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

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

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No. 10

Editorial.

TERMS OF CHURCH MEMBERSHIP ONCE MORE.

Sometime back Dr. Winton, in the Nashville Advocate, took the position that people who honestly doubt the divinity of Jesus Christ are entitled to membership in the Methodist Episcopal Church, South, whenever they see proper to make application. We challenged his position and quoted from the questions propounded to adult persons who apply for baptism in our form of receiving members into the Church. In one of these questions we showed that one of them is the Apostles' Creed, and that it teaches the Immaculate Conception, the Virgin birth, the Resurrection of Christ from the dead, his Ascension into heaven, and the promise that he will return at the end of the world to Judge the quick and the dead; and we further showed that all such adult applicants for baptism and Church membership are required to publicly subscribe to these doctrines. As a result we stated that belief in the divinity of Christ is one of the conditions of Church membership. We still hold to that position. If Jesus Christ is not divine, if he is only a man, upon what have we to rest our faith, and what becomes of the multiplied passages in the scriptures in direct proof of this claim? Therefore, if a man doubts this fundamental element in Christ's life and character, what business has he in the membership of a Church that is founded upon that doctrine?

But Dr. Winton makes reply to us in which he adheres to and restates his old position with emphasis, and he makes effort to substantiate his claim by an argument. He takes the position that it is very doubtful about the Apostles' Creed containing the doctrine of Christ's divinity, and puts some rather strained interpretations upon that venerable and ancient deliverance. For instance, he quotes that particular clause: "Who was conceived by the Holy Ghost." Listen to him: "It is an awkward and an ungrammatical bit of English which says what it does not mean." May be so, but from time immemorial the Church to which Dr. Winton belongs has kept it in just that form, and as such we find it there today. No General Conference has ever laid violent hand upon it to correct its awkwardness, or its bad grammar, or its positive misstatement of the fact involved. Hence, Dr. Winton finds it easier to raise a question of veracity with the Apostles' Creed rather than to answer the plain statements of it as found in our Book of Discipline as one of the questions to be answered by applicants for baptism and membership in the Church. Of course, if he is going to assume authority to throw this part of the Discipline of court, and if he is going to refuse to accept its unequivocal statement as legitimate proof of our contention, then he begs the question and there is no further ground for controversy between us. But we are by the Apostles' Creed like we are by the Bible: we accept it for what it says until the proper authority sees fit to or-

der a change in its awkwardness, its bad grammar and its misstatement of facts.

But Dr. Winton is kind enough to make no attack upon that part of the Apostles' Creed which alleges Christ's Resurrection from the dead, his Ascension into heaven, and the explicit promise that he will return at the end of the world to Judge the quick and the dead. In fact, he passes over these portions of it in silence. While he was eliminating the doctrine of Christ's divinity from this ancient document he ought to have carried his process of elimination to the portions just quoted. How Christ could rise from the dead, how he could ascend into heaven and make intercession for us, and how he will be able to return at the end of the world and Judge the quick and the dead, without being divine, is a problem that even Dr. Winton seems to have either overlooked or to have passed over in silence. Yet members coming into our Church are required to express their firm belief in his resurrection from the grave, his return to the heavenly place, and his promise to come back and assume authority to pass judgment upon the quick and the dead. And were Dr. Winton receiving a man into the Church and upon reaching these very statements, the applicant should refuse to subscribe to them, would our learned brother proceed? We rather think not, for to do so would render him liable to the charge of mal-administration.

But Dr. Winton finally falls back upon that statement in the General Rules as a sort of a city of refuge, where it is said: "The only condition previously required of those who desire admission into these societies is a desire to flee from the wrath to come and to be saved from their sins." In the first place, we have ceased to be a "society" and now claim to be a bona fide Church. True, we keep the General Rules in our Book of Discipline, but we go further and prescribe an explicit form, with specific questions to be answered by candidates for membership, and these questions contain, both by direct statement and by implication, a public confession of belief in the divinity of Christ, as the only begotten Son of God, the Savior of all that believe. In the second place, Unitarianism—and this is the real question discussed by Dr. Winton and out of which has grown the further controversy between us—does not believe in the doctrine of future punishment, and does not recognize any "wrath to come," any more than it believes in the divinity of our Lord. Therefore, people who seriously doubt the divinity of Christ also doubt the reality of "wrath to come;" and in that event how can the "Church be lightly tolerant of them, even to receiving them into the membership of the Church?" It seems to us that there is no sort of ground left upon which Dr. Winton can stand as a Methodist preacher and as the editor of the central organ, so far as this particular question is concerned. If he is correct, then our Church has been wrong for years and years, and its doctrines and Discipline stand very much in need of "a restatement." Perhaps Dr. Winton agrees in toto with this assumption.

He thus sums up his position: "So we hold that there is nothing in our conditions of Church membership which would hinder a conscientious pastor from receiving into the Church a conscientious candidate against whom nothing worse could be alleged than an intellectual doubt concerning some doctrine, even though that doctrine were the confessedly essential doctrine of the divinity—or better said, deity—of Jesus Christ." This is an astounding conclusion, and its bold statement by our central organ will shock the nerve-centers of thousands of our people who have all their lives been taught to the contrary. Really such a position throws open the doors of the Church to Unitarians, skeptics and all others who honestly throw to the winds the doctrine of Christ's divinity, his oneness with God. This is reducing the Methodist Church to the broadest latitudinarianism ever dreamed of, and it leaves our membership at sea in so far as the divine nature of Jesus Christ is concerned. Whither are we drifting?

THE CLOUDS OF BATTLE ARE THICKENING.

The whole air of Texas seems to be tremulous of a coming conflict. The moral forces are in expectancy of an impending struggle. As a result, they have been gradually uniting their energies and directing their plans for years with this culmination in view. Since 1887 they have been working all means to this common end. Within the past ten years they have been assaulting the powers of evil through local option in the precinct, the school district and the county, until we have three-fourths of Texas' population under local prohibition. One hundred and fifty-five counties are under total local option and sixty-five other counties are partially under the same rule. Less than thirty counties in this State are totally wet. In 1887 we had only three little counties under local option. These were Rockwall, Delta and Franklin. But now look around you and see what God hath wrought through the steady advance of moral sentiment. Our last great victories were recently recorded when we won the fight before the people for Submission, and when the Democratic Convention followed up that victory by demanding, in its platform, of the next Legislature, the submission of this question to a vote of the people through the medium of an amendment to our State Constitution. And now our forces are resting quietly on their arms, awaiting the action of the Legislature. Just as soon as this takes place, we are ready to take the field.

No wonder the friends and supporters of the liquor interests are greatly alarmed. They hear the rumbling of the coming storm. They see ominous clouds skirting the horizon, and the stillness just before the battle is startling them. Hence that recent meeting which was a sore disappointment to them in Houston. They expected to have two thousand delegates from all over the State; but less than six hundred answered to roll call, and the most of these were from the whiskey-ridden sections. No prominent

statesman was there to comfort them. No leading politician of State-wide aspiration appeared upon the scene. Those present and in the lead were mostly "has-beens." They were men with "ex" before their names: ex-State Senator So-and-So, ex-Attorney General So-and-So; ex-Congressman So-and-So; ex-Judge So-and-So; ex-Lieutenant Governor So-and-So, and thus it was on down the line. But those present made a great deal of noise despite their disappointment. They were given much space in the daily papers. But they were men who have nothing more to lose politically. They largely belong to the supernumerary and the superannuate class of politicians. Many of them are statesmen without a job. They have long ago had their political fortunes administered upon by the people, and they have closed out this character of business. So they have turned to the liquor interests for comfort and other considerations. But they compacted their forces into an organization, and they are getting ready to render the best services possible to the brewers and the wholesale liquor dealers. Back of their movement will be dead loads of tainted money. And they are desperate. Desperate animals fight to the death. So will these antis. And they will not invest their consciences in this fight. It is their plan to win, it makes no difference as to their methods. As a result, it matters not whether the battle comes off next year or later, it will surely come; and we will have an awful struggle. It will be no child's play. It will be worth the reputations and the lives of some of us. But no cause has ever won its victories without its martyrs.

Therefore, we offer no apology for the space on another page devoted to the work of the antis. The recent meeting of the Joint Board of Publication served notice on the editor that this fight is not to be made on conservative lines; and this was and is the desire of the incumbent left at the head of the Advocate. Read what we say on the eighth page of this issue. Members of the Church who are afraid of the smell of gun powder will find no comfort in these columns. Only the brave will stand at their posts of duty. The others had just as well retreat to rear, for there is danger ahead. Let the friends of God and humanity move to the front. On with the battle!

The question with every Christian is not how close to the world he may live, but how close to God he can walk day by day. When we have fellowship with him the world loses its attractions and the real value of right living is emphasized.

No man can afford to do wrong. It will either bring punishment to him, or it will dwarf his conscience until he will not have the ability to recognize between right and wrong. In this latter event he will become a moral monster, with nearly every trace of his real manhood gone. To do right is to train the moral sense to accuracy, render the conscience acute, and bring men into closer relation and likeness to God.

THE LAYMEN'S OPPORTUNITY.

(Report of an address by R. B. Cousins, State Superintendent of Public Instruction, before the Laymen's Convention at San Antonio, September 30, 1908.)

The subject assigned was "The Layman's Opportunity." Mr. Cousins read from the Bible where Jacob promised God to give Him a tenth of all he could make if God would prosper him and bring him home finally to be buried. He also read where Christ taught the Pharisees to render to Caesar the things that are Caesar's and unto God the things that are God's. Mr. Cousins argued that if it was worth a tenth of all a man could make to live in Jacob's time, where a tent was home, and loose cloth served both for evening suit and night shirt, and where the food was perhaps a bowl of clabber, a piece of "jerked beef," a few barley cakes baked on a hot rock, it was worth at least a tenth to live in these glorious days. Mr. Cousins argued that the New Testament lesson contained the thought that since the coin of the realm contained Caesar's image, it was proper to give that to Caesar, and since that man himself was made in the image of God, it was proper to give the man to God.

The body of the address was given to the development of the relation of the pastor and his Church as seen from the layman's view point. The pastor, he said, should have the support of the Church members in his plans and purposes. The pastor is an expert in this field and laymen should listen to what he says should be done and how it should be done. No pastor can do his best work for a Church that is rigidly fixed in its thoughts and ways. This position does not require that there should be no solidarity in the Church, for the Church should know its work and be constantly at it, but it should recognize the preacher's right to lead.

Where the pastor finds an evil in the community, although entrenched behind cut class and mahogany, and defended by influential people, members of the Church, the pastor should feel and know that his Church is with him and will sustain him in his attempt that evil.

It should not be necessary for the preacher to consume his time and his energies trying to keep the Church saved, but the Church should be at work to save others. When the Church is thus at work, the question of its own salvation is settled. It is harmful for a people to believe that the pastor's main business is to entertain the congregation once or twice a week. The proper conception of this matter is that the church is a self-sustaining body of workers, who assemble weekly to receive a word of encouragement and direction from the pastor. This is worship, indeed. The time and energy of the pastor should be devoted to saving lost souls, that are to be brought into the Church and set to work to save others.

The Church, not the pastor, should look after its own financial affairs. That is a poor Church and a poor board of officers that gives the pastor a moment's thought or worry about his own salary. The management that allows that condition of affairs under normal conditions is unpardonable. Further than this, the pastor should be relieved of collecting "Conference claims." Church members can do that as well as the pastor, and members should be allowed this spiritual effort, as a blessing to themselves. It is a work of the Master that many can do and would gladly do if allowed. Relieve the pastor of all this and allow him time to plan, think, pray, and tell the laymen what to do to save men.

People do not like for the pastor to get into his pulpit and have only commonplace, pious platitudes in his sermon, and call that preaching. They want him to have something clear, fresh and warm! A friend of mine, who is a pastor of a large Church, was

busy all the week at work in his conference collections. He was riding and driving and walking all the week to get up this money. He was expected to visit the Sunday school on Sunday morning and to be ready with a word of instruction, sympathy and help for superintendent and teachers. He was expected to preach at eleven, to address the Y. M. C. A. at three, and preach again at night. No man can work physically, and worry mentally, all week about finances and make an adequate preparation for two or three sermons on Sunday. There will be very great nervous strain and very poor work somewhere. Issues of life and death hang upon what an earnest preacher says in his Sunday sermons. He ought to have a fair chance to do his best every time he attempts to lead men from darkness to light. The conclusion is inevitable, that the Church through its own agencies should attend to all its material needs and leave the pastor free to do well the things that he alone can do.

The "laymen's movement" is an effort to develop the backward members of the Church by putting every one to paying and praying. If the membership can be brought to see and to feel that the Church and its interests are theirs, and that each one must bear a cross and win a crown, this movement so full of possibility and promise will move the Church up a degree toward God, and the heathen may be saved in a generation, instead of in the dim distance of future centuries.

VOX POPULI, VOX DEI. NO. 2.

A former treatise have I made, O Theophilus, in which it was shown that "Whosoever vox populi demands what God has forbidden, or prohibits what God has allowed, it ceases to be vox dei." But as one has risen up to declare, "that the whole matter of regulating the marital relation is left, in the Old Testament, as well as in the New, to the secular law," I deem it necessary to write this present treatise.

In the first place, I submit that the same scriptures quoted to place the whole matter of regulating the marital relation in the hands of the secular law, will do the same thing for everything which the secular law may see fit to take hold of. For the Bible makes it plain enough that we should be subject to the powers that be, not only as to marriage and divorce, but to everything else. No distinctions made here. If we understand this to imply that God has granted to law-makers the right to regulate our conduct, so far forth as they may take the matter in hand, and whatever they may say becomes law and gospel, then it follows that whatever they may make out not to be adultery, is not adultery, and whatever ever they may say is not theft, is not theft, and whatever they say is not murder, is not murder, whatsoever God may have said to the contrary notwithstanding. If the law-makers should say that a man may marry his sister, or marry two, three or four women at the same time, or if they say that a man may kill another for insulting him, then he who does these things, is guilty of no crime before man nor God, for the secular law has shielded him. Here we had better call a halt.

Some may say that law-makers now have better sense than to make such laws. Well they used to make such laws, then why have they learned better sense? We may see further on. It seems that such laws became divine when they did make them, then why would they not be divine if made now? This is worth a thought.

In our own State the law licenses the dram shop, and the nefarious business of the bartender becomes legal, and we have been subject to this law for lo, these many years. I wonder if God has relegated this matter to the secular law. We are as much bound to be subject to this law as we

are to any law on divorce. If there is any difference, in what does it consist? If God recognizes this law, He recognizes something which has lifted high the flood gates of crime, and poured iniquity all over our land. We hope in the near future—let the license law be vox dei or not—to tear it from our statute of laws, and substitute other laws, equally or more divine, which shall be the death neli to distilleries and dram shops.

In some of our cities they have licensed houses of ill-fame, and this having been done by those in authority, nolens volens, we must be subject to the law. Horror of horrors, what shall we say next? Those engaged in such places are doing as legitimate a business as any lawyer, doctor or grocer in town, for the law has made the business legal.

Now, O Theophilus, I submit again again for consideration, that the Bible requires us to be subject to the powers that be, but we should not conform to anything contrary to God's word, matters not what the secular law may require. I insist on the difference between subjection on the one hand, and conformity on the other.

Something about legal and legitimate. These terms have their technical meaning, and we may be led astray by their use, unless we are very careful. Anything is legal or legitimate, when it tallies in all respects with the requirements of the secular law. So far as the secular law is concerned, no one, so far as I know, has ever denied or doubted the legitimacy of the birth of any of the ancestors of Christ. But allowing the legitimacy, that does not prove that it was morally right for Jacob to marry four women, nor for David to have Uriah killed, and take Bathsheba as his tenth living wife. But say you, why did Christ come through these polygamous wives, if polygamy was wrong? Well, David's polygamy was not worse than his murder. Why did Christ come through a line of murderers, deceivers and swindlers? If for no other reason, it was because nature furnished no better line through which he might come. When Christ came in contact with our nature he had to take what human nature offered. Had the Bible pointed out a pure and holy line of descent for the Christ, we could not regard him as our brother. Then don't be scared because we can find much that is bad in the ancestors of Christ. Perhaps if some of us could trace our pedigree through as many generations as that of Christ is traced, we would find so much of the bad, that we would conclude that Christ came through the purest line the world has ever shown.

Suppose we listen to Paul for a moment. Rom. 7:3. Speaking of the married woman he says, "So then if while her husband liveth, she be married to another man, she shall be called an adulteress." What a pity Paul did not add, "unless she was divorced by the secular law!" What a fine opportunity Paul had to show that all divorces granted by the secular law were acceptable to God. But he did not say it, and the best reason why he did not say it, is because he did not believe it.

Herod married Herodias, his brother Philip's divorced widow. John the Baptist said to Herod, "It is not lawful for thee to have thy brother's wife." Mar. 6:18. This statement cost John his head. Was not Herod's marriage to Herodias legal? Herod's word, under Caesar, was law, being at the head of the monarchy. So when Herod said it, it became secular law, unless Caesar objected. Did Caesar object in this case? Not that I have heard of. The marriage doubtless was legal enough, yet John says it was not lawful. Mark says "he had married her." Have we any better evidence in the case of Abraham, Jacob or David, that their marriages were legal? When John says it was not lawful, he had no reference to secular law, but he meant that it was not right in the sight of

God—not according to that higher law which God holds over every man. Note the difference between legal and lawful. It would be legal for me to go into a saloon in Dallas and take a drink or two, but it would not be lawful. It would be scandalous, or to soften a little, it would be somewhat discreditable. So John condemns a legal marriage.

Why do most countries at this time prohibit polygamy when years ago many countries allowed it? The best answer that can be given to this, is that the moral sense has been developed. What has developed the moral sense of nations? It has been done by that higher law, always permeating the hearts and consciences of men, and by this means gradually toning up secular law to the standard of the higher law. It is matter of hope that this same higher law will continue its leavening process until it reaches the matter of divorce, and brings this up to a Biblical standard.

It might be well now to consider the remark of Christ on the divorce question. Matt. 19:9. The Pharisees had asked him, if it was lawful for a man to put away his wife for every cause. Can we suppose that the Pharisees were making inquiry about illegal divorces—those made without the sanction of law? They would have known that such divorces were wrong. There could have been no quibble about that kind. So they must have been talking about legal divorces, such as the secular law allowed. Could Christ have been understood as meaning, "Whosoever shall illegally put away his wife, except it be for fornication, and shall marry another, committeth adultery?" It would follow as a sequence from this, that in case of fornication, a man could put away his wife illegally. Christ must have been speaking of legal divorces.

With this, if the court pleases, I submit the case to the jury.
WM. A. SAMPEY.
Bardwell, Texas.

FROM THE FIELD.

Here is a red-hot message from the field. It is from Bro. Parkin, the special missionary of the North Texas Conference. As we read this letter, brethren, let's remember our subscription taken at the conference last year, and send our money in to Bro. A. F. Platter, Denison, at once. The Mission Board has sent Bro. Parkin out with the pledge of our support. Let's be true to our word. Many have already sent in.
L. S. BARTON.

Rev. L. S. Barton:
Dear Brother: After a very pleasant voyage we arrived in Rio de Janeiro some four weeks ago. Immediately upon our arrival I went right to work and have been hard at it ever since.

My work lies chiefly among the seamen that come into this port. So far my work here has been greatly blessed of the Lord. In our services for seamen quite a number of men have been brought under deep conviction, while three have made profession of faith. This is a wonderful field of opportunity; one of the chief things to be deplored is the lack of workers for this extensive field.

I am making arrangements for going out in the bay to visit the ships in port and supply the sailors with Christian literature. This will be done every week, and every Sunday morning I will go on board some ship in the harbor, hoist the mission flag, invite the sailors from other vessels, and hold a gospel meeting on board. This, I think, will prove to be a wonderful way of reaching these men, and I am sure will amply repay all effort put forth along that line. This is a glorious work, and I count it a great privilege to be sent out here to labor among these people. I think the North Texas Conference invested a little money wisely when they sent a special out to Brazil. But one of the chief things we need is the united prayers of our friends in Texas. Prayer works miracles, and prayer will be a great factor in bringing about the conversion of Brazil.

We have been very fortunate in securing a house, and we are going to housekeeping at once. We are very much pleased with Rio de Janeiro. Everything in the city is well with the exception of a rather serious scourge of small-pox. Deaths from this disease are as high as four hundred per week. No deaths have occurred either among the English or American residents. I find death only carries off those who refuse to be vaccinated.

You must pardon the brevity of this letter, as all my spare time at present is taken up in fixing up our home. I will write you at regular periods, and will thus keep you and all the brethren posted in my work out here. I will write a special letter for the conference, and will mail it to you in ample time to reach you before conference convenes. At that time I will have had a closer look into every feature of the work, and therefore will be able to furnish you more news upon every point.

With best wishes and Christian love to yourself and all the brethren.

JOSEPH PARKIN.

Rio de Janeiro, Sept. 17, 1908.

THE PULPIT IS SUPREME.

I was afraid somebody would hit you with a brick for saying those nice things about me in the Advocate. "And the goblins 'll get you yet, if you don't watch out." You remember I said in a letter to the Advocate some time ago, that the social courtesies of private entertainment, gracious and agreeable as they are, double the strain on a public speaker; and referred to Bishop Galloway as an example. For that reason I declined private entertainment as a rule, and went to the hotel, where I could unbend, rest and recover nerve force, and be in good trim for work. Dr. Winton had a kindly allusion to it in the Christian Advocate. That was more than Uncle Johnny, editor of the New Orleans Advocate, could stand. He went for his shingle and lit into me. His fraternal comment was that I had an eye on the "door receipts" and had to take care of my "reputation;" but the Bishops were actuated by holy motives, and had no such worldly concern. Just how the venerable editor would bring this charge into harmony with that charity that "thinketh no evil," without which the profession of religion is vain, I do not know. But it shows how risky it is to say clever things about me. By the way, Uncle Johnny has spanked me so often that he ought to get a new shingle.

But, Mr. Editor, I do not want to be misunderstood in the event of my location. The pulpit is supreme, and I yield to no one in my conception of its dignity, importance and power. There is no position on earth that can be compared with it. I go further than your critic. I not only put the pulpit first, but I believe the pastorate to be the paramount field of ministerial usefulness. There is no higher office than to be "the angel of the Church." Certainly there is no place in the Church where a faithful preacher can be happier or more useful than in a pastoral charge. Special reasons I feel justify me in seeking another sphere of action; but I have no idea of making my pulpit work subordinate to the lecture platform. I expect to preach more than I would if I had a pastoral charge. I shall not locate to engage in evangelistic work, though I hope to do a good deal of that sort of work. I desire to help our pastors in protracted meetings, and feel that my long experience as a pastor has fitted me to help them along some lines of religious work better, perhaps, than others.

But, after all, are not my lectures sermons? Does George Stuart depreciate the pulpit when he occasionally delivers one of his sledge-hammer lectures? Will I depreciate the pulpit when I tell the story of the pioneers on Backbone or the Battle with the Bottle? The sermonic tone and cast of thought is so inwrought in my mental habits that I never could become a mere entertainer. My lectures are

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Christian love ethren. i PARKIN. f, 1908.

PREME.

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Dr. Winton o it in the t was more of the New stand. He lit into me. that I had ts" and had tation;" but ed by holy worldly con- rable editor nto harmony thinketh no profession of now. But it say clever way. Uncle o often that gle.

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messages—sermons with the text omitted—perhaps spiced with a little more humor than suits a sermon. But there is not one of them I would not deliver in the pulpit, and have delivered in pulpits from the Atlantic to the Pacific.

The National Chautauqua Bureau at Washington, of which my genial friend, Dr. Wilbur L. Davidson, is chief, wants me to tell the story of Home Life in Dixie During the War to our Yankee friends over the line. I shall constitute myself an independent fraternal delegate from Dixie, and every Sunday preach the gospel somewhere up there. The Alkahest Bureau wants me to take charge of Chautauqua Bible work, which is the best sort of preaching.

Now, while a suitable pastorate would be more congenial than even this kind of work, I submit to my friends if I am not doing right when I exchange the limited sphere of a charge like Brownwood for this wider field of usefulness. I expect to continue to live in Texas. I like Texas and the Texans. I shall do all I can to help upbuild the kingdom of our Lord here. Lecturing will be a sideline with me, just as making tents was with Paul. I do not intend to become secularized, either in my spirit or my work. I cannot go back on my record as a minister of the gospel in the Methodist Episcopal Church, South. I am still in the full vigor of life, every sail spread, every flag flying, and steam on up to the limit. I study more than I ever did, read as many new books as I can get money to buy, write more, feel the long swell of the open sea lifting my keel, and hear no sound of breakers. I am in love and charity with all mankind—"some more than others," as Bishop Fitzgerald

says, and am full of the hope of immortality. My household are all in the ark: My son a Methodist preacher, my daughter at the Scarritt Bible and Training School preparing for religious work, my first-born a consecrated wife whose husband holds the helm of one of the largest Young Men's Christian Associations in the East, my smaller children all devoted little Christians, my wife—she makes me hush, and I might as well; for I never could tell her worth. I am as poor as an apostle and as happy as a Hebrew on the way home from Babylon. So, brethren, don't think I am falling from grace, wondering from my orbit, or doing a rash and freakish thing when I get loose from my hobble in the mesquite thicket and gallop away to mingle in the battle at the front. When Bishop Hoss sent me to Brownwood he called it "a quiet harbor." Such I have found it. Just why he saw proper to "intern" me in "a quiet harbor" I do not know. But I have decided to lift the anchor and get out into the open sea.

Yes, preaching is the highest calling, the most glorious service, the divinest work of life. Pray for me. I will try to deserve your love. While I mean to keep abreast of every development of thought to the limit of my ability, and in close harmony with the Church, and in vital sympathy with my brethren in the regular work, the "old time religion is good enough for me." But I feel the call of the open!

Preaching shall be my chief employ

While here on earth I stay;

My highest work, my deepest joy,

Till ends my life's last day.

S. A. STEEL.

Brownwood, Texas.

Devotional—Spiritual

SEVEN JEWELS IN THE CHRISTIANS CABINET.

REV. THEODORE L. CUYLER.

What shall I gain by loving and serving God? That is a very legitimate question for anyone to ask, and I find God's own answer to this question condensed into the few closing lines of the ninety-first psalm. Here they are: "Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." These are the seven rewards of a godly life. These are the seven jewels in the Christian's cabinet. Look at them, my reader, till you admire them; look at them till you covet them, and pray for the Holy Spirit to help you secure them! These seven wonderful promises are made only to those who "set their love" on God—or, if we read the Hebrew text rightly—who fall in love with him. That means to give God your heart. What will he do in return for you?

1. The first reward is deliverance from the dominion of sin and the power of the devil. Our pathway through this world is lined with temptations, and often the soil beneath us is honeycombed with explosives as dangerous as dynamite. Such temptations to fleshly lusts as beset Joseph and David, such temptations to cowardice as beset Daniel, and such temptations to self-conceit as beset Peter, are to be encountered. Jesus Christ comes to the rescue. There is no condemnation to them who are in Christ Jesus. That means a pardon of sin so complete that it kisses away the tears on the cheek of penitence. That means a full salvation. The bigger the cup we bring the more it will hold. This rescuing work of our Savior continues all the way to heaven, and when we get

there and see what a dangerous road we traveled we will want to spend the first century in singing praises for atoning blood and redeeming grace.

2. The second blessing promised is security. God says, "I will set him on high." Fortresses in olden times were built on lofty elevations; and our God is the stronghold into which the righteous man runneth and is safe. When we embrace Jesus Christ by faith and join our weaknesses to his strength, we have a delightful sense of safety. We know whom we have believed, and are perfectly sure that he is able to keep that which we have committed to him. I once spent a night in the castellated convent of Mar Saba and heard the jackals howl in the gorge of the Kedron beneath us, and I saw the Bedouin prowling outside of the wall. So every child of God who is lodged in the stronghold of redemption may let Satan's jackals howl and let the adversary prowls as long as he will. We are safe while on the rock; but God makes no promises to backsliders who wantonly wander away from the citadel. The history of every faithful Christian is full of special providence. When a band of Scottish Covenanters were pursued by their enemies up into a mountain their leader prayed, "O, Lord, cast the lap of thy cloak about our old Saunders and these thy pair lambs!" Immediately a thick mist fell and screened them from their pursuers.

3. This brings us to the third precious promise: "He shall call upon me, and I shall answer him." How closely these two words "call" and "answer" come together!—the prayer going up and the answer coming down. I don't believe that a true Christian ever yet breathed a right prayer in a right spirit and received no answer. If we delight ourselves in the Lord, he delights to give us the desires of our hearts. God loves to give them who love to let him have his wise and loving way. When we ask for a blessing we must work for that blessing at the same time, or else the acts of our lives will contradict the utterances of our lips.

What a glorious epic the triumphs of victorious faith will make. Prayer is faith's pull at the rope, and Spurgeon says that he who wins is the man who pulls boldly and continuously until the great bell rings in the ear of the Infinite Love.

4. What music to the soul there is in the fourth promise: "I will be with him in trouble!" God's people must take their share of this universal melody, for all men are born to it as certainly as the sparks fly upward. But under the aching heart and fainting spirit God puts the everlasting arm. Jesus declares to us: "In the world ye shall have tribulations; in me ye shall have peace." It is not the power of any amount of troubles to wreck a true Christian as long as his will is sweetly submissive to God's will. Blessed be the discipline that makes as reach our soul's roots into closer union with Jesus! Blessed be the gale that shakes down the golden fruit of grace from our branches! Sunshiny days often bring out the adders; but in dark nights we look for him who comes over the billows with the cheerful hail: "Lo, I am with you; be not afraid."

5. The next promise is one of promotion: "I will honor him." How? That approving smile of the Master gives an inward joy beyond any roar of earthly acclamations. "Them that confess me I will confess before my Father." When a marshal of France fell on the battlefield the emperor hung the grand cross of the Legion of Honor on his breast, and the old soldier died with a gleam of joy on his countenance. But what is that in comparison to the promise made to the humblest follower of Christ: "Be thou faithful unto death, and I will give thee a crown of life?" There will be some wonderful promotions up in heaven, when many a neglected sufferer from a hovel or an attic shall be called up into the royal family, and when some hard-toiling, ill-paid frontier missionary shall receive his sparkling diadem. Be of good cheer, brother, your turn will come. "Them that honor me I will honor." We shall be kings and priests unto God.

6. In those olden times length of days was regarded as a special evidence of the divine favor; and it is still true that obedience to God's laws written on the human body commonly lengthens life. But the promise, "With long life will I satisfy him," goes deeper than chronology. It describes a life that is long enough to fulfill life's highest purpose. If you and I live long enough to do what God made us for and Christ redeemed us for, ought not that to satisfy us? Who would ask for anything more? Life is measured by deeds, and not by hour-marks on a dial. In the warm morning sun of grace many a young soul hath grown fully ripe for a harvest of glory.

7. The last promise is the Koh-i-noor diamond of them all: "I will show him my salvation." This word does not signify the process of being saved; it signifies the result of being saved, and that is—life everlasting. The word translated "show" means to see with joy. He shall gaze with delight on the glory that is in store for him; he can say: "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." This last promise spans the chasm and reaches over into the magnificent inheritance of the saints in light.

Once more let us tell over these jewel passages, rendered according to their most literal meaning. My reader, here are seven offers which a loving God makes to us. Here are seven precious promises of what he will do for us. And if through Christ's redeeming and renewing grace we reach that celestial home, we shall see those fulfilled promises shining like the seven candlesticks before the throne of God and of the Lamb.

CHRIST ALONE CAN GIVE US PEACE.

One of the chief things Jesus Christ offers us is just this peace that we need. Most people, however, find it difficult to trust him to give what he offers. They suspect his reality. They think peace may be more effectively gained otherwise. One favorite way of seeking peace is work. We are told that by disregarding our souls and attending strictly to business, or philanthropy we shall cease to feel any need of religion. But this pathway does not really lead to peace. I once met in Central Europe a man on his way to Russia. In middle life, a rich and successful iron-founder, he told me that when he started life he had determined to achieve success. But he had felt that he could not accomplish all he desired unless he gave up religion. This he determined to do. He would attend strictly to his business and spend time on nothing else. "And now that I have achieved all that I desired," he said, "I am without faith and without love in the world, and my life is worthless." A much nobler life, but still imperfect, is that of a lady who spent her time—she was cultured, wealthy, and well connected—in ministering to the poor women of a manufacturing town. She was not a believer in Christ, and in intimate conversation she once confessed that, do what she would, she could find no satisfaction, even in her many good works. "My heart is always crying out for something else," she said, "and I would give my right hand to believe what you Christians believe."

What is, then, the pathway to peace? Jesus himself said: "I am the way." But how are we to walk by that way? What steps must we take in order to reach the peace we want?

Perhaps this question is best answered by two warnings. The first is: Do not expect God to give you peace apart from your own effort. When you hear a man say: "I was converted when twenty years of age," do not suppose that he himself had little or nothing to do with his own conversion. For what does the New Testament say about this? You will discover that it is nearly everywhere taught that people have to make up their minds if they are to be converted at all. This is nowhere more clearly expressed than in Isa. 55:7: "Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." The first thing to notice, then, is that you cannot drift into peace. God does not give it to people who do not exert themselves. We must "seek peace and pursue it."

The next warning seems quite to contradict the first. It is this: Do not expect peace except as the free gift of God, something you cannot yourself make. No amount of will power, of effort and struggle, will bring peace. It is rather true that peace comes when the struggle is given up. Self-surrender is essential to heart's ease. We have to "stand still" before we can "see the salvation of the Lord."

This is not incompatible with our first warning, after all. On the contrary, in all human effort these two things have their place. Human skill and labor alone cannot really achieve anything. It is natural, mysterious, unseen forces that do all work. Human skill, however, has to make that work possible by clearing the way. Go by express train from London to Edenburg. What a triumph of engineering your journey is! Yet what is it that carries you at such a speed so great a distance? Not the money of the shareholders of the company; not the machinery nor even the skill and courage of the driver. These things might be there and yet no movement take place. The motive power is what we call steam—the swift energy of water expanding—a thing mysterious despite all our science.

Now, the relation between self and God in the gaining of peace is something like that between machinery and natural forces. We can never find peace unless we try our hardest and so place all the mechanism of ourself at the disposal of God. We can never find peace unless we make way for God, so that he enters our soul and his mysterious being blends with our life.

The great difficulty many people feel is that there is no means of actually proving this doctrine before they themselves determine to act upon it. People ask the question: "How am I to know that what you say is true? How am I to know that by trusting in God with all my heart I shall indeed find peace?" To this we have to answer that you may know that Jesus does give peace in just the same way that you may know that the world does not give peace. A knowledge of the good and evil things of life can only come by experience, whether it be the primitive experience of eating fruit in the garden of Eden or the modern experience of the complex rush of the twentieth century. It is a common thing to find the inexperienced youth scoffing at love or at fear. No one can prove to him how formidable these realities are. He has to live them out. So it is with heart's disease and heart's ease alike. The one has come to us all as we have entered into temptation and become sinners. The other can only come as we trust in the Savior and are forgiven.—From the Home Messenger.

It is a matter of especial notice that in every department of applied science we have to deal with the unseen. All forces, whether in physics, mechanics or electricity, are invisible.—A. Mackay.

"There is no substitute for thorough-going, ardent, sincere earnestness," is the testimony of a great author. He stated a rule for earthly life and success. The same law extends over the spiritual sphere. " whatsoever thy hand findeth to do, do it with thy might." Do it "as unto the Lord, and not unto men." Idle thoughts and idle weeds grow apace, and the soil whereon they flourish may even think them beautiful, while to all the rest of the world the whole garden is destroyed.—The Poet and the Penelope.

Bad Symptoms.

The woman who has periodical headaches, backache, sees imaginary dark spots or specks floating or dancing before her eyes, has gnawing distress or heavy full feeling in stomach, faint spells, dragging-down feeling in lower abdominal or pelvic region, easily startled or excited, irregular or painful periods, with or without pelvic catarrh, is suffering from weaknesses and derangements that should have early attention. Not all of above symptoms are likely to be present in any case at one time.

Neglected or badly treated and such cases often run into maladies which demand the surgeon's knife if they do not result fatally.

No medicine extant has such a long and numerous record of cures in such cases as Dr. Pierce's Favorite Prescription. No medicine has such a strong professional endorsement of each of its several ingredients—worth more than any number of ordinary non-professional testimonials. The very best ingredients known to medical science for the cure of woman's peculiar ailments enter into its composition. No alcohol, harmful, or habit-forming drug is to be found in the list of its ingredients printed on each bottle-wrapper and attested under oath.

In any condition of the female system, Dr. Pierce's Favorite Prescription can do only good—never harm. Its whole effect is to strengthen, invigorate and regulate the whole female system and especially the pelvic organs. When these are deranged in function or affected by disease, the stomach and other organs of digestion become sympathetically deranged, the nerves are weakened, and a long list of bad, unpleasant symptoms follow. Too much must not be expected of this "Favorite Prescription." It will not perform miracles; will not cure tumors—no medicine will. It will often prevent them, if taken in time, and thus the operating table and the surgeon's knife may be avoided.

Women suffering from diseases of long standing, are invited to consult Doctor Pierce by letter, free. All correspondence is held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y. Dr. Pierce's Medical Adviser (1000 pages) is sent free on receipt of 21 one-cent stamps for paper covered, or 31 stamps for cloth-bound copy. Address as above.

Notes From the Field

Garland.

We are going on in good order at Garland. The year is nearly gone, and it has been a busy one with us. Things new and old have been seen, experiences sweet and otherwise have been felt; in all the Lord has been gracious. Brother O. S. Thomas, our presiding elder, has been with us the fourth time, holding Quarterly Conference. Though salary and conference collections were both somewhat behind, by the good efforts of preacher and people they will both be paid in full. Brother Thomas is finishing his fourth year on the Terrell District, and it is the most successful. He is a good preacher, has made an excellent presiding elder, and will succeed in any work to which he may be assigned.—W. R. McCarter.

Covington.

We are winding up a very good year on the Covington and Blum charge. I see light ahead on my conference collections. The salary is a good bit behind, but my stewards are ambitious to pay all in full. We have organized one new Sunday-school and two Senior Epworth Leagues and one Junior League. We will have more than one hundred new members to report. Three prayer-meetings also. One young man, Bro. C. T. Brockert, is now at Polytechnic College in answer to a call to the ministry. Two more have and will obtain license to exhort as a step to the ministry. Both of them will soon enter school. One of our most thoroughly consecrated young men, Bro. Frank Lewis, feels called to the missionary field. He also will soon enter school. We are looking forward on this work. Two new rooms have been added to the parsonage. God be praised.—W. H. Crawford, October 12.

Eliasville Mission.

We have had some good seasons during the year. Brother James A. Walkup was with me in one meeting. The meeting was a success. You can always depend upon Brother Walkup. He is a strong preacher and a good revivalist. I can commend him to the brethren who need help. Brother Atchison, of the Graham Mission, was with me a few days in one meeting. He is a good preacher and a good worker. Brothers Goode and Ferguson, my local preachers, did some good preaching. We think the spiritual state of the Church is fairly good. Where my lot, or rather our lot, shall be cast another year I can not tell. But I hope to meet many people in heaven from the Eliasville Mission. We are making a faithful effort to bring up our collections. I should be glad if every member of the Church—man, woman, boy, girl—would do something on the collections. You who see this, please help your preacher in this work. Contribute something yourself and call the attention of others to these objects, and the Lord will bless you. It is a means of grace to contribute of our money to the cause of the Master.—H. P. Shrader, Oct. 13.

Canton.

We have just closed a two weeks' union revival meeting at this place, held under the auspices of the Meador Missionary Tent and the Methodist, Baptist and Presbyterian Churches of this place. The interest in the services was good from commencement to the close, resulting in a great revival to all the Churches and much good to all who attended upon the services. Accessions: to the Methodist Church, 21; to the Baptist, 16, and 2 to the Presbyterian Church, besides reclamations in all the Churches. Brother Harden, of Edgewood, Texas, although not in the very best condition physically, did the greater part of the preaching because of Brother Meador's still worse condition physically. Brother Harden preached as

only one could who had imbibed thoroughly of the knowledge and love of the Master. Turning from his vivid pictures of the dire consequences of habitual sin in the life of the individual to the unbounded grace of God, his love for man and his willingness and desire to pardon and save the vilest of the vile, conditioned only that the sinner would sin no more and accept and trust in the meritorious blood of the Lord Jesus Christ, he told the simple story of the cross with a degree of earnestness and pathos that melted the hard-hearted sinners, strong men to tears and caused them to repent and be converted. Brother Harden exhibits the virtues of a strong pulpit orator, a consecrated, devoted Christian gentleman with an abiding faith in the meek and lowly Nazarene, whom he follows so implicitly, with a burning desire for the uplift of mankind. He has so indelibly impressed himself upon the hearts of the people of Canton that our fondest hopes for his success go with him wherever he goes; that a large field of usefulness may be opened to him, and that the path along which he journeys the remainder of his life may be strewn with flowers.—L. Davidson, Oct. 15.

Lamasco.

On August 14 Rev. I. N. Crutchfield joined us in one of our protracted meetings. A finer work was never done than he did in his usual way, preaching under the power of God, and won many souls for God, also preaching the Methodist doctrine, plain, pure and strong, for he knows how to preach it. The results were fifty conversions and thirty-five additions to the Church. As a token of appreciation they paid him over \$40. From there we went to Elwood and preached eighteen days, assisted by Brother E. S. Hursey with five or six of his sermons. We did the rest, and we had a great meeting. Then the Board of Stewards met and granted the preacher in charge a vacation for thirty days, so we went to see our parents. While there we preached in a Baptist meeting, and many gave their hearts to God, and among them was our dear brother, Ora Tannery. This was in answer to our prayers for the last fifteen years. Father was eighty years old on the sixth day of September, and can work all day long in the field. Mother is sixty-eight years old, and does all of her household work. So we are back on the work ready to give our time to preaching and our conference collections. Our presiding elder will be with us next Saturday and Sunday for the last time. We are hoping and praying for a great time on the 26th day of this month. We are expecting Brother T. M. Kirk to help us in a meeting at Telephone. We are praying for fifty conversions.—L. F. Tannery.

Peaster.

We are on our last round preparing for the annual gathering at Waco. This has been a year of trial, tribulation and victory. In spite of unreasonable opposition we have built a nice, commodious seven-room parsonage, which is a monument to the credit and praise of the noble men and women who so nobly wrought in this enterprise. It is finished and will be paid for by conference. The Woman's Home Mission Society of the Northwest Texas Conference deserve our special thanks for making the undertaking possible by donating \$150 to it. The Peaster charge now has one of the best homes for its pastor in town and in the Weatherford District. Our revivals were not what we desired, although at Peaster, Cold Springs and Agnes we had very fine revivals of the old-time type, in which sinners were convicted, mourners converted and old-time shouting assured us that God is still leading his people on to victory. On the fourth Sunday in

September we were outweathered at Agnes. A few of the brethren and the writer went home with Brother Martin for dinner. There the urgent need of a good church building was discussed, and in the afternoon a meeting was called at the residence of Dr. J. W. Moose, in which a thorough canvass was arranged, and by Tuesday noon sufficient pledges had been secured to insure the enterprise. In the near future this noble, faithful band will be in a neat house of worship. This is one of the best Churches in Texas. I never witnessed an enterprise projected which was carried through so quickly, cheerfully and joyously. I am sure all former pastors will rejoice with us on the forward movement of the Peaster Circuit this year, which would reflect credit to a far more pretentious charge.—J. F. Tyson, Oct. 15.

North San Angelo.

Rev. R. D. Moon is still shedding his beneficent rays in these parts,

traced meeting at Mullen, a small country appointment, and the Lord was there in wonderfully saving power. There were twenty-seven conversions and eighteen additions to the Methodist Church. The whole Church was greatly revived. Conference is almost on us, but the collections are all full and over, except the salary, and we intend that it shall not fall short. Long may the Texas Advocate wave, and its efficient editor be spared to wage war on the breweries and liquor dealers.—S. J. Estes and Wife, Oct. 13.

Valera.

At the closing of the year's work on this circuit we are thanking God and giving him the praise for every good thing we enjoy. The Lord has certainly been good to us in many ways this year; one especially in sending us our dear Bro. Smith (better known as Uncle Jess) to work in our field. His kind, loving and energetic, wide-awake disposition has



M. E. Church, South, Rule, Texas.

Rev. M. M. Beavers, Pastor.

The above church is a wooden building with a seating capacity, including Sunday-school rooms, of 500. It is modern in every respect, located on a nice lot near center of town. We have it furnished with beautiful oak pews and lighted with gas. It is a beauty and would be a credit to a much larger town. The church with furnishing is worth \$6000.

and, judging from all appearances, there are brighter days yet ahead. We hope he will be sent back to us to light us on our way another year. The progress of this Church has been wonderful, indeed. It was born at the last Annual Conference, and as Saul was king without a kingdom, so was Brother Moon pastor without an organization; but he came with his armor well buckled on and proceeded to make war on the Philistine invaders, and God has given us wonderful victories. We enjoy the way Brother Moon pitches into the saloon, with all of its accompanying elements of evil, and may the Lord speed the day when San Angelo will be free from their contaminating influence. The Church record shows a membership of about ninety-five, with a lettering of eighteen who have moved away. Our church is situated on the street car line, which will increase the attendance. We have enlarged the house, which adds to its beauty as well as accommodation. It will now seat about two hundred and fifty people. The Woman's Home Mission Society is no small factor in this Church, as can be seen by them furnishing chairs and carpet for the pulpit, and have money enough on hand to secure a table and an individual communion set. The success in our revival here was not what we had hoped for, although there were several saved; but there has been a continual revival in the people's hearts all year. They have old-time religion, and are not afraid to testify to the fact. We were with Brother Moon in his pro-

won for him a place in each heart, be it man, woman or child. He seems just the man for the place, and this the place for just such a man. God has given him the gift of winning souls to Christ. The Lord has been with him in all the protracted meetings on this charge. Under his preaching this year we have had ninety-two conversions, over one hundred additions to the Church and Christians stirred up to a working condition. Bro. Smith leaves for conference soon, well equipped with the prayers of all the Christian people on this charge that God will ever bless him wherever his lot may be cast. The little band of Home Missions here are doing a good work, ever faithful and ready to do God's will. How many have examined their vows to God to see if any remain unpaid? God does not forget them, even if we do; let all our vows be fulfilled. Let every promise be hastily repaired, if need be. In many respects we have had one of the most delightful Christian experiences this year we have ever been permitted to enjoy. Happy indeed we will be if our preacher comes back to us. Great things can be accomplished here for God.—Mrs. Mann.

Hereford.

We have had a great meeting in Hereford. All the pastors and Churches co-operated heartily in the work. Rev. B. L. Adair, of Dallas, did the preaching. He is an earnest man of God and a faithful gospel preacher. He appeals to all classes of people, and he reaches all classes. He knows

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TREASURY DEPARTMENT.

Office of Comptroller of the Currency.

Washington, D. C., Sept. 29, 1908.

Whereas, by satisfactory evidence presented to the undersigned, it has been made to appear that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, has complied with all the provisions of the statutes of the United States, required to be complied with before an association shall be authorized to commence the business of banking;

Now, therefore, I, Lawrence O. Murray, Comptroller of the Currency, do hereby certify that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, is authorized to commence the business of banking as provided in Section Fifty-one Hundred and Sixty-nine of the Revised Statutes of the United States.

Conversion of The Union Bank & Trust Company of Dallas.

In testimony whereof, witness my hand and Seal of office this, the thirtieth day of September, 1908.

LAWRENCE O. MURRAY, Comptroller of the Currency.

[SEAL]

men and he also knows the power of God. He brings the simple gospel message, and with it draws men to Christ. His work helps the pastor and strengthens the whole life of the Church. It is a blessing to any pastor and people to hear the messages he delivers, and to co-operate with him in winning souls to Christ. Special mention should be made of Rev. John L. McKinsey and his wife, Mrs. McKinsey, gospel singers of the very best type. They are truly helpers of Brother Adair, succeeding so admirably in the gospel of song. Mere figures are inadequate to report such a meeting. As gray-haired fathers and mothers, men and women in middle life, who had lived long in sin, and young men and maidens, boys and girls, altogether came forward for prayer and were saved from sin, and amid shouts of joy, pledged their faith in Christ, it was a glorious scene. The oldest and best citizens of Hereford say it was the best meeting in the history of the place. There were 228 conversions and reclamations. Two hundred and two members have been received into the several Churches as follows: Seventy-seven into Methodist Church, fifty-seven to the Baptist, forty-five to the Presbyterian and twenty-three to the Christian Church. Now, after three weeks since the meeting closed, there is every token of an abiding work of grace. Hereford charge is in good shape. Hope to be at Waco ready to report.—J. W. Story, Oct. 13.

Hutto

Have had no great sweeping revival yet but been organizing forces. Have organized two Sunday-schools, a League, and a Woman's Home Mission Society, and more to follow. Our meeting begins October 25 with Bro. A. P. Lowry in the lead. We have the gospel preached on my charge in four different languages by Methodist preachers. Am scattering Testaments in six different languages. I am on

both sides of the little controversy about work among the foreigners. Preach to them in their own language and in English too. The gospel is the power of God and salvation to all that believe in any language. Have received quite a bundle of letters from different States since I wrote my last "Western Notes," inquiring about the West. That is all right. Send on your inquiries. Always remember to slip in a two-cent stamp.—C. G. Shutt.

Couts Memorial, Weatherford.

On last Wednesday night we closed the best revival that Couts Memorial has experienced in many years—so they say. After due preparation had been made we opened fire on Sunday, September 27, with Rev. R. J. Tooley to do the preaching. He had not been here long until everybody recognized him to be "the man we need." He preached the good, old-fashioned gospel and made no excuse for sin. It was not long until the main auditori-

um was packed full every night, and then the partition doors were thrown open and the Sunday-school room was full. We had conversions almost every night from the first Sunday night clear on to the end of the meeting. The Holy Spirit was with us in convicting and converting power, and, therefore, the conversions were clear and sure. Some one has said, "Shouting is a thing of the past," but, thank God, that is not so, for quite a number made the hallelujahs ring during this meeting. During one service at least eight people were shouting aloud the praises of God, and many more in a quieter way. Bro. Tooley stayed with us until the fifteenth day of the meeting and then had to leave for another meeting. The good he did here cannot be estimated. Surely the Lord directed this pastor to secure the help of this man of God. I had been with Bro. Tooley in meetings before, as he was my pastor for three years, and I knew his style of "digging down." Thank God for the "digging" preaching any way. This nice, sweet, flowery kind may be all right to tickle the fancies and please the careless and indifferent, but it is not the kind that is followed by conviction and conversions. After Bro. Tooley left Rev. J. M. Bond came to our rescue and did the preaching to the close of the meeting. Bro. Bond also preaches the kind of sermons that God honors with conversions. He also did us much good, for which we are thankful. I know no two men that I would rather have in a revival than Bros. Tooley and Bond. We are also indebted to Bro. Fronbargar, Baptist pastor, for one sermon and much help in other ways. When our crowds were larger than we could seat, he came to our rescue by loaning us chairs. Our singing was ably led by Rev. Charlie Little. Bro. Charlie is a splendid revival singer. I have never had one who gave better, all-round satisfaction. We appreciate his work. He had to leave us after the two weeks had gone and so Bro. Mack Crow, one of our members, took up this part of the work and did it well. Miss Ruby Powell did us much valuable service at the piano, and Miss Nona Akard added a great deal to the music with her violin. She could not stay but the first week on

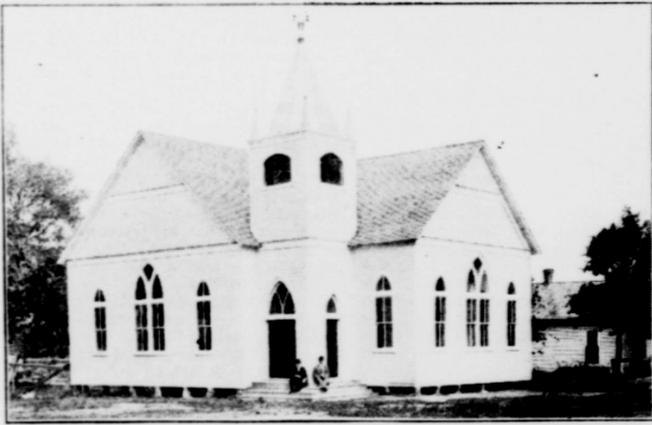
and some joined the Baptists. We took our conference collection. Eighty dollars was subscribed and \$40 paid that day. We were assisted by Bro. D. D. Banks, the old war horse of the Alto charge. Bro. Banks is a local elder and the best all-round local preacher any preacher ever had. Bro. J. A. Carr, another local preacher, helped in the meeting. Bro. Carr is a strong preacher. Bro. W. H. Merriam ("the Bishop"), an exhorter, was on the hill of Zion and you just ought to hear him exhort (preach). From Mt. Zion we moved over to Cold Springs. Bro. Carr started the meeting. Bro. Banks and Merriam did most of the preaching. My, what a meeting we did have! Twenty-five additions and a fine collection. Our next meeting was at Old Shiloh. We were again assisted by Banks and Merriam, and when I say Banks and Merriam that means success, for they make a team. Fifteen additions and a good collection. We rested a few days, and while we were resting, a new preacher came to our house and we have named him Seth Ward. The first Sunday in this month we sang "The Fight Is On," and started our meeting in Alto. A. Nolan, from Cushing charge, came to our assistance. Bro. Nolan is a power, and for five days he charged the stronghold of Satan. Then we were joined by Bro. Merriam. He charged the fort and the dead and wounded lay thick on our right and left. Some said: "Oh, you can't have a meeting in Alto," but the Captain of our army has never lost a battle. Results: 29 joined and were received into full connection, and we have about six more names to be received in the near future. To Jesus be all the praise, Hallelujah! Glory to God in the highest! Members received this year, 190; adults baptized, 107; infants baptized, 18. The Alto Senior League is alive and bringing things to pass. Cook stove for parsonage, \$24; Epworth organ for Alto Church, \$85; Junior League, 96 members, doing fine work. We have two Home Mission Societies—one in Alto and one at Mt. Zion. They have cut out the word "fail" and in its place they have placed the word "success." Mt. Zion Society is only six months old and they have raised over \$50. Alto Society is looking after the parsonage. God bless these good women. We have six good Sunday-schools.—W. F. Campbell.

Hope, N. M.

We have just closed our first meeting at Hope. Results good, numbers converted and several backsliders reclaimed. Fine location secured for church building and good subscription started, so we hope to have a church in the near future. Am going to work for the Advocate, and hope to send in some new subscribers soon. Brother R. H. H. Burnett assisted me in the meeting. May the Lord direct in all things. My address is Artesia, N. M.—J. C. Gage.

Deport.

Our fourth Quarterly Conference is over. We report 44 net increase in membership; prayer-meeting well attended; two good Leagues, and Sunday-schools in first-class condition; the spiritual status never better, and the finances nearly all in hand. We are now in the new parsonage. It is completed and paid out except some few subscriptions not yet sent in by the brethren who subscribed throughout the conference. We have advanced for them, as I know it to be good. The cost is over \$1,200; one of the best parsonages for the price I know. It is frame, modern roof, six rooms, a large hall, two galleries, a good barn—all on a handsome lot. The Woman's Home Mission Society have put in portiers, dining table and chairs; cost, \$21. The Junior League put in art square for the parlor; cost \$20. Mrs. C. L. Cunningham donated a sideboard at a cost of \$27. So we are getting back in the latest style. We will be ready by conference to make a fine report. Bro. Sweeton has aided us in counsel, preaching, and all the work assigned him as presiding elder, most efficiently. Our people here are



Quinlan M. E. Church, South.

Rev. L. E. Conkin, Pastor.

The above church, a very neat one, was built and furnished at a cost of \$3000.

um was packed full every night, and then the partition doors were thrown open and the Sunday-school room was full. We had conversions almost every night from the first Sunday night clear on to the end of the meeting. The Holy Spirit was with us in convicting and converting power, and, therefore, the conversions were clear and sure. Some one has said, "Shouting is a thing of the past," but, thank God, that is not so, for quite a number made the hallelujahs ring during this meeting. During one service at least eight people were shouting aloud the praises of God, and many more in a quieter way. Bro. Tooley stayed with us until the fifteenth day of the meeting and then had to leave for another meeting. The good he did here cannot be estimated. Surely the Lord directed this pastor to secure the help of this man of God. I had been with Bro. Tooley in meetings before, as he was my pastor for three years, and I knew his style of "digging down." Thank God for the "digging" preaching any way. This nice, sweet, flowery kind may be all right to tickle the fancies and please the careless and indifferent, but it is not the kind that is followed by conviction and conversions. After Bro. Tooley left Rev. J. M. Bond came to our rescue and did the preaching to the close of the meeting. Bro. Bond also preaches the kind of sermons that God honors with conversions. He also did us much good, for which we are thankful. I know no two men that I would rather have in a revival than Bros. Tooley and Bond. We are also indebted to Bro. Fronbargar, Baptist pastor, for one sermon and much help in other ways. When our crowds were larger than we could seat, he came to our rescue by loaning us chairs. Our singing was ably led by Rev. Charlie Little. Bro. Charlie is a splendid revival singer. I have never had one who gave better, all-round satisfaction. We appreciate his work. He had to leave us after the two weeks had gone and so Bro. Mack Crow, one of our members, took up this part of the work and did it well. Miss Ruby Powell did us much valuable service at the piano, and Miss Nona Akard added a great deal to the music with her violin. She could not stay but the first week on

We had about 50 conversions and 44 accessions to the Church. Besides this, the Church is put upon a higher plane of Christian living. This makes over 100 conversions this year and 172 accessions to the Church—nearly 100 on profession of faith. The membership has gone from 186 to 314 this year. I give these figures to show how wonderfully the Lord has blessed old Couts Memorial. We have paid all our conference collections in cash (paid in full last February), and the salary will be overpaid, I think. Yes, by the grace of God this pastor will be able to report "A good year, Bishop," and I trust that it may always be so, and when I am called to the great Conference above, I want to report to the great Shepherd and Bishop of our souls—"A good life, Bishop."—Leonard Rea, Oct. 17.

Alto.

We began our first meeting at Lynche's Chapel the first Sunday in July, with D. F. Pulley on the ground, and you know what that means. We had a fine meeting; 25 additions to our Church the last day of the meeting. We organized a Sunday-school with 90 members enrolled; the next Sunday they had 95. Our second meeting was at Adam's Chapel. We were ably assisted at this place by Bro. Dupree, a local preacher from the Rusk charge. Bro. Dupree is fine help. Results of the meeting: 11 additions to the Church. Our next meeting was at Atoy. We were assisted here by Bro. Dawson, from Rusk, Chaplain of the State Prison. Bro. Dawson is as true as steel, his sermons strong and powerful. Atoy Church only had 18 members, and we added 10 more—a fine meeting. Our next meeting was at Sunshine, where we were again assisted by Bro. Dupree. Bro. Music, a preacher of the Methodist Protestant Church, preached one fine sermon. Results of the meeting: 8 additions to the Church. Our next meeting was at Mt. Zion first Sunday in August. The Mt. Zion meeting was the best eight days' meeting I ever saw—nothing like it under the sun. Everybody got happy and shouted the praises of God. The new converts and all prayed in public. One hundred conversions and reclamations; 36 joined our Church

R R R
RADWAY'S READY RELIEF

CURES RHEUMATISM

It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Zoster, Migraine, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exercise, the strain of fall or by annoying and painful attacks of inflammatory diseases.

RADWAY'S READY RELIEF is a sure cure for every Pain, Sprains, Rashes, Pain in the Back, Chest and Limbs.

Taken together there is not a remedial agent in the world that will cure Fever and Ague, and all other malarial, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Sold by Druggists.

RADWAY & Co. NEW YORK

under lasting obligation to all parties who have contributed to help us in our struggle to rebuild.—W. J. Bludworth, Oct. 15.

Lamesa.

We are closing out our year's work. We have had a good time in many respects. This country is not developed yet. Our work took in the entire county and we held five protracted services and had in all about 70 conversions and reclamations, and received into the Church 81 members in all; baptized 10 infants; so there are some true Methodists out here. Our fourth Quarterly Conference is recorded in the history of the past. Our beloved presiding elder, Brother J. T. Griswold, was with us and the Lord was with him in power. He preached five as fine sermons as were ever delivered by any man in Lamesa, and the Lord sent his spirit to seal the truths to the hearts of the people. There were six additions to the Church, and the Church was relieved of \$400 of her indebtedness, and all collections promised to be paid in full, both preacher's salary and conference claimants. I trust the preacher who is sent to this charge for the next year will have a good year and that the Lord will bless his labors. I love the people of Dawson County.—E. G. Thomas, Oct. 15.

Bells Mission.

My first year's work in the Itinerary is nearing a close. Collections nearly up. Am sure we will have a full report. Have held five meetings. Results: Thirty-five professions, eighteen additions to our Church, and our people much revived. We were assisted in our meetings by the following brethren, At Calamus Rev. Echols, local preacher, from Sherman; also Uncle John Reynolds was with us one day and night. He got in his usual good work. At Tom Bean Bros. Harless, Riddle and Whitesides did fine work. At Cedar Bro. T. W. Lovell, from Petty, was with us and did nearly all the preaching. We had a fine meeting—one of the old-time kind, such as Cedar used to have. Bro. Harless preached one sermon for us at this meeting with fine effect. At Messenger we had no ministerial help. At Cherry Mound Bro. Harless was with us one day; also Bro. D. F. Fuller was with us one day and night. Both these brethren did good work. We are very much indebted to Bro. Harless for assistance in getting up our conference collections. He knows how to convince men and women that they ought to support the Church and its institutions. Long may he live to serve the Church of God.—C. N. Jones, Oct. 16.

Alamogordo, N. M.

After spending a very pleasant and successful year at Artesia, New Mexico, Bishop Key and his cabinet saw proper to move us to Alamogordo, New Mexico. We have never been better received during our few years of

WAS DELIRIOUS WITH ECZEMA

On Chest, Back, and Head—Pain, Heat, and Tingling Were Excruciating—Nerves in Exhausted Condition—Sleep Badly Broken.

CURE BY CUTICURA SEEMED LIKE MAGIC

"Words cannot express the gratitude I feel for what Cuticura Remedies have done for my daughter, Adelaide. She is fifteen years of age, and had never had anything the matter with her skin until four months ago, when an eruption broke out on her chest. The first symptom was a redness, and then followed thickening and blisters, which would break and run matter. I took her to a doctor, and he pronounced it to be eczema of a very bad form. He treated her, but instead of being checked, the disease spread. It showed itself on her back, and then quickly spread upwards until the whole of her head was affected, and all her hair had to be cut off. The pain she suffered was excruciating, and what with that and the heat and tingling her life was almost unbearable. She became run down in health, and at times was very feverish, languid, and drowsy, and occasionally she was delirious. Her nerves were in such a low state that she could not bear to be left alone. In spite of the cold weather she would insist on having her bedroom window open, and would lean out on the window-sill. She did not have a proper hour's sleep for many nights. The second doctor we tried afforded her just as little relief as the first, and I really do not know what we should have done if we had not read how Cuticura cured a similar case. I purchased Cuticura Soap, Cuticura Ointment, and Cuticura Pills, and before the Ointment was three-quarters finished every trace of the disease was gone. It really seemed like magic. Her hair is coming on nicely, and I still apply the Cuticura Ointment as I find it increases the growth wonderfully. Mrs. T. W. Hyde, 1, Ongar Place, Brentwood, Essex, England, Mar. 8, 1907."

Cuticura Soap (25c) to Cleanse the Skin, Cuticura Ointment (50c) to Heal the Sores, and Cuticura Resolvent (50c) to Purify the Blood. Cuticura Pills, 25c, per box of 60 to Purify the Blood, sold throughout the world. Cuticura Book, 25c. Cuticura Book on Skin Diseases.



The Home Circle

HOME.

A babe upon its mother's breast,
A fledgling in its cozy nest,
A human soul in God at rest,
Is each at home.

The storm drives fast without the door,
The great tree rocks, wild thunders roar,
Around the soul surge sorrows sore:
Within is home.

Hidden the dross, but found the gold;
And life's sad secrets left untold,
Wrapped in love's mantle manifold:
Tis thus at home.

That babe, that bird, that soul am I;
The tempests roll, and sob, and die;
The Christ of Calvary is nigh,
The cross, my home!

—Kate Harwood.

AN APRIL SHOWER.

"May I please get board and lodging here?" asked the little school-teacher of a tall, gaunt-looking countrywoman who lived in the Greenbrier School District.

Miss Rebecca took a few steps nearer the little front porch upon which the woman was standing.

"Please say 'Yes,'" said Rebecca, sweetly.

This remark did not seem to settle well on our rural neighbor. She shook her head forebodingly and said very sternly: "No, ma'am; I don't take women boarders."

Rebecca nevertheless pressed her suit. "I am teaching the spring term at the little school just over the hill, and it would be so convenient right here. I could easily walk both ways, and then the road isn't a bit lonesome along here. This is my first school, and I am a stranger in the neighborhood. At present I am at the village inn until I can get with a private family."

"No, indeed; I wouldn't have such a thing as a woman boarder around, and then especially a schoolmarm, ag-glazing at my mistakes. You might as well try farther out the road. There are some folks who might be persuaded to take women boarders who live a little farther out."

The woman then stepped down to where Rebecca was standing, in order to show her the direction of a certain house where she might perhaps find lodging. In such close range with her new friend, Rebecca found that she was not so homely, but her mode of dressing made her severe-looking. Her dark brown hair, the very shade of her own, was tightly drawn into a knot at the back of her head; the muscles of her neck and face were drawn and rigid-looking, probably from the stern attitude of life that she was taking.

After thanking her for her kindness in directing her, Rebecca asked some questions of the immediate neighborhood to draw her new friend into conversation, and, if possible, to make the woman have a kindly feeling toward her; for she wished to go no farther away from her work.

It had been a beautiful spring day; but, as if directed by Providence, an April shower came up so suddenly and sprinkled down so heavily upon them that our friend was forced to ask Rebecca up on the porch till the shower was over. The door of the little drawing room stood ajar, and Rebecca got a glimpse of the portrait of a noted divine. "O, I see the picture of the Rev. Mr. Moore!" said the little teacher. "I joined his Church when I was a child."

"You are a Methodist, then," cried our friend.

"Yes," replied Rebecca, "and Mr. Moore was our pastor at that time; but his health failing, he went West. A great, good man he was."

Rebecca was then ushered into the little parlor, where she might have a better view of the portrait.

It was still raining, or rather during the conversation on the merits of Mr. Moore it had stopped; but the clouds were quickly gathering, bringing shower after shower. "You had better have a chair, Miss. I believe it is still raining; and if you don't mind, I will draw a cup of tea. These here spring

rains are sorter chilling. Here is the family album that you might entertain yourself with while I brew the tea."

Rebecca thanked her and took the book; but about the pekiest thing in the world, in Rebecca's mind, was a photograph album—people who had lived over a hundred years ago. Still she turned the pages, for perhaps her new friend might question her about them. But they all looked alike to her—the women with their hoopskirts and bishop sleeves and high-dressed hair. Even the children looked alike. As she leisurely turned the pages, she thought she recognized a picture. She now looked closely. Yes, the more she looked the more convinced she was that it was her grandmother's picture on her father's side. Yes, and there was her grandfather also. Not waiting for any ceremonies, Rebecca rushed out into the kitchen with the album in her hand.

"What do you think? here are my grandfather's and grandmother's pictures."

The astonished woman then took the book, and after turning several pages, showed Rebecca another picture.

"O, that is my father!" cried the girl.

"And that is my brother," said the woman.

"So you are my Aunt Rebecca, my father's only sister, for whom I am named. I have heard father speak of you so often, but we lost your address after you went West."

So the two talked until bedtime; and when the aunt accompanied her niece back to the lodging house at the inn, she helped Rebecca gather her belongings.

"Are you going to take Miss Rebecca away from us?" asked the innkeeper.

"What's the use for a child to go stalking around the neighborhood to live, with her own aunt right here in the midst?"

"I thought some of the neighbors would work in one of their relatives in the school," said the innkeeper to one of the men standing around; but it was a good thing that Aunt Rebecca didn't hear his remark.

As they walked back home the aunt said: "Rebecca, I believe that it was all through that album that we found each other."

"No, aunt; I believe it was all through that April shower," said Rebecca.—L. P. P., in the Nashville Christian Advocate.

MY NEIGHBOR'S GARDEN.

I am going to my neighbor's; will you come, too, and we will take a peep at her flowers? The house is but a few rods from here; this is the big gate guarded on either side by proud maples, which clasp fingers over the gateway, and are the first of the series which lead back to the barn. We open the little gate just to the left, and notice the manner in which it is hung. Certainly not in the latest approved fashion. One glimpse over the front yard impresses upon us that it is a real old-fashioned garden we have come to see.

Before the lady of the house appears we have time for a hasty, general survey of the lilacs in their careless beauty, the periwinkle growing in glad profusion at their feet, the phlox, that wait in groups at intervals along the picket walk, the rose bushes which are here, there, and everywhere, and, lastly, the hollyhocks, now past their glory, standing like sentinels in the corner by the house.

"I was coming to see your flowers, Mrs. J., and I have brought my friend with me."

"Oh, you are welcome," I hear her say; "but my flowers are not what they might be. Since that sick spell I had last month I have not been able to care for them very much."

We follow her as she opens a little side gate and leads across the driveway. How everything seems to harmonize! The warm, sunny afternoon, with just a suggestion of autumn in the air; the dear old-fashioned flowers (for we are in the garden now), and the white-haired lady at our side, who is now in the afternoon and autumn of life.

There are narrow paths all through the garden. "What lovely sweet peas!" I exclaim. They have grown to the very top of the wire which supports them, and are a mass of bloom, mostly white and pink. In what contrast is yonder cluster of golden glow, tossing their yellow heads proudly in the sunlight. Poppies are favorites of mine; these are crimson and pure white; what daintily things these California poppies are! The petunias have a large bed all to themselves. They are neighbors to a thriving family of zinnias. At the morning glories' feet stretches a long narrow bed of verbenas, sweet, I think, as any flowers

that grow. Here is a whole colony of pansies—little baby pansies, with wrinkled faces, happy young misses, and the grandmas, with heliotrope ribbons, their faces sweet, though faded. Bonny bunches of asters, crimson, white, pink, purple and cream, are only waiting to be picked. In the heart of the garden is a good-sized bed of plants, which are strangers to me. They have the plainest of green leaves and at the top of the plant grows a small crimson flower.

"What do you call these, Mrs. J.?" I ask.

"Those," she replied, softly, "are evergreens; they keep green for years. My daughter, who died when she was sixteen, was very fond of them. Just the other day I had to throw out a bunch she gathered shortly before she took sick. It will be ten years next week since little Ellie died," she says, and smiles bravely at us as she gives us each a bouquet of the flowers she has been gathering all the while. Such lovely big bunches they are, with a little bit of everything, from golden glow to sweet alyssum. We thank her warmly for the flowers and the pleasure we have had in her garden. She seems to scarcely hear us, and we see she is still thinking of the little girl she lost and the flowers she kept so long. We wish, oh, so much, that they had been evergreens indeed.—Children's Guardian.

STORY OF A BOY'S BRAVERY.

The story of a little Boer boy who refused to betray his friends, even on the threat of death, is told by Major Seely, M. P. It happened during the Boer War.

"I was asked," said Major Seely, to get some volunteers, and try to capture a commandment at a place some twenty miles away. I got the men readily, and we set out. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer General had got away, but where had he gone? It was even a question of the General catching us, and not we catching the General. We rode down to the farmhouse, and there we saw a good-looking Boer boy and some yeomen. I asked the boy if the Commandant had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I don't know.'

"I decided then to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the General. He still refused, and I put him against a wall, and said I would have him shot. At the same time I whispered to my men, 'For heaven's sake, don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim.' Every rifle was leveled at the boy.

"Now," I said, 'before I give the word, which way has the General gone?' I remember the look in the boy's face—a look such as I have never seen but once. He was transfixed before me. Something greater almost than anything human shone from his eyes. He threw back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."—Selected.

CAPTAIN JOHN.

"But, John, didn't you bring those three pennies for the collection?" John's Sabbath-school teacher asked this one morning when the little boy, who had brought three pennies, dropped one into the plate, and kept the remaining two tightly gripped in his chubby fist.

"Yes'm," was the prompt response, "but you said the Lord loved a cheerful giver, and I can give up one penny more cheerfully than I can three!"

This little incident gives a better insight into John's real nature than a whole page of explanations would. Giving, and giving up, were the two hardest things in the world for John to do, just as they are for many another little boy and girl. Whether it was the largest orange, or the first look at the new St. Nicholas, if John didn't get it, he cried or sulked.

But, maybe because Miss Helen tried so hard to explain to him the real meaning of a cheerful giver, or maybe not, at last one day John won the victory over this very unpleasant trait of his. It came about this way: Uncle Dick told John that if he wanted to play soldier, he would drill the troops, and furnish toy guns and caps, and a big tin sword for the captain. Of course, John was delighted, and in a few days the new company was fitted out. Uncle Dick was to choose a captain, and after drilling the company for a day or two, he called John out to one side, and said:

"John, I am going to appoint one of two of you captain. You and Ted Harper are the only ones that I could trust to fill the place. Which shall it be?"

Liver Pills

Ask your doctor if he knows a better pill for a sluggish liver than Ayer's Pills. Then follow his advice.

It is impossible, simply impossible, for any one to enjoy the best of health if the bowels are constipated. Undigested material, waste products, poisonous substances, must be daily removed from the body or there will be trouble, and often serious trouble, too. Ayer's Pills aid nature, that is all. J. C. Ayer Co., Lowell, Mass.

The Success Sulky Plow

Here's a plow you can buy at a reasonable price and it will last you your lifetime. And you will have an all-purpose plow, too—does the same work and does it just as well as the really high priced plows and it has none of their complications.

It Is Beam Hitch

With no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches. Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it.

The Parlin & Orendorff Imp. Co.
State Agents, Dallas, Texas.



John's mouth flew open to say, "O, Uncle Dick, I want to be captain!" Then he remembered that Ted always seemed to have the tag end of everything—the fewest toys, and the rarest pleasures of any boy in the neighborhood. And, besides, his mother had been dead only a few months, and the little fellow found it hard to get much enjoyment out of the games with the rest. Suppose he could make Ted happy? There was a hot little struggle in John's heart—he wasn't used to giving up, and he would have spurned an offer of the Presidency to be captain of that little company. But he turned to Uncle Dick with a cheerful smile and said firmly:

"Give it to Ted."

So Ted was made captain, and carried the shining, new sword—ragged Ted, who blushed through his tan and freckles at the unexpected honor, and confidentially informed John that his big uncle was a fine fellow. This praise of his favorite relative was ample reward for the sacrifice to John.

And that night Uncle Dick remarked at the supper table, "I'm glad there are two captains in our new company."

"Two?" John looked up in surprise. "Yes. One who controls the troops and one who is learning to control himself—and, after all, the latter is the greater honor!"—The Morning Star.

"YOU'RE A BRICK."

Some time ago I heard the following address to the young people at the church I usually attend, and thinking it would interest other boys and girls, who had not the opportunity of hearing it, I asked the minister to write it out. This he was good enough to do, and here it is:

"My text for you this morning is not to be found in your Bible, though I dare say you have all heard it before. The other day I heard some one say to a boy who had done a kind and manly deed, 'Herbert, you're a brick!' and that's my text—'You're a brick!' 'O, you will say, 'that's slang, and we must not use slang.' Well, I think you will agree with me when I have finished that this, if it is slang, will not do you any harm at all.

"I am going to tell you where this phrase came from. It was used a very long time ago by a Spartan king, whose name was Agesilaus. We are told that there visited him an ambassador from another part of Greece, and the king showed him the wonders of Sparta. Now, this ambassador had heard how great and mighty a man the king was, and he expected to see the town surrounded by great, high walls and towers to keep off the attacks of the enemy. And he found none at all. So he said to the king: 'O king, I have visited the towns over which you rule, and though I have looked, yet have I seen no walls to defend them against an enemy. I am amazed.' 'Why,' said the king, 'you have not looked carefully enough, Sir Ambassador; come again to-morrow morning, and I will show you the walls of Sparta.' And the ambassador went away more surprised than ever, and was very curious the next morning when he returned to meet the king.

"Then the king led him out down to the plains, where his army was drawn up in full battle array, with their spears and shields shining in the sunlight. Pointing to the battle lines, he said proudly to the ambassador: 'There, sir, thou beholdest the walls of Sparta—ten thousand men, and every man a brick!'—every man a brick—every man loyal and true, ready to defend his country and fight for his king.

"And so my text is, 'You're a brick,' and I say it to every boy and girl here. I want you each to be a 'brick,' to be loyal and brave, and true—not to the king of Sparta, but to the King of Kings, to God—fighting for Him and defending His name. You remem-

ber when Jesus came to earth, men expected Him to build a great throne and to establish Himself as King of the Jews. But Jesus said: 'No, I will not build a throne, nor a city of bricks or stone. My kingdom is made up of men and women, boys and girls, and I will reign in their hearts. My kingdom is within you.' Jesus relies on every boy and girl to defend His cause, to be loyal to His kingdom; to be His walls of defense.

"I want you then to take this text away with you, and when any one says to you, because of some kind deed you have done, 'You're a brick,' remember that you really are; for Jesus has chosen you to be loyal and true to His cause, and to His kingdom. Every kind word, good deed, loving thought; every battle against sin, temper, disobedience—all these will please your King and win for you a crown of eternal life.—The Australian Christian World.

KEEP ACCOUNT OF YOUR EXPENDITURES.

A banker is quoted as saying: "I know from practical experience that it is hard to save, but it can be done; and the only way to do it is to keep a written account of your income and your expenditures. The man with a salary of \$100 a month can save more, by keeping accounts, than the man who has \$200 a month and who does not know how he spends his money. The boy getting a salary of \$10 a week can profitably keep accounts—a cash-book, if no more. The business man who would attempt to run his business without books would be doomed to rapid failure. The same is true of the salaried man; failure, in this case, meaning failure to save. If at the end of the year the salaried man has nothing saved, his year has been a failure—he has made no 'profits' on his business."—The Shield.

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Advice to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

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have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

IMPARTING VIGOR
to the kidneys, bladder and LIVER. They are adapted to old and young.

REV. WILLIAM ALLEN.

Rev. William Allen was born in Barren County, Kentucky, March 18, 1824, and came to Texas in 1855. He was licensed to preach in 1860, at old Bethel Church, by Brother Belamy, and joined the East Texas Conference the same year, and was sent to Montague and Decatur Mission. In 1861 Bro. Allen was stationed at Sabine Pass, on the Gulf of Mexico. Early in 1862 he joined the Confederate Army, in General Hardeman's Brigade, Waller's Battalion. After two years he was promoted to Military Chaplain, with the rank of Captain, and continued until the close of the war. We have some pleasant reminiscences of his battle with the Federal boats as they came up the Mississippi from New Orleans, with the old mule and a four-pound cannon strapped on his back, and how they escaped from the gunboats.

Bro. Allen attended the East Texas Conference in 1865, where he was received into full connection and ordained, and then asked a location, afterwards establishing Bethel school, where he taught fourteen years, in the edge of west Collin County. Quite a number of our preachers were educated under him. I heard the President of a bank at his funeral remark that all the education he ever got was from Bro. Allen.

On June 7, 1866, he was married to Miss Abbie Mayes, daughter of Dr. R. B. and Nancy Mayes, and settled just in the edge of Denton County, where he lived until 1904, when he moved to the new town of Frisco, and took an active part in establishing the Methodist Church, and figured wisely in the interest of Church and community.

They never had any children, but raised several orphans—W. H. Griffin and Jas. Griffin, who were nephews, and Mrs. Wm. Erwin. He is survived by his greatly bereaved wife, two brothers, and two sisters—John Allen, of Smith Grove, Barren County, Kentucky; Joel Allen, of Green County, Kentucky; Mrs. Lummy Stubbs, of Taylor County, Kentucky, and Mrs. A. B. Mayes, of McKinney, Texas. His home was always one of great hospitality; he enjoyed his friends. Bro. Allen was an ideal husband, always tender and kind. In 1886 Bro. Allen was elected to the State Senate, and served four years. He was a very close student and wrote a great deal. His contributions to the papers were always readable and full of well-developed thought, besides he was quite an author. "Five Years in the West," "Southland," "Columbiad," "Matter, Man and Spirit," and the "Life and Times of John B. Denton" were from his productive pen, and all of them were well written, thoughtful books. The last one was too much for him. He talked with me freely about the task, but as it had been the request of the representative citizens of Denton County, he began and completed the work, and before the book was out of the press his health gave away, and he came near dying; but after months of suffering he finally rallied and preached several sermons, which he loved to do. Bro. Allen was an able and faithful local preacher, and was often delegate to the Annual Conference. In 1882 he was a delegate to the General Conference. It has been my pleasure to be his pastor four years, and to be intimately associated with him since my retiring from the pastorate, and I can say that a pastor never had a truer friend. His devotion to the Church and worthy institutions was great. He gave before his death, in the last three years, nearly \$10,000 to various institutions—\$5,000 to Southwestern University; \$1000 to superannuate homes; \$500 to Methodist Orphanage; \$500 to Ann Browder Mission Home in Dallas; \$500 to Woman's Foreign Missionary Society of North Texas, and \$500 to the Methodist Dormitory in Denton. The chapel of that institution is named in honor of him.

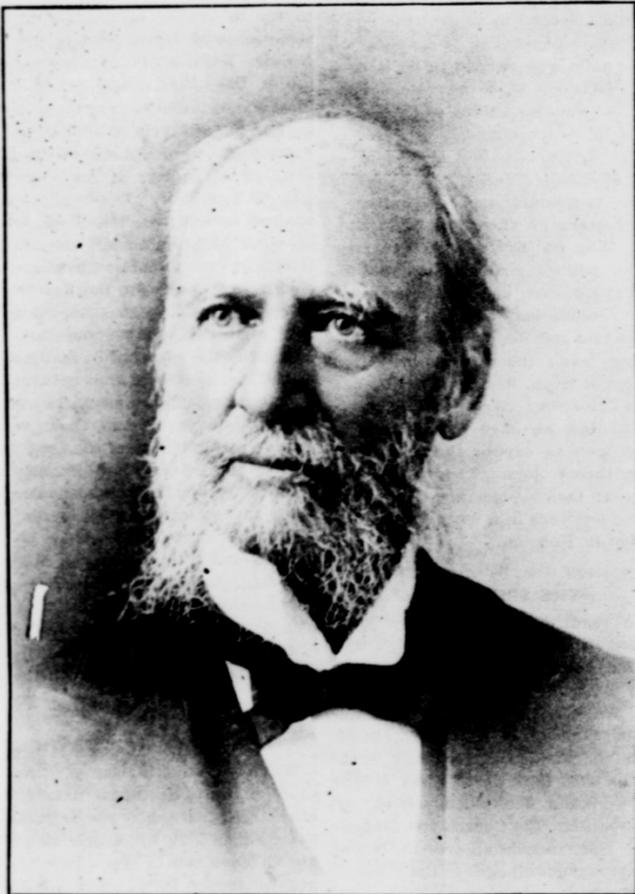
In 1905, as he finished his last book, his health gave way, and he never fully recovered. The last three months of his life he suffered from acute in-

digestion and dropsy; but he bore his suffering without a murmur, and when he saw that the end had come, like a philosopher and Christian, he took his reckonings, and found that all was well. He called his wife and nephew, W. H. Griffin, and gave instructions how his business should be managed, and requested that he should have a plain Christian burial; that no ostentation be used in the erection of a monument, but something becoming a Christian minister. His hardest struggle was to leave his faithful wife, who had walked by his side for forty-two years, and to whom he was steadfastly devoted.

The writer preached his funeral to a large audience from 2 Samuel 3:38, assisted by Rev. L. A. Burk, pastor, and Rev. Lumpkin, pastor of the Baptist

was an often visitor, bringing sunshine. Miss him? Yes, we miss him. I have heard men of all circles and business callings remark that he would be greatly missed.

After the funeral service in his home Church at Frisco his body was placed in the hearse and carried to McKinney, where quite a crowd gathered, and Rev. J. F. Pierce conducted the burial service and made an appropriate talk in memory of his noble life. Revs. Gober, Clifton, Sullivan and Moreland were at his burial. We tenderly laid his body to rest in a beautiful lot in Pecan Cemetery to await the call of the last trump. "Being dead, he yet speaketh." The principles established and influences for good he set in motion while living will live on to bless coming genera-



REV. WILLIAM ALLEN.

Church. Text, "And the king said unto his servants, know ye not that there is a prince and a great man fallen this day in Israel?" And truly one of our greatest men has fallen; his place can be filled else. He filled a niche in the early settlement of North Texas in the literary, educational and religious world as if he had been specially called to this work. While Brother Allen was a teacher and a preacher, he was also a financier; and, by economy and good management, under God's providence, he accumulated quite a handsome sum of this world's goods, and left instructions for a wise distribution of the same, leaving Sister Allen in charge without bond as administratrix.

Being more intimate with Bro. Allen than possibly any one else except Sister Allen and his nephew, I could see the many ways in which his liberalities did abound. I call to memory one instance: The entire family of a renter on an adjoining farm had typhoid fever and four of them died. Bro. Allen went to McKinney and hired two negroes to cook, wash and wait on them, and paid the bill. This is only one instance of many of the deeds of charity done quietly by this noble man of God. Brother Allen stood out boldly for the upbuilding of everything that was for the good of humanity and the glory of God, and was pronounced against sin and vice of all kinds. His sermons were full of thought and deeply spiritual. In all his suffering he never murmured, but always put the most hopeful side of life foremost. His presence always cheered the inmates of the parsonage, and when in health he

was an often visitor, bringing sunshine. The comfortable superannuate home in which this scrib and his family live was made possible to the Church by his liberal gift to the board and a following donation, and the membership of Frisco and Prosper. Bro. Allen was trustee and took great pride in the home and its improvements.

May God's richest blessings and the consolations of his Spirit ever abide with Sister Allen, and may the memory of his noble life stimulate the Church, in which he took such great interest, to a higher appreciation of its responsibilities and opportunities, is the prayer of one who loved him dearly. S. W. MILLER.

MORE ABOUT TRACTS, AND ELSE.

Our Brother J. W. Hill, of Dallas, wrote some very good things recently about the distribution tracts. Even if the proposition did fail to go through the General Conference, that should not keep the brethren from scattering such tracts as are already in print. If all our preachers, especially in the West, would keep themselves well supplied with cheap doctrinal tracts and pamphlets, they will find a good demand for them and also find that it would be big pay in the end.

Often a useful member is saved from the proselyter by a good tract being placed in the hand at the right time. There are many places in the West where almost every "ism" that was ever known since the contest of Pelagius and Augustine are to be found. Hardshellism, Adventism, Universalism, Campbellism of the Firm Foundation type in its worst forms,

Christian Science, Soul Sleepers, Holy Rollers, Holly Dancers, Holy Jumpers and things heard of and unheard of, all on the war-path and their guns turned against revivals and the spread of evangelical Christianity. I write these things advisedly, as I have traveled pretty extensively along the frontier and know whereof I speak. I am sure that the various isms are doing the Church much hurt in many places. Many of these things not having found a good soil for the propagation of their views further east, have gone west and sought out communities where the Church is not well established and planted their batteries and are fighting everything on the highway.

Unfortunately, we too often send out only inexperienced boys to plant the Church where we need mature men of the best tact. I am sure that the time has come for a change in this particular. If the missionary boards have not the funds to put strong men in these new growing towns they should at least put out a few picked men in the way of missionary evangelists to help organize the work and do sure enough mission work.

I do not mean men to just touch about here and there along the railroads and the larger towns of the interior, but men to hunt up the most needy places and preach a strong gospel and drive away strange doctrines and organize the Church. I imagine that I hear men say "impracticable," but if they had been over the ground and studied the question as I have they would see it in about the same light that I do and also see that some money spent in that way would bring quicker and larger returns to the Church than money spent in some other ways. If Bro. W. J. Land, who wrote about the needs of his work, will give me his address, I will send him a sample of "Bible Reading on Methodism" gratuitous and free for nothing.

C. G. SHUTT.

Hutto, Texas.

AN APPEAL FOR THE IMMIGRANTS.

To the Methodists of Texas:

This letter is to remind some and inform others that early in June of this year the Board of Missions, with the endorsement and co-operation of Bishop Key, enterprised a Port Mission work at Galveston. A suitable house was leased for two years and a port missionary was employed.

The premises had to be put in shape for accommodating immigrants.

Installing suitable apartments for sleeping, cooking, eating and bathing, together with electric lights and water connections incurred considerable expense, something more than \$1000.

Beginning with July 18 we have handled immigrants as follows:

July 18 and 19 from the Hanover, 112 immigrants; August 16 from the Koeln, 69 immigrants; September 11 from the Chemnitz, 94 immigrants; August 16 to September 20 from the Mallory steamer, 10 immigrants; October 9 from the Hanover, 65 immigrants.

For the same ships outgoing we have handled 116 people bound for Europe. We have been in operation less than three months and have handled nearly 500 people. We are new in the business, and, of course, have many things to learn, and have fine prospects of improvement. It grows more evident day by day that this is a great work. It deserves the sympathy, prayers and material support of the State.

The Immigrant Port Work is to be supported by the Home Department of the Board of Missions, the Woman's Home Mission Society and the Conference Boards of Missions of Texas. These three sources share equally the expense of the work.

This will require us here in Texas to raise at least \$2500, which is certainly not much for 220,000 Methodists to raise. We hope all who have promised assistance for the present conference year will do so to the limit

of their promises. It would help us over a hard place, if those who have not made pledges, would aid us a little just now. Many a Methodist could easily send us \$5 for this work, and many more could send \$2 or \$1.

For the next conference year definite arrangements will be made by the various mission boards at the several conferences.

It is hoped that every pastor in the State will not only read this letter himself, but that he will read it to his people in the Church and commend the work.

We ask this because the work is new and little known, and with all is very important.

JOS. B. SEARS, Superintendent, Galveston, Texas.

ENCOURAGING LETTER FROM GALVESTON.

It may be of interest to know how things are progressing in this part of the field, for we have many adversaries and they are strongly entrenched and the fight is a hard one.

We are extremely fortunate in having Rev. W. J. Johnson in charge of the forces. He is a workman that needeth not to be ashamed; he is a man that brings things to pass.

He has this year added to the membership by letter and on profession of faith 112. This has largely been accomplished by his untiring efforts, his personal visitation and contact with the people. While no special continued services have been held, the preaching is largely evangelistic, and it is the exception when no one joins at the Sabbath services.

Absolutely necessary repairs on the church, amounting to two hundred dollars and more have been made and paid for, and a four thousand dollar organ is in the church awaiting the arrival of the builder to be installed, one-half of the cost of which will be paid in cash, and the balance can be easily taken care of during the next three years that Brother Johnson can remain with us. This is a wonderful accomplishment, which can be appreciated only by those who are familiar with our conditions, and is a great surprise to ourselves. We are a weak folk, numerically, financially, and, doubtless, spiritually. These facts should not weigh with those in authority; this is a great field, a strategic point and demands men of the highest ability.

H. B. GOODMAN.

NOT A MIRACLE

Just Plain Cause and Effect.

There are some quite remarkable things happening every day, which seem almost miraculous.

Some persons would not believe that a man could suffer from coffee drinking so severely as to cause spells of unconsciousness. And to find complete relief in changing from coffee to Postum is well worth recording.

"I used to be a great coffee drinker, so much so that it was killing me by inches. My heart became so weak I would fall and lie unconscious for an hour at a time. The spells caught me sometimes two or three times a day.

"My friends, and even the doctor told me it was drinking coffee that caused the trouble. I would not believe it, and still drank coffee until I could not leave my room.

"Then my doctor, who drinks Postum himself, persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

"I feel better, sleep better and am better every day. I now drink nothing but Postum, and touch no coffee, and as I am seventy years of age all my friends think the improvement quite remarkable.

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

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2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

OUR CONFERENCES

Bishop Key—
West Texas, Gonzales, Texas, Oct. 28
Northwest Texas, Waco, Texas, Nov. 11
Bishop Chandler—
North Texas, Greenville, Texas, Nov. 18
Texas, Beaumont, Texas, Nov. 25

SOME KIND WORDS.

Mr. Champ Traylor, of Plemons, writes us: "I wish to thank you for your editorial in the Advocate of the 8th instant on 'Forgotten Promises.' This article strikes me very forcibly. I also want to thank Rev. T. H. Morris for his excellent sermon on Tithing. You are engaged in a great work, and the influence of it is being felt for good throughout the State."

Rev. A. W. Wilson, at Gonzales, in writing to us about another matter closes by saying: "The Advocate grows better and better." We could quote from many others, but these two samples indicate the kind of encouragement we are constantly receiving. And we hope this year to make the paper more helpful than ever to our readers.

PARLIAMENTARY USAGE.

We have before us a very compact little volume on "Parliamentary Usage of the General Conference of the Methodist Episcopal Church, South," by Rev. J. E. Harrison, D. D., of San Antonio. It contains the order of business of that body and shows the method adopted by which to carry it out in an orderly and systematic manner. It names the different committees and points out how they are appointed, and the number of members composing them. The proper disposition of all motions, amendments and substitutes is made clear. Then come the rules of parliamentary procedure in their regular order, and the whole movement of the body is thus described under the force of accurate proceedings. The booklet is a compendium of excellent rules for the conduct of public business; and its preparation evinces much study and a great deal of work upon the part of Dr. Harrison.

The Friends of the Liquor Interest in a State Conclave

On the twelfth of this month the friends and sympathizers of the liquor and beer saloons gathered in Houston at the call of Judge Charles K. Bell, Jacob Wolters, Jonathan Lane and others. It was given wide publicity through the press, and the railroads put on very low rates, and the announcement was made that it would take to Houston at least two thousand representatives of their cause from all sections of the State. It was to be a monster demonstration in favor of anti-prohibition, and the moral effect of it was to be State-wide in its reach.

Well, they met, and the Daily News, which is a very reliable paper in its news department, gave the actual attendance at six hundred, and a large number of these were citizens of Houston, while the majority of the remainder were from Galveston, San Antonio and nearby towns of that section. But Dr. J. W. Moore and Sterling P. Strong, who looked in for a while just to see the proportions of the gathering, tell us that the attendance was less than five hundred, with perhaps only two hundred of them visitors to the city. So that we do not do the gathering any injustice when we state that it was a great disappointment as to numbers, and its promoters did not hesitate to show their chagrin.

CHARACTER OF THE GATHERING.

It was composed largely of the same old workers who have been prominent in the fights against local option in the different sections of the State for the last ten years. That is, the leaders of the gathering were men of this description. Among them were Willey, Stafford, Onion, Paulus, Gresham, Pendleton, Moore, Wortham, Lane, Wolters, and the like. These men led in the discussions, and formulated their plan of action. Judge Bell was a new figure among them; but in his opening address he expressed himself in favor of local option where people wanted it, and went so far as to say that whenever the public sentiment of all the counties in the State wanted local option, then we would have State-wide prohibition. This did not comfort the brethren and his speech seems not to have been punctuated with very liberal applause. In fact, it was a sort of a wet blanket. All our State officials were conspicuous for their absence; even those among them whom we are accustomed to class with the antis had business some distance from Houston on that particular day. This was a cause of much remark upon the part of Mr. Wolters, for he said he had sent special invitations to those gentlemen and really expected some of them. But not they!

There was no United States Senator present and no letter of regret from either of them was read. And there was but one Congressman on hand, but he lives in a very wet district and it was his duty to be there. There were a few State Senators from the anti section and a few Representatives, but the vast majority were otherwise engaged. All the leading politicians with State-wide aspiration gave Houston a wide berth also. What a change since 1887! Then the statesmen and the politicians, with few exceptions, took prominent part in this sort of a gathering. But those days are gone and we are living in a new era.

IT WAS A POLITICAL MOSAIC.

Among these leaders there were Democrats and Republicans. The majority of the Democrats of Texas are on the side of morality and they live in prohibition territory. The Republicans are scattered throughout the State, and while many of them are pros, yet, as a party, they are committed to the saloon because they think this will bring to their support a certain class of the foreign voters and all the disgruntled Democrats who are antis. They are after votes as a

party. Of course, their leaders were at Houston and they were cheek by jole with Democrats like Stafford, Willey, Onion, Gresham, Pendleton, Wolters, Moore and others, who hold anti-prohibition in higher esteem than they do their Democracy. They seem willing to give all the comfort and encouragement possible to their anti friends among the Republicans. We have nothing to do with their politics; but we are just giving the facts in the case so that our readers may understand the situation. For it is well known that at this time the Democrats and the Republicans are lined up in Texas as never before, ready for a great political battle with the Republicans, and their candidates standing pledged to support the liquor business. Wonderful Democrats are these antis who seemed to be in such close harmony with their Republican allies at Houston. Many of them were heard to speak ominously of Governor Campbell because they class him as a prohibitionist. Verily, verily some of these Democrats seem to place a larger store by their anti-prohibition than they do by their Democracy. Liquor politics made strange bed-fellows at Houston; and there were some close intimacies between so-called Democrats and Republicans. A fellow feeling made them wondrous kind! Shades of Hogg, Reagan, Lanham and Dave Culberson! We are fallen on lax times. But we have forced some of these men to expose their hand, to show their colors. They ought not to prate their Democracy any more. If so, they were in a strange conglomeration in Houston.

THE SPEECHES.

We read them all as they were printed in the Daily Post. Bell's was the only one apparently out of harmony with the gathering. But Stafford, Wolters, Burgess, Rice and McGregor supplied Bell's missing links. From the time they opened their mouths until they closed them, it was one wild and fierce denunciation of the preachers, the Church and prohibition. They roamed all over the world and throughout all ages in their search for illustrations to show how the country had gone to the bad when the Church entered politics; and how the citizenship became debased wherever prohibition had been adopted. Stafford, particularly, exhausted his powers of vocal flatulency in pointing out the evils of the modern pulpit in substituting prohibition for the gospel, and as a Methodist entered his protest against his Church going into politics! The Lord save the mark! But we had heard his old speech so often in joint discussions with him that it was a tax upon our patience to again have to wade through its stale, ill-ordered periods. But in all their speeches, there was not one word of criticism for the saloon! The lawlessness, the devilry, the outrages upon public sentiment committed by the dives and the joints and the higher class bar rooms received not one word of rebuke, much less denunciation. No, sir. That would have been out of order since those gentlemen had assembled, some of them as the agents and attorneys of the brewers and wholesale liquor dealers, to inaugurate a movement to save the saloons from impending destruction. Probably these very institutions paid the way of some of those patriots to that gathering, and, of course, the saloons escaped criticism of any sort. But the preachers, the Church and prohibition were the targets of their wrath and screeching denunciations. They were met to look after the enemies of the saloons and they knew where to locate them. They went to the Church and the ministry. Here they found the enemies of their saloon clientele; and it was here that they pointed their guns and fired their angry shots. Some of them, like Stafford, were unkind enough to show what the Roman Catholic Church

did with the thumb-screws and the inquisition when that organization dominated the State. We have since wondered what the members of that religious body thought of his attack upon them, since the bulk of the saloon men belong to it. Scores of them sell whiskey and then Sunday morning go to mass, yet their Church in its history was held up as a disgraceful example of the evils of Church and State.

Then take their platform as it was issued and signed by the leaders, mostly above referred to, and not one word of criticism is found in it, in rebuke of the saloon. Its lawlessness, its indecency, its criminal record, its outrages upon humanity—no notice is taken of these glaring offenses against God and humanity. No recommendations made to them as to the evil of their course; neither a suggestion that they ought to try to behave themselves and in some measure try to observe the law. No, sir. Nothing of this sort was written in that turgid document. It is one lurid denunciation of prohibition fanatics and the awful sin of prohibition. It seemed to see in the saloon the preservation of liberty, life and the pursuit of happiness. The only menace against society and the State is the preacher, the Church and the prohibitionist of every grade. These are the elements at work for the destruction of the rights of man. According to that remarkable deliverance and according to the speeches of that gathering, it is a danger to civil government for ministers, Church members and decent people to lift up their voices against the diabolism of the grog shop. And if these dangerous elements are not either muzzled or exterminated the great saloon interests of South and Southwest Texas will surely be destroyed, and then government in Texas will come to an end! The State can only be saved by preserving the rights of a few men to sell liquor and beer to their fellow men! Marvelous statesmen, these Houston non-partisan patriots!

ORTHOGRAPHY AND ORTHOPEY.

We have no criticism of men because of the unfortunate names they bear. They are not responsible for the designations by which they are known, even if it is impossible to spell and pronounce them. And not every man who wears one of these unpronounceables is a liquor man, or an undesirable citizen. Some good and true men have names that are hard to handle. But it is a fact that the name a man wears identifies his race and his nationality; and the unspellable name of a man among such patriots as gathered at Houston tells us of their lack of sympathy with American customs and institutions. They convey to us the idea that the civilization and usages of Continental Europe are centering around the saloon in this country. Take the foreigner out of the saloon business in Texas, and you will reduce the number of men engaged in it more than two-thirds. Every brewer in the State, with rare exceptions, is of foreign birth or extraction. Hence we here give a few of the many unspellable and unpronounceable names that appeared in the printed list of delegates at Houston. The Post gave a list of them, and we here quote a few as an illustration of the point under consideration: "Loewinstine, Moeller, Letzerich, Degony, Thuem, Elchotz, Hoigens, Suhamm, Tampke, Macha, Walterdorff, Blohm, Schmidt, Eschenburg, Segelmann, Boettcher, Warchem, Busch, Scheultz, Streuwe, Leishiker, Kreuger, Guessaz, Dietzman, Dreless, Wahrmond, Achtzehu, Wuerzback, Nowatney, Grinesinger, Schriwer, Pollicatararus," ad infinitum. That those with foreign names have a right to be American citizens, no one will question, and that they are not to be held responsible for their unfortunate names is also true, yet it is easy to see that among the men who met in Houston to save the country from the preachers, the Church and the fanatics, the foreign-born citizen with his foreign ideas was in great

evidence. When Commander-in-Chief Wolters musters in his recruits and lines them up against the ministry and the Church, he will have a hard time to get a large per cent of his fighting force properly enrolled. His army will have many kinsmen running back in name at least to the time when Great Britain sent her Hessians over here to wipe out the American colonies. Will history repeat itself?

WHO IS BACK OF THE MOVEMENT?

But these self-assumed patriots, many of them on the pay rolls of the brewers, cannot deceive the public. It is well known whom and what they represent. It is not law and order; neither is it sobriety and virtue. It is the saloon business in Texas! They may prate as much as they please about personal liberty, about the property to be confiscated by prohibition, about depriving the citizen of his personal rights under the law, about fanaticism controlling the Government, about the Church corrupting the State, and all such tommy rot; but back of these inspired gentlemen is the saloon, with all that the saloon stands for in our civil and economic institutions. The saloon represents money—blood money—stained with every grade of crime. It represents certain political interests, and many local politicians in the saloon territory are involved; and for these reasons, and these alone, the men who met in Houston are pledged to the support of anti-prohibition. They have back of them every influence manufactured by the saloon. The Sunday violators, the law defiers, the criminal, the bear-eyed toper, the foul-mouthed swearer, the libertine, the black leg gambler, the despoiler of womanhood and the destroyer of childhood, make up a large part of the army of voters giving inspiration to the saloon cause. These apparently good men whom the saloon interests are throwing out into the foreground as decoy ducks are only the financial and political beneficiaries of the liquor business. They are not its real representatives. They only have a side interest in the question. At heart, nearly all of them despise the saloon, and they have no sympathy with the gang directly connected with it. Take the money question and local politics out of the saloon business, and the most of the men who went to Houston to fulminate their wrath at the ministry and the Church would have taken no dish in the affair.

HARD PUSHED FOR MEN.

While at Houston Mr. Wolters and his committees undertook to organize the State by finding a man in each Senatorial District to represent the anti-saloon interest. They had so few people from the different parts of the State present that they had to draw on men and draft them into service without consulting them. Among those so taken was N. A. Shaw, of the Red River country. He is known as Gus Shaw, and he is a man of large property and influential. But just as soon as he saw his name published in the list of district committeemen he promptly wrote Mr. Wolters that he declined to serve. Doubtless others have done the same thing. When you get away from the liquor district of the State, it is hard to find a man of any influence or standing who cares to see his name presented as the representative of that business. Such a man feels that it is a disgrace to be thus associated. In order to get men in these sections you have to take those who are out of a job, or whose law practice is running low. Men independent of money influence and who want their families to stand high, fight shy of any publicity in connection with the liquor trade. The very moment a man permits himself to be known as the public advocate of saloons, it casts a suspicion upon his character in the dry territory. No wonder that Mr. Shaw made haste to make it known that he was not one of them. He attaches some importance to his stand-

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ing and that of his family. Besides this, he has no sympathy with such a law-defying outfit.

THE HOUSTON POST.

The morning after the patriots had dispersed, the Houston Daily Post, which is in great sympathy with the business in South Texas, came out in flaming headlines making the spectacular announcement: "TEXAS IS ORGANIZED AGAINST FANATICISM." We are not surprised at this when it is well known that Col. R. M. Johnston was one of the men prominent in that gathering. He is a member of the Democratic National Committee, and Cecil Lyon is a member of the National Republican Committee. Yet these two distinguished patriots were in that gathering falling upon each other's necks and saying grace over the bar rooms. A beautiful sight at this time when the Republicans are striving to capture Texas on a red-hot liquor platform! The Post is supposed to be a Democratic organ, but when the saloon interests are imperiled the proprietor of the Post hob-nobs with Col. Lyon, the Republican manager of Texas. Again we say that we have nothing to do with the politics of these gentlemen, but we are compelled to give the facts to the people.

THE TREND OF THINGS.

Not one word was said about the next Legislature submitting a prohibition amendment to a vote of the people, in accordance with the demands of the people and the explicit order of the Democratic Convention. Why this silence? We can only imagine. Were those Democrats, so called, afraid of offending their Republican brethren, whose platform is a lurid fulmination in favor of the saloons? Perhaps so, for those magnanimous brethren were in great harmony. Or is it because they were hopelessly divided on the question? Perhaps so. Many of them think the fight ought to be brought on, and this is the time to begin it. Or was it because some of those Democrats still have a remnant of political conscience left? May be so. Their party at the polls ordered that this amendment be submitted and their convention absolutely demanded it. To go back on this demand puts them in the light of traitors and rebels to their party, and they are not prepared to go that far.

At all events, submission was not mentioned. So we are left to conclude that the gathering recognized the fact that the fight has to come, and their only alternative is to get ready for it. So they sounded the tocsin for their clans to gather at Houston. There they began their preparation for the war. Well, let the war come. We demand it. We have no terms to ask. We are willing for the people to say whether whiskey shall rule the State or whether the State shall rule whiskey. If the people decide to turn the Government over to the bloated brewers and the corrupt wholesale liquor dealers, let them have a chance to say so. If not, then let them give these debauchers of the individual and public life of the State their walking papers. The fight must come sooner or later, and the sooner the better. If we lose it, it will be a temporary loss. Moral sentiment never dies. It gathers new life from defeat. If it does not win one time, it will at another time. But the antis fear a fight and they fear it badly. They know that it will not be a repetition of 1887. They feel that it will be for them a death struggle. At best, they only claim a fighting chance. That the liquor business is doomed, no sane man doubts. It has to go. The moral sentiment of the people is rapidly crystallizing against it. It is already forced into a few centers, and from these points it is fighting like a tiger at bay. That it will be eventually destroyed, the fates have decreed. On with the battle!

POSTOFFICE ADDRESS.

Rev. E. T. Bates, Denton, Texas.

DEATH OF REV. R. G. PORTER.

Rev. R. G. Porter, known to our readers and throughout the Church as "Gilderoy," died October the 6th in the city of Memphis, Tenn., after one week's illness. This will send a pang of sorrow to many hearts; for he was one of the most popular newspaper correspondents in the connection. All our Church papers welcomed his contributions with eagerness, for what he wrote was always read with interest and profit. Even the thousands of our people who had never met him felt a tender love for him because of the good he always did them with his pen. He knew what to write and how to write it; and he was one of the few writers for the Advocate whose manuscript we never read. We always waited till it appeared in print before we took the time to read it. We always felt sure that his thoughts committed to paper were correct. He was a member of the North Mississippi Conference, but all the conferences claimed an interest in him. His heart was so big that it took in all the connection. But we shall see his like no more. His work is done; but we hope to meet him beyond the river.

REV. W. H. VAUGHAN RETIRES.

Some fifteen years ago the Orphanage at Waco was projected as the enterprise of Texas Methodism, and Rev. W. H. Vaughan was placed in charge of it. He at once entered upon the duties of his new position. At first he had to create and arouse public sentiment on the subject, and then direct it toward the consummation of the enterprise. This he did in a short time. It was not long until he had it located at Waco, and then followed a regular assessment upon the Church for its maintenance. But Bro. Vaughan did not depend wholly upon the assessment. He appealed to the Church for additional funds; and then he secured the help of Rev. Abe Mulkey. As a result, the institution has grown into one of the leading benevolences of the Church. It is now a credit to our Methodism and to the Master, in whose name it is conducted. No man has done more persistent work than Brother Vaughan for the success of this worthy institution. And it stands there to-day, filled with orphan children, as a monument to his labor and liberality. It not only represents his work, but also his money, for he has been generous toward it out of his own means. And now that he retires of his own accord from it, we can all say, "Well done, good and faithful servant," for he has wrought wisely and nobly. We understand that he will return to the pastorate, in which he was a signal success before his appointment to the orphanage work.

Dr. J. H. McLean was elected to succeed Brother Vaughan as manager of the Orphanage. He is one of the oldest and most widely known ministers, and he will take to this great work the wisdom, experiences and godly judgment of long years of labor in the various departments of Methodism in Texas. We hope for the increased usefulness of the Orphanage under Dr. McLean's supervision.

THE MERIDIAN TRAINING SCHOOL.

Thursday of last week was a great day for the Methodists of Meridian and of the Gatesville District generally. It was the occasion for the laying of the corner-stone of the Meridian Training School, the property of the Church within the bounds of the Gatesville District, and immediately under the charge of Rev. George F. Campbell. A basket dinner was served on the ground, and a large and representative gathering took part in the ceremony. They were there for miles and miles, and the event was one of the most interesting and inspiring that ever occurred of that nature in that vicinity.

Bishop Joseph S. Key was the principal speaker of the occasion, and his words were wise, practical and opportune. After his eloquent address

the beautiful corner-stone was put in place, and it contained special documents of a local and a general character, and among them was a copy of the Texas Christian Advocate. Following the placing of these, Senator E. B. Mayfield delivered a most interesting speech. He is a man of splendid oratory, and his thoughts were well expressed and in elegant diction. Then the mason sealed the hollow in the stone and it was left to rest under that corner of the imposing structure.

In February, 1907, at a meeting of the ministers of the district in the town of McGregor, a resolution was introduced by Rev. G. F. Campbell, then pastor at Meridian, that a training school for the district be established within its bounds, and after some discussion it was carried. In June of the following year the District Conference met at Clifton, and the matter was taken up and approved, and a committee was appointed to select a location. It was composed of ministers and laymen. After a spirited contest among several of the towns, Meridian won the location by offering the largest amount of bonus and a good campus, \$30,000 and plot of some forty acres of valuable ground valued at \$7000. The entire county, Bosque, in which Meridian is located, aided in securing the school.

Rev. George F. Campbell, leading spirit in the movement, was chosen President of the proposed institution, and he at once entered upon the work of putting the enterprise through. It was not long until he had swelled the amount of the subscription, and the project was at once put upon foot. Plans for the elegant structure were drawn and accepted. The excavation was begun, and soon the foundation was in place. Then the walls began to rise, and now they are above the second story. It is to be a three-story stone building, with finished stone facing for the first story, and rough ashlar for the other two. The front is 195 feet and the depth is 85 feet. The main building will contain a splendid auditorium, with seating capacity for 1000; ten large class rooms, library and President's office. The plans contemplate two handsome dormitories in the near future: one for boys and the other for girls. When completed there will be accommodations for three or four hundred students.

Another factor in the success of the enterprise is Rev. J. M. Sherman, who has labored constantly in connection with President Campbell in all the details and plans of the work. Leading laymen have also taken a prominent part in the development of the plant. G. W. Turner, P. S. Hale, W. F. Schencks, O. R. Marshall, J. M. Robertson and others have taken great interest in it. And now they are beginning to see the culmination of their plans. Soon the main building will be completed, and it occupies a commanding position on a beautiful elevation on the outskirts of the town. It looks like nature had been holding the location in reserve for just such purposes all these years, and now her design is being realized.

The school is to be a training school, with a substantial course of instruction, fitting pupils for a higher course of college and university training. It will not be long until President Campbell will constitute his faculty and have the institution ready for work as soon as the building is completed. It is his desire to make it one of the best of the kind in the conference.

The school enterprise has already attracted attention to Meridian. Some real estate is exchanging hands. People are looking to the place for future homes because of the advantages the school will offer. The town is one of the most substantial and picturesque any where along the line of the Santa Fe system, and it will soon afford inducements for further growth and development. It is a most healthful locality, and an ideal place for just such an institution of learning. Good for the Gatesville District and for Meridian. We congratulate them all upon their success.

TO OUR SUBSCRIBERS AND AGENTS.

Bear in mind that the new postal ruling makes it imperative that every subscriber pay in full to 1909 this Fall. The authorities at Washington have served notice on us that the law would be strictly enforced after this Fall. To fail to pay to 1909 will mean that that subscriber's paper is liable to be stopped at a time most inconvenient for him to pay and thus cause him loss of time and some trouble, which he can avoid by paying up this Fall. Much as we would desire to continue his paper we cannot do so under the law, unless he makes it possible by paying now to 1909.

It is not for our benefit that we make this statement, but for that of the subscriber. We can carry him only a limited time after expiration of subscription. The safest and best plan is for a subscriber to pay a year in advance.

PERSONAL.

Rev. D. L. Coale, of Mansfield, dropped in to see us this week on his way to the Torry meeting at Sherman.

Rev. H. J. Norwood, of Wichita Falls, one of our good local preachers, gave us the benefit of a brotherly call recently.

Rev. M. H. Major and his two sons, Weyman and David, of Polytechnic, made the Advocate a pleasant call this week. They were taking in the Fair for a few hours.

Rev. S. A. Steel, D. D., of Brownwood, was in to see us last week. He is looking well, and says he thinks matters will go up in full at Waco from his charge. He speaks well and hopefully of the work out there.

Rev. W. F. Bryan, of Sulphur Springs, was in this city this week and made the Advocate a visit of a few moments. He reports matters in good condition up his way, and his looks indicate good treatment.

J. E. Vernon, our old confrere of the Lampasas Leader, is taking in the Fair, and we are delighted to have had him make our office his headquarters. He was once a traveling Methodist preacher, and he has not forgotten his old associations with this class.

Brother and Sister W. T. Cole, of Shackelford County, spent some days in the city recently and while here made the Advocate a pleasant visit. They have been readers of the Advocate ever since it was the Methodist Wesleyan Banner. They are among our best type of Methodists.

We dropped over to Fort Worth Sunday afternoon and spoke on prohibition to a mass meeting at the City Hall. Those people are deeply in earnest and they are organizing in every voting precinct in the county. They mean business and they are hard at work constantly. That is the way to win. Let the good work go on.

In our last issue we stated the number of conversions that Rev. S. L. Crowson has had during the year, but we ought to have said during the fifteen months past. He has the Farmers Branch charge in good state, and his reported conversions include the results of meetings held the three months of his last year's work.

Rev. and Mrs. Charles A. Tower, of the Texas Conference and whose home is in Timpson, have issued invitations to the marriage of their daughter, Miss Kate to Mr. Asa E. Rushing, the event to take place at their home in Timpson on the 22d of this month. May the worthy young people realize all their fondest dreams.

Mrs. E. H. Casey, beloved wife of Rev. E. H. Casey, pastor of Wesley Church at Greenville, died last Saturday night after an attack of apoplexy. For several years she had been in delicate health, but of late had appeared to be somewhat improved. But her system was not sufficient to repel this additional attack, and she passed to her reward amid the sorrows of her husband and children, as above stated. Mrs. Casey shared the joys, the sorrows and the responsibility

ties of her husband's arduous ministry for all these years, and her death leaves an aching void in the home now broken. Brother Casey and his children will have the sympathy and the prayers of his brethren and friends throughout the conference in this their sad bereavement. The funeral services were conducted in the Wesley Church last Sunday afternoon by Dr. McLean and Rev. W. L. Clifton, aided by the local pastors, and the interment took place in the Greenville Cemetery.

The editor and his family have recently enjoyed a delightful visit from Mrs. D. W. Carter, of San Antonio, the devoted wife of Rev. D. W. Carter, D. D., presiding elder of the San Antonio District in the Mexican Border Mission Conference. We were her pastor when she was a young woman, Athens, Tennessee. She has had much experience in our Mexican and Cuban Mission fields, and she is a most interesting Christian woman.

Rev. George R. Stuart, the evangelist, is now engaged in a great meeting with Dr. Godbey at Tenth Street, Austin. From what the Statesman says about it, the meeting has made remarkable headway. We are not surprised at this, for Dr. Stuart is a man of such power that wherever he goes he has remarkable meetings. Of course the one at Austin is a success, and scores will be brought to Christ and the Church greatly stirred in spiritual interest.

Miss Carrie Irene, daughter of Mr. and Mrs. Louis Blaylock, of Dallas, was given in marriage to Dr. W. D. Jones, at the home of the bride's parents, on Wednesday evening, October 21. Only a few of the friends of the family were present, but the occasion was one of pleasure and delight. All Texas Methodism knows Louis Blaylock and his family and will join the Advocate in wishing the happy young couple a delightful journey down the way of life.

Rev. M. C. Dickson, of Reinhardt, made us a pleasant call this week. He has the Pleasant Mound Church in his charge, six miles from the city. It was projected nearly fifteen years ago, and for thirteen years they have carried a debt of a few hundred dollars upon it; but they have about made up their minds to pay it off and have the house dedicated. If they get the money we have promised the preacher to go out there the second Sunday in next month and dedicate it for them.

BEAUTIFUL HOME WEDDING.

At the home of Dr. and Mrs. C. C. Black, in Georgetown, Texas, on the evening of the sixth of October, a beautiful home wedding took place in which Mr. Claud Le Ray Spare and Miss Woodie Dee Black were joined together in holy wedlock. Many guests were present, and many beautiful presents were in evidence. The happy couple soon left for their future home in Monterey, Mexico, where the bride had taught for awhile in one of our mission schools. Rev. S. M. Black, a cousin and classmate of the bride, was the officiating minister.

DEDICATION.

The Methodist Church at McGregor will be dedicated on Sunday, Nov. 8, by Rev. J. M. Sherman, presiding elder. All former pastors are invited to be present.

R. F. DUNN, Pastor.

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 L. McNery, Dallas. Assembly funds should be sent to Theo. Bring, Jr., Houston.

STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.
First Vice-President—Tom C. Swope, Houston.
Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—P. W. Horn, Houston.
Fourth Vice-President—Dr. E. E. Ball, Austin.
Secretary-Treasurer—Frank L. McNery, Dallas.
Junior Superintendent—Miss Ella Mae Christopher, Arlington.
Secretary Board of Trustees—A. J. Weeks, San Antonio.
Syndicate Press Correspondent—Roland H. Stokes, Dallas.

FROM STAMFORD.

We have organized an Epworth League among the students of Stamford Collegiate Institute with a membership of ninety-six, and it is the purpose of every member to make this a real live League.

Already seven young ladies and several young men have offered themselves for special work either in the home or foreign field. We promise you greater things later.

Following is a list of the officers: Rev. Comer M. Woodward, President; Paul E. Bryan, First Vice-President; Miss Atta Wiley, Second Vice-President; Jno. N. Brown, Third Vice-President; Mrs. Comer M. Woodward, Fourth Vice-President; Miss Clarot Francis Brown, Director of Music; Emory Menefee, Secretary, and Nora Grantham, Treasurer. We meet every Sunday afternoon in the college auditorium.

EMORY MENEFFEE,
Secretary.

FROM CORPUS CHRISTI.

We had our election of officers on the first Monday night in September; installation services on Sunday night of the 29th. Officers:

President, J. W. Pittman; First Vice-President, J. A. Campbell; Second Vice-President, Miss Nannie R. Caldwell; Third Vice-President, Mrs. J. A. Campbell; Fourth Vice-President, Mrs. M. C. W. Mills; Secretary-Treasurer, G. A. Davis; Era Agent, Jas. Doss; Organist, Mrs. J. D. Todd.

We have the money in the bank for the four bonds subscribed for by the League, and have sent to Judge Walsh for them, and as soon as they come I will send him the money.

Our League is waking up all along the line. At the last devotional meeting, out of an attendance of 32 present, 15 took part. Remember me to all the friends.

G. A. DAVIS.

FROM MOORE.

My Leagues have made good since we returned from Epworth. Such enthusiasm! There were 45 from my charge at Epworth this year; next year I think many more will go. Our Leagues took four bonds, and will have a closer identification hereafter.

They have a more earnest desire to study the Word after hearing such workers as Cook, Parker and the Misses Nutt, Head and Davies. Even now they are beginning to take on new life in the mission cause.

The following are officers elected for Moore League:

President, Perry Crain; First Vice-President, Hunton Killam; Second Vice-President, Miss Nettie Kellam; Third Vice-President, Mrs. L. C. Williamson; Fourth Vice-President, Mrs. C. W. Godwin; Treasurer, Miss Johnnie Wert; Secretary, Robbie McFadden.

Officers for Tehuacana League:
President, Miss Emma Wood; First Vice-President, Miss Bertha Newton; Second Vice-President, Mrs. Alice Ban-

FREE BOOK ABOUT CANCER.

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

dy; Third Vice-President, Miss Alice Newton; Fourth Vice-President, Miss Alameda Wood; Secretary, Miss Mary Nixon; Treasurer, Preston Nixon.

C. W. GODWIN, P. C.
Moore Church, Moore, Texas.

WILL YOU DO IT?

We want every pastor in North Texas, who has a League organized on his charge, to attend our next North Texas Conference. To enable them to do this, we ask every local chapter to begin now to make arrangements to pay their pastor's expenses to this conference, which will meet in McKinney in June, 1909.

O. L. HAMILTON, President.

WHY SHOULD THE LEAGUERS READ, AND WHAT SHOULD THEY READ?

(Paper read before the Paris District Epworth League Conference at Detroit, Texas, by (Miss) Mary Kate Brown.)

I cannot think of a greater theme outside the realms of things divine than is expressed in that one phrase, "reading of good books." Of all the productions of human effort and human thought, those included in the realm of literature are unquestionably among the noblest and greatest.

Literature is immortal. Empires rise and wane. Structures are built and stand for a while, but finally crumble into dust. Not so with a great book. It lives on and on, and its influence is measured only by eternity. The Hebrew monarchy passed away thousands of years ago, the temple of Solomon, the chief monument of a nation's glory, has long since been shattered into fragments and the fragments crumbled into dust; but the literature of Israel in song and story, poetry and prophecy, still lives and is to-day a source of blessing and inspiration in multiplied millions of human lives.

Literature is not only itself immortal, but it renders immortal what was greatest and best in the past. As Carlyle has expressed it: "All that mankind has done, thought, gained or been, is lying in magic preservation on the pages of books."

But the crowning greatness of literature is to be found in its influence upon nations and individual men. It is not by wealth and material prosperity that humanity is uplifted so much, as by high thinking and noble feeling. Those who have contributed most to the elevation of humanity have not been the great conquerors riding through seas of human gore; but rather they have been the men and women who have thought great thoughts of man's higher destiny, whose soul have been set on fire with sacred emotions, and who have written down their thoughts and feelings upon the pages of books, that others less wise and less noble might think their thoughts and feel as they have felt.

Never was the influence of books so great as to-day. Their influence, however, is not in any sense of the word a new or modern thing. The great nations of antiquity, Egypt, Assyria and Babylonia, all had their great libraries. But it was not until the invention of the printing press that books began to directly influence the masses, even then their influence was curtailed for centuries by their rarity and costliness. But to-day books are within the reach of all. Never were they so cheap. Never were so many books being read by all sorts and conditions of men as to-day.

He who has a taste for reading has a perennial fountain of pleasure always at hand. Sir Fred Herschel said: "If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of cheerfulness and happiness to me through life, and a shield against its ills, * * * it would be a taste for reading. He who loves to read not only has a means of escape from weary hours of loneliness and

a solace for his hours of sadness, but sometimes walking on sunlit plains, breathing a rarer, purer atmosphere, he feels the thrill of joy divine that other men know not of.

Reading is a splendid safe-guard against those peculiar temptations which beset empty hands and idle brains. It has been said that the ruin of most men dates from some vacant hour. How much of evil and sin might be avoided in the lives of our young people if their time and thoughts were always well occupied.

But reading does not merely supply a safeguard against temptations. It also provides a most profitable investment for the hours that sometimes hang so heavily upon our hands, or the few leisure moments snatched from a busy day. And those who achieve the largest success must be those who realize the value of time, who know how to treasure up the moments to invest them to the best advantage. It is said of the late Bishop Tipton that when a boy he used to carry a book with him on his delivery wagon that he might snatch a moment for reading here and there.

This reminds us that reading is a means to the larger life, the larger mind, the larger soul. There are many ways in which reading ministers to this larger life. Foremost and greatest by the larger and loftier visions it supplies the mind.

Literature possesses a wonderful power to emancipate one from the narrow environment which circumstances seem to have determined for him. One may dwell in some obscure mountain valley far from the ebbs and tides of the great world's busy life. Yet those mountain peaks that hem in his little valley do not limit his life's horizon, for in his reading he catches visions of that which lies beyond and even here he feels the pulse-beat of the world's great heart. Few of us enjoy the opportunity of extensive travel, yet in books we may travel to the ends of the earth without expense or labor; for books indeed make one a citizen of the world.

But books do more than this. They not only make one a citizen of the world, but also a contemporary of the ages that are past. With Sheba's Queen he visits the court of Solomon, and gazes upon the majestic beauty of the temple that he reared. He stands within the Roman Forum in the days of the Caesars and sees the sun-light glitter on the golden eagles and burnished shields of victorious legions while the air is rent with the shouts of the populace and the groans of the captives. He stands with Moses at the Red Sea, with Leonidas and his brave Spartans at Thermopylae, and with Napoleon in the sombre shadows of the pyramids.

Some one has beautifully said: "I go into my library and like some great panorama all history unfolds itself before me. I breathe the morning air of the world while the scent of Eden's roses yet lingers in it. I see the pyramids building, I hear Nemonon murmur at the kiss of the first morning sunbeam. I sit in a theater—the play is the play of the world."

In literature we have the privilege of companionship with the greatest and noblest of all ages. Is it not a wonderful privilege to have Longfellow, Tennyson and Browning for our bosom friends? Yet, are they not our friends when they reveal to us their deepest thoughts, when they confide to us the most sacred feelings of their hearts?

Not only does literature supply to us broader visions of life, but along with these come larger purposes, holier and higher ideals. Many a youth has felt the kindling of a sacred fire within his soul as he read some great book. The reading of a great book or poem has oftentimes marked an epoch in the life because of the new purposes and ideals which it creates. Abraham Lincoln once said that two events stood out in his memory above all the others. One was the reading of Irving's "Life of Washington;" the other was when he first opened the New Testament and there read of Jesus Christ and his love for the world.

But all reading does not minister to this larger life. There is much reading which tends to weaken the mind and poison the soul. Hence it behooves our young people to take heed how they read and to be exceedingly careful as to what they read. Then should not we, who are in a position to influence young people do our utmost to guide them to a proper choice of books? We could hardly render a higher service to our young people, or one more vital to the future welfare of Church and State, than to cultivate in our Leaguers a taste for the true and beautiful and good in literature.

Let us read only good books, books written by high-minded, pure-hearted men and women, books with a high and noble purpose, books that leave a sweet, pure fragrance in the heart and inspire us to a nobler and truer life.

We can never hope to read one in ten thousand of all the books that have been written. Then why not choose out of them the greatest and best? Why waste our precious time reading the productions of some mediocre mind when we may be sitting at the feet of the great masters and drinking deep from living fountains?

We cannot expect our young people to enlist under His banner and go forth as soldiers to work for Christ unless they be clad in gospel armor. Wherewith are they to be clothed except in the training schools of the Literary Department? The importance of the work of the third department of the Epworth League cannot be over-estimated. How many Leaguers know why they are Methodists? Study the Discipline; read the best authors on Methodism, and we would urge upon our Leaguers the necessity of reading our Church Journals. Especially, the Epworth Era, the organ of the League. And we would not forget that grand old paper of Texas Methodism—Texas Christian Advocate. I am sure no finer literature could ever be placed in the hands of our young people.

But, above all, dear Leaguers, let us read and study the grandest of all books—the Bible. It tells us the simple, yet thrilling, story of the cross. As a work in botany it teaches us of the "Lily of the Valley." As a text-book in astronomy it treats of the "Star of Bethlehem." As an aid to the study of human nature it depicts the character of the "Man of Galilee." Memorize its beautiful passages. Read them again and again until you have grasped their hidden meaning, until the iron has entered into your blood and the beauty into your soul. For it is only thus that we can ever hope to realize the greatest blessings of literature, and to enter upon that larger life, which it unfolds—the life of the broader vision, the larger heart and the nobler soul.

A CARD OF THANKS.

I want to thank every one, through the columns of the Advocate, who have in any way contributed to the large volume of real sympathy of which we have been the recipients, both before and since the decease of my dear wife. The good people of Troy charge were unfailing in their kindness to my precious wife in all her sufferings. I shall always love them for it. Brother Bolton was as good as he could be to us. I never saw anything like it. The Troy Woman's Home Mission Society and women in general were especially attentive and helpful in our sad afflictions. The Georgetown Woman's Home Mission Society have endeared themselves to us as long as we live for their repeated kindnesses, without which our motherless little ones would not have been half so happy Christmas. The Woman's Home Mission Societies of Bartlett, Rogers and Moody were also especially kind and deserve special mention. Then the climax was reached by the Annual Conference. Such unmerited kindness humbles my heart before God and inspires me to strive to be a better man. Last, but not least, many have been the favors bestowed by the Peaster charge. Agnes has furnished five nice quilts, gratis.

J. F. TYSON.

The Beauty Of Firm Flesh

LIES IN THE POWER OF RICH BLOOD TO KEEP IT EVER

Stuart's Calcium Wafers Free.

The secret of firm, strong, supple flesh is—good, rich, constant flowing blood. When hollow cheeks appear and hidden pigments make the eyes look like burnt holes in a blanket, the blood is sick and out of tune.



The effect of impure and pure blood is seen at once on the face.

Impurities fill it with poisons, the flesh abhors, and the lungs cannot eliminate as they should.

It needs a purifier. Stuart's Calcium Wafers give to the blood through the same channels as food all the strength and stimulus necessary to remove the impurities and to make rich corpuscles which will feed the body or fight its enemies.

Time was when poor blood purifiers had to be used, such as herbs and roots, powdered minerals, etc., but thanks to latter day achievement the Stuart process gives to the system the full rich strength of Calcium Sulphide, the greatest blood purifier known to science.

These little powerful wafers are prepared by one of the most noted expert pharmaceutical chemists in the world, and so far as science is concerned no expense has been spared to make them perfect.

They contain Quassia, Golden Seal and Eucalyptus, each a most powerful aid to the blood of man.

Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unending source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall Mich.

AFFLICTIONS AGAIN.

It was once our pleasure to write letters to the Advocate when we had something pleasant to record, for oh, how much I loved the work of an itinerant preacher's wife; but we had to give it up, and now, as a superannuate, it seems that one affliction after another is our lot.

Saturday we left home to spend the night and Sunday with some old friends, and yesterday we were ready to start to a baptizing, when the horse refused to go, and finally started, ran away and threw Mr. Ownby out of the buggy. One rib was broken and also his collar bone. We feared internal injuries, but it seems that he escaped that. He is resting very well now. We are away from home, and it will possibly be some time before he can be moved. We had a borrowed buggy which was almost a complete wreck.

Why all these afflictions and troubles come we can't understand; yet we try to be consoled when we read that "all things work together for good to them that love God." We can't see the good now, but God knows best. I earnestly ask the prayers of all who may read this. MRS. S. M. OWNBY.

Celina, Texas, Oct. 12.

FRUIT TREES

Will be scarce this season. Buy early while you can get good ones. Fall is the best time to plant. Buy direct from the grower and save 50 per cent. We pay express. Catalogue free.

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MISSIONS.

(Paper by J. D. Brook, read at the Third Quarterly Conference of Jacksonville Circuit and published by request of the conference.)

When we allow ourselves to dwell upon the terms mission and mission work, with all that they mean, and remember that "the field is the world," our hearts and minds are well nigh overwhelmed with the magnitude of the work. There is not time nor is it necessary to enter into the details of what the Church has done and is doing along this line. The sources of information are within reach of all and "he who runs may read." When we reflect that the life and labors of our blessed Lord and Master during his stay upon earth were confined to the small area of the Holy Land; that when He sent forth the twelve to preach he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," we might wonder that the good news ever crossed the boundary of Palestine. But let us remember also that the promise to Abraham was, "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice," so while His bodily presence was limited mainly to His own people the spirit and scope of His gospel embraced all mankind and His death atoned for the sins of the world. After His resurrection, when He appeared to His disciples Luke tells us; then opened their understanding that they should understand the Scriptures. And that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem, and from that center, after that they should be "endued with power from on high," they were to go into the world and preach the gospel to every creature. The same obligation rests upon the Church today. "Freely ye have received; freely give." There is no question as to whether we should engage in this work, but how shall it be done, and what part in it have I? Let us take an example from the Old Testament: When Moses, by the command of the Lord, called for voluntary contributions for the erection of the tabernacle in the wilderness. "They came, every man whose heart stirred him up, and they every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation. And they came, both men and women, as many as were willing-hearted, and brought bracelets and ear-rings and rings and tablets and jewels of gold, and every man that offered offered an offering of gold unto the Lord. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, and thus they continued to bring until it was said: 'The people bring much more than enough,' and Moses caused a proclamation to be made to restrain them from bringing." It might be said with truth that the people would not be restrained now, however much they might bring. Well, this offering was for one specific purpose, and limited in its application. Now, mission work is world-wide, and while its specific purpose is the salvation of all people, there are various phases of the work, and various means must be used. It must continue also until the end of time or until "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." The lesson here taught is that when people are willing-hearted many ways are suggested whereby they may promote the cause in which they are engaged. And, as the effort to produce something meet

for the tabernacle stirred up the hearts of men and women, and the Lord gave them wisdom and understanding to know how to work, so will our efforts expand our minds, enlarge our capacities and elevate our hearts, thus, by the blessing of God, securing to us in a higher degree the benefits we seek to confer upon others. O that the Lord would stir the heart of every Christian in this broad land to respond to the appeals now being made to bring an offering unto the Lord with willing minds. What grand results would follow from all the dark places of earth's heathen races! Oh, how the dark shadows would fly! What an army of workers would arise. Lo! they haste to every nation. Host on host the ranks supply. We have examples also in the New Testament; when Saul of Tarsus saw that strange light on his way to Damascus, and heard a voice from heaven which directed him to go on to the city and it should be told him what he must do. That same voice directed Ananias to go to Saul, and, when he hesitated, said unto him: "Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings and children of Israel." How St. Paul did this we find in the Acts of the Apostles, and he himself tells in the second epistle to the Corinthians how much he endured that he might preach the gospel to those who had it not. And so on, down through the ages to the present time, there are many notable examples of those who have made great sacrifices for the work of the Lord and for the spreading of the gospel among men. We will mention one of our own Church and time, who has but recently passed away—Young J. Allen—our Allen, who gave his life to China, and who, when he saw the result of his labors, might well exclaim with Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Then it only remains for the Church to awake to her responsibilities, and each individual member to heed the voice of the prophet, saying: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord God of Hosts, if I will not open the windows of heaven and pour you out such a blessing that there shall not be room to contain it."

KEEPING POWER OF GOD.

By Rev. R. L. Snider.

"There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (1 Cor. 10:13.) "When the enemy shall come in like a flood the spirit of the Lord shall lift up a standard against him." (Isa. 59:19.) We are the Lord's vineyard, "I the Lord do keep it: I will water it every moment lest any hurt it. I will keep it night and day." (Isa. 27:3.) One dear brother said in one of our meetings: "I have found out that I am the Lord's garden and I would as soon grow rutabagas as roses." Notice the prayer: "Keep me as the apple of the eye; hide me under the shadow of thy wings." (Psa. 17:8.) The apple of the eye is the most delicate and sensitive part of the body. Great provisions have been made for it in the physical body; how much more in the spiritual body. "Hide me." "Where?" "Under the shadow of thy wing." "How?" "As a hen gathereth her chickens." Study the care of the mother hen and her different calls, and then think of your loving Heavenly Father, and then think of the little cold chick that "would not." "Who does he keep?" "The Lord preserveth (not pickles) the simple; I was brought low (humble) and He helped me." (Psa. 116:6.) But oh! How many people, so-called Christians, are soured when they ought to be preserved. "In that hour Jesus rejoiced in spirit and said, 'I thank Thee, O Father, Lord of heaven and earth, that thou

hast hid these things from the wise and prudent (in their own eyes), and hast revealed them upon babes; even so, Father, for so it seemed good in Thy sight" (Luke 10:20). The Bible "keep room" is Psalms 121. "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep (and sometimes folks act like the Lord is asleep). The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; (not a part of it, but all evil.) He shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in from this time forth, and even forevermore." The assurance of keeping, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim 1:12.) "Who shall separate us from the love of Christ? Shall tribulation or distress or persecution (if that would have separated a man from God I would have already thrown up my hands in despair. But listen!) or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39.) There is nothing, absolutely nothing, that can separate us from God except our own will. How will He keep? (This question was asked me the other day in a debate.) Turn to Isa. (26:3): "Thou will keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." What shall we do then? "Rejoice in the Lord always, and again I say, rejoice. Let your moderation be known unto (how many?) all men. The Lord is at hand. Be careful (full of care) for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." (Phil. 4:4-6.) What will God do if we do the above? "And the peace of God, which passeth all (human) understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7.) "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (1 Pet. 1:5.) We yield, trust and obey; God does all the rest. I look upon God as my banker. He cannot keep anything I do not perfectly put into His hands, any more than a banker can keep money if we do not deliver it over to him. May we never murmur nor complain about His keeping if we are not fully given up. One of the great secrets of being kept is to get past the go-back corner. Said a converted colored man: "I have got safe past de go-back corner, I'm goin' all de journey home, an' if you don't see me at de first de dem twelve gates up dere, jus' look on to de next one, for I am bound to be dere." Oh, when I see so plainly mapped out in God's word I can go to heaven if I will, and God has taken out that rebellious will and given me in its stead a will to do His will. I want to soar away by faith, while I sing: "My heart has no desire to stay Where doubts arise and fears dismay: Though some may dwell where these abound, My prayer, my aim, is higher ground. Lord, lift me up and let me stand. By faith, on heaven's table land. A higher plain than I have found: Lord, plant my feet on higher ground. I want to live above the world. Though Satan's darts at me are hurl'd



Theodore Thomas, the late Conductor of the celebrated Theodore Thomas Orchestra, wrote as follows concerning

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"The Mason & Hamlin Cabinet Organs are, in my judgment, the best instruments of their class made either in this country or in Europe. They excel especially in richer, better qualities of tone. The recent improvements are of a great value. A wide acquaintance with musicians enables me to say that they generally regard the Mason & Hamlin as unequalled by any others." (Signed) THEODORE THOMAS.

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For faith has caught the joyful sound, The song of saints on higher ground. Huckabay, Texas.

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HORSFORD'S ACID PHOSPHATE. It makes a refreshing, cooling beverage, and whole-some tonic—superior to lemonade.

ABOUT SUBMISSION.

Some of our friends who have not been in close touch with our submission campaign are waking up and almost daily asking about the situation. If you will kindly allow me space in your columns I will briefly give a review of what has been done and what we expect to do in the near future.

There are multiplied thousands of people in Texas, and among them are those who have opposed prohibition until recently, who believe this question should be settled for all time to come. They have grown tired of local option elections occurring so frequently, and, being disgusted with the utter disregard, by the saloon element, of the law of our State, have come to the conclusion that State-wide prohibition is the remedy for these evils.

Those who made the fight for submission also believe the question of State-wide prohibition has no place in party politics, that it should be settled by all the people of Texas regardless of their political affiliations. We further believe if the people are given an opportunity to pass upon this question, they will decide against the saloons and drive them from our State. Then the question would naturally arise as to how the people may have the opportunity of voting upon this, the greatest question up for settlement today.

A conference was held at Fort Worth on February 29th of this year. It was decided at this meeting that the surest way to bring about lasting results, was to amend our State constitution by adding a clause favoring State-wide prohibition. The constitution of our State can only be amended by a vote of the people at an election ordered by the legislature for that purpose. It was evident to all that the legislature would not order this election upon its own motion; it was also conceded that the next legislature would be composed almost entirely of Democrats. Therefore, the proper authority to instruct the legislature to order the election is the Democratic party of the State. The question was voted upon in the primaries, July 25th, and a majority favored the legislature submitting the constitutional amendment to the people. In accordance with the will of the party expressed at the polls, the State convention, the highest tribunal of the Democratic party of Texas, at San Antonio, inserted a plank in the platform of the party demanding of the next legislature the submission of the question to the people.

Thus it will be seen that the Democratic party of Texas has not touched the question of State-wide prohibition, but has instructed the Democratic members of the legislature to refer the question to the people of Texas for them to say what shall be done with the saloons. This should be sufficient explanation why the submission question was brought before the Democratic primaries. It was not that the party wanted to take charge of the prohibition question, but to keep it out of party politics that it might be settled by all the people.

The legislature convenes next January and the election will no doubt be ordered held some time during the

summer of 1909. The question voted upon will be an amendment to the State constitution favoring State-wide prohibition. If a majority of votes cast at this election favor the amendment, State-wide prohibition is adopted. But if a majority should vote against the amendment, State-wide prohibition is lost.

So confident are both prohibitionists and anti-prohibitionists that this election will be ordered by the legislature that both sides are lining up their forces for the fight. In this connection will say that every person who wants to see the saloons driven from Texas, should attend Temperance Day Rally at the Dallas Fair, October 30th, and the conference at the City Hall in Dallas that night at 8 o'clock.

The wisdom of keeping this question out of party politics is already manifest in our present State campaign. The Republican party nominees have not only declared against submission, but also against State-wide prohibition. Let us keep in mind that the Democratic party has declared prohibition to be non-partisan and has instructed the question submitted to the entire citizenship of Texas for settlement. To determine the matter in this way, no political party would be responsible for prohibition, but all the people stand sponsor for it. Then any political party coming into power would not dare molest the law.

If it were adopted as a Democratic measure and such a remote possibility were to happen as the Republicans gaining power, they would endeavor to destroy the law. In the fight which is to follow submission, the Democratic party as an organization will not in any way participate, but each member of that party is at liberty to vote as he chooses.

The forces in Texas opposed to saloons are wide awake, and new recruits are being added daily. Victory is certain if every one who wants to see the liquor traffic die will do their full duty.

Very respectfully, STERLING P. STRONG.

A FOOD LESSON

That the Teacher Won't Forget.

Teaching school is sometimes very arduous work. If the teacher is not robust and in good health, she can't do her best for her scholars or for her own satisfaction.

When it becomes a question of proper food for brain work, as in school teaching, many teachers have found Grape-Nuts ideal.

"I have been for many years a teacher, and several months ago found myself in such a condition that I feared I should have to give up work," writes a N. Y. teacher.

"So nervous was I, that dizziness and spells of faintness were frequent and my head and stomach gave me much trouble.

"Several physicians who treated me gave me only temporary relief, and the old ails returned.

"About three months ago I dropped all medicine and began eating Grape-Nuts morning and night. Now, my head is clear, pain in stomach entirely gone, and I have gained in flesh. I am not only continuing in school, but have engaged to teach another year.

"I owe my restored health, a brighter outlook on life, and relief from doctor bills, to Grape-Nuts." "There's a Reason."

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

Why Tone is so Sweet. The rich pipe tone of the Seybold Reed-Pipe Organ is superior to all other reed organs... SEYBOLD REED-PIPE ORGAN

The Woman's Department

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

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

INSTITUTES AND RALLIES.

Suggestions of auxiliaries of the Woman's Foreign Missionary Society and of the Woman's Home Mission Society, in Texas, wishing to attend the institutes and rallies to be held by Misses Davies and Head, from October 17 to December 14:

Let a joint meeting be called of both the Foreign and Home Mission Auxiliaries, asking the pastor to meet with them.

First—Let some one explain the purpose of the meeting and read the program and announcements.

Second—Go over the list of places where institutes and rallies are to be held. Decide on the one most accessible, ignoring all district or conference boundaries.

Third—Appoint a committee to secure as large a delegation as possible and to make arrangements for travel and see that names are sent into the entertainment committee that homes may be provided.

In charges so unfortunate as to have no auxiliary, we ask the pastor to appoint this committee from among his brightest, most energetic workers and let them work up a delegation.

Where the train service is convenient parties could be made up to go for the day and in this way many could be induced to attend who would not stay longer than a day.

MRS. L. P. SMITH,

MRS. W. T. BARNUM.

INSTITUTES AND RALLIES.

The Woman's Foreign Missionary Society and the Woman's Home Mission Society of the North Texas Conference.

Attention is hereby called to the plan as arranged at Mount Vernon recently by the president of the Woman's Home Mission Society of the North Texas Conference, and the president of the Woman's Foreign Missionary Society of the conference for the attendance from the various districts upon the institutes and rallies to be held within the bounds of the North Texas Conference. After considering the matter in consultation with Miss Head, who was a visitor at Mount Vernon, and also in consultation with those district secretaries of the Woman's Home Mission Society, who were present at the annual meeting of their Conference Society at that time, it was decided to arrange the attendance as follows: The institute at Wichita Falls, Bowie District, in session October 22-23, to be attended by delegates and visitors from Bowie district and that part of Gainesville district adjacent; the institute at Dallas, November 19, 20, 21, to be attended by delegates and visitors from Dallas district, Terrell district, Sulphur Springs district and that part of McKinney district adjacent; the institute at Sherman, November 26, 27, 28, to be attended by delegates and visitors from Sherman district, and those parts of McKinney and Gainesville districts adjacent; the institute at Paris, November 29, 30, to be attended by delegates and visitors from Paris district, Bonham district and Greenville district.

The delegates and visitors expecting to attend the Missionary Institute to be held by Misses Davies and Head at Dallas, November 19, 20 and 21, are requested to send their names to Mrs. E. R. Ardinger, 165 State Street, Dallas, the District Secretary of the W. F. M. Society of Dallas District, or to Mrs. H. G. King, 365 Worth Street, Dallas, the District Secretary of the W. H. M. Society of Dallas District.

All delegates and visitors expecting to attend the Missionary Institute to be held by Misses Davies and Head at Dallas, November 19, 20 and 21, are requested to send their names to Mrs. E. R. Ardinger, 165 State Street, Dallas, the District Secretary of the W. F. M. Society of Dallas District, or to Mrs. H. G. King, 365 Worth Street, Dallas, the District Secretary of the W. H. M. Society of Dallas District.

this great opportunity, and it is at the same time somewhat suggestive, and members and visitors may arrange their own plans for attendance at those points which are most convenient to them from their own territory. The great object in view in arranging any and all plans in connection with these institutes and rallies, is that all who can, of members and visitors, including the pastors and other brethren of the Church, may find opportunity to come and enjoy these occasions. Let all plan to attend at least one of these institutes and rallies.—(Editor Woman's Department.)

NORTHWEST TEXAS CONFERENCE—ATTENTION, ABILENE AND COLORADO DISTRICTS.

Let every pastoral charge in the Abilene and Colorado Districts send delegates to the Missionary Institute and Rally to be held in Stamford, October 25 and 26. Miss Daisy Davies, Secretary of Young People's Work of the Woman's Board of Foreign Missions, and Miss Mabel Head, Associate Secretary of the Woman's Board of Home Missions, will have programs in charge. This within itself is guarantee of the good things in store for the women of said districts. All pastors are cordially invited.

MRS. COMER M. WOODWARD,
Stamford, Texas.

MISSIONARY INSTITUTE.

Miss Davies and Miss Head will hold a Missionary Institute in San Marcos, Texas, November 4 and 5. All who possibly can come from San Marcos District and surrounding districts who can reach San Marcos more easily than Austin or San Antonio, are especially invited and all are asked to send their names not later than November 1 to Miss B. Malone, San Marcos, Texas.

MRS. JAS. E. MORRIS,
District Secretary W. F. M. Society,
San Marcos District.

NOTICE.

Those intending to attend the institute to be held at Brenham by Misses Head and Davies, beginning November 14, 7 p. m., will please send their names to Mrs. Bolling Eldridge, Sr., Brenham, Texas.

Ladies, please let us hear from you as soon as possible.

PRESS REPORTER,
Brenham Auxiliary.

ATTENTION, W. H. M. AND W. F. M. SOCIETIES, WAXAHACHIE DISTRICT.

The Missionary Institute announced to be held in Corsicana, November 17 and 18 will be held in Waxahachie, in connection with the annual joint district meeting. We are expecting a large attendance and earnestly desire the presence of all who can come, and not less than two women from each charge. All who expect to attend please send their names to Mrs. Annie Hickman, 230 Kaufman Street.

MRS. LEE HAWKINS,
MRS. L. R. CAMPBELL.

NOTICE.

All delegates and visitors expecting to attend the Missionary Institute to be held by Misses Davies and Head at Dallas, November 19, 20 and 21, are requested to send their names to Mrs. E. R. Ardinger, 165 State Street, Dallas, the District Secretary of the W. F. M. Society of Dallas District, or to Mrs. H. G. King, 365 Worth Street, Dallas, the District Secretary of the W. H. M. Society of Dallas District.

ATTENTION, WEST TEXAS FOREIGN AND HOME MISSION SOCIETIES.

It is needless for me to tell you that the missionary work is growing in every land. Some one has expressed it: "The spirit of God is crowding his workmen." We have not been able to

answer these calls especially with volunteers for foreign work from our conference. We have been praying that God would call our brightest and best young people to work for him.

"Next to prayer, knowledge is the greatest incentive to promoting interest in the missionary cause." J. W. Conkling says. "One of the duties of today is to qualify for the duties of tomorrow. The gaining of missionary information is a Christian duty." I have asked God to send us some person to stir our missionary spirit to its deepest depths. He has given me more than I asked, by sending two persons, Miss Davies and Miss Head. Shall we take advantage of our opportunity? Everything will be done to give us that information we have so much desired. Each place where the institutes are held will throw open the door of hospitality and entertain all who will come. We have been wanting to reach our young people. They are the part of the army most influenced, and high enterprise appeals to their spirit. Those adults who can not attend send a young lady to gain her information. Our conference had the largest number of new organizations the past two quarters that we have ever had. We should reap a rich harvest in the next two months with our increased opportunity.

From unavoidable circumstances we found it necessary to change from Cuero to Yoakum. A slight change in dates has been made. Send names to the following persons:

Mrs. C. E. Preston, Burnet; institute held October 30-31.

Mrs. Kate Decherd, 2313 Nueces Street, Austin; institute held November 2-3.

Mrs. James Morris, San Marcos; institute held November 4-5.

Mrs. James Crider, 116 Lewis Street, San Antonio; institute held November 5-6.

Mrs. W. H. Laws, Beeville; institute held November 8-9.

Mrs. O. P. McDonald, Yoakum; institute held November 10-11.

MRS. THEOPHILUS LEE,
Cor. Sec. W. F. M. Society.

OUR SAN ANTONIO DISTRICT MISSIONARY INSTITUTE AND RALLY.

Miss Daisy Davies, Secretary of the Young People's Work of the Woman's Board of Foreign Missions, and Miss Mabel Head, Associate Secretary of the Woman's Board of Home Missions, will be with us at Travis Park Church San Antonio, on November 5, 6 and 7.

We feel this is an opportunity that will not be coming our way again soon, hence we are eager to have as large a number of our women and young people in our district attend this institute as possible.

We desire to have every Church in the district send at least two delegates, one to represent the Home Mission Society and one the Foreign Mission Society. Delegates from Kerrville, Center Point, Comfort and Boerne will be provided with homes. To the women of our Foreign and Home Mission Societies we make an earnest appeal for your presence during this meeting. Names of all who will attend should be sent to Mrs. L. E. Appleby, 3103 W. Houston Street, or Mrs. A. W. Shaw, 519 West Laurel Street. Let daily and earnest prayer be made for the two consecrated leaders of this institute, and for a deeper spiritual life among the women of our Church, and an enlarged vision of the world's needs.

MRS. E. A. LILLY,
Sec. W. H. M. Society.

MRS. L. E. APPLEBY,
Sec. Young People's Work W. F. M. Society.

MRS. JAMES H. CRIDER,
Sec. W. F. M. Society.

W. F. M. SOCIETY AT EPWORTH.

The work of the representatives of the Woman's Foreign Missionary Society at Epworth-by-the-Sea during the League Encampment this year was marked by intense enthusiasm and far-reaching plans for the development of our young people.

The Third Vice-President in her report to the board this year recom-

mended that the Texas Conferences build a cottage at Epworth to be jointly used by the conference officers who go as representatives and make it headquarters for missionary information and enthusiasm. The executive committees of the Texas Conferences elected the Superintendent of the Young People's Work in each conference to represent her conference in deciding on plans and location of cottage and to compose a board of managers for same.

On Wednesday, the 12th, Mrs. Barnum, Third Vice-President of the Board, called this committee together, all members of the same being present, viz.: Mrs. Flynn, North Texas Conference; Mrs. Appleby, West Texas Conference; Mrs. Sexton, Texas Conference, and Mrs. Boaz, Northwest Texas Conference.

Mrs. Boaz was elected temporary Secretary and an informal discussion of plans and location of cottage followed.

As Miss Mabel Head, Associate Secretary of the W. H. M. Board, was present at the encampment and had been instructed by her board to formulate plans for the headquarters of that organization, the committee decided to invite the Texas Conferences of the W. H. M. S. to unite with the Texas Conferences of the W. F. M. S. in building a cottage to be used by both organizations.

The next day, Thursday, Miss Head met with the committee and accepted its invitation to consult the executive committees of the Texas Conferences in reference to the matter. No permanent organization of the Board of Managers of the W. F. M. S. was entered into as it was thought best to wait for the representatives from the W. H. M. S.

Miss Davies' work among the young people is best characterized by the word intense. She urges immediate, definite decisions and usually gets what she goes after. She is a tireless worker and the whole encampment felt her influence.

MRS. H. A. BOAZ,
Supt. of Young People's Work, Northwest Texas Conference.

AN APPEAL.

To Those Interested in Foreign Missions and Epworth:

Some of you know that the W. F. M. Societies of Texas intend erecting a building at Epworth-by-the-Sea. This will be headquarters for such work and we hope to have with us each summer the Conference Corresponding Secretary and Superintendent of Young People from each conference and our own Miss Daisy Davies.

Each conference is expected to raise \$200 by voluntary contributions. At Austin in May not more than \$150 was pledged in the little time allotted to us. To those members who have not given I ask you to do something, let it be ever so little, and own at least a few nails in this home of ours. We want to raise at least \$250 and do our part in putting up a building in keeping with the future Epworth and of which we will not be ashamed.

MRS. W. E. SMITH,
Conference Treasurer, West Texas Conference, 217 Guilbeau Street, San Antonio, Texas.

UNION DISTRICT MEETING.

It is with a heart full of gratitude that I ask for space to report the joint district meeting of the Woman's Home and Foreign Missionary Societies of Pittsburg District, which convened in Mount Pleasant, October 2, 3 and 4. Most all of the auxiliaries were represented by from two to three delegates, bringing with them most excellent reports. We fall in words to try to express appreciation of the services given us by Mrs. H. T. Cunningham, Jefferson, and Miss Mabel Head. To be taught by and associate with our dear Miss Mead was deemed by the women of the Pittsburg District one of their special blessings—a veritable feast.

May God bless the earnest, consecrated women is our prayer.

I feel sure we were all so filled with the Holy Spirit that we have returned to our homes with a determination to make such progress in

WOMAN'S WORK.

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ill, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

our work that you are to hear of wonderful things having been accomplished in Pittsburg District for our Master. MRS. OSCAR LIHENSTEIN, Dist. Sec. W. H. M. Society, Mount Pleasant, Texas.

FROM HUTTO, TEXAS.

On the afternoon of August 27, Mrs. H. T. Kimbro, of Taylor, organized a Woman's Home Mission Society of the M. E. Church, South, here with fourteen members.

The following officers were elected with one Vice-President to be supplied: President, Mrs. B. E. Robinson; First Vice-President, Mrs. I. Coulson; Second Vice-President, Mrs. Smith Greer; Third Vice-President, Mrs. S. O. Tisdale; Recording Secretary, Mrs. J. W. McCormick; Corresponding Secretary, Mrs. H. B. Stephens; Treasurer, Mrs. Nean Farley; Agent for "Our Homes," Mrs. Dozier.

There is every promise of a bright future for the organization as the officers are selected from our most zealous workers in the Lord's work of the denomination. May the Lord help us to carry out this great work.

MRS. H. B. STEPHENS,
Corresponding Secretary.

FROM NAVASOTA, TEXAS.

The W. H. M. Society of Navasota, Huntsville District, has as its officers this year: Mrs. M. B. Foster, President; Mrs. W. L. Spratt, First Vice-President; Mrs. J. D. Franlow, Second Vice-President; Mrs. Mary Rountt, Third Vice-President; Miss Fannie Leake, Recording and Corresponding Secretary; Mrs. Mollie Gibbs, Treasurer; Mrs. O. L. Steele, agent for "Our Homes;" Mrs. A. P. Terrell, Press Correspondent. Our little auxiliary of thirty-one members is earnestly endeavoring to do its part in the great cause and submits the following report of what has been accomplished thus far and hope to do much more ere the year closes:

Leaflets distributed, 41; garments distributed, 20; amount sent to conference, \$7.80; amount expended on church and parsonage, \$157.35; visits to sick and strangers, 57; needy helped, 5; subscribers to "Our Homes," 6.

MRS. A. P. TERRELL,
Press Correspondent.

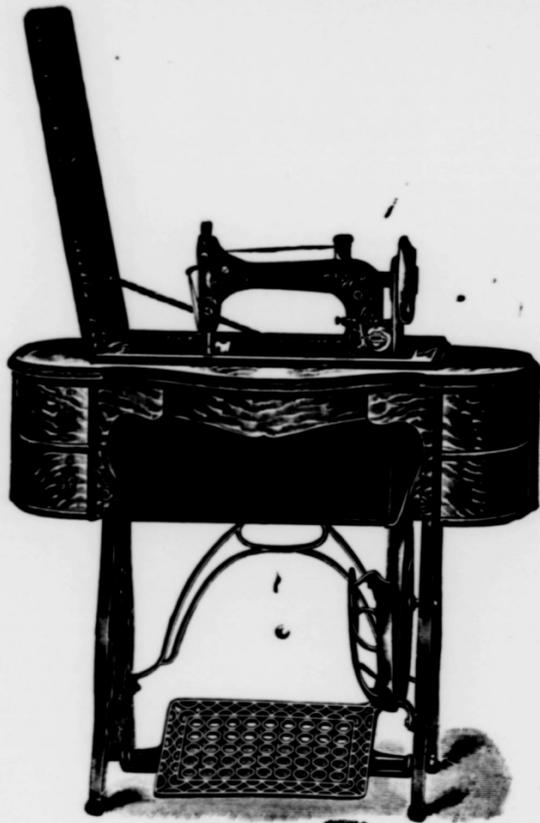
SYMPATHETIC RESOLUTION.

Whereas, It has pleased God in his providence to so afflict our devoted and beloved pastor, Rev. J. A. Wyatt, as to compel him to abandon his work; therefore be it

Resolved, That we extend to him our sympathy and meekly bow to His will who doeth all things well, and pray that God's richest blessings may rest on him in his suffering and spare him yet to lead many souls to Christ, whom he has loved and served so long.

H. C. PARK, Supt.
MARY HOGUE, Secretary, Pleasant Hill Sunday-School, Brookston, Texas.

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years.

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 8 1/2 x 5 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-bites 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, Oiled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

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. Address, inclosing amount,

Blaylock Pub. Co.,

143 South Ervay St., Dallas, Texas.

NOTES FROM THE FIELD.

Continued from page 5.

itinerancy. We have had two meetings of our official board, which has resulted in a thorough organization. At our last meeting the stewards fixed the pastor's salary at \$1000, and assumed the responsibility of raising the benevolences. Our congregations are large. We had fifty at prayer-meeting last evening. Our Sunday-school has grown until we have to care for some of the classes at the parsonage. You talk about pounding! This preacher feels like he has had about all he can stand at present. During the afternoon of yesterday, packages began to come in, and continued coming until far into the night. At the close of prayer-meeting I found the vestibule of the church almost blockaded with good things for the pantry. Many things have been brought in to-day. Just a few minutes ago a drayman brought in a sack of potatoes and a sack of apples. We are tempted to call upon the Lord to stay the hands of this good people. We are certainly encouraged and determined to do our best in trying to repay them and in honoring God by being faithful in discharging our duties. We are looking for nothing else but a good year. We ask an interest in the prayers of the brethren.—W. V. Teer, P. C., Oct. 15.

Ervey Street, Dallas.

We have just closed our revival. The preaching was done by Rev. J. L. Morris. If your good readers will forget that Bro. Morris is my presiding elder and that conference is near, I will tell the truth and state that I never heard a more powerful series of revival sermons. Bro. W. C. North conducted the music and was of great service in every way. Bro. North is a jewel and is at home in any kind of religious work. While there were only twenty professions, the meeting has been a great blessing to the community. Our church building is progressing nicely. We expect to have the exterior work completed by conference. The church when completed and furnished will cost about \$35,000. This will make the property worth about \$50,000. Every department of the Church is alive. I have never served a more religious people than this congregation. In every way God is blessing us. But the blessing for which we are most profoundly grateful is the calling of three of our young men into the ministry.—W. D. Thompson, P. C.

Henrietta.

Rev. G. A. Marvin came to assist us in a meeting here, commencing the 11th instant. For six days and nights he preached a strong gospel, to the uplift of the Church and the condemnation of sin in and out of the Church; and just as victory was assured under his leadership, to the regret of himself and the sorrow of the Church, he was compelled to leave the meeting to go to the bedside of his sick wife. While here he very much endeared himself to us all, and it is the desire of the Church that if not now at some future day he come again and finish the "good-begun work." With the assistance of Rev. R. E. Porter, of Bellevue, the meeting is being continued and we are praying for a great meeting.—H. H. Vaughan, October 18.

Pecan Gap and Ben Franklin.

This has been a busy year with this pastor. While it has been a year of hard work upon one hand, it has had its joys and fruits upon the other. My people have been good and kind to us, and in many ways and on different occasions have expressed their appreciation of our labors among them. Touching the revival work for this year, it has been fruitful at every point. In the first part of the conference year I was at Celeste in a very fine meeting with the pastor, Rev. R. B. Moreland. The last of June I went to Frost and there spent ten days with the pastor in a great meeting. At this meeting, in the service for

"men only" on Sunday evening, one young man gave himself to the Church for the ministry. The third Sunday in July I began my meeting at Pecan Gap. Here the battle raged for fifteen days, the pastor doing all the preaching, W. G. Waltermire, of Honey Grove, doing a good work as leader of the choir. In many respects the results of this meeting were very fine. The congregations attending the services were the largest this preacher ever preached to, with perhaps one or two exceptions. We heard the old-time shout; had conversions at the altar, "in the good old-fashioned way." Its effect is still felt by the people of our town. Closing the meeting on Sunday night, Monday following found us at Ben Franklin in another one. Here we remained for fifteen days, the pastor doing the preaching, and we had a great meeting. In these two meetings at home we had fifty conversions, and among the accessions to the Church some of the most valuable material was secured. At the close of the meeting at Pecan Gap the people brought us in a pounding, consisting of many good things, including some cash. At Ben Franklin the people made the pastor a present of the cash that they would have given an evangelist had one done the preaching. From the Ben Franklin meeting I went to Brashear and spent more than a week with Rev. James Johnson, and we had a good meeting, with many conversions. And then to Klondike with Dr. J. E. Short in a good meeting; and now I am rounding in for conference, with one more meeting to hold with L. F. Tannery, in Fannin County. I hope to be able to bring up the collections ordered by the Annual Conference, and a goodly sum for "the greatest religious journal in the South," the Texas Christian Advocate. We also have some material improvements to make, such as remodeling the church at Pecan Gap and building a new one at Ben Franklin. I have preached no funerals during the year, but have married a great number of couples. I serve a good people. The preacher's salary is paid in full, and a cash purse besides, which was given to the pastor as a present. "The best of all is, God is with us."—T. M. Kirk.

Canton.

A union meeting at Canton began September 27. We had Rev. Marshall Meadows, of Tyler, a Baptist preacher; Rev. J. R. Harden, of Edgewood, Texas, a Methodist preacher, together with the three pastors of Canton. Bros. Meadows and Harden did most of the preaching. Bro. Harden did most of the preaching, as Bro. Meadows was not well. I never heard as good preaching in my life. Every one enjoyed Bro. Harden's preaching. His service to men only was fine. The people said Canton never saw such a day before. There were men at that service who never go to Church. Bro. Harden's sermon on the "atonement" was fine, and last, but not least, his sermon on heaven can't be beat. All of his sermons were fine. The Baptists received 14, seven by baptism, seven by letter; the Presbyterians received three by baptism; the Methodists received 29 members. Last night at prayer-meeting Judge Spinks conducted the service, and there were some who stood for prayer. Most all the converts were at the prayer-meeting. We had a good service. The Holy Spirit was with us. Praise the Lord for his goodness.—J. I. Weatherby.

Chillicothe—First Year as a Station.

This is the first year Chillicothe has been a station. We began the year with a membership of 153 and assessed a salary of \$1000. Bro. C. W. Hearon was sent to us this year. He is an excellent pastor. Our church house has been filled and running over during the entire year. We have the best crowds of any Church in town. We had a splendid revival last March, resulting in fifty conversions and forty additions. Our pastor announced another revival in August, which proved even more successful than the first.

Cures Constipation Without Medicine

FOR THE BENEFIT OF OUR READERS, WE ARE PLEASED TO PUBLISH PROF. MIDGLEY'S WONDERFUL, CLEAN, STRAIGHT TALK ON HOW YOU CAN CURE CONSTIPATION WITHOUT PILLS OR MEDICINES.

I can and do cure the worst cases of chronic constipation—cure them to stay cured, and restore the patient to a state of health and happiness such as they had never known before. I can cure constipation, no matter how bad it is. I can show you how to cure yourself right in your own home without the use of drugs. Constipation is cured for all time when cured my way.



"You Simply Can't Cure Constipation With Pills, Powders or Patents. Force is Fully I Tell You How to Cure Yourself Permanently at Home by the 'Midgley Way' Without Medicines."

Don't delay a moment. It matters not how many doctors have tinkered on your case, or how many pill propositions have discouraged you; my past record of success is sufficient to quickly prove that I can do what I claim. Fill out free coupon herewith and mail today.

MOST DISEASES CAUSED BY CONSTIPATION. SEWAGE OF THE BRAIN.

"It goes to the brain naturally, and to every part of the body, every organ being fed on this polluted blood or sewerage. It goes to your face in the form of pimples, boils and breaks out on the skin. It goes to your head and gives you headache and dizziness. It goes to your brain and makes you drowsy. It weakens the stomach and causes dyspepsia and bad breath. It goes to the liver and causes biliousness. It goes to the kidneys and eventually gives rise to Bright's Disease. It goes to the heart and makes it thump. It goes to the eyes and they lose their lustre. It makes your nerves flabby and weak and out of sorts, and this is the advance agent of all kinds of disease which you couldn't get at all if there was pure, rich, red blood flowing in your veins and your whole body was in prime condition."

FREE COUPON

Fill in your name and address on dotted lines below and mail to Prof. T. H. Midgley, 2925 Midgley Block, Kalamazoo, Mich., and by return mail he will send you free his 60-page illustrated book, showing the simple way of curing constipation permanently without medicine. Write plainly.

Name
Street
City State

Our second revival resulted in forty-seven conversions and thirty-five additions. There have been several additions from time to time during the year. We have a membership now of 223—a net increase of 70. Fifty have been received on profession of faith. On the whole, we feel that we have had a great year spiritually. The Church has been much strengthened along that line. Financially, we are going to come out on everything. Salary will be paid in full. Conference collections are fully provided for, and the Sunday-school, Home Mission Society, Epworth League, incidentals, contributions in the interest of State-wide prohibition, etc., amount to over \$400—making the total amount raised for the year over \$1200. This is about three times the amount raised last year. Our pastor is very popular among the people of the town in general. He is a good mixer and an excellent preacher. His popularity has helped us in raising his salary and enlarged the influence of our Church in our little town. Chillicothe has grown rapidly during the past year, and our pastor has been very successful in handling the situation. The Church has grown here until we expect, with our present pastor returned, to raise the salary to \$1200 another year. We are hoping that the good Bishop will return our pastor for another year.—T. M. Young, Chairman Board of Stewards.

"PRINCE OF PEACE."

This pamphlet containing Mr. Bryan's address may be had at Smith & Lamar, 236 Elm Street, at \$1 per 100, lots in not less than 100, buyer paying express. This price is to pay expense of printing and handling; nothing made on them. No better literature can be placed in the hands of young men. The pamphlet also contains a fine cut of Mr. Bryan. I can also fill orders here.

L. S. BARTON, Decatur, Texas.

Our Departed Dead

The space allowed obituaries is usually 25 lines, 10 words per line. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full or in part should remit money to cover space, 10 cents per line. At the rate of **One Cent per Word**. Money should accompany orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Obituary notices to be inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscripts are sent. Price, 50c per 1000.

GANNAWAY.—Margaret C. Gannaway (nee Whittenberg) was born in Talladega County, Alabama, May 20, 1833. She was married to Andrew G. Gannaway January 27, 1853, and with her husband came to Texas in the fall of the same year. They settled in Williamson County, in the region of Florence, and in later years moved into the town of Florence, where she lived until she peacefully fell asleep in Jesus, on May 19, 1908. Her husband died nearly five years ago. She was the mother of seven children—three sons and four daughters. Two sons and one daughter preceded their mother to the better world. Sister Gannaway joined the Methodist Episcopal Church, South, in early life, and was a true Christian for more than sixty years. She loved God's people, and always attended Church whenever her health would permit. She read her Bible a great deal, and often spoke to her children about the goodness of God, and what a comfort it is to read His blessed word. She loved little children, and they all loved her, as she always had a kind and loving word for them. When trials and troubles came, she trusted in God to sustain her in the same. She was cheerful. Looking on the bright side of things herself, she helped others to do the same. By her going the old home is broken up. She will be sadly missed. And to her children life can never be quite the same that it was before she went away. During her last sickness she frequently quoted Scripture, and prayed for her loved ones. Her death released her from the sufferings of this life, while her faith in Christ secured for her the glories of the life to come, and the rest, peace, joy and blessedness of heaven. Sorrowing ones, take comfort in the fact that your mother is with that Savior in whom she trusted and whom she loved so well. And you shall be with her by and by, if you but trust in Jesus Christ our Lord and do his will. **W. A. GILLELAND.**

MOORE.—Carroll Thomas Moore was born September 19, 1849, in Kentucky. In 1859 he was married to Miss Rebecca Scott. He served in the Southern Army, and soon after the war moved to Arkansas, where in 1866 he united with the Methodist Episcopal Church, South, and was given license to exhort. An old friend tells me that in his early manhood he used to conduct two Sunday-schools and two prayer-meetings, and although he would often miss a meal, he seldom missed a service. In 1897 he came to the Pecos Valley of New Mexico, and has lived at Hope, Artesia and Carlsbad since that time. My acquaintance with "Grandpa Moore," as we all called him, began just about one year ago (October 12) at my first prayer meeting-service in this town. In spite of old age and enfeebled health he was very faithful at all services, where his saintly appearance and wise counsels were a blessing and an inspiration to all. He leaves a daughter, Mrs. Rebecca West (with whom he was living) and six grand-children. He passed over to join the triumphant host on September 16, 1908. "Blessed are the dead which die in the Lord." **JOEL FRANK HEDGPETH.**
Carlsbad, N. M.

CAFFEY.—On September 1, 1908, the messenger came and summoned to his heavenly and eternal home Aubrey Hardwick Caffey, the fifteen-year-old son of Mr. H. C. and Mrs. E. C. Caffey. His sojourn on earth was brief, but sufficient for him to endear himself to all who knew him. A boy of remarkable traits, carried sunshine and smiles in his face; good-humored and genial in his nature; to the home a child of great joy and satisfaction. His Lord did not see fit to permit his youthful feet to walk longer in life's rugged way, but has safely planted them upon the golden streets of the city in the skies, where he shall ever be in the presence of his Lord, and in company with the blood-washed throng; and from this delightful environment he would hush our sobs and dry our tears in the prophet's language, which says: "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Then let us cease to sorrow.

J. H. CLARK, P. C.

FULLER.—Mrs. Margaret Fuller, daughter of Aderson H. and Rutha Short, was born in Pike County, Ga., June 25, 1857. She was left an orphan when quite young and went with her brother and sisters to live with her grandmother in Russell County, Alabama. In the fall of 1872 she came with them to Texas. On December 2, 1875, she was married to B. F. Fuller, and to this union were born ten children, seven boys and three girls, eight of whom witnessed her death. This gives us a brief outline of the life of one of the truest and most consecrated women it has ever been this writer's privilege to know. Sister Fuller was a great sufferer for months before she died; in fact, for years her health had been broken, but in all her sufferings she was patient and never complained. The Church was one of the dearest places on earth to her, and she never failed to attend its services when it was possible for her to go. When her son Marvin consecrated his life to the ministry, this saintly woman shouted God's praises and thanked him that she should be the mother of a Methodist preacher. Sister Fuller will be sadly missed in the home and in the community, for she was a friend to all. Just before she died she called the family to her bedside and gave them her parting blessing, and then said: "I am going home, and I want you all to live right and I will be at the pearly gates to welcome you home." And after telling each one goodbye she said: "Trust in the Lord and he will carry you through." Just as her bark was moving off from the shores of time out into the river of death, she was heard to softly whisper: "Hallelujah! Hallelujah!" And then passed to the shores of sweet deliverance, where pain and partings will be no more. We'll weep not for thee as those who have no hope, for we will meet you at the gate in the morning.

J. H. HAMBLEN.

SMITH.—Mrs. Addie Smith (nee Love) was born in McDonald County, Mo., December 8, 1846, and died at Jericho, Texas, October 7, 1908. She was converted and joined the Methodist Church at the age of fourteen and lived a consistent member till death. She was married to W. G. Smith January 10, 1867, in McDonald County, Mo. They moved to Texas in November, 1868, and settled in Ellis County. A few years ago they moved to Jericho, Donnelly County, Texas, and have since resided there. While she and Brother Smith were preparing dinner she was suddenly stricken with paralysis of the heart and died without a struggle. While the call was sudden, it found her prepared and ready to go into the presence of her Maker. She leaves a husband and four children to mourn their loss, all of whom were present to participate in the last sad rite. Sister Smith had been a member of the Church for about forty-eight years, and her influence for good was great. She was a model wife and mother and her children rise up to call her blessed. We laid her body away in the cemetery at Clarendon. Some sweet day we expect to meet her in that land where partings shall be no more. **J. U. McAFEE.**

Groom, Texas.

P'POOL.—R. L. P'Pool was born in Limestone County, Alabama, March 17, 1825, and died at the home of his daughter, Mrs. J. W. Haralson, Hubbard, Texas, December 29, 1907, at the advanced age of 82 years. He came to Texas in 1846. As a consequence of his first marriage there were eight children born, only one surviving him, Mrs. J. R. Jones, Sr. To the second marriage six children were born, three of whom are now living. In 1870 he deeded a tract of land to the community in which he lived as a public burial ground, still known as the Pin Oak grave yard, his wife being the first to be laid there to rest, and where he now sleeps by her side. He was a soldier in the Confederate Army, participating in the battles of Mansfield, Yellow Bayou and other fierce engagements. He was converted in 1873 and joined the Methodist Church at old Bowman Grove. Brother P'Pool was one of those old Southern noblemen that have made America's most valuable citizens. He was a devoted father, a faithful friend, a loyal Christian gentleman. A community feels itself poorer as manhood of such a type passes away. He loved his Church, and was a faithful member, and it grieved him that he was unable to attend upon its ordinances during the last few months of his life, because of infirmities of the flesh. It was beautiful to mark the devotion of his children, especially the daughter with whom he made his home after the death of his wife. Would that all old people had such a home.

A. D. PORTER, His Pastor.

CARLOW.—Bro. S. J. Carlow was born in Lowndes County, Alabama, December 10, 1843; came to Texas with his parents when a child, and grew to manhood in Cass County. His father's family, with the Chappels, Heaths, Rutlands, Oliver's, Wilsons and Snipes, forming one of the first settlements in this part of Texas. They were the founders of both the civic and religious community of Douglassville. Bro. Carlow being a true Southern man and in sympathy with the South in her contention with the United States Government on the question that distracted our country, he joined the Southern Army in 1861, and served as a soldier four years. On his return from the war he married Miss Sarah Chappel Heath August 23, 1866. To this union were born ten children—seven daughters and three sons. His faithful wife, five daughters and two sons survive him, while they sorrow with his many friends, but their sorrow is sweetened by the hope of the meeting just beyond. Bro. Carlow was converted and joined the Methodist Church, South, in 1864, and was a faithful, earnest member till death, which occurred April 25, 1908. Bro. Carlow was a man of great afflictions; was blind for more than twenty years, and yet his life, his home and his citizenship were ideal and happy. His religious life was most beautiful and helpful. We can truly say that the Church has lost a true member, the community a good citizen, the children a loving father, the wife a devoted husband and companion. Blessings upon their grief, and peace to his ashes. By his pastor, **C. M. CAGLE.**

DONALDSON.—Chas. Donaldson was born in Stockholm, Sweden, September 10, 1831, and died at his home in League City, Texas, October 6, 1908. He has been a resident of this State for over fifty years, having served in the Confederate Army. His record shows that he was a faithful soldier, ready at all times when duty demanded his assistance. In 1863 he was happily married to Miss Pauline Plazer, who survives him. There was born to this happy couple one child, a little girl, but many years ago her soul took its flight and went into the glory land to await the coming of the father and mother. Bro. Donaldson was a good neighbor, a kind, affectionate husband, and dealt honestly with every one. He has gone to dwell with the saints in the celestial city of the blessed. His friends are legion, all of whom join in sympathy with the bereaved wife. He, with his wife, joined the Methodist Episcopal Church, South, at League City last April, and since that time he has been a faithful soldier in the cause of Christ. He was laid to rest peacefully in the League City Cemetery. May relatives and loved ones meet in heaven! **A. L. CONNER, Pastor.**

ROTHWELL.—Brother J. M. Rothwell was born in McMinn County, Tenn., March 24, 1843, and died in Childress, Texas, March 23, 1908. He was converted and joined the Methodist Church, South, in the year 1871. Was married to Miss Mary Garrison in 1872. To them were born seven children. Some of the children have gone on before. Brother Rothwell was a Confederate soldier, and served in the 26th Tennessee Regiment. He was a good, noble man; loved by all who knew him. A kind father, a thoughtful husband, a true friend, a brave soldier, good citizen, we miss him from our midst. Just a short while before his death he told this writer he was not afraid to die. Blessed are they that die in the Lord. To the aged companion I say: Serve on till the Master calls you to join your loved ones, and live forever. **J. T. HICKS, P. C.**
Childress, Texas.

POSEY.—Miss Lily Posey, eldest daughter of D. G. and Mary Posey, near Hunter, Texas, died at her home August 30, 1908, in the full vigor and strength of a beautiful young womanhood. Miss Lily was converted some six years ago, but did not join the Church until last year. From the date of her conversion she was a most earnest, devout and consistent Christian, one against whom no one could say aught, and to know her was to love her. In her home she was a faithful and devoted daughter and sister. Never did a home sustain a greater loss and bereavement. The Lord will raise up others to do his work, but no one can take her place in the Church and community. She was loved by everybody. To this great sorrow in the home was added the death of the mother just one week after the daughter's death. Mrs. Posey was not a member of the Church, but was a devoted and faithful wife and mother, a kind, good neighbor, and had lived a very exemplary life. None could speak evil of her. To the husband and father and loved ones we extend our deepest sympathy, and pray God to comfort and sustain them. **V. V. BOONE.**

Staples, Texas.

FRANCIS.—Samuel Leonidas, son of Rev. and Mrs. S. T. Francis, was born September 30, 1907, and departed this life August 31, 1908, at the parsonage in Blue Ridge, Texas. The funeral was preached at the Methodist Church by Rev. J. F. Pierce, after which this sweet little babe was laid to rest in the Odd Fellows' Cemetery. O the sadness that pervades the hearts of loved ones at the thought that little Leon was permitted to remain with them for so short a time upon earth! yet what consolation and comfort when we remember that he is safe in the arms of Jesus, who when here in the flesh said: "Suffer the little children to come unto me, for of such is the kingdom of heaven." We look for him, not here, but in the house of many mansions in the celestial city, which is now dearer to us than ever before. Another link has been forged in the chain that binds us to heaven. Therefore, sorrowing parents, look up through your tears in this your great bereavement and realize that "all things work together for good to them that love God" and he "doeth all things well." May his sovereign grace enable us all to so live that at the end of the way ours may be the goodly heritage of a home with the blood-washed throng in glory everlasting.

W. H. VANCE.

FRANCIS.—Little Harris Francis, infant son of W. D. and Hattie Francis, was born September 23, 1906, and died August 10, 1908. During these few fleeting years intervening between these dates the little life of this child was given to make glad the hearts and home of the fond parents and then translated into a more congenial clime. The parting was very sad, indeed, but oh, how sweet it will be when they meet him again in that bright home above, where sorrow will never come again! Then, my dear brother, sister, do not weep, but look up to the hills from whence cometh your help, for it is "just like Jesus to roll the clouds away" from the window of his heavenly home. The hands of your little Harris are beckoning you to come. **HIS AUNT, MARY FRANCIS.**
Brashear, Texas.

GOSS.—G. W. Goss was born May 21, 1886, and died Oct. 5, 1908. Brother Goss was the baby boy of Brother G. K. and Sister S. C. Goss. He leaves a dear old father, mother and brother and five sisters to mourn their loss in the death of their younger brother. He was united in marriage to Miss Viola Eubanks Dec. 12, 1907. He leaves quite a young widow; was 17 years old the day of his death. Eight years ago Bro. Goss professed religion, but, like scores of our young people, failed to do his duty. The day he died, however, he told his father that he was now all right and intended to lead a new life. So we have strong hopes of meeting him in the good world. May God bless his dear young wife and all his relatives. Thank God all our people die well. **W. L. A. SELP.**

Lawn, Texas.

ROWLAND.—Forest L. Rowland was born January 6, 1874, and fell asleep June 29, 1908. Forest was married to Viola Shelton October 26, 1899. To this union were born nine children. Four preceded the father and five are left to mourn their loss with their lonely mother. Forest professed faith in Christ in July, 1891, but did not live faithful all the time, but three months before his death he began life anew, and was faithful till death, being confined to his room five months, and for three months could not speak above a whisper, but was the most patient person I ever saw; never complaining, but saying his only regret was that he had not lived faithful all the time. He prayed for his only boy. His last words were: "My work is finished; Lord, receive my spirit." A kind husband, a good neighbor and an indulgent father has gone. We miss thee, papa. You cannot come to us, but we can go to you. May his prayers be answered that we all may be an unbroken family in heaven, is the prayer of his lonely **WIFE.**
Campbell, Texas.

HALL.—John Asbury Hall, son of Barnabas and Mary Ann Hall (nee Randle), was born September 30, 1853, near Gaylesville, Ala. He was raised in a Christian home, and therefore united with the Methodist Episcopal Church, South, when a youth. He came to Texas in early life. He settled in Collin County in 1889. In after years he moved to Commerce. After two years in business he was elected Mayor of the city, which office he held to the time of his death, honored and trusted by the whole people. In 1879 he was married to Miss Minnie Marcus, which marriage proved to be one of the points in his whole life. A splendid lady, a helpmeet indeed. When as steward he said the preacher's salary must be paid, everybody expected it would be

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

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Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 478 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

He was faithful and reliable. His piety was not a noisy kind, but quiet and persistent. The writer of these lines knew him all his life, in business and in every way that men can be known. I found him to be a true man and a Christian gentleman. He leaves to the Church an honorable example, and to his family and friends much that is worthy of their imitation. **W. L. CLIFTON.**
Commerce, Texas.

PARKER.—George Lee Parker was born in Denton County, Texas, January 4, 1877. Was born of the Spirit and joined the Methodist Episcopal Church, South, in 1894. Was married to Miss Emma Delay December 31, 1901, and departed this life at Denison, Texas, July 20, 1908. Truly a servant of God is gone. The writer did not know George personally, but having been his mother's pastor, and knowing his character in Aubrey, where he was raised, I feel safe in saying that he is at rest. George was a true Christian character; kind at home and good and kind to his old mother in her lonely condition. Truly he will be missed at home. But he has a better home than this. He suffered greatly in this life, but his suffering is over and he will dwell forever with the Lord. Let me say to the bereaved ones: Weep not for him, but live as he lived, and die as he died, and we all shall rejoice together in that house not made with hands eternal in the heavens. **J. W. TINCHER.**

WILLIAMS.—Our mother, Sarah J. Williams (nee Dunagan), widow of A. J. Williams, died in the home of her son, William A. Williams, at English, Texas, August 18, 1908. She was born in North Carolina and raised near Chapel Hill, Tennessee, where she married and lived until the fall of 1857, when she came with her family to Red River County, Texas. She raised a family of four sons and five daughters to honored citizenship. One son and three daughters survive her. She was buried by the side of her sainted husband. She joined the Methodist Church, South, early in life, and strictly observed its teachings, being always present at Sunday-school and preaching to within a few years of her death. Theirs was a truly Christian home. They celebrated their golden wedding eighteen years ago. She died at the ripe age of eighty-four years. Her death was but the gentle and noiseless closing of the door upon a life well spent and a long delayed entrance into the joys of her Lord. Earth has lost a noble woman, but heaven has gained a saint. We bow in tears at the thought of our loss, but praise God for the beautiful and peaceful end His grace has given. **A SON-IN-LAW.**

NEELY.—Mary E. J. Neely (nee White) was born near Nashville, Tenn., April 24, 1821, and died in Gordon, Texas, October 9, 1908, at the home of her daughter, Mrs. A. S. Bunting. In early life she gave her heart to God and united with the Methodist Episcopal Church, South.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, back-ache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Park, Ind.

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and ever lived faithful and loyal to her Church, and found much joy in the service of her Lord. A more loyal Christian never lived. On January 7, 1840, she was married to Samuel Neely, who died March 2, 1880, leaving her a widow with eight children—five sons and three daughters. Two sons and one daughter survive her—W. H. and G. T. Neely, of Moody, and Mrs. A. S. Bunting, of Gordon, Texas. In 1857 the family moved to the southern part of Missouri. In 1861 they moved to Gonzales County, Texas, where they lived until after the death of her husband. Since then she has made her home most of the time with her children, principally with her daughter, Mrs. A. S. Bunting. The coming of the Advocate each week was her great delight and was the last thing she read. When she could see to read no more she was heard trying to sing: "Am I a Soldier of the Cross?" I called to see her early in the spring, and, after reading a portion of God's word and prayer, she grew happy and shouted, though confined to her bed and suffering greatly. How like Paul and Silas! As I was leaving she called for her purse and paid her assessment lest she should be suddenly called away and have to leave something undone. Oh! what loyalty! Her work is done and she has gone from earth to be at rest with Jesus. Sorrowing loved ones, look up and press on; she will greet you at the gate. Her pastor,

LEON HENDERSON.

SAFFELL.—Elijah Saffell, son of Rev. J. F. and Mary Saffell, was born in Hempstead County, Ark., December 1, 1856; was converted at about the age of 15 years, and joined the Methodist Church, South, wherein he lived a useful and honored member until our Heavenly Father called him home, September 21, 1908. Brother Saffell was united in holy wedlock with Miss S. P. Stokes on February 1, 1880. Brother Saffell was a good man, true and faithful to every interest of the Church committed to him. He was a poor man and had no home, and yet a rich man and away from home, which beautiful home he has found, and now rests from his labor, and his works do follow him. He served the Church in the capacity of steward, Sunday-school superintendent and as teacher; gave liberally of his hard-earned means to support the Church; gave \$100 to assist in the erection of the beautiful Church at Turnersville, from which he was buried in the Turnersville cemetery. The funeral services were conducted by the writer, assisted by Rev. Ken Turner. He leaves a wife and six boys, all members of the Church; an aged father, who made his home with him, and has been a faithful local elder for many years, and who is weak in body but strong in the faith, and one brother to mourn their loss. While it is sad to think that husband, father, son and brother is gone, to all we would say: Be faithful to the trust committed to you, as was your dear loved one, and it won't be long till you will meet him again, where no parting word will ever be spoken.

J. W. BOWDEN, His Pastor. Turnersville, Texas.

LEDFOURD.—Monroe Gershum Ledford, the little son of Mr. and Mrs. G. L. Ledford, was born March 21, 1904, and departed this life October 6, 1908. It was indeed very hard and so sad to give him up. He was taken away so suddenly from a home where he was the object of such tender love and affection. We all loved little Monroe for his sweet disposition, and how our hearts ache when we think his sweet little voice will no more be heard, neither will his pleasant smiles greet us again in this world. Weep not, father and mother, as one that has no hope, for he is not dead, but sleepeth. We will see him again in a land where death shall come no more. Heaven will be a very dear place for you to think of now. Thus God brings us into a closer touch with himself. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe. Sorrow is given to us that having felt, suffered, wept, we may understand love. May the blessing of our Heavenly Father rest upon the broken-hearted parents.

MRS. C. H. GLENN.

Bynum, Texas.

COX.—Little Frederick Edward Cox was born in Graham, Texas, January 20, 1906; was baptized by Rev. R. C. Armstrong when eight days old. He died June 28, 1908. During the night before his death the parents discovered that he was ill. A physician was called and everything was done that could be done, but to no avail. They prepared to take the early train for Fort Worth, that a specialist might examine him. They started, and just as they were opposite the parsonage gate the dear,

sweet, baby boy breathed his last in his father's arms. Thus ended the brief life of one of the brightest and sweetest of children. But the stroke, the terrific stroke to the parents! Back home they went with the lifeless corps in their arms. But the Healer was there pouring balm on their hearts, and holding with tenderest care the lives that were being tossed by so fierce a storm. Yes, we knew while we sat in the silence of the death chamber that the presence of our Lord was there. He holds the little angel in his own tender keeping, to await the coming of the parents and loved ones. How happy will be the waking in His likeness when we shall meet those we have "loved and lost awhile." Dear parents, look up through your tears to the opening gates, where the loved one is waiting, and let the cords be stronger and stronger still that bind you to that happy country where those who meet shall part no more, and those long parted meet again. May God preserve you in His holy keeping until the battle is over and the victory won.

T. S. ARMSTRONG.

Weatherford, Texas.

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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 Druggists or by mail. Send for testimonials. Dr. E. W. HALL, 2926 Olive Street, St. Louis.

WEST TEXAS CONFERENCE.

- Llano District—Fourth Round.**
Cherokee, at Valley Spgs., Oct. 24-25.
THEOPHILUS LEE, P. E.
- Austin District—Fourth Round.**
South Austin, 8 p. m., Oct. 23.
JOHN M. ALEXANDER, P. E.
- San Marcos District—Fourth Round.**
San Marcos, at San Marcos, Oct. 25, 26.
D. K. PORTER, P. E.
- Cuero District—Fourth Round.**
Port Lavaca, Oct. 24, 25.
R. A. ROWLAND, P. E.
- San Antonio District—Fourth Round.**
West End, 11 a. m., Oct. 25.
Government Hill, 8 p. m., Oct. 25.
City Mission, Oct. 26.
A. J. WEEKS, P. E.

NORTHWEST TEX. CONFERENCE

- Gatesville District—Fourth Round.**
Crawford, at C., Oct. 24, 25, at 8 p. m.
China Springs, Oct. 24, at 8 p. m., and Oct. 25, at 11 a. m.
Turnersville, Oct. 28.
Fairly and Cranfill's G., at Fairly, Oct. 31 and Nov. 1.
Copperas Cove, at C., Nov. 6.
Pearl, at Cox's Chapel, Nov. 7, 8.
J. M. SHERMAN, P. E.
- Vernon District—Fourth Round.**
Quail, at New Hope, Oct. 24, 25.
Crowell Miss., Blacks, Oct. 31, Nov. 1.
Chillicothe Miss., at Elm Grove, Nov. 7, 8.
W. H. HOWARD, P. E.

- Brownwood District—Fourth Round.**
Sipe Springs Cir., at S. P., Oct. 23.
Rising Star Sta., Oct. 24, 25.
May Cir., at May, Oct. 25, 26.
Blanket Sta., Oct. 28.
Gustine Cir., at Fleming, Oct. 29.
Comanche Cir., at Duncan, Oct. 30.
Comanche Sta., Oct. 31, Nov. 1.
Brownwood Sta., Nov. 2.
JAS. S. CHAPMAN, P. E.
- Colorado District—Fourth Round.**
Seminole, at Seminole, Oct. 24, 25.
Stanton, Oct. 27.
Big Springs Sta., Oct. 31, Nov. 1.
Colorado Sta., Nov. 7, 8.
J. T. GRISWOLD, P. E.

- Waxahachie District—Fourth Round.**
Forreston, at Forreston, Oct. 23.
Line Street, Hillsboro, Oct. 23-25.
Loveland, at Itasca, Oct. 24.
Itasca, Oct. 24, 25.
Ennis, Oct. 27.
Bristol, at Crisp, Oct. 28.
Palmer and Boyce, at Garrett, Oct. 29.
Ferris, Oct. 29.
Venus, Oct. 31, Nov. 1.
Ovilla, at Sardis, Nov. 4.
Red Oak, Nov. 5.
Bardwell, at Bardwell, Nov. 6.
Milford, at Milford, Nov. 7.
Waxahachie, Nov. 8, 9.
JAS. CAMPBELL, P. E.

- Corsicana District—Fourth Round.**
Purdon Cir., at Dover, Oct. 24.
Dawson Cir., at Dawson, Oct. 25, 26.
First Church Sta., at First Church, Nov. 4, 7 p. m.
HORACE BISHOP, P. E.
- Clarendon District, Fourth Round.**
Dumas Cir., at Dumas, Oct. 23.
Channing Sta., Oct. 24, 25.
Canyon City Sta., Oct. 31, Nov. 1.
Amarillo Sta., Nov. 2.
J. G. MILLER, P. E.
- Weatherford District—Fourth Round.**
Graham Mis., Salem, Oct. 23.

- Graham Sta., Oct. 23.
- Farmer, Farmer, Oct. 24, 25.
- Eliasville, Eliasville, Oct. 26.
- Throckmorton, Throckmorton, Oct. 28.
- Crystal Falls, Ft. Griffin, Oct. 29.
- Mineral Wells, Nov. 1, 2.
- Grafard, Grafard, Nov. 4.
- M. K. LITTLE, P. E.

- Georgetown D strict—Fourth Round.**
N. Georgetown, at Weir, Oct. 24, 25.
Granger, at Granger, Oct. 25, 26.
Florence, at Florence, Oct. 31, Nov. 1.
Georgetown, Nov. 1, 2.
Hutto, at Hutto, Nov. 7, 8.
Taylor, Nov. 7, 8.
B. R. BOLTON, P. E.

- Plainview District, Fourth Round.**
Turkey, Oct. 24, 25.
Emma, Oct. 31, Nov. 1.
Dimmitt, Nov. 4.
Hockley, Nov. 5.
Lockney, Nov. 7, 8.
G. S. HARDY, P. E.

- Dublin District—Fourth Round.**
Bunyan Cir, Oct. 24, at 11 a. m.
Dublin Sta., Oct. 25.
Proctor Cir, Oct. 25, 26.
Gorman Sta., Oct. 29, at 8 p. m.
Carbon Cir, Oct. 29, at 11 a. m.
DeLeon Miss., Oct. 31, at 11 a. m.
DeLeon Sta., Nov. 1.
Desdemona Miss., Nov. 3, at 11 a. m.
Harbin Cir, Nov. 5, at 11 a. m.
J. G. PUTMAN, P. E.

- Abilene District—Fourth Round.**
Tuxedo, at Fairview, Oct. 23.
Hamlin, Oct. 24, 25.
Haskell, Oct. 30.
Weinert, at Weinert, Oct. 31, Nov. 1.
Rule, at Rule, Nov. 1, 2.
Baird, Nov. 4.
Denton, at Elmdale, Nov. 5.
Caps, at Caps, Nov. 6.
Tye, at Tye, Nov. 7, 8.
JOHN R. MORRIS, P. E.

- Fort Worth District—Fourth Round.**
Grandview, Oct. 24, 25.
Anglin St., Oct. 24, 25.
Main St., Oct. 26.
Covington, Oct. 27.
Glenwood, Oct. 28.
Briton, at St. Paul, Oct. 29.
Mansfield, 7:30 p. m., Oct. 29.
Azle, at Azle, Oct. 31, Nov. 1.
Central, Nov. 1, 2.
Riverside, Nov. 3.
First Church, Nov. 4.
North Fort Worth, Nov. 5.
Mulkey Memorial, Nov. 6.
Burleson, Nov. 7, 8.
O. F. SENSABAUGH, P. E.

- Waco District—Fourth Round.**
Peoria Cir., Oct. 24, 25.
Fifth Street, Oct. 26.
Bosqueville Cir., Oct. 28.
Morrow Street, Oct. 30.
Aquila Cir., Oct. 31, Nov. 1.
Morgan and Walnut, Nov. 2.
Whitney, Nov. 3.
Austin Avenue, Nov. 4.
Axtell Cir., Nov. 5.
Elm Street, Nov. 6.
Reisel, Nov. 7, 8.
W. L. NELMS, P. E.

NORTH TEXAS CONFERENCE.

- Sherman District—Fourth Round.**
Gunter Mis., at Gunter, Oct. 23-25.
Preston Mis., at Prog'ss, Oct. 28-Nov. 1.
Pottsboro Sta., Nov. 1, 2.
Southmayd Cir., at South'd, Nov. 6-8.
Pecan and Friendship, at Pecan, Nov. 8, 9.
Waples Memorial Sta., Nov. 11, 15.
Trinity Mis., Nov. 12, 15.
C. M. HARLESS, P. E.
- Bonham District—Fourth Round.**
Gober Mis., Oct. 24, 25.
Ladonia Sta., Oct. 25, 26.
Trenton Cir., Oct. 31.
Petty and Whitecock, Nov. 7, 8.
Petty Mis., Nov. 8, 9.
Brookston Cir., Nov. 15, 16.
M. L. HAMILTON, P. E.

- Decatur District—Fourth Round.**
Alvord, Oct. 25, 26.
Ponder and Krum, Oct. 31, Nov. 1.
Justin, Nov. 1, 2.
Gibtown, Nov. 7, 8.
Bryson, Nov. 8, 9.
Rhome, Nov. 14, 15.
L. S. BARTON, P. E.
- Gainesville District—Fourth Round.**
Woodbine Cir., at Callis'b'g, Oct. 23-25.
Dexter Cir., Oct. 25, 26.
Era Cir., at Era, Oct. 30-Nov. 1.
Sanger & Valley View, at S., Nov. 1, 2.
Denton, Nov. 8, 9.
Bonita Cir., Nov. 13-15.
D. H. ASTON, P. E.

- Paris District—Fourth Round.**
Annona Cir. at White Rock, Oct. 24, 25.
Rosale Cir. at R., Oct. 31, Nov. 1.
Avery Mis. at Lydia, Nov. 4, 5.
Paris Cir. at Palestine, Nov. 7, 8.
Bonham Street Sta., Nov. 8, 9.
Bagwell Mis., at B., Nov. 11, 12.
Centenary, Nov. 14, 15.
Lamar Ave., Nov. 15, 16.
JNO. M. SWEETON, P. E.
- McKinney District—Fourth Round.**
Prosper Cir., at Prosper, Oct. 24, 25.
Frisco Cir., at Lebanon, Oct. 25, 26.
Alieu Cir., at F. H. Ch., Oct. 31, Nov. 1.

- Plano Sta., Nov. 1, 2.
- Farmers Branch and Carrollton, at Farmers Branch, 2:30 p. m., Nov. 2.
- Anna Mis., at Anna, Nov. 5.
- Josephine Cir., at Milan's Ch., Nov. 7, 8.
- Wylie Cir., at Sachse, Nov. 10.
- Princeton Cr., at Wilson's Ch., Nov. 12.
- Weston Cir., at Liberty, Nov. 14, 15.
J. F. PIERCE, P. E.

- Dallas District—Fourth Round.**
Oak Lawn, Oct. 24, 25.
Trinity, Oct. 25.
Grand Prairie, at G. P., Oct. 31, Nov. 1.
Oak Cliff, Nov. 1.
Lewisville, Nov. 7, 8.
City Mission, Nov. 8, 9.
Cochran's Chapel, Nov. 14, 15.
Fairland, Nov. 15, 16.
J. L. MORRIS, P. E.

- Terrell District—Fourth Round.**
Elmo, at Elmo, Oct. 24, 25.
Kaufman, at night, Oct. 30.
Kemp, at Kemp, Oct. 31, Nov. 1.
Mabank, at Mabank, Nov. 2.
Royse, at night, Nov. 5.
Pleasant Mound, at Reinhardt, Nov. 7.
Mesquite, at Mesquite, Nov. 8, 9.
Chisholm, at Bethel, 11 a. m., Nov. 12.
College Mound, at Mound, Nov. 14, 15.
Terrell, Nov. 16.
O. S. THOMAS, P. E.

- Greenville District—Fourth Round.**
Floyd, Caddo Mills, Oct. 25, 26.
Leonard, Leonard, Oct. 26, 27.
Fairlie, Wesley Chapel, Oct. 31, Nov. 1.
Wolfe City, Nov. 1, 2.
Commerce Mis., Mt. Zion, Nov. 7, 8.
Commerce Sta., Nov. 8, 9.
Wesley Sta., Nov. 15.
Kavanaugh Sta., Nov. 15.
JNO. H. McLEAN, P. E.

- Bowie District—Fourth Round.**
Nocona Cir., at Pr. Mound, Oct. 23-25.
Nocona Sta., Oct. 25, 26.
Montague cir., at M., Oct. 26, 27.
Bowie Sta., Oct. 28.
Archer City, at A. C., Oct. 29, 30.
Iowa Park Cir., at Park, Oct. 31-Nov. 1.
Wichita Falls sta., Nov. 2.
Byers Cir., at Byers, Nov. 3, 4.
Bellevue Cir., at B., Nov. 5.
Post Oak Cir., P. O., Nov. 7, 8.
Holiday Mis., at Eagle B., Nov. 14, 15.
JNO. E. ROACH, P. E.

- Sulphur Springs District—Fourth Round.**
Como Cir., at Forest Academy, Oct. 24-25.
Purley Cir., at Saltillo, Oct. 28, 2 p. m.
Birbright Cir., at Dike, Oct. 31-Nov. 1.
Sulphur Bluff Cir., at S. B., Nov. 1-2.
Lake Creek Cir., at Anderson's Chapel, Nov. 7-8.
Cooper Sta., Nov. 8-9.
Klondike Cir., at Klondike, Nov. 9-10.
Yowell Cir., at Yowell, Nov. 10.
Riley Springs Mis., at Arbala, Nov. 14-15.
Sulphur Springs Sta., Nov. 15-16.
J. F. ALDERSON, P. E.

TEXAS CONFERENCE.

- Brenham District—Fourth Round.**
Maysfield, Oct. 24-25.
Bellville, Oct. 31-Nov. 1.
Sealy, Nov. 1-2.
Wharton, Nov. 7-8.
Glen Flora, Nov. 8-9.
Fulshear & B., Nov. 13.
Bay City, Nov. 14-15.
Somerville, Nov. 21-22.
A. A. WAGNON, P. E.

- Houston District—Fourth Round.**
Angleton, Oct. 24, 25.
Tabernacle (11 a. m.), Nov. 1.
Algoa (3 p. m.), Nov. 1.
Alvin, Nov. 1, 2.
Richmond, Nov. 7.
Rosenberg, Nov. 8.
Humble and Katy (11 a. m., Tabernacle Church, Houston), Nov. 11.
Harris County (11 a. m., Tabernacle Church, Houston), Nov. 11.
League City and Tex City, Nov. 14.
Galveston, West E (7 p. m.), Nov. 14.
Galveston, 1st Church, Nov. 15.
Brazoria, Nov. 16.
McKee Street, Nov. 17.
Trinity, Nov. 19.
St. Paul, Nov. 20.
Brunner, Nov. 22.
Trustees' attention called to Question 29. Make written reports as required by law.
CHAS. F. SMITH, P. E.

- Beaumont District—Fourth Round.**
Brownell and B., at Brookland, Oct. 20.
Warren, at Warren, Oct. 24, 25.
Call, at Watson's Chapel, Oct. 27.
Wallisville, at Wallisville, Oct. 31, Nov. 1.
Port Arthur, Nov. 4.
Liberty and Dayton, at L., Nov. 7-8.
Livingston, at Mt. Rose, Nov. 10.
Camden, at Hortense, Nov. 12.
Orange, Nov. 14-15.
Woodville, at Woodville, Nov. 16.
First Church, Beaumont, Nov. 21-22.
Cartwright Chapel, Nov. 22-23.
D. H. HOTCHKISS, P. E.

- Pittsburg District—Fourth Round.**
Pittsburg Ct., at New Hope, Oct. 24, 25.
Pittsburg Station, Oct. 25, 26.
Jefferson Station, Oct. 28.

- Kelleyville, Oct. 31, Nov. 1.
- Cason, Nov. 5.
- Daingerfield, Nov. 7, 8.
- Naples and Omaha, Nov. 14, 15.
- Quitman, Nov. 20.
- Leesburg, Nov. 21, 22.
R. A. BURROUGHS, P. E.

- Tyler District—Fourth Round.**
Canton Cir., at Canton, Oct. 23.
Grand Saline Sta., Oct. 25.
Whitehouse Cir., Oct. 28.
Harleton Cir., Oct. 31, Nov. 1.
Harrison Cir., Nov. 5.
Waskom Cir., at Bethany, Nov. 7, 8.
Mineola Sta., Nov. 11.
Tyler—Cedar Street, Nov. 17.
Tyler Cir., Nov. 18.
Marshall—North Marshall, Nov. 19.
Marshall—First Church, Nov. 20.
Tyler—Marvin Church, Nov. 21.
THOS. H. MORRIS, P. E.

- San Augustine District—Fourth Round.**
Melrose, at Cherino, Oct. 24, 25.
Carthage Sta., Wednesday, Oct. 28.
Nacogdoches Mis., at Appleby, Oct. 31, Nov. 1.
Tatum, at Tatum, Wednesday, Nov. 4.
Burke, at Burke, Nov. 7, 8.
Lufkin Sta., Nov. 8, 9.
Garrison, at Mt. Pleasant, Wednesday, Nov. 11.
Kennard Mis., Nov. 14, 15.
Keltys Cir., Tuesday, November 17.
Hemphill and Bronson, Nov. 21, 22.
C. A. TOWER, P. E.

- Huntsville District—Fourth Round.**
Willis and Montgomery, at W., Oct. 13.
Trinity and Onalaska, at T., Oct. 24, 25.
Dodge Mis., at D., Oct. 25, 26.
Hempstead Mis., at H., Oct. 28, 29.
Anderson Cir., at A., Oct. 31, Nov. 1.
Stoneham and Plantersville, at S., Nov. 1, 2.
Augusta Cir., at Pleasant Grove, Nov. 4.
Shepperd and Cleveland Cir., at Lamb, Nov. 7, 8.
San Jacinto Cir., at May's Chap., Nov. 14, 15.
Navasota Sta., Nov. 19.
Conroe Sta., Nov. 21, 22.
H. C. WILLIS, P. E.

- Calvert District—Fourth Round.**
Centerville, at Centerville, Oct. 24, 25.
Calvert Sta., Oct. 27.
Iola Mission, at Normangee, Oct. 31, Nov. 1.
Jewett, at Jewett, Nov. 2.
Fairfield and Dew, at D., Nov. 6, 7.
Teague Sta., Nov. 7.
Wheelock, at Hickory G., Nov. 13, 14.
Franklin Sta., Nov. 15.
Marlin Sta., Nov. 17.
Reagan, at Reagan, Nov. 18.
Hearne and Millican, at M., Nov. 20, 21.
Bryan Sta., Nov. 22.
E. L. SHETTLES, P. E.

- Jacksonville District—Fourth Round.**
Alto at Alto, Oct. 24, 25.
Rusk, Oct. 25, 26.
Athens Cir., Walnut Springs, Oct. 31.
Malakoff, at Malakoff, Nov. 1, 2.
Athens Sta., Nov. 2.
Henderson Cir., Good Spgs., Nov. 7, 8.
Kilgore, at Bellview, Nov. 8, 9.
Longview, 7:30 p. m., Nov. 9.
Henderson Sta., 7:30 p. m., Nov. 11.
LaRue, at Baxter, Nov. 13, 14.
Brushy Creek, at B. Creek, Nov. 15, 16.
Jacksonville Sta., 7:30 p. m., Nov. 18.
Mt. Selman, at Mt. Selman, Nov. 21, 22.
Jacksonville Cir., Earles, Nov. 22, 23.
ELLIS SMITH, P. C.

NEW MEXICO CONFERENCE.

- Albuquerque District—First Round.**
Cimarron, Oct. 24, 25.
Tucumcari, Oct. 27.
Logan, at Perry, Oct. 29.
San Jon, Oct. 31.
Puerto, at Puerto, Nov. 3, 4.
Grady, at Grady, Nov. 7, 8.
Roosevelt, Nov. 11.
Taiban, Nov. 13.
Sunnyside, Nov. 14, 15.
Cantara, Nov. 16.
Melrose, Nov. 17.
Blacktower, Nov. 18.
Clovis, Nov. 19.
Texico Circuit, Nov. 20.
Texico, Nov. 21, 22.
Portales, Nov. 24.
Elida, Nov. 25.
Kenna, Nov. 26.
Cromer, Nov. 28, 29.
Portales Circuit, Dec. 1.
Monument, Dec. 5, 6.
B. T. JAMES, P. E.

- El Paso District—First Round.**
Las Cruces, Oct. 24, 25.
Odessa, Oct. 29.
Ft. Stockton, Oct. 31, Nov. 1.
Carlsbad, Nov. 7, 8.
Malaga, Nov. 11.
Toyah, Nov. 14, 15.
Pecos, Nov. 15, 16.
Valentine at Sierra Blanca, Nov. 21, 22.
Sanderson, Nov. 24.
Alpine, Nov. 25.
Marfa, Nov. 28, 29.
Dayton and Lakewood, Dec. 5, 6.
Hope, Dec. 8.
Artesia, Dec. 9.
Hagerman, Dec. 10.
Dexter, Dec. 12, 13.
Roswell, Dec. 14.
Carrizozo, Dec. 19, 20.
Alamogordo, Dec. 20, 21.
Tularosa, Dec. 22.
Trinity, Dec. 22.
J. B. COCHRAN, P. E.

THE DALLAS STATE FAIR.

The great Dallas State Fair is now in full blast in this city, and there has never been such a successful display of exhibits in the history of the State as now to be seen in that great exposition. We have been all through the various departments more than once and it is a marvel. The finest live stock exhibit that we have ever seen is out there. Horses, saddlers, harnesses, trotters, pacers, and every other variety can not be exceeded. Cattle, hogs, sheep, goats, dogs, poultry and every other variety of domestic animals are unparalleled in their display. The agricultural displays are simply luxuriant. From almost every county in the State the products of the soil are there in rich abundance. Corn, wheat, oats, millet, cotton, tobacco, syrups, mellons of all sorts, pumpkins, butter, milk, honey, fruits—in fact, everything that grows out of the soil or that comes directly from that source, are wonderful. All sorts of machinery, vehicles, implements, in fact, everything that mechanical skill can produce in its most improved form can be seen. Merchandise of all descriptions, the cunning work of woman's deft hand, and of man's ingenuity—these are all on exhibition. One brand new feature is the textile and fine arts' display in a great cement building that would do credit to the world's fair anywhere. The great agricultural new building is the best we have ever seen. Also, the tuberculosis department is one of the most useful among the new exhibits. People can enter this, which is under the care of expert medical men, and see the beginning and the progress and the results of this dread disease and hear it explained. Also literature as to its best remedies is given away. The literary and entertainment departments are the best they have ever had. All in all it is the best single State fair in America. The grounds are in first-class condition and all the money taken in over and above actual expenses is reinvested in larger and more permanent improvements. Of course we regret that race course gambling is permitted and the Sunday excursion is encouraged. These are the features that do not contribute to the moral weal of the State. They ought to be eliminated. But aside from these, the fair is one of the most commendable enterprises in Texas. And if you have not been to it it will pay you to take a day off in the week and visit it.

DALLAS METHODIST PASTORS' CONFERENCE.

The conference met on Monday, October 19, 1908. In the absence of the President, Rev. J. M. Peterson was elected President pro tem. Religious service conducted by Bro. Peterson.

President: J. L. Morris, W. D. Bradford, W. D. Thompson, J. H. Griffin, J. M. Peterson, A. L. Andrews, L. L. Cohen and J. W. Hill.

Reports—First Church: Best day yesterday in six months. Pastor preached at 11 a. m. and the presiding elder at 7:30 p. m. Nine received since last report.

Ervay Street: One accession yesterday. During last few weeks quite a number have joined the Church. Three young men are to enter the ministry.

Oak Lawn: Since last report have had a revival meeting with some forty-five or fifty accessions to the Church. The Epworth League is in fine condition. All the wheels in our machinery are well oiled and running smoothly.

Fairland: Good day yesterday. Bro. Sandel preached. Received two by ritual. The outlook is good.

Trinity: Better day than usual. Six accessions to the Church yesterday. Took a good collection to pay interest on Church debt and for some improvements.

Oak Cliff: Fine Sunday-school. Good prayer-meetings. Congregations are very good indeed. The people are liberal and are improving their property. Preparing to build a new parsonage now.

The presiding elder preached at Argyll at 11 a. m., and at First Church in the evening.

Grace Church: Sixty-one accessions since last report. Over two hundred during the present conference year. Had a good revival and the spiritual atmosphere is toned up. The League is doing well. Aim to organize a Men's Club.

No other business being before the meeting it adjourned with the benediction by Rev. W. D. Thompson.

J. W. HILL, Secretary.

WEATHERFORD DISTRICT.

Just a word to say that the Weatherford District has had some very fine revival meetings, and the end is not yet. Mineral Wells, Weatherford and Couts Memorial are now in battle, each having some skilled labor co-operating with pastors.

Our Dr. Rankin has spent one week, including two Sundays, with First Church, preaching a series of sermons, the like of which this Church or city has never enjoyed. From start to finish they were of a high type, largely doctrinal, thoroughly orthodox, but the climax was reached last Sunday morning in that never-to-be-forgotten sermon on the divinity of Jesus Christ. Many moons shall "wax and wane" before we shall hear its equal. The meeting will continue indefinitely.

Couts Memorial is now in her second meeting, with 45 conversions, having had 90 in a previous meeting. They have had 170 accessions to date. One-half of the membership of this Church is less than one year old. Rev. R. J. Tooley has conducted this meeting, and it was well done.

Mineral Wells has a great meeting on hand, and we hope for great results. Rev. McIntosh leads this meeting.

The district is closing out well, and the one-half past will pay out in full, as will the other half. The pastors have all had fine revivals. A better crew would be hard for any presiding elder to get together. Any district ought to grow under the leadership of such men. They will not be ashamed of the annual report.

M. K. LITTLE.

FORT WORTH PASTOR'S ASSOCIATION.

The Fort Worth Methodist Pastor's Association met in regular session Monday, October 19, W. H. Matthews in the chair.

Rosen Heights was reported by the pastor, D. A. McGuire, in a great meeting now in progress; there have been some 43 conversions with 40 additions; eight infants baptized.

Glenwood, through the pastor, F. E. Singleton, and Rev. R. C. Armstrong, reported good services.

Riverside reports progress in all lines; church improvements being made.

Polytechnic College reports about 65 conversions in meeting just closed. Great collection taken for a new church. The pastor, H. M. Long, is in fine spirits.

Central: The pastor, L. A. Webb, made a good report. Meeting in progress.

North Fort Worth: Wm. Lane, pastor, reported advancement in all lines. Two deaf mutes received in the Church yesterday.

Rev. I. Z. T. Morris reports having placed this year 85 children in homes. Bro. Morris made some statements in regard to his work.

Mulkey Memorial: W. H. Matthews, pastor; special children's service; two children baptized; two additions.

O. F. Sensabaugh, presiding elder, made special report concerning the needs of the Polytechnic College. Total conversions for the entire district this year 3240.

First Church: H. D. Knickerbocker reported having had good services; four additions.

Missouri Avenue: O. P. Kiker, pastor; good services on yesterday. Rev. H. A. Boax preached at 11 a. m. Three additions during the day.

Rev. C. L. Browning, of the Polytechnic College, was present.

J. D. Young, pastor of the Belton Church, was a welcome visitor.

Clovis G. Chappel was present.

O. P. KIKER, Sec.

IF THE BABY IS CUTTING TEETH.

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

CARE FOR YOUR SUCCESSOR.

That was a wise and timely editorial titled "Put the Parsonage in Order." May I furnish you an illustration? Rev. S. R. Lester, of the North Alabama Conference, finishing up the work of four years at St. Paul's, is obliged to move. But he proposes to leave coal and kindling in an out-house; a nice crop of turnips growing in the garden, the parsonage will be swept and garnished throughout; every carpet and rug thoroughly dusted and laid; coal and kindling in every grate and a box of matches on every mantel. Can any preacher in Texas beat it? M. H. WELLS, Birmingham, Ala.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

The fourth quarter's drafts for our missionaries are now due, but cannot be issued, as we have no money in the treasury to pay them. Our brethren are in need and I make this call to our preachers for help. Let every one who can send in his assessment to Bro. Jester, at Tyler, not later than the 29th, so that our missionaries may be relieved. If you can't send all the assessment send as much as you can. I will need \$1500 to meet this call. Your help now will be greatly appreciated and will be a favor to your brethren. O. T. HOTCHKISS, Treasurer Board of Missions, Texas Conference.

ANNUAL CONFERENCE NOTICES.

West Texas Conference.

WEST TEXAS CONFERENCE LAYMEN'S DAY.

One of the important things to be done at the forthcoming Annual Conference will be to establish the Laymen's Missionary Movement in West Texas Conference. Somebody must take the step to set a day for the inauguration of this "Movement" at the conference, and by authority of being Conference Missionary Secretary, I hereby designate Thursday, October 29, as Laymen's Day. I would like to confer with others, but it is now too late, and I venture to call the laymen to rally at Gonzales and take charge of the day in their own way and wisdom. I would not presume to set this day but for the fact that some are writing me they wish to be there Laymen's Day and wish to know what day. I suggest a conference in the afternoon and a great rally at night. Pastors, please urge laymen to be in attendance on this day. A. L. SCARBOROUGH, Conf. Missionary Secretary.

Northwest Texas Conference.

Class of First Year.

The committee and class of the first year will meet in one of the class rooms of Kavanaugh Church, Tuesday morning, November 17, promptly at 9 a. m. Let all members of the class be present at that time with their sermons and certificates from the Correspondence School or from the Summer Institute of Southwestern University. R. G. MOOD, Chairman.

The members of the class of the second year who wish to take the examination will please meet the committee in the Methodist Church at Gonzales October 27, at 8:30 a. m. Those who may have taken the examination either at Georgetown or through the Correspondence School, will please present their certificates to the committee by Wednesday morning, October 28. JOE F. WEBB, Chairman.

The class of the third year will meet at the Austin Avenue Church at 2 p. m. Tuesday, November 10. S. J. VAUGHAN.

To the Pastors of the Corsicana District:

Will you make it possible for our district to comply with "Standing Rules," page 4, Rules 2 and 8, Conference Journal? Blanks can be secured from our Publishing House at five cents. Secure them before going to conference, fill them out carefully and place them in

the District Editor's hands at the opening session of conference.

J. H. WALKER, District Editor.

Texas Conference.

We are now busy arranging for the entertainment of the Texas Conference. The presiding elders will please send names and addresses of all who have business with the conference whose names do not appear in the conference minutes. Let all boards and committees be called to meet at the First Methodist Church. We will send to each member a few days before conference a card announcing your home while in the city, which card will be your introduction to your home. If for any reason you fail to get a card report at the church on arrival. Address all communications to ERNEST L. LLOYD, Assistant Pastor of First Church Beaumont, Texas.

IMPORTANT.

To the Preachers and Laymen of the Texas Conference:

Dear Brethren:—The condition of our missionary treasury is not encouraging. Some of the presiding elder's districts are alarmingly delinquent in their missionary remittances. By the time this reaches the reader there will be but about one month till conference convenes at Beaumont. These brethren who are so far behind need to be very diligent if the entire assessment is to be paid at Beaumont. It is hoped that with the revival of business and the marketing of the crops money may be available for the full payment of the missionary claims. If the assessments are not paid in full the enterprises of the Conference Board of Missions will be crippled. On October 16 the deficit for the conference was \$7,160.23.

It is hoped that presiding elders and pastors and laymen who interest themselves to the extent that will remove in the next thirty days this deficit. The per cent paid on assessments for the several districts is as follows: Beaumont District, 35 per cent; Brenham, 75; Calvert, 88; Houston, 65; Huntsville, 61; Jacksonville, 66; Pittsburg, 76; San Augustine, 42; Tyler, 59. Will not all the brethren take this matter to heart and help in this last thirty days of the conference year to wipe out this deficit. We can and we must. JOS. B. SEARS, Conference Missionary Secretary, Jacksonville, Texas, Oct. 1, 1908.

HEARTILY APPROVES.

In the Advocate of October 8, 1908, I read an article headed "Putting the Civil Law Above the Divine," written by Bro. F. E. McMillan, L. E. The article struck me with a great deal of force. The brother's views and mine coincide exactly. Tell the brother to come again on that line.

The sin of divorce and adultery should be thundered from every pulpit in our State and country. If this were done divorce would soon not be countenanced, and that odious law would be repealed. Tell Brother McMillan to come again and show the adulterer his chance for salvation, if any. R. T. MANN, Dodge, Texas.

QUITMAN CIRCUIT.

We began a meeting at Forest Home on Friday night before the fifth Sunday in August. There was some sickness among our leading members, some cotton to pick, and some other things to contend with that were not favorable to a revival. Rev. J. M. Adams, pastor of the Gilmer Station, who had agreed to assist us in the meeting, was there and fully equipped for the battle. Bro. Adams did all the preaching until Wednesday night. Adams said: "I will do the pulling, if you and Scott will scotch for me." I said all right. Now, remember, the wagon was very dry and hard to pull, but he was very faithful, and after a while he said to me, "Push hard, for I see the top of the mountain," and, thank God, the top was reached in the salvation of twenty-two souls being made alive to God, and thirteen additions to the Church, and the Church greatly revived. Bro. Adams is a strong preacher. He knows just how to hit sin to make it hurt, and tells them an application of the blood of

ESTABLISHED 1869. If it's a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the OLDEST MAIL ORDER HOUSE IN THE SOUTH. For almost half a century we have served exclusively the southern trade. Write today for our free illustrated catalogue. Address: C. P. Barnes & Co., Box 5 Louisville, Ky. Every Article Guaranteed.

Christ will heal the wound. Our people will long hold him in remembrance. The Lord has blessed us this year on the Quitman Circuit. We have had four very fine meetings, about seventy conversions, and between forty-five and fifty-five additions to the Church.—J. S. Ogle, P. C., Oct. 19, Oak Lawn Station, Dallas.

Oak Lawn Station, Dallas.

Bro. Griffin, our preacher, is now working like a Trojan to get everything in ship shape for conference. Finances will all be full. He has just closed a revival service, with Bro. Lockett Adair at the helm, with forty-three professions. The increase in membership of the Church this year is about 40 per cent. His Church membership is now spiritually on a higher grade. The Sunday-school is first-class, and the Leagues, Senior and Junior, are both large and doing good work. Bro. Griffin is in good favor with his people, and the good wife has been remembered by the ladies of the Church with substantial evidences of love and appreciation. Oak Lawn, the best resident portion of the city, has many palatial residences already built or in course of erection, and a thrifty population, owning their own homes. The Church is trying to keep pace with the phenomenal growth in this part of our great city. The present is good; the future is hopeful.—W. H. Hughes.

HE HEARS OUR PRAYERS.

On the 11th inst. I visited the sick bed of an old ex-Confederate Georgian, who, for many years, has been living in sin; the prayers of his faithful wife prevailed, he surrendered and I baptized and received him into our Church. Pray on, sisters; He hears your prayers. F. M. WINBURNE, Glen Rose, Texas.

LOW RAILROAD RATES.

VISIT TO DALLAS FAIR WITHIN REACH OF ALL. Dallas, Texas, October 9.—The railroads of the Southwest have authorized the lowest rates ever made to Dallas, about the twenty-third annual meeting of the State Fair of Texas, which opened in Dallas, Saturday, October 17, and continues sixteen days. From Kansas to the Gulf Coast and from Mississippi to New Mexico reports have been received by local railroad men indicating that the passenger traffic into Dallas on account of Fair would be enormous, and at least fifty per cent more than last year. The round trip rates that will apply from all points in Texas are as follows:

Class "A" Rates: Convention basis, or one and one-fifth fare for the round trip; tickets on sale daily October 16 to 21, inclusive, limited to November 2nd, 1908, for return.

Class "B" Rates: One fare plus 10 cents for the round trip; tickets on sale daily October 12 to, November 1, inclusive; limited two (2) days from date of sale, not to exceed November 2, 1908.

Class "C" Rates: One fare round trip, not to exceed \$1.00 from points within 100 miles, with maximum rate of \$1.50 from points within 150 miles of Dallas; tickets to be sold for trains arriving at Dallas before 2 p. m. on October 18, 25 and November 1, limited to date of sale.

Class "D" Rates: One-half of the one-way rate, with minimum selling rate of \$3.00; tickets to be sold for trains arriving at Dallas October 21 and before 2 p. m. November 1, limited to leave Dallas not later than November 2, 1908.

Very low rates are also authorized for the Fair from Louisiana, Arkansas and Oklahoma points.

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