willow, July 25, 26. Covington, Rio Vista, July 26, 27. Mo. Ave., Fort Worth, July 28. Mulkey Memorial, July 29. Rosen Heights, July 31. Burleson, at Everman, Aug. 1. Joshu, at Denton, Aug. 2, 3. Main Street, Aug. 3. Grandview, at Greenbriar, Aug. 4. Weatherford St., Aug. 6. Kennedale, Cold Springs, Aug. 8, 9. Polytechnic, Aug. 9, 10. Azle, Dido, Aug. 15, 16. Central Aug. 23, 24. Riverside, Aug. 23-25. Glenwood, Aug. 30, 31. O. F. SENSABAUGH, P. E.

Abilene District—Third Round. Nugent, at Dell, July 18, 19. Abilene, July 23. Cross Plains, July 25, 26. Rule, at Pinkerton, Aug. 1, 2. Clyde, at Potosi, Aug. 1, 2. Nubia, Aug. 4. Truby, at New Hope, Aug. 8, 9. Putnam, at Pisgah, Aug. 11. Tuxedo, at Anderson Chap., Aug. 15, 16. Denton, at Denton, Aug. 19. Haskell Mis., at Ketrin C., Aug. 22, 23. Haskell, Aug. 23, 24. Weinert, at Pleasant View, Aug. 26. McCauley, at Nienda, Aug. 28. Hamlin, Aug. 29. Tye, Sept. 5, 6. JNO. R. MORRIS, P. E.

Dublin District—Third Round. Glen Rose Mis., July 18, 19. Iredell Mis., July 19, 20. Carlton Cir., July 23 at 11 a. m. Hico Sta., July 26. Duffau Mis., July 27 at 11 a. m. Bunyan Cir., July 29 at 11 a. m. Carbon Cir., Aug. 1, 2. Gorman Sta., Aug. 3 at 8:30 p. m. Bluffdale Cir., Aug. 8, 9. Harbin Cir., Aug. 11 at 11 a. m.

Eastland Cir., Aug. 13 at 3 p. m. Cisco Sta., Aug. 14 at 8:30 p. m. Cisco Mis., Aug. 15, 16. DeLeon Miss., Aug. 19 at 11 a. m. DeLeon, Sta., Aug. 20 at 8:30 p. m. Proctor Cir., Aug. 22, 23. Desdemona Miss, Aug. 29, 30. J. G. PUTMAN, P. E.

Waxahachie District—Fourth Round. Ferris, Aug. 2, 3. Milford, at Milford, Aug. 8, 9. Ovilla, at Sardis, Aug. 16, Sept. 24. Bristol, at Carroll, Aug. 22, 23. Lovelace, at Lovelace, Aug. 29, 30. Palmer, at Boyce, Sept. 5, 6. Maypearl, at Maypearl, Sept. 12, 13. Forreston, at Nash, Sept. 19, 20. Red Oak, at Dixon's Chap., Sept. 23. Bardwell, at Avalon, Sept. 26, 27. Venus, at Venus, Sept. 29, 30. JAS. CAMPBELL, P. E.

NORTH TEXAS CONFERENCE.

Sherman District—Third Round. Pottsboro Sta., July 17, 19. Preston Miss., at Preston, July 24-26. Bells Miss. at Tom Bean, Aug. 1, 2. Southmayd Ct., at Ethel, Aug. 7, 9. Pecan & Friendship, at Pecan, Aug. 14, 16. Trinity Miss., Aug. 21, 23. Waples Memorial Sta., Aug. 28, 30. C. M. HARLESS, P. E.

Decatur District—Third Round. Paradio, July 18, 19. Chico Cir., July 25, 26. Chico Sta., July 26, 27. Bridgeport, Aug. 1, 2. Greenwood, August 15, 16. Alvord, August 16, 17. Gibtown, August 23, 24. Justin, Sept. 5, 6. Ponder and Krum, Sept. 6, 7. Rhome, Sept. 12, 13. L. S. BARTON, P. E.

McKinney District—Third Round. Josephine Cir., at Milam's Church, July 18, 19. Allen Cir., at Murphy, July 24. Wylie Cir., at Pleasant V., July 25, 26. Anna Mis., at Chambersville, Aug. 22, 23. Princeton Cir., at Copeville, Aug. 29, 30. Weston Cir., at Roseland, Aug. 1, 2. Celina Sta., Aug. 2, 3. Renner Cir., at Camp ground, Aug. 8, 9. Plano Sta., Aug. 15, 16. J. F. PIERCE, P. E.

Paris District—Third Round. Emberson, at Forest Chap., July 18, 19. Annona, at Garland's Chap., July 25, 26. Woodland and Kanawha, at Kanawha, Aug. 1, 2. Paris Cir., at Reno, Aug. 8, 9. Bonham Street, Aug. 9, 10. Clarksville Mis., at Union, Aug. 15, 16. Clarksville Sta., Aug. 16, 17. Bagwell Miss., at Lone Star, Aug. 22, 23. Avery Miss., Aug. 29, 30. Lamar Avenue, Sept. 5, 6. Centenary, Sept. 6, 7. JOHN M. SWEETON, P. E.

Greenville District—Third Round. Floyd, at Floyd, July 18, 19. Lone Oak, at Miller Grove, July 25, 26. Merit, at Harrell, Aug. 1, 2. Celeste, at Lane, Aug. 8, 9. Campbell, at Friendship, Aug. 15, 16. Wolfe City Sta., Aug. 22, 23. Commerce Sta., Aug. 29, 30. Leonard, at Orange Grove, Sept. 5, 6. Kavanaugh Sta., Sept. 12, 13. Wesley Sta., Sept. 19, 20. JOHN H. McLEAN, P. E.

Gainesville District—Third Round. Rosston Cir., at Rosston, July 17-19. Myra Cir. at Vanslike, July 25, 26. Wesley & Burns, at Zion, Aug. 1, 2. Collinsville & Tloga, at C., Aug. 2, 3. Era & Bolivar, at Spring C., Aug. 8, 9. Sanger and Valley View, at Valley View, Aug. 9, 10. Broadway, Aug. 15, 16. Denton Street, Aug. 16, 17. Bonita Cir., at Liberty Chapel, Aug. 22, 23. Denton Sta., Aug. 24. Dexter Cir., at Liberty H., Aug. 29, 30. D. H. ASTON, P. E.

Terrell District—Third Round. Crandall, at Seago, July 18, 19. Rockwall, July 26, 27. Royse, August 1, 2. Rosser, at Warsaw, August 8. Kaufman, August 9. Elmo, at Eagan, August 11. Kemp, at Wilson's Chapel, August 13. Pleasant Mound, August 16, 17. Mesquite, at Long Creek, August 19. College Mound, at Morrows, August 22, 23. Chisholm, at Poetry, August 29, 30. O. S. THOMAS, P. E.

Bonham District—Third Round. Lamasco Mis., July 18, 19. Petty and Whitecock, July 22. Trenton Cir., July 25, 26. Brookston, Aug. 1, 2. Gober Mis., Aug. 8, 9. Petty Mis., Aug. 15, 16. M. L. HAMILTON, P. E.

Dallas District—Third Round. First Church, July 18, 19. Oak Lawn, July 19. Lewisville, July 25, 26. Trinity, July 26.

City Mission, August 1, 2. Argyle, at Chinn's Ch, August 8, 9. Oak Cliff, August 15, 16. Cochran's Ch., August 22, 23. J. L. MORRIS, P. E.

Sulphur Springs Dist.—Third Round. Mt. Vernon cir., at Mt. V., July 18, 19. Pecan Gap & Ben F., P. G., July 25, 26. Como cir., at Harpers Chap., Aug. 1, 2. Lake Creek cir., at Andersons Chap., Aug. 8, 9. Cooper sta., Aug. 14, 16. Klondike cir., at F. Chap., Aug. 15, 16. Purley cir., at Pleasant H., Aug. 22, 23. Birthright mis., at Tira, Aug. 29, 30. Riley Sprgs mis., at Yantis, Sept. 5, 6. Sulphur Bluff, at Nelta, Sept. 12, 13. Yowell cir., at Jordan, Sept. 19, 20. J. F. ALDERSON, P. E.

Bowie District—Third Round. Bowie Sta., June 17. Montague Cir., June 20, 21. Wichita Falls Sta., June 27, 28. Nocona Sta., June 28, 29. Blue Grove Cir., July 4, 5. Nocona Cir., July 11, 12. Byer's Cir., July 18, 19. Holliday Mis., July 25, 26. Fruitland Mis., July 29, 30. Iowa Park Mis., Aug. 5, 6. Crafton Cir., Aug. 8, 9. Bellevue Cir., Aug. 13. Archer City, Aug. 15, 16. Pots Oak Cir., Aug. 29, 30. JOHN E. ROACH, P. E.

TEXAS CONFERENCE.

Huntsville District—Third Round. Dodge Miss, Black Jack, July 18, 19. Huntsville Sta, July 19, 20. Hempstead Miss, Kirby, July 25, 26. Willard, at Glendale, Aug. 2, 3. Groveton Sta., Aug. 1, 2. Conroe Sta., Aug. 5. Anderson Cir, Fairview, Aug. 8, 9. Cold Springs Cir., at Point Blank, Aug. 15, 16. Shepherd & Cleveland, C., Aug. 23, 24. Augusta Cir., Aug. 29, 30. Trinity & Onalaska, at T., Aug. 31. Stonehame & Plantersville Miss., at P., Sept. 5, 6. San Jacinto Cir, at Bay, Sept. 9. Navasota Sta., Sept. 13, 14. H. C. WILLIS, P. E.

Jacksonville District—Third Round. Alto, at Adams, July 18, 19. Rusk, July 19. Troup and Overton, at B., July 22. Hallville, at Hallville, July 25, 26. Centenary, Aug. 2, at 11 a. m. Athens, Aug. 2, at 8 p. m. Jacksonville Cir., Antioch, Aug. 14. Malakoff, at Aley, Aug. 15, 16. Athens Cir., Walnut Creek, Aug. 19. Kilgore, Hopewell, Aug. 22, 23. Longview, Aug. 23. La Rue, Fincaiste, Aug. 26. Brushy Creek, Paces Chap., Aug. 29, 30. Jacksonville Sta., Sept. 2. Henderson Cir., Griffin, Sept. 5, 6. Henderson Sta., Sept. 6, 7. Mt. Selman and Bullard, P. Hill, Sept. 9. ELLIS SMITH, P. E.

San Augustine District—Third Round. Center cir., at Mt. Zion, July 18, 19. Beckville, at Rehobeth, July 25, 26. Timpson, Wed., July 29. Gary, at Wesley Chapel, Aug. 1, 2. Nacogdoches mis., at Prairiegrove, Aug. 8, 9. Carthage, Aug. 15, 16. Tatum, at Ward's Church, Aug. 22, 23. Melrose, at Union, Aug. 29, 30. More to follow. C. A. TOWER, P. E.

Brenham District—Third Round. Maysfield, July 18, 19. Lexington, July 19, 20. Lexington & Tloga, at C., Aug. 2, 3. Giddings, July 27. Fulshear and Brookshire, Aug. 1, 2. Wharton, Aug. 15, 16. Hope, at Boxville, Aug. 22, 23. Sealy, Aug. 22, 23. Bay City, Aug. 28. Glen Flora and L. C., Aug. 29, 30. Somerville, Sept. 5, 6. A. A. WAGNON, P. E.

Tyler District—Third Round. Edgewood Station, July 19, 20. Chandler Cir., Red Hill, July 25, 26. Colfax Cir., Holly Springs, July 31. McCreth Cir., Forest Grove, Aug. 1, 2. Edom Cir., Ashburn Camp Ground, Aug. 8, 9. Canton Cir., Wallace, Aug. 15, 16. Whitehouse Cir., Lane's Chapel, Aug. 22, 23. Tyler, Marvin, Aug. 23, 24. Harleton Cir., Harleton, Aug. 26. Waskom, Aug. 28. Harrison Cir., Aug. 29, 30. Grand Saline Sta., Sept. 2. Tyler Cir., Sept. 5, 6. Tyler, Cedar St., Sept. 6, 7. Mineola Sta., Sept. 12, 13. Marshall, North Marshall, Sept. 19, 20. Marshall, First Church, Sept. 20, 21. THOS. H. MORRIS, P. E.

Pittsburg District—Third Round. Dalby Springs, at Lawrence Chapel, July 17. New Boston and DeKalb, July 18, 19. Hardy Memorial, July 24. Nash, at Red Springs, July 25, 26. Texakana, Central, July 26, 27. Red Water, at Concord, July 28.

Winfield, at Oak Grove, July 31. Mt. Pleasant Sta., Aug. 1, 2. Coffeerville, at Independent Springs, Aug. 4. Pittsburg Cir., at Union Ridge, Aug. 14. Pittsburg Sta., Aug. 16, 17. Kelleyville, at Avinger, Aug. 21, 22. Jefferson Sta., Aug. 23, 24. Daingerfield, Aug. 27. Cason, Aug. 29, 30. Naples and Omaha, Sept. 5, 6. Leesburg, Sept. 10. Quitman, Sept. 12, 13. R. A. BURROUGHS, P. E.

Calvert District—Third Round. Kesse and Bremond at Eureka, July 18, 19. Centerville at Redland, July 21. Calvert Sta., July 25, 26. Fairfield, at Zion, July 30. Teague Sta., Aug. 1, 2. Travis, at Cedar Springs, Aug. 8, 9. Hearne and Millican, at Welborn, Aug. 15, 16. Iola at Boggy, Aug. 20. Marlin Sta., Aug. 22, 23. Reagan, at Reagan, Aug. 26. Jewett, at Oakwoods, Aug. 29, 30. Wheelock, Sept. 5, 6. Franklin, Sept. 12, 13. Bryan, Sept. 13, 14. E. L. SHETTLES, P. E.

Beaumont District—Third Round. Corrigan, at Petersville, July 17. Laurelia, at Darby, July 18, 19. Nederland, at Deweyville, July 23. Saratoga and B., at Batson, July 25, 26. Brownell and B., at Brookeland, July 28, 29. Jasper and Kirbyville, at K., July 30, 31. Orange, Aug. 12. Amelia, at Stowell, Aug. 5, 6. Wallisville, at Anahuac, Aug. 8, 9. Warren, at Big Sandy, Aug. 15, 16. Burkeville, at Far's Chapel, Aug. 18, 19. Port Arthur, Aug. 22, 23. Woodville at Wolfe Creek, Aug. 27. Jasper Miss., at Ebenezer, Aug. 29, 30. Liberty and Dayton, at D., Sept. 1. Call, at Ford's S. H., Sept. 5, 6. Livingston, at Providence, Sept. 11. Camden, at Kirkpatrick, Sept. 12, 13. D. H. HOTCHKISS, P. E.

Houston District—Third Round. Rosenberg, July 18, 19. League City and Texas City, July 25, 26. Humble and Katy, at Katy, Aug. 1, 2. Galveston. First Church, Aug. 9. Galveston, West End, Aug. 9. Harrisburg and Pasadena, Aug. 15, 16. Columbia and Brazoria, Aug. 21. Angleton, Aug. 22, 23. Alvin, Aug. 23, 24. CHAS. F. SMITH, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round. Deming, July 18, 19. Lamesa, July 22. Marfa, July 25, 26. Alpine, July 28. Sanderson, at Marathon, July 29. Tularosa, August 1, 2. Alamogordo, August 3. Carrizozo, August 8, 9. Trinity, El Paso, August 11. Grand Falls, August 13. Pecos, August 15, 16. Toyah, August 22, 23. Malaga, August 29, 30. Carlsbad, September 2. Artesia, September 5, 6. Lakewood and D., at Hope, Sept. 9. Hagerman, September 12, 13. Dexter, September 19, 20. Roswell, September 21. J. B. COCHRAN, P. E.

Albuquerque District—Fourth Round. San Marcial, July 17. Albuquerque, July 18, 19. Gallup, July 29. Watrous, July 22. Cimarron, July 25, 26. Tucumcari, July 28. Logan, July 30. San Jon, August 1, 2. Ricardo, August 6. Sunny Side, August 8, 9. Taiban, August 10. Puerto, at Red Flat, August 15, 16. Cantara, August 19. Roosevelt, at Antioch, August 22, 23. Grady, at Hollene, August 29, 30. Floyd, September 5, 6. Melrose, September 8. Blacktower, September 9. Clovis, September 10. Texico, September 11. Cromer, September 12, 13. Monument, September 14. Kenna, September 17. Elida, September 18. Delphos, September 20. Portales, September 22. B. T. JAMES, P. E.

CHURCH FURNITURE SCHOOL FURNITURE

Church Pews, Pulpits, Altars and Rails, Sunday School Seating, Portable Chairs, Auditorium Seats, Church Bells, Lodge and School Furniture. W. C. HIXSON & CO., 147 South Akard St. Dallas, Texas. Wanted position by Christian lady of experience as matron in good college. Good manager with students. Best references as to character and qualification. Address Texas Christian Advocate.

The Methodist Church and State-Wide Prohibition

By Rev. Edward R. Barcus.

During these recent days the leaders of so-called Local Option as opposed to State-wide prohibition have given to the public through the press and much private correspondence many and gross misrepresentations as to the forces in favor of local option only and opposed to State-wide prohibition. To undertake to reply to all these misrepresentations and to keep the "second struggle" well before the time and of printer's ink than is at the disposal of anybody unless he happens to be in the employ of "Texas Brewers' Association," which has a large sum of money to spend in order to deprive the people of Texas of the privilege of saying what they want and what they don't want in this great State. They have called in witnesses, many both of the dead and the living to support their side of the question. Concerning the living, I have nothing to write. Each man quoted is eminently capable of taking care of himself. Concerning the dead, I can't help but imagine that since each one has appeared before the judgment seat of Christ to give account for the deeds done in the body, and for every word spoken, could he come back from the realm of spirits and act and speak again, perhaps his conduct and words, both in politics and religion, would be more in harmony with the gospel of Jesus Christ. Be this as it might, I hardly think it is fair to commit the defenseless dead to policies and methods suited to conditions of fifty or twenty, or even five years ago as being best suited to conditions of the present day. The truth is, some of the strongest and most enthusiastic supporters of present State-wide prohibition have heretofore constantly and consistently advocated local option but only as the surest and swiftest route leading to State-wide prohibition. They have waited and worked by this piecemeal method until sufficient forces might be rallied to insure a successful State campaign. Who knows but that these dead who have been called in testimony might under conditions to-day occupy the same platform?

But there has been offered to the public, under the direction of John L. Wortham, manager of the forces opposed to State-wide prohibition, a gross misrepresentation of some facts which I cannot personally allow to pass unchallenged. First, because I am a Christian and have a jealous regard for the cause of Christ; second, I am a Methodist, and have pledged to myself, to my Church and to my God to be always ready to defend the doctrines and the policy of Methodism.

The misrepresentation of facts referred to reads as follows: "One of the strongest arguments in support of local option is the action of the Methodist Church in its General Conference, at Baltimore, May 25, last. By a vote practically unanimous, only seventeen being cast in the negative, the conference which has stood for State-wide prohibition for fifty years, declared itself in favor of the local option system and against State-wide prohibition. To refute this statement it is necessary only to quote the exact language of the conference. The episcopal address read to the General Conference by Bishop Daniel A. Goodsell contained the following words: "When some years ago the General Conference planted our Church on the heights of legal and constitutional prohibition, some in the Church and many in the world, felt that we had passed from sobriety of judgment to fanaticism and, in short, had become 'intemperately temperate.' To-day we find that State after State has climbed to our position, and that unexpected aid has reached us from railway and other corporations, as well as from some trade unions. States which have been notoriously friendly to any temperance legislation, except general license, have passed local option laws which have been accepted by county after county until almost the whole State has banished the saloon. The well-wishers of mankind will sing doxologies in view of the astonishing progress of the prohibitive idea. A progress so great that the middle-aged may hope to see this curse of curses, alcoholic liquor, put in the cabinet of drugs, and no more freely sold than any other irritant or soporific poison."

For a long time it had given joy to your General Superintendents to observe that this evil traffic has known that when a Methodist Episco-

pal minister has arrived in town, no matter how he came, an unsparring, no-quarter enemy had arrived.

On this account our ministers have been frequently chosen to lead the temperance army, whether fighting for local, State, or National prohibition.

We have no doubt that you will reinforce our position by some strong declaration which may, for the next quadrennium, serve as a war cry for the temperance forces, whose victory, though in sight, is not wholly won. There ought not to be—nay, there must not be—any reaction from the wrath with which all good and Christian citizens pursue this sneaking, law-breaking and murderous traffic. It deserves neither charity nor mercy. There is no law it will keep, no pledge it will honor, no child it will not taint, no woman it will not defile, no man it will not degrade. It feeds upon dishonesties of conduct and on the shame of brothels. It stimulates all revenges and makes the murderer dance upon the body he has killed. It falsely claims to be a great public interest because it employs thousands and pays heavy taxes. But no money in the pockets of employer and no taxes in the treasury of the city, county, State, or nation compare Mr. Wortham's argument for six or seven hundred thousand State taxes from the saloons, can balance the monetary losses of the nation through this traffic. No profits however real or immense, can compensate for the corruption of our politics, the emptiness of the drunkard's home, or the fullness of prisons and graves. Rise, here and now, and pledge eternal enmity to this foe of men and God. Doctor Buckley, of New York, says that these words were received with enthusiastic approval, which burst all barriers. The delegates in answering the Bishop's clarion call, springing to their feet, cheering, waving handkerchiefs and singing America and the battle hymn of the republic. And sure enough, the conference did later reinforce the position taken by the Bishops. They adopted the following "strong declaration, which for the next quadrennium, may serve as a war cry for the temperance forces."

1. We declare our conviction that total abstinence from intoxicating beverages and narcotics is the duty of all our people, of every clime and country.

2. We condemn the license policy, it is vicious in principle, utterly inconsistent with the purposes of enlightened government, and in practice, a protection to a traffic which is inherently criminal in its nature. The liquor traffic cannot be legalized without sin.

3. We stand for the speediest possible suppression of the beverage liquor traffic. Under the divine law of absolute right, which is the source of all human law, the only proper attitude of civil government toward anything so harmful as the liquor traffic is that of absolute prohibition.

We are in favor of reclaiming, never to be surrendered, every foot of territory which can be wrested from the liquor traffic. To this end, in the light of recent experience, and the practical results, where, according to the episcopal address, "States which have been notoriously unfriendly to any temperance legislation, except general license, have passed local option laws, which have been accepted by county after county, until almost the whole State has banished the saloon," we recommend that our people participate in every wise movement for local prohibition, commonly known as local option, as a step toward State-wide prohibition, and then for State-wide prohibition, as preparation for that national victory which in the fullness of time is inevitable in the final triumph of right.

I cannot conceive of a more dastardly, outrageous, loathsome, detestable, crime than for a man to seek by false representation to align the Church of God with the liquor forces of this country. I am not sure but that this is "the unpardonable sin." For the Church is the product of the Holy Ghost; and Jesus said, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." The Church is the Lamb's Bride. The Church is as dear to God as the apple of his eye. And he who would lift his slanderous voice against the Church is flinging his fist in the face of the Almighty. "And be sure your sin will find you out."

One word more. If by false statements the attitude of a great Church can be used by the enemy as "One of the strongest arguments in support of local option" and against State-wide prohibition, surely the real, strong and unchanging attitude of this same Church, in favor of local, State, National and world-wide prohibition is not to be lightly considered by Mr. Wortham and all as "one of the strongest arguments" "in support" of our present contention for State-wide prohibition in Texas.

Commerce, Texas.

FROM LINDEN, TENNESSEE.

I have been away from my charge in the hill country of Tennessee to visit a sick sister and take a rest, but instead of a rest it has been one of the busiest times of the year with me. On the third Sunday I addressed a great crowd of my old friends and kindred at the Dickson Chapel Church, where my grandfather and great-grandfather worshipped years ago when I joined the Church twenty-five years ago, and was afterward recommended for license to preach. It was a great, good day for us.

Last Sunday I preached at Linden to a crowded house, most of whom were boys and girls of my college days. I announced during the service that I often met Bro. Jno. S. Davis and at the close of the service many of the old people came to me and, with tears in their eyes, said: "Tell Bro. Davis we still love him."

In the afternoon I conducted a service at the grave of my uncle, Rev. R. H. Ward, who was murdered a year ago.

I went then to Howard Chapel at night, and on Tuesday to Spring Creek and again met a goodly congregation. I had taught school there fourteen years ago. So you see that this has been a busy time with me. The Methodists, under the leadership of Bro. Hosale, their pastor, are making a forward move, and God is blessing them.

These hill people of Tennessee are a great people, with character like a rock. These hills and valleys have been long the stronghold of Methodism and I doubt that, with all our energy and hustle in the West, we are doing more solid, abiding work.

I find, also, that the prohibition sentiment is growing stronger. The country is free from the saloon and the people respect the Sabbath, and they are watching Texas and bid her prohibition forces God speed. Let Dr. Rankin's watch-word gather strength and force: "On With the Battle."

I start for home Tuesday next.

M. C. DICKSON.

July 3.

PREACHERS WANTED.

I need two preachers: one a man with small family, and the other a single man. Write me at Decatur, Texas. Send recommendations. Prefer young men.

L. S. BARTON.
Decatur, Texas.

MARRIED.

Macune-Secret.—At the residence of the bride's parents in Georgetown, Texas, Rev. Dennis Macune, of Northwest Texas Conference, and Miss Lena Harper Secret, at 12 o'clock, June 2, 1908, Rev. Jno. M. Barcus officiating.

Winburne-Downey.—At the residence of the groom's father, in Glen Rose, Texas, July 1, 1908, Geo. Pierce Winburne and Miss Sallie A. Downey, of Walnut Springs, Texas, Rev. F. M. Winburne officiating.

Chambers-Barker.—At the bride's residence in Rhome, Texas, June 21, 1908, at 4:30 p. m., Mr. W. H. Chambers and Mrs. Nannie Barker, Rev. E. M. Huff officiating.

BONHAM DISTRICT CONFERENCE.

The Bonham District Conference convened at Ector, Texas, according to appointment on June 30, at 8:30 p. m.

The opening sermon was preached by Rev. J. A. Wyatt, of Brookston, on the subject of regeneration, and he preached a splendid sermon, giving much attention to the work of the Holy Spirit in regeneration.

Next morning Rev. H. A. Boaz preached a stirring sermon, from the twenty-third verse of the first chapter of First Corinthians—"But we preach Christ crucified." It was a great inspiration to all, and doubtless many resolutions were made to exalt Christ more than ever in the future.

Then at night Rev. J. L. Morris preached a great sermon on Phil. 4:15

"I can do all things through Christ which strengtheneth me." It was a strong appeal to rely upon Christ for strength, and be confident in success in his strength.

Then followed the only one of our own preachers who preached during the conference, Rev. J. R. Atchley, who preached Thursday morning on "The Perfection of the Humanity of Christ: as Evidenced by His Resurrection," and to my notion there was no better sermon preached during the conference, nor did I ever hear it very far excelled.

Thursday night Rev. J. L. Pierce, of Travis Street Church, Sherman, preached on the Gospel of St. John, and gave an exposition of that gospel that would do credit to any commentary: would demolish any "higher critic;" would put any sensible (if that term is applicable to them) infidel to shame, and strengthen the faith of any Christian who would listen to it.

Brother Pierce also gave an exposition of the First Apostle of John at the opening of the conference sessions Thursday afternoon and Friday morning which was edifying to the limit.

I am sure that it was solely due to the haste with which our conference closed that Brother Pierce was not tendered a vote of thanks for his valuable services rendered the brethren. I will count it a treat to be permitted to hear him in a course of lectures on the Scriptures at any time or cost. He is as good as the best, and then some, and to spare.

The devotional exercises, besides Dr. Pierce, were conducted by the presiding elder, Rev. M. L. Hamilton, Rev. R. C. Hicks and Rev. F. A. Rosser, and they all acquitted themselves well.

We had with us Dr. H. A. Boaz, who presented the claims of Polytechnic College and Prof. C. C. Owens, A. B., professor of mathematics in Lane College, Jackson, Tenn., who read an interesting paper on the work of that institution for the young colored people of the South.

Rev. O. S. Thomas was present and looked after the interests of the North Texas University School, and made an interesting speech on worldly amusements.

Rev. C. M. Harless, presiding elder of the Sherman District, was present and spoke on "Educational Rally Day," to be observed September 27 next, for the purpose of raising an endowment of \$500,000 for Southwestern University.

Rev. W. J. Bludworth, of Deport, was present and was given a small collection on rebuilding the parsonage, which was destroyed by the cyclone at that place. About the work of the conference I shall write later.

W. R. ROSSER,
Secretary.

BRENHAM DISTRICT CONFERENCE.

The Brenham District Conference convened in the Methodist Church at Cameron, Texas, July 23, 1908. Rev. A. A. Wagnon, presiding elder, pitched the conference on a high key spiritually in the opening devotional service. The roll call showed a good attendance. It was a matter of much regret that Rev. A. S. Whitehurst, of Bay City, was not able to be with us. S. W. Thomas was elected Secretary. The reports from the various pastoral charges showed very gratifying progress in all lines of Church work. Quite a number of revivals have already been held and there have been three hundred conversions, with about three hundred and fifty accessions to the Church. There were several visiting brethren with us, among them Dr. J. W. Moore, of Houston; Rev. W. W. Watts, Jacksonville, and J. B. Sears, of Jacksonville, and Ed Pilley, of Huchow, China.

The business of the conference was transacted through committees on the several subjects demanding the attention of the brethren, and right well did the committees do their work.

Rev. J. W. Moore made a telling address on State-wide prohibition. As

he arraigned the open saloon, showing its corrupting power and the greatness of the evils accompanying it, the enthusiasm ran high, and he was given an ovation at the close of the masterly address.

Religious worship was given a prominent place throughout the session, and the preaching was of a high order. Brenham was selected as the place of meeting next year.

Rev. C. E. Garrett was recommended to the Annual Conference for admission on trial.

C. F. Stewart was licensed to preach. Rev. G. C. Cravy was recommended to the Annual Conference for elder's orders.

The following were elected delegates to the Annual Conference:

J. E. WILLIS,
DR. L. F. COX,
J. W. READER,
H. LOCKWOOD.

The address delivered by Rev. E. Pilley on missionary work in China was most interesting and thrilling. It was thoroughly enjoyed by the large congregation, and their appreciation was shown by contributing \$100 for four scholarships in the Huchow school.

S. W. THOMAS,
Secretary.

When you see a life fertile with weeds, think what it might do with good seed.

It's no use preaching about the heart of God if you have no pleasure in grasping the hand of man.

MADE IT RIGHT

It Won the Banker.

"At the age of seventeen I was thrown on my own resources," writes the cashier of a Western Bank, "and being low in finances I lived at a cheap boarding house where they served black coffee three times a day.

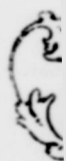
"At first my very nature rebelled but I soon became accustomed to it, and after a while thought I could not get along without it.

"I worked hard during each school term (I was attending college) and taught country school between times. "At the end of three years I had finished my course—my nerves, too, and I went back to the farm to rest up. This did me some good but I kept on drinking coffee not realizing that it caused my trouble, and later accepted a position in a bank.

"About this time I was married and my acquaintances called me 'Slim.' On the advice of a friend, my wife began to serve Postum and she made it right from the start (boiled it 15 minutes after boiling actually starts). I liked it and have used it exclusively for three years. I am no longer dubbed slim, my weight has increased 60 pounds and I have nerves to stand any strain without a flinch. And I have increased my salary and my shares of bank stock. I can work 15 hours a day, sleep soundly and get up feeling like a healthy boy." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



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