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

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Editorial.

LOVE AND OBEDIENCE.

"This is the love of God, that we keep his commandments: and his commandments are not grievous."—1 Jno. 5, 3.

The religion of Jesus Christ consists of three things—knowledge, love and obedience. The first is the theoretical, the second the experimental and the third the practical. The first is necessary to the second and the second produces the third. Separate they are but imperfect parts, for neither can be perfect alone; but together they form the sum and substance of our religion and make a well-rounded Christian character. It is necessary that we know God in order that we love him. The affections can not reach out and take hold upon that, as an object of love, which is unknown to the intellect. This is self-evident. Hence Paul says, "Faith cometh by hearing and hearing by the word of God," and asks, "How they can believe on him of whom they have not heard?" But a theoretical knowledge of God is not sufficient—there must be an experimental knowledge of him, and that comes by the revelation of the Spirit of God, as in the case of Peter when he said, "Thou art the Christ, the Son of the living God." Now, this experimental knowledge of God is necessary to and produces love to him. This love, thus produced, leads to the keeping of his commandments and makes the keeping of them to be not grievous but delightful. So says David: "I delight to do thy will, O God." So we may say one of if not the best evidences that we love God is that we delight to keep his commandments. Jesus Christ makes obedience the supreme test of love to him. Hear him: "If ye love me, keep my commandments." Again, "He that hath my commandments and keepeth them, he it is that loveth me." And again, "If a man love me, he will keep my words." And yet again, "He that loveth me not, keepeth not my words." (Jno. 14.) The truth of the above Scriptures rests upon the fact that love is one of the strongest motives to actions. If you really love any one, it influences your actions toward them—you are ever ready to speak kindly of them, or do them any favor reasonably within your power. Therefore, if we love God we will ever be ready to do his will and with pleasure and delight. Again, love produces the most disinterested obedience. It finds in itself and the object loved a sufficient reason for all obedience; and when the object loved demands it, brooks all dangers and even glories in all suffering and every sacrifice. Look, for example, at the parent toiling and suffering for the child, or the martyr dying for his Lord. Now John says, if not in just so many words, in fact, that this love of God in us makes the keeping of His commandments to be not grievous. He does not mean, therefore, that they are not so to some folks. To the irreligious they may be a drudgery; to the cold, formal Christian, if it be correct to so speak, they may be the stern demands of duty; but to the loving, devoted Christian they are

the blessed privilege of serving One they love and in whom their souls delight. No, not a duty only to obey and serve the Lord, but a blessed privilege and holy delight. Now, if all this be true, and it surely is, what shall we think of those who profess to love him and yet ignore continuously and even violate some of his plainest commandments? Be not deceived, God is not mocked.

CHRISTIAN SOCIALISM.

God is Father and all the world are brothers and sisters. A practical recognition of these facts is Christian socialism and is the hope of the future. There is a socialism which is not Christian, the child of a selfish materialism, that depends on force to level down human distinctions and destroy the social order. But Christian socialism comes not to destroy but to fulfill. It comes to expand the idea of brotherhood to fulfill all its implications into a world-wide fraternalism and co-operation for the common good. It looks for a social order and a bright future, when no man will call himself happy or contented while any other man is suffering injustice and not receiving the due reward of his labor. It looks for a time when every man will subordinate personal need and greed for the good of the whole. It is a theory of society which advocates a more precise, orderly and harmonious arrangement of the social relations of mankind than now obtains; reconstructing society on a fraternal basis, by substituting the principle of association for that of competition in every branch of human industry. It means the practical application of Christianity to life, and has in it the secret of an orderly benign construction.

All the prophets and poets have looked forward to such a state of society. Isaiah looked forward to such a time; so did Plato—looking away from the decaying world around him he saw Atlantis. Robert Burns saw a new earth, and so did Alfred Tennyson, when he was young. Sir Thomas More, about to suffer death, was writing "Utopia."

Our social system is not yet ideal. There is much discontent with it. There is a growing literature of discontent. Labor unions are a protest against the motto of Cain: "Every man for himself." Extended Democracy has given us the common school, the common postal service, hospitals, asylums, prisons and so forth. In some cities heat, light, water, transportation and the telephone service are owned by all the people, and run at a minimum cost. Some think democracy should go farther and include public ownership of all public utilities, such as railroads, telegraphs, telephone lines, coal mines and oil wells and pipes. The drift is in that direction. Some cry, "Competition with regulation," and others, "the co-operation of fraternalism."

Let not the Church be indifferent. Let her admit that fraternalism and its spirit are that for which Christianity stands. Why do labor unions sometimes cheer the name of Jesus in their conventions and meetings, and then immediately, less when the Church is mentioned? Is it because "the parish priest of austerity has climbed too high up into the

church steeple that he may be nearer God," and has seemed to have forgotten that God is "down here among the people?" Will not the brotherhood that Christ lived and taught and the practice of his golden rule meet every need of social reform? Yes, and just so far as His teaching is recognized and practiced, all politics will become righteously socialistic. Political parties must prove themselves fit to survive only so far as they can extend over society the aegis of fraternal co-operation, and overcome the greed and graft of individualism and selfish competition.

In its individualistic aspect the kingdom of God has come to many souls. But in the wider sense the kingdom has not yet come. Society does not yet obey the voice of the Master. The Church has at times been unfaithful to her trust, and has affirmed that to be the whole gospel which was only a part. But she has, from age to age, been righting herself from time to time in the things of human welfare; and if, for the moment, she has got out of touch with some of the most urgent needs of our time, by putting the main emphasis on the subjective and individualistic aspect of the kingdom of God, at the expense of the social aspect, she will see it, is beginning already to see it, and an ethical wave is rising and sweeping through our industrial and social policies and politics as never before. Men are seeing that unlimited competition is wrong; that every man has a right to the opportunity of laboring for his bread; that child labor is wrong; that the liquor traffic is wrong; that up to a certain point the State is responsible for the physical, mental and moral well-being of its individual citizens.

And it is the duty of the Church to declare that the great moral principles of the gospel, in all their grandeur and effectiveness, should be applied to the ordinary issues of human life and to the public and the social life of the nation.

A PREACHER'S PRAYER.

The following prayer is written on the fly-leaf of a Texas preacher's Bible:

"Lord, help me, as a preacher, to be conciliatory, but not servile; winning, but not fawning; timely, but not time-serving; simple, but not commonplace; plain, but not labored; interesting, but not sensational; direct, but not blunt; positive, but not dogmatic; bold, but not blustering; earnest, but not declamatory; audible, but not vociferous; animated, but not boisterous; dignified, but not stilted; affectionate, but not sentimental; tender, but not lachrymose; persuasive, but not sophistic; orderly, but not mechanical; precise, but not prim; pointed, but not harsh; and unctuous, but not canting. AMEN."

There are no joys like those of the long vanished years, except those toward which we look in longing anticipation still in reserve for us in the some sweet day. Thus it is that while memory feeds us on the happiness of the years long gone, hope inspires us to look beyond the hilltops for richer experiences yet to come.

THE INSTITUTIONAL CHURCH.

The institutional Church idea is one of those immortal principles which time and other applications of the gospel of Jesus have failed to displace. Of course there are those of us who imagine it is brand new, and, therefore, more or less dangerous, but in every day's work of Jesus, as He moved from plan to plan in unfolding His beautiful and orderly scheme for the world's uplifting, His hand was sowing the seeds of this institution, which is now blossoming into such rich promise. The world has wearied of that form of service which conceives it to be the case that the Church has done its whole duty when it carries on what has been called the regular work of the Church, such as Sunday-school, prayer-meeting, Epworth League, maybe, and preaching services Sunday morning and evening, and it is now turning with alacrity and joy in many places, to that Church which recognizes the fact that man has, not only a religious nature, but a social and an intellectual nature as well. The policy of repression has been pursued until it has been worn threadbare. The time has come when we must enter the field and see that our youth, and, in fact, our people, regardless of age or rank, have a place and opportunity to develop these other God-given faculties as well as to sing and pray and preach. Let us again say, these are to be first, but if we would hold our place even here, we must learn the lesson that some of us have not learned very well yet, that by a proper regard for the social and intellectual, such as the institutional Church proposes to give, we will find the solution, very largely, of that distressing proposition, "Why do not the masses attend Church?" Take the night schools, the rest rooms for each sex, with lavatories and other such conveniences, the reading rooms, the nursery, the dining rooms affording good, wholesome meals at the lowest possible price, the boys' clubs, the brotherhood for the men and many other features of social life, to say nothing of the weekly socials in the entertainment hall, with cheerful music and light, innocent games, each of them attracting some, and each of them impressing upon those who attend them, that the Church of God is the sunniest, friendliest place in the wide world, and the Church that is doing such work as this is filling a wide place in this world, full of men and women and children, hungering for the sympathy and fellowship they find here. It may be said that every Church ought to furnish this to its flock, but a sufficient answer is, that every Church doesn't furnish it. True, there are many good people yet fettered by their early notions, who fail to see anything but what they call worldliness in this movement, the most hopeful feature at this juncture is, their number is growing smaller from year to year. Many of them are being converted as they see the fruits of the movement. The best of all is God is putting His blessing upon this work, and all over the land where we have the down-town Church the idea is gaining ground. May it never stop until all our great centers of population are made to share in its benefits.

HOLY LAND

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

The road from Jerusalem to Jericho is a dangerous one to travel even now as it was in the olden times. At least the Bedouins who live in the mountain fastnesses seek to perpetuate that notion as a paying proposition. As the Algerian pirates preyed upon Mediterranean commerce, and the nations were forced to pay them a fixed annual tribute for immunity until Commodore Decatur put an end to the whole blackmail procedure, so these pirates of the mountains have plied their commerce of robbery and murder until Turkey, powerless to resist or to conquer them, has accepted the alternative of paying them an annual sum as a guarantee of protection to her citizens and property. She had no Decatur with American grit and cannon balls to punctuate their career with a period.

We left Jerusalem one cold, rainy morning to go down to Jericho in charge of Melchizedek, our variegated linguist of the Galilee trip, and prepared to spend two days and a night on the journey, for the distance was twenty-odd miles. Skirting the Mount of Olives, or rather rounding it midway between its ornamented summit and the deep cut valleys that isolated it from Moriah and neighboring hills—the whole mountain-side on the west literally covered with Jewish graves—and after passing a slaughter pen further on where bleating sheep and goats were crying in anticipation of their fate, we circled a cliff where the road had been carved from the rocks, and sighted the village of Bethany on the mountain side. What an unworthy scion of the first Bethany that Jesus knew and visited! Oh, I don't know of course; the little village may have been then as now untidy and unbeautiful, and the inhabitants may have been then as now, to paraphrase the poet, unswept, unhonored and unhung, but I imagine that Mary and Martha were a couple of tidy spinsters who would not have lived a day in such mean surroundings! The story of these gentle, pious women is one of the prettiest in the Bible, and it was a real delight to stand upon the ground hallowed by their hospitality to the Savior. How often did He retire to this quiet, congenial home from the tumult of the city and the activities of His busy career! Of course this home is shown to the traveler—the original home slightly disfigured by time—but I am inclined to accept the statement of the guide books that it is only another link in the chain of petty graft in Palestine. The tomb of Lazarus is another place of interest in Bethany; it may or may not be genuine, but for one I am willing to accept it as such, for a tomb in the solid rock is indestructible. As I walked down the flight of steps into this ancient crypt it required little effort of the imagination to reproduce the Bible scene of Christ standing in the first chamber, the dead man in shrouds in the second, the imperial voice of command, the retreat of death, the affectionate meeting of the dead and the living, the astonished on-looking throngs.

In this tomb, if Lazarus really slept in it for four days prior to his resurrection, he was no doubt laid again and permanently, and his sisters too, to await the return of their Guest of blessed memory. But their bones have long ago been resolved into their original elements and only the gray walls of the crucible remain.

At Bethany our party was joined by an escort of Bedouin sheiks, a couple of terra cotta bucks in startling costume and astride of steeds gaily caparisoned. In their grandmother bonnets and color-banded cloaks, antediluvian muskets across their backs and the decorated handles of dirks showing in their sashes, they were as picturesque and dangerous and pompously vain as any marshal of the day who ever rode at the head of a Fourth of July parade.

They can afford a display, these

sheiks, for they have the most lucrative graft in all Judea. Every party that goes down from Jerusalem to Jericho is forced to pay them a tribute under cover of their employment as guards. I asked Melchizedek if there would really be any danger in case a party chose to avoid the rule and make the trip unattended, and he answered with that Oriental shrug of the shoulders and arching of the brows that means so much. After all it is more civilized than the old method of forcible detainer and hold-up; it is high finance of the Harriman order, and those sheiks ought to have their pictures in the magazines and their feet dangling over the arms of mahogany chairs on Fifth Avenue. All the way down and back they rode along the line of our caravan, adopting every artifice and scheme they possibly could to impress us with a sense of their importance.

After descending with many a zig-zag and abrupt turn to the foot of Olivet, we halted at the Apostle's Fountain, one of the two springs between Jerusalem and our destination; many a time Jesus and his apostles must have rested at this pleasant relay in their journeys to and from the Jordan and the cities there. Then the road wound and turned with the sinuous ravines and rose and dipped with the hills until upon a ridge of rock twelve miles out from Jerusalem it reached an inn which we were informed was the reputed place where a certain man of Bible times fell among thieves and was taken care of by the good Samaritan. It is called the Good Samaritan Inn.

We were in the midst of the "wilderness of Judea," and it is hard to imagine a wilder scene—rock-ribbed, mis-shapen mountains, the miscarriages of creation—a tumultuous confusion of ossified angles and petrified horrors, a cyclopean scrap-pile without a fragment of a curve of beauty or a single segment of symmetry. The shaggy cliffs of one mountain almost dovetailed into the concavities of another and there was no room in that hodge-podge of disorder to hang a valley or erect a habitation. Did you imagine that trees were necessary to the constitution of a wilderness? Be disillusioned now, for in all the extent of the wilderness of Judea there is not one emerald-tufted tree nor humble shrub to offset the epidemic of deformity or add a touch of the color of shame to the riot of unrestrained disorder. Nor so far as we had gone was there even a stream to trill a rhythmic protest against the jargon of discord; and the gorges gaped, and the ravines yawned, and desolation sat with ashen hue and solemn mien upon the whole incongruous misfit. There was never a feudal castle so impregnable as these natural fortresses of Judea. They are an ideal haunt of the Arab, impenetrable and secure, and the world never saw an army that could dislodge them.

From the highest points of the road we got occasional glimpses of the Jordan valley, and of the salt sea, too, where the waters of the famous old river, having run their spiral course, tumble into the great blue coffin and die.

At last the final plunge—it can be called naught else—brought a decided variation to the easy swinging comfort of the carriage ride if not to the scenery; the road was about as steep as it could be without being perpendicular and we were invited to get out and walk, a change we readily agreed to, seeing the danger. The carriage wheels were locked and the horses stumbled among the boulders of the precipitous descent foaming at the mouth. The scenery here reached the climax of the wild and weird. To the right mountains seemed to be piled on mountains as if they were drawing back from some calamity they feared in the valley at their feet. To the left we looked into a yawning chasm hundreds of feet deep, its sides riven

and cut into fantastic forms of sculpture, and fashioned anon into ruffles of gray strata that were crimped into curves by some cataclysm in the infancy of the earth. Somewhere below in the midst of the picturesque rapture a stream sang a plaintive melody, and as we progressed slowly afoot we could hear it quarreling with impeding rocks or rapturously shouting as it leaped a declivity. It was the brook Cherith, the same that cheered Elijah in his hermitage. Overhead in graceless flight or gloomily perched on the cliffs we descried a number of ravens, descendants, no doubt, of those that fed the prophet; the Old Testament scene was reproduced complete with the exception of the actual presence of the lonely man of God and him we could easily supply from the imagination.

A little path wound along the other side of the chasm—a mystery it was how it was cut there and steady must be the feet that follow it. It was the pilgrim's road to the Jordan, and as we looked the advance guard of a troop of those melancholy people appeared, stalwart, golden haired enthusiasts who had come all the way from their Russian homes to see the sacred places of the holy land. In their caps, heavy cloaks and boots, under rolls of bedding and provisions and assisted by the stout sticks they carried, they wended their way by the tortuous, dangerous path, a string of them two hundred yards long.

Presently from a bend in the road the valley of the Jordan smiled in our faces, and the hills of Moab from the other side of the great empty amphitheater frowned through a purple haze that hung about their heads like the dreamy recollection of a race that is dead. A clump of thatched huts and two or three more presentable houses that were said to be hotels marked the site of ancient Jericho. We had come since leaving Jerusalem, the sun had pushed the clouds away, every bit of breeze was barred by the mountains and we were very, very, warm when after walking and sliding for half an hour we finally came to the end of the trouble. With our coats upon our arms we entered the carriages again and drove upon the silt of the level plain, across the Cherith that ran gleefully and clear from the mouth of the mountain—in its green depression an Arab tent and nude Arab urchins at play—to the Hotel Gilgal.

Stopping at this place only long enough to appraise the cooks of the arrival of half a hundred appetites, and pending the preparation of things to satisfy them, we drove through the village by a road that was banked with evergreens to Elisha's Fountain. After our experience with the desolation of the morning drive, this great, dashing, limpid stream was a joy forever. Somewhere in the Bible it is stated that Elisha sweetened these waters that they might fructify the soil of the plain, and certain it is that they were sweet to our eyes that day. I could have stood for hours and looked into the depths of the peerless pool and listened to the music of the great water wheel as it turned under the splashing current. In the midst of our rapture here Melchizedek told the story of Elisha's miracle and then pointing to a bleak mountain that was almost within a stone's throw, stated that Christ was "quarantined" there for forty days—what he tried to say was that Christ was tempted there. It is claimed by those who have investigated or guessed at it, that it is the veritable Mount of Temptation. I do not know.

We returned to the hotel, and while the familiar odor of a broiling billy in the kitchen announces the subject matter of our meal, I take a position in a window and look out upon the site of the great city whose walls fell at the blast of Joshua's horn. It is gone now, every vestige of it destroyed, buried under the debris of thirty hundred years. The sky is clear and a fine sun is pouring down upon the plain from the meridian. A garden of orange trees, banana foliage, flowers, cactus and grasses exhale their fragrance in our faces, and water as bright

as a covey of larks is singing in rills and winding from emerald copse to flower bed; while capping the whole tropical climax is an old, fat, unadulterated negro woman with face of shining ebony, bare and rusty feet, head rag and toad frog nose, a replica of the old-time darky of the South. Poplar trees, just making their spring toilet, are plentiful in every direction in the immediate vicinity, and spires of slim cedars, always ready-robed, and tufted palms are occasional in the view. A cemetery neglected and in ruins, the road with its never ceasing current of carriages and camels and pilgrims, the homelike cackle of hens and the crowing of cocks, the drowsy drone of katydids, the singing of birds, brightened butterflies a-sail in the pulsing waves of light, the azure sky aflame with a radiant sun, a hazy violet mist solemnizing the great basin and mystifying its rugged perimeter—such is the picture that meets my eyes, and such was the outspread panorama of the Promised Land when Moses stood on Pisgah yonder and viewed the landscape o'er.

This land is said to have once flowed with milk and honey; it is not so now; the goats and bees have taken to the mountains. Fact is the Promised Land is not a very promising land; it is too hot for civilized man to take up a residence in its oven, and I imagine that in August the temperature would be about right to sterilize an Arab or fry the pigment in a negro's skin.

Twenty minutes' intermission here for a lunch of goat meat and artichokes.

The Dead Sea appears to be hanging indistinctly in the sky like a mirage, and surely not more than a couple of miles away. We drive rapidly toward it and as we approach, it seems to recede as if luring us to some special bargain in scenery or to some dreamy retreat behind the trailing mists. The two miles are doubled and still the lake is apparently as far away as when we started toward it. Dust rises from the wheels of the carriages and settles in impalpable clouds of nuisance in our eyes and nostrils, while a perfect deluge of heat pours upon us out of the red-hot sun. Vagrant herds of camels shuffle awkwardly from thorn bush to thorn bush, the only vegetation with nerve enough to attempt an existence between the salted soil and the blistering skies. On either side are the blue-tinted mountains, towering now in distorted desolate cones and holding the great grey lifeless sea in their extended arms—ashen mounds they are, the outcast slag from the furnaces of creation burnished and vitrified by aeons of sun and storm. The sky is dulled to the pallidous drab of death, and drooping down from everywhere and over all a dim, mysterious mist of crepe that is suggestive of the tomb, and hushes all our hilarity into silence. It is the atmosphere of the cemetery, of the ruin, of the dead. All the while the odor of things embalmed in salt has been growing more pungent until as we stand upon the naked banks it rises in almost visible fumes. As far as the eye can reach now the liquid surface of the sea is spread, lapping the pebbly beach at our feet and dying in the distance behind the insubstantial curtains. For several miles on either side the shore is sparsely spread with wrecks of drift—uprooted trees denuded of foliage and bark, and their limbs and roots white and ghostly like so many skeletons. A kite or some other bird is flying above the scene and the wonder is what it can hope for in this desolate locality.

The Dead Sea is forty-five miles long and an average of nine miles wide. It is several hundred feet below the Mediterranean and thirty-seven hundred feet lower than Jerusalem. Nothing can live in its waters but the tetanus germ, and it is so impregnated with salt that a person can sink with difficulty. There are no bathing facilities and for that reason those of our party who from sentimental motive desired to take a swim are compelled to walk a mile where, though not out of sight of the ladies, they appear only as phantoms at play in the water.

On the south side of the lake there is an immense deposit of pure salt some three hundred yards long and thirty feet high. A separate mound there is pointed out as the saline relic of Lot's wife, the unfortunate woman whose curiosity got the best of her with such fatal and peculiar result. These we did not see and can therefore neither affirm nor deny the ever-recurring question of the reliability of this tradition.

It is strange that this great sea is mentioned so little in scripture, not once, so far as I am informed in the New Testament, and only a single time in the Old, Genesis 14:4, where Sodom, Gomorrah and two other cities are named as existent in the valley of Siddim "which is the Great Salt Sea."

On the east of the lake on the mountain slope the remains of the old castle of Macherus where John the Baptist was beheaded by Herod can be seen and above it rises Nebo—somewhere in the cloisters of its ravines is the crypt of Moses.

And no man dug that sepulchre,

And no man saw it e'er;

The sons of God upturned the sod
And laid the great man there.

And over there, too, through one of the passes the hosts which Joshua led swept down from the wilderness into the Promised Land. Let us drive now to the ford where tradition, the accepted authority in Palestine, says the crossing took place.

The Jordan is a tortuous stream, so very crooked that its winding coils are more than twice the length of a straight line drawn from Galilee whence it issues to the Dead Sea where it dies. A muddier fresher never went down the Mississippi than prevails in the channel of the Jordan during the rainy season of winter and spring. An undergrowth of reeds and bushes line its banks and obscure its sloven appearance all the way of the drive until we come squarely upon it. A rickety bridge of poles leads across an overflowed slough to a shanty where the omnipresent souvenir man has his haunt, and upon this bridge we move in single file through a deadly fire of kodaks, till we stand where the Israelites first stood on the roll of the Promised Land. The river is swollen and as brown as an unwashed Turk; its current sweeps angrily around a bend vexedly tossing the low-hanging boughs of trees. For a shilling a ride may be taken in a row boat, or for half a franc a canteen may be bought and some of the water taken away, having care to boil it when you get back to Jerusalem. At this place Jesus is said to have been baptized of John—the locality is traditional—but it is not traditional that those pilgrims yonder are right now and in our sight undressing and creeping down the slimy banks into the water, men and women as nature made them. It is all right with them and so it is with us—I sometimes wonder if we of the west are too conventional and modest in the matter of dress and that looms are a nuisance and the restrictions of society a burden. Those pilgrims are not bathing in the Jordan from simple sentiment such as moves us to ride upon its surface or carry it away in canteens or cut walking sticks from its reeds, but from a sincere belief in its sanctity and healing virtue; directly they will wet a sheet that they have brought for the purpose and this they will carry home and keep piously until their death and in it as a shroud they will sleep securely till the judgment.

It is hard to cudgel the brain into a leap across the centuries to those holy times when Christ's own feet pressed the soil my own are pressing now; hard to realize that here the dove of the Holy Ghost descended upon His shoulder; that the hosts of Israel traversed this plain; that countless thousands lived in walled cities here; that its fertile fields met the eye of Moses in the dim beginnings of time. But it is even so. Epochs of history have been made in this now deserted arena, millions have striven and worshiped and died, and in a long hiatus of inactive centuries their works have been covered by debris

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till they can be seen, now only and vaguely through the glasses of history. On our return to Jericho we passed a Greek monastery that marked the place where John the Baptist is said to have made his home while preaching in the wilderness. It is easy to understand why John was clothed so scantily here; it was all the climate demanded, and really a more elaborate toilet would have been next to impossible in summer.

There are two magnificent perennial streams at Jericho which are capable of irrigating an extensive area—the Jordan is too low for utilization in that respect—but I think the Israelites were wise in changing their headquarters as soon as they possibly could to the cooler heights of Jerusalem. Of the old walls nothing now remains; the city is dead and buried and no archaeologist has attempted to resurrect it from the mounds which are said to denote its location.

And now we bid farewell to Jerusalem and all the Holy Land. We have seen stranger things than we expected to see in a land where we knew that everything was strange. The people are low in the scale of intelligence; in this there was disappointment; fanaticism and superstition are more in evidence than piety or spirituality. The Jews are returning to the city slowly, but the Jews were never tillers of the soil; the consequence is the trades are full and far in excess of the demand and the returning Jews are in straits of poverty. Rothschild and other men of the race have built extensive apartment houses in which the Jews are permitted to reside for a term of five years without paying rent; at the expiration of the term they are supposed to have established themselves in a self-supporting business and must give way to others.

In the course of years, perhaps of decades, conditions may change; some progressive nation may take hold of Palestine and cultivate its valleys and terrace its hills so that it may support a great population as it used to do. In that event the Jews will flock there and the dream of their restoration be realized at least in part. At present agriculture is seriously handicapped by the oppressive taxation of the Turkish government. The rate is ten per cent of all products of the soil, of olives and grapes and what not. If that were all that they take it would not be so bad. But the taxes are farmed out, sold to the highest bidder, and this satrap is given carte blanche in his collections. He takes what he pleases and he pleases to take often as much as 60 per cent of the earnings of the people—takes the actual produce, not the money, for the producer has none. Those who live inside the walls of Jerusalem are fortunate, for the government exacts no tax at all from them on any property there. Every family in Palestine is required to pay a tax on 30 pounds of salt whether they have it or not. Turkey owns the Dead Sea and will not permit any one to handle its commerce of salt but herself and she sells it high. The government also requires an army tax of \$2.50 from every one not a native Turk, in default of which he is committed to prison. I had occasion one day to visit the American Colony, a splendid example of thrift and intelligence located some two miles north of the city, and while I

was there a number of Jews came—Gaddites they were called, a portion of the tribe of Gad who had recently come to the holy city from Southern Arabia. A more forlorn, ragged and distressed looking body I had not seen before even in Jerusalem. They had come to ask assistance from the colony in paying the army tax, and the big-hearted Americans paid it for them.

Egypt is the next place we shall visit and we look forward to it with great expectations.

PROHIBITION FACTS WANTED.

In opposition to the Anti-Saloon League of Oklahoma, of which the Indian Territory Church Federation for prohibition Statehood is now a part, the saloon people are working under the name "The Citizen's League of Oklahoma." Gravely upon its letter-heads appears the statement that it was "organized for the purpose of procuring good government and true temperance." At a meeting in Guthrie about a month ago, at which the scheme was hatched, "many enthusiastic speeches," so some of the papers reported, "were made in opposition to prohibition, showing the evil effects of the workings of prohibition in the States that have tried to enforce its provisions." Whereupon it was—

"Resolved, That it is the sense of this meeting that prohibition is detrimental to the best interests of true temperance. * * *

"Its blighting effect upon the prosperity of the people is strongly marked.

"It cuts off from the community the revenues derived from the liquor business without lessening the evils of intemperance.

"It largely increases public expense in the vain effort to enforce the law.

"It adds severely to the burdens of taxation.

"It depreciates the value of real estate, and throws many out of employment.

"It drives away many citizens and prevents others from immigrating to the State.

"It discourages investment.

"Capital has learned to shun prohibition localities."

And with many other such like, but less tangible resolutions, did they resolute, saying, finally:

"We, therefore, invite the active cooperation of every citizen to join with us and assist in making the new State one in which we can enjoy all the blessings of contentment, peace and prosperity for all its citizens!"

Mirabile dictu! The Saloon League and the Anti-Saloon League are campaigning on the same platform! One crowd or the other are going to believe some lies. And we want to know which—before the votes are cast.

Bounded on the north by Kansas, on the east by Missouri and Arkansas and on the south and west by Texas, all of which States have seen more or less of the "effects of the workings of prohibition," Oklahoma wants to know what these States have to say on the subject. From all prohibition States and counties, but especially from these contiguous to us, we want facts showing whether the foregoing propositions advanced by the Oklahoma Saloon League are true or untrue; facts bearing especially upon criminal statistics, court expenses, rates of taxation, private and public finances, business activity, etc.; comparing periods of prohibition law with like periods under license law, or else comparing prohibition counties with license counties, and giving names and postoffice addresses of several prominent business men or public officials to whom doubters may be referred for verification of the statements made.

We want to publish these facts for the guidance of Oklahoma voters in the present campaign for State-wide prohibition. If the facts show that the above stated propositions of the Saloon League are true, I want to issue a circular calling upon the ministry and membership and friends of the various Christian Churches in the two Territories to vote for the saloon, and urging upon the good women their duty to work and pray earnestly that the saloon and its triple alliance may

have free course and be glorified in the new State, because we want to do everything we can to "assist in making the new State one in which we can enjoy all the blessings of contentment, peace and prosperity for all its citizens." But if the facts should show that the statements of the Saloon League of Oklahoma are untrue, we may issue a different sort of a call.

We want facts, not opinions—these facts, taken from dependable sources. Here is a good sample: Judge J. L. Fort, of the Twenty-second Judicial Circuit of Missouri, certifies that during the last two years of license law in the counties composing his circuit (Dunklin and Stoddard), there were 185 prosecutions for felony in his court, whereas during the next two years, under prohibition, there were only twenty-one prosecutions for felony; that is (the population of the two counties being upwards of 50,000), one felony case per annum for every 5000 of population under prohibition, and one felony per annum per 600 of population when the saloon existed; moreover, while the prohibition counties of Dunklin and Stoddard were prosecuting one felon per 5000 population, the saloon counties of Butler, Cape Girardeau, Scott, New Madrid and Pemiscot were averaging one felony case to 600 population. The total of crime under prohibition, says Judge Fort, amounts to just one-eighth of what it did under the saloon. In one of these counties \$10,000 a year was collected by county and State for saloon licenses, and \$13,000 was spent the same year prosecuting crimes hatched in these same saloons; whereas, says he, since the saloons have been voted out, it costs less than \$2000 a year to prosecute all crime committed in that same county.

A booklet of facts like these would be very telling in our campaign. Nearly every county that has tried prohibition has a similar story. We want them. Will not some lover of the truth in each prohibition county take the trouble at once to procure for us the information?

Our Constitution provides prohibition for the Indian Territory, the Osage country and the "big pasture," and the people of the entire State, at the time they vote on the adoption of the Constitution, vote also on whether these prohibition provisions shall be State wide in their application.

August 6 was named as election day, but the Constitutional Convention has been called to reassemble July 10 to fix a later date, which will probably be in the last week of August or the first of September. So I would like to secure the above indicated data by July 15 if practicable, and we shall be very grateful to any who will thus help us to establish the coming kingdom in this new State.

E. M. SWEET, JR.

Muskogee, I. T.

THE SUNNY SIDE OF LIFE.

We can think of no greater contrast than exists between darkness and light, between the brightness of the sun at noon and the darkness of the night, when clouds cover the face of the stars; between a beautiful life of smiles and good deeds, abounding in love and sympathy, and a life of frowns, fault-finding and void of love. It is this lovable, sunny life that we want to think and write about, and, if possible, close the door against all that is dark, ugly, unlovable, and let the sunshine of a happy life empty its beautiful rays on our vision. While we believe that such Christians are in the minority, we believe that they really exist and will serve as good subjects from whom we can draw such a contrast between them and those who are sour, fault-finding, unlovable and indifferent as to impress any one who will stop and think that the sunny side is the safe and profitable one to choose. We say choose, because it is a choice, for the combined powers and influences of the world can not force you into right living unless you choose to go. Then if it is a choice, what fearful responsibilities must rest on the fathers, mothers, preachers and teachers who have the

oversight of human souls who are looking to them for advice and warning as to which road to take when they reach the years of accountability. We are fearful that one reason so many young people are out to-day on a dark and stormy voyage is because those into whose hands they have been committed fail to realize the responsibility resting upon them and are really blinded to the fact that there is a real sunny, happy side of life. If the home was all aglow with love, cheerfulness and sunny smiles instead of frowns, snappings, disputings, selfishness and other real downright dog-gish and hoggish ways so often found in our homes, the question of a sunny side of life would be settled, and this old world with its dark deeds would begin to lighten up, and the prisons, jails and places of reform would be turned into schools, churches and Chautauquas, where the rays of light from preacher, teacher, father, mother, older brothers and sisters would flash and reflash across the pathway of the rising generations until nothing but the sunny side of life could be seen. Then you would see whole families on their way to Sunday-school to study God's Word, sing his praises, getting ready for a home in the skies. Instead of parents saying to their children, "Go if you want to," they would be up early on Sunday morning, have their morning prayers, sing some of the songs of Zion in praise to God for all his loving kindness, and then say to all the family: "Come, let us go up to the house of the Lord together to enjoy this sunny way of life with our neighbors and friends in the Sunday-school, preaching service and prayer-meeting." Would you dare say this would not far excel the scowls and family troubles so common in our land? Is not this far beyond prison bars, street corner box-whittling, beer guzzling, vulgar talking, slimy, devilish, designing ways now being practiced all over our land by human beings created in the likeness and image of God? Draw your own conclusions. Make your own choice, either of this sunny side of life or take the dark road, away from the light, away from God, away from all that is good, and finally, when it is too late, wring your hands and lift your fruitless cries for one moment of time to choose the sunny side. Choose ye this day, not tomorrow; which side of life will you take? The sunny, happy, lovable useful life is your is you want it. Will you have it? Or will you choose the dark, devilish, pleasure-seeking, God-forgetting way that will end in midnight blackness, where not a ray of hope, light or love can be seen? It is with you. Make your choice. There is a sunny side, and there is a dark side. Your choice will get the one you want. What is your choice? H. C. COBB.

SHALL WE PRESERVE OUR HISTORY?

I am fully persuaded if we as a Church expect some day to have a history of our doing, one we will be proud of, it is high time we were making some systematic effort to gather and preserve the sources.

The time has been on us for quite a while for building better churches and parsonages. Our cheap, frame church of the beginning is giving way to substantial brick and stone, or a better frame building. Our parsonages of early days, that grew as the preacher's family did, are now being replaced with modern homes. All this has necessitated moving. That has meant our Sunday-school, Church Conference, Quarterly Conference records have been moved, and I fear many of them never to be seen again. Many of our old registers of membership have been replaced with modern ones. The old ones lost. I doubt if we could find the names of the charter members of half our early societies, and I would not wonder if you had some difficulty in finding the names of charter members of Churches organized as late as 1880.

While the records mentioned are of great historic importance there is yet another that we are in great danger of losing that is of vastly more importance, and that is the reminiscences of

a few men and women who will soon be gone. Had you thought of it that in less than a score of years the living link with pioneer days will be forever severed? There are perhaps less than a hundred men and women in Texas, who, when they are gone, we will never hear again: "I knew and heard Robt. Alexander preach." "I saw and heard Lyttleton Fowler." In my candid judgment unless we can prevail upon such men as B. Harris, Dr. Jno. Adams, "Uncle Dick" Thompson, Drs. J. H. McLean, J. M. Binkley, Brethren Joyce, Sampey, Brooks, Sandel, Gillett and many others whose names I have not, to write their reminiscence the Church will be deprived of much valuable historic material.

Some one of the "old guard" ought to write an autobiography. It occurs to me we ought to organize a Texas Methodist Historical Society.

E. L. SHETTLES.

A REAL NEWSPAPER.

The proprietors of a Siamese newspaper have distributed hand-bills containing the following notice:

"The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder, git commit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders of somber. Staff has each one been colled, and write like the Kipling and the Dickens. We circle every town and extortionate not for advertisements. Buy it. Tell each of you its greatness for good. Ready on Friday, Number first."—The Bangkok Times.

GROWING CHILDREN

The Period When the Nervous Activity is at its Greatest.

A medical journal says: "Against the practice of giving tea and coffee to children we cannot speak too strongly.

Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions.

Reflex action, co-ordination of muscles, and the special senses are all under a special course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people, nothing but harm can come from the use of such articles as tea or coffee.

Bad, then, as this practice is, let us as physicians be aggressive in its prohibition. Do not be satisfied by answering "No" when asked as to its use, but let us teach the families with whom we come in contact, that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."

A man who tried Postum Food Coffee, said that it might be solid nourishment, but he didn't like its taste. He had not discovered the secret of making delicious Postum. After boiling commences, allow it to boil full 15 minutes. Not simply to put it on the stove for 15 minutes, but count the fifteen minutes after boiling commences. That brings out the food value and the delicious flavour. It certainly does make the children bright and healthy, and has proven a God-send to many adults whose daily ails were not understood until Postum was used in the place of Coffee. "There's a Reason" Postum properly made has a coffee taste similar to the mild, high grade Java. Read the little health classic, "The Road to Wellville," in pkgs.

JUST ONE WORD that word is **Tutt's,** it refers to Dr. Tutt's Liver Pills and **MEANS HEALTH.**

Are you constipated?
Troubled with indigestion?
Sick headache?
Vertigo?
Bilious?
Insomnia?

ANY of these symptoms and many others indicate inaction of the LIVER.

You Need

Tutt's Pills

Take No Substitute.

Secular News Items.

Secretary Taft will not attend the Republican State convention of Oklahoma. He has left Washington for a month's holiday at Murray Bay, Canada, and definitely decided before starting that he would not go to Oklahoma.

H. Clay Pierce, chairman of the board of directors of the Waters-Pierce Oil Company, has arrived in St. Louis and in response to a question if he is on his way to Texas to surrender to the authorities to answer to an indictment at Austin in which he is charged with false swearing, it was announced that he will return to New York. His son, Clay Pierce, is authority for the statement that Mr. Pierce will face trial in Texas before his trial for extradition reaches the United States Court of Appeals, to which it has been taken.

The report that the German Government had pointed out to the United States the folly of keeping all the American battleships in the Atlantic, and had advised that a strong force be sent to the Pacific, is semi-officially denied in Berlin. A similar denial is given to the statement that Germany had made representations to the American Government regarding affairs in the Far East.

A demand has been made upon the Federal Government by the Massachusetts health authorities that the Federal Pure Food Inspector inspect the milk supply of each local community, particularly that of the large cities. This demand concerns an industry with a product estimated at retail prices at a total of \$500,000,000 in the United States. Upon the settlement of the test case for Massachusetts rests the decision practically for the entire country. This is the most important test case so far submitted under the pure food law, far exceeding that of the packing industry or any other food industry yet involved in rulings under the pure food laws. Massachusetts cities draw their milk supplies not only from the Bay State, but New Hampshire, Vermont and Connecticut, and some from Maine and Rhode Island as well, so the entire New England is involved.

The lives of 10,000,000 children are at the mercy of the dairy establishments of the country and the letter of the Massachusetts authorities will prove a bombshell at Washington. It is hard to see, however, how the department can evade its plain duty in the matter.

The details of the itinerary of President Roosevelt's Western trip, which is to begin at the termination of his summer vacation, have been announced by Secretary Loebe. The President will leave Oyster Bay for Canton, Ohio, September 29. He will make an address at Canton at the dedication of the McKinley National monument September 30 and leave immediately for Keokuk, Iowa, where he will arrive at 9 o'clock, October 1. He will make an address at Keokuk and two hours after his arrival there will embark on a steamer for the Mississippi. From noon to 3 o'clock next day he will spend in St. Louis. He will then continue his sail down the Mississippi, the next stop being at Cairo, Ill., where he will spend two hours, from 9 until 11 o'clock, on October 3. An address will be made by the President at Cairo and another at Memphis, which will be reached the next afternoon at 1 o'clock. An uninterrupted trip to Washington from Memphis will begin at 4 o'clock, October 4.

A policy of informing the public of the details of all accidents on the railroads composing the Harriman System was put into effect July 2, by order of E. H. Harriman, according to an official announcement made by the Union Pacific Railroad Company. It is stated that Mr. Harriman has ordered that full report be made and promptly given to the press concerning all accidents on the Union Pacific and Southern Pacific Systems and on the Oregon lines.

The expected outburst of indignation in view of the latest development in the anti-Japanese movement in San Francisco has not yet appeared on the surface. The press is remarkably silent so far. In the course of conversation with men in high circles, who are well informed on the present situation, they express themselves as being apprehensive that the unrestrained sway of indignation over the discrimination against Japanese in America might fall into the hands of a third Power, which is always aiming to arrest Japan's progress while advocating firm measures to remove the cause of grievances of compatriots victimized in the anti-Japanese movement. Prudent handling of the situation is recommended, lest Japan be placed in the position of picking chestnuts out of the fire for a third party.

Who this third Power is may not be

difficult to guess, but the name is carefully avoided.

"Millions of dollars—in fact, a sum so vast that it can not be estimated—have been saved to the American people by discoveries made by Government scientists during the fiscal year which closed June 30," declared Secretary Wilson in speaking of the record of the Department of Agriculture for the year. "Time alone must develop the importance to the world of the experiments being conducted every day by these men, whose only reward is in the passing fame attained in reporting valuable finds. There would be money in many of these discoveries if the scientists were to patent them in their own names, but in every case the people as a whole are the beneficiaries, for the patents are dedicated to the Government to be used by the United States or any of its officers or employes in the prosecution of work for the United States, or by any person in the United States without the payment of royalty."

Secretary Wilson feels that the recognition by the Government of these discoveries is far too meager, but he does not hesitate to give to the scientist this little help whenever he feels that it is merited. Whenever a valuable discovery, warranting United States patent, is made by an employe of the Department of Agriculture, the Secretary advances the salary of the employe as much as it is possible to do under the law. The patent is taken out in this country in the name of the scientist making the discovery and then dedicated to the United States. If the discovery is applicable to use in a foreign country the scientist is authorized to receive the benefit, but usually the patent is of a character designed to meet conditions in the United States and of little value elsewhere.

The conviction of an ultimate conflict between Japan and the United States appears to be widespread in Germany. It is one of the subjects certain to be referred to whenever diplomatists and military and naval officials and others accustomed to follow international policies meet.

The newspapers agree that President Roosevelt is earnestly trying to satisfy the Japanese requests. They agree, also, that Japan asks nothing unreasonable. They recognize that the difficulty lies in the question of race, the economical antagonism of the Californians against the Japanese and the constitutional impossibility of Federal interference. It is said by many that the Japanese ruling statesmen are preparing to fight the United States for the commerce of the Pacific, regardless of the San Francisco incidents.

The strategists of the admiralty regard a naval war between Japan and the United States as the most interesting problem of the age. Careful study that has been worked out is unfavorable to the United States.

Miss Ida Lewis, the Grace Darling of America, as she is known, who has lived for forty years at Lime Rock Lighthouse, off Newport, R. I., says a dispatch, celebrated her golden anniversary as a resident of the historic spot Monday. For twenty-eight years Miss Lewis has been the keeper of the beacon, succeeding her father through a special act of Congress when he became disabled.

Miss Lewis was sixty-eight years of age in March last, but she is still alert in body and mind. Practically all of Newport took part in the celebration, for the people there are proud of the brave woman who has to her credit the saving of eighteen lives from the sea. Not a few of these rescues were made under circumstances that called for both daring and clever seamanship, and, as a result of her courage and skill under conditions that would have tried the strongest, her fame became world-wide.

Craft of every description, laden with admirers, made their way out to the light, where Miss Lewis kept open house, cheerily receiving and entertaining her visitors. Those who had not seen her for years were astonished at her mental and physical vigor, and it was predicted that the light would not soon lose its famous keeper.

Lime Rock Lighthouse has had many distinguished visitors, including General U. S. Grant, Vice President Colfax, Admiral Dewey and General Sherman. In the interior of the house, which is wonderfully neat, are many medals and trophies.

The most notable funeral ever held in Los Angeles, Cal., was that of Francis Murphy, the noted apostle of temperance, thousands of citizens joining in rendering homage to the dead. The National colors on all public buildings and scores of business houses hung at half mast, their folds caught back with crepe. Banked high in flowers, ferns, floral pieces and draped in a huge American flag, the body lay in state. Thousands of citizens viewed the body. Dr. Frank Dewitt Talmage delivered

the funeral oration. The City Council, headed by the Mayor, came in a body. The harvesters and members of the Gospel Temperance Union, wearing each a small blue ribbon emblematic of the temperance crusade, occupied a large portion of the lower floor of the auditorium. The list of honorary pallbearers included more than forty of the city's prominent men. Interment, which was private, followed at Rosedale Cemetery.

What would appear to be a conclusive contradiction of reports recently published to the effect that army officers engaged in the work of constructing the Panama Canal are endeavoring to be relieved of that task, is contained in the following cablegram received at the War Department from Panama:

"Everything going well and harmoniously. Report of dissatisfaction and desire to withdraw absolutely false. "GOETHALS."

Suit against the city and county of San Francisco has been filed in the Superior Court for recovery of \$2,557 for damages said to have been sustained by the proprietors of the Horse-shoe Restaurant and a Japanese bathhouse at Eighth and Folsom Streets on May 23, when a row caused by an attack by labor union men on two non-union men who were eating in the restaurant resulted in the front of the two places being smashed by stones and clubs.

The suit was brought in the name of J. Timoto, proprietor of the bathhouse.

President Roosevelt has determined upon an important change of American naval policy, advocating concentration of the battleship strength of the navy in the Pacific Ocean. He has been quick to recognize the strategic importance of increasing American sea power in the only zone of probable trouble. The new policy embodies these features:

Transfer of the Atlantic fleet of sixteen battleships and two armored cruisers to the Pacific.

Withdrawal from Asiatic waters to the Pacific Coast of the armed cruiser division now in the Far East.

Withdrawal to Atlantic of the protected cruisers now comprising the bulk of the Pacific fleet.

Fortification of the Philippines and Hawaii and development of their naval bases.

The first three of these changes can be effected, despite many difficulties, simply by the President's order. The fortification of the now unprotected insular possessions in the Pacific requires large appropriations from Congress, which hitherto has been blind to the necessity, it is declared.

From now on all efforts of the Navy Department will be bent toward placing the Atlantic fleet, which is commanded by Rear Admiral Robley D. Evans, in the high state of efficiency required for a cruise of 15,677 miles from Hampton Roads to San Francisco via the Straits of Magellan. The long voyage can not be begun within six months, and probably the great armada will not get under way until late in the spring of 1908.

A dispatch from Washington says: Mexico is preparing to adopt ambitious plans to increase her power and prestige and also to improve the good relations that exist between herself and the United States. It developed recently that President Diaz has charged Senor Enrique Creel, his Ambassador at Washington, to make a comprehensive investigation of matters pertaining to immigration, agriculture and strikes, the result of which might be valuable in connection with the development of the Republic.

The President also decreed that the magnificent receptions Secretary Root enjoyed last year at the capitals of the various South American countries shall be eclipsed by that to be tendered by Mexico. A committee of prominent Mexicans, headed by the Minister of Foreign Affairs, and including a Governor of one of the States, a former high diplomatic officer, a member of Congress and a brother of the Minister of Finance, who is generally looked upon as the successor of President Diaz, has been formed for the purpose of preparing a program to be followed from the time Secretary Root reaches the Mexican Frontier until he returns to the United States.

THE ELDER BROTHER—WHO IS HE?

With all due deference to the opinion of an older man, I cannot agree with Bro. Hughes in his interpretation of the elder son. He makes him out an angel. If so, then the younger son was an angel also, therefore, not a man. They were sons of the same father, and partook of the same inheritance. But Ps. 8:5 says: "Thou hast made him a little lower than the angels." The best he could do for

Whisky Morphine Tobacco Addiction

Our treatment is free from pain and absolutely harmless and a cure is an absolute certainty at our sanitarium. If we fail to cure, we fail to charge. You run no risk whatever. Write for new booklet. All correspondence sacredly confidential.

Marshall, Texas.

To Whom It May Concern:

This is to certify that I have taken a course at the White Sanitarium for the whisky habit. I went there in an extremely nervous condition and had serious doubts as to my recovery, as my heart's action was very alarming. I returned home sound and well and with no desire whatever to return to my former habits. The effect of the treatment is this: It carries one back to boyhood days when the smell and taste of liquor were not known. From a humanitarian standpoint, I consider it the greatest institution in the world. Neither rhyme nor reason can express my appreciation of what this institution has done for me. Respectfully, W. C. FIELD.

WHITE SANITARIUM, 128 Tyler St., Dallas, Tex.

Phone Cliff 142

man, the Psalmist dared not call him an angel. Is there no distinction between men and angels in heaven? Furthermore, because there is rejoicing "in the presence of the angels" when a sinner repents, shall we say the angels do not rejoice, but go pointing about the golden streets every time they see a sinner fall on his knees? No; on that first glad Christmas morn they got shouting happy and poured over the battlements of heaven in multitudinous throng, to wing their way to earth and rejoice over redeemed sinners. Another difficulty with Bro. Hughes' view is, that we have no evidence that the elder son accepted the father's explanation. The story leaves him still objecting to the celebration. Bro. Hughes seems to think we must make an angel out of this elder son, or else read the younger son out of heaven entirely. I am not convinced that either will ever be an angel. If we are not to be truly men in heaven, then how could Christ be truly God on earth? I do not undertake to defend the position of the much-berated D. D., yet I do not think the elder son displayed a very angelic spirit when he flatly refused fellowship with his brother. It smacks too much of close communion. And yet is he not a sample of a great class of good men? There are thousands who never tasted the dregs of sin that the prodigal drank. They have been "reared within the pales of the Church." They have learned, from infancy, to abhor the revelries of sin. They know little of many temptations that strike men lower down—the under-tow of passion, of bestiality, of greed, that drags many down. Hence, like this elder son, they are constrained to look in surprise at the overtures God makes to such "reprobates." Have we never heard the assertion from earnest, well-meaning people, "they are hardly worth saving"—referring to "the submerged tenth"? I believe we are here given a view of the far-sightedness and love of God, and the short-sightedness and stupidity of man, and warned, in the story of the elder son, not to measure God's love with man's yard-stick, but that we should accept our own inheritance with humility and be thankful that there is still "bread and to spare" for the prodigals who have many a time "sunk in anguish where we have never been." The two parables teach the infiniteness of God's love. The younger son is the positive side, the elder son the negative. J. L. JAMES.

Headrick, Okla.

OUR NEW YORK LETTER.

Few there are, adults or children, who have not heard of Tammany Hall, still less know much about it. The society will figure in future history and generations to come will talk of it. Prominent in the social and public life of the city, State and nation, wielding an influence never before equalled by any organization in the world, it is a power in the land.

The society was founded by William Mooney. Aaron Burr, until his disgrace, figured foremost in its career. Mooney, the founder, was a patriot; Burr, its first master, the only leader who led as Wood, Tweed, Kelley, Croker, and many others, could not lead, was a politician.

The society has a hold as ever on

the great mass of voters of the city, which means influence radiating State and National affairs. The organization is the undisputed master of the politics of the city and State and sways the National elections. It first showed its strength in placing in the President chair Thomas Jefferson. In the memorable campaign resulting in the nomination of Cleveland the first time Tammany opposed the then Governor. After the nomination it fell in line and contributed its strength to his election. Cleveland, they feared, was too strict and would not wink at "graft"—a thing Tammany grows fat on.

Several of its leading members have from time to time been charged and convicted and have served sentences for dishonest deals.

The name Tammany was taken from an Indian Chief named Tamanend, who lived in Pennsylvania. It was originally planned that Tammany Societies should be organized all over the country—such were in Philadelphia, Providence and Lexington, Kentucky. All died a quick death except the New York society, which flourished from the start. At first it was not, as now, a strictly political organization. The first home of the society was in Bardius Tavern. Here the young patriotic Americans congregated to discuss the coming greatness of their country and the important role they were to play in the drama. Shifting its headquarters in 1798 to Nassau and Spruce Streets, the society attracted new members. The new place was a tumble-down one-story structure, which soon became known as the pig pen. To-day it has its own big brick hall in Fourteenth Street, rearing its head in proud delight.

It should be understood that Tammany Hall is not a political organization, as it is generally thought. It gradually got to controlling affairs political until to-day it is head and ears ahead of any or all political powers. "How does Tammany stand?" "What will Tammany say?" is the first question that enters into things. Nearly all new comers to the city are immediately enrolled. Once in they are there to do Tammany's bidding; particularly is this so of immigrants from across the water. The boldness of Tammany makes men and parties stand aghast.

Andrew Jackson was a beneficiary of Tammany, and but for the organization would never have been President. Gigantic undertakings that individuals nor corporations would dare tackle this society grasps and carries through—be they right, or be they wrong. It makes or dictates nominations, controls elections, and officials in office, gets all the "plums" in contracts, and, in short, is the great and mighty of the city, State and Nation.

H. W. FINLAYSON,
450 Broadway.

IS PREPARED TO GIVE INFORMATION.

Say to my friends, and others disposed to be friendly, that I am now ready to give some information to those who want to know something about this place. I think I can tell them whether it would pay them to come and look. The people at large do not know what Rockport is, nor what its immediate prospects are.

W. J. JOYCE.

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Notes From the Field

Handley.

We have just closed a very successful revival at Handley. Eternity alone will reveal the good that was done. Bro. Geo. W. Shearer did the preaching, which was very concise, and at times very pointed. At times we had the old-time Methodist shout. Souls were born into the kingdom, and backsliders reclaimed to the number of 45. The Church was quickened on all lines. At the morning service, June 30th, the good people made this preacher a thank-offering of \$21.00 cash. This following the good pouncing some time ago is more than this third-rate preacher is able to stand, and much more than he is worthy to receive. May God bless all our good people who sang, prayed, and worked so faithfully in this meeting. I point you away to the great Paymaster, who will some day give you a crown that will never fade in the world to come. At the night service we made an offering of \$41.00 to Bro. Shearer, and the good singer, Bro. Edwards. Praise God from whom all blessings flow. We will lay the foundation of a beautiful new church at Handley in the near future.—Wesley H. Keener, Junior Preacher.

Greenwood.

Our second Quarterly Conference is now a thing of the past. Reports about as usual, I am told. We have just experienced a severe storm, which swept almost over the whole charge, doing much damage to growing crops, especially cotton. Most of the cotton had to be planted over. The Gainesville District Conference is also a thing of the past. The preaching was of a high grade; not a single flat being made. We had a few of the connective brethren with us. Bro. Barton, our Conference Secretary, was with us a short while. Bro. Barton delivered a splendid address—hard to beat. Reports were encouraging, notwithstanding the gloomy prospect for good crops. This District Conference session rounded out Bro. Stafford's quadrennial labors. We regret to give him up. May he be used effectively wherever he may go. Not many delegates present on account of the busy times. Gainesville District has some strong preachers. Bro.

Stafford says there is not a "flat" in the district. He ought to know. We are planning for good meetings all over this charge. Already there are signs of better times with us. May it be so. We hope to have a good year. With the prayers of the Christians and co-operation of same we may bring to pass the best results. More praying and believing and less criticising should be the slogan. It is hoped that there are no critics in the Greenwood charge. We should see our deficiency, but we should not despair. Prayer is the key that unlocks heaven. We are expecting the battle to be launched at Greenwood the second Sunday in this month, July, with Bro. Coale as leader under the Holy Ghost. We have four meetings to hold.—A. C. Sterling, July 1st.

Royse.

We have just closed a very fine meeting at Royse—the folks say one of the best for years in Royse. Thirty-five conversions, 19 additions to the Church, and a very fine revival in the charge. We were very ably assisted by Rev. W. A. Stuckey, of Wichita Falls, who is one of our best revival preachers. He captured my people. I was also assisted by W. J. Ramsey, of Dallas. He is one of the best all-around men in Southern Methodism. He is the best choir leader I ever saw, and while he is not a licensed preacher, he can preach. Any preacher can take him and have a revival. He is one of the most consecrated men I ever saw; can preach, sing and talk more gospel than any man I ever saw. Our people will remember him forever. With the revival I think we can close the year with fine results. We have had over 40 additions this year. Have recently placed a nice library in our church, consisting of over 400 volumes. Our Sunday-school is in the very best of condition. We are hoping and praying to close one of the best years in our ministry this fall.—R. F. Bryant, July 3.

Brady Circuit.

We had a fine Quarterly Conference at Liveoak. Bro. Renfro dedicated the church at 11 o'clock, Sunday. We are planning to commence work on the new parsonage at Crethers the first of August. We had no church or parsonage report last year. We will make an encouraging start this year. Finances well up, all things considered. Everything will come up in full if no disaster. Bro. Renfro, our presiding elder, has been a great comfort to us. Our Quarterly Conferences have been occasions of power. He has done much to create an inspiration that is bringing things to pass. We have had a net increase in our membership of 20 per cent. We commence our protracted meeting soon, with encouraging prospects. No help can be gotten out here. We are thankful that West Texas atmosphere has been instrumental in renewing our youth. For the 30 years that we have been at work in the conference we have never felt better, worked harder nor been in better shape for a summer campaign.—J. W. Kelly.

Snyder.

In writing this note to the Advocate, the writer would in no wise interfere with a report of our District Conference by our very efficient Secretary, Bro. M. Phelan, but only want to say that I have never attended a better District Conference, and I doubt if any one else ever has. Bro. Griswold is our beloved presiding elder, and when I say beloved, it is not forced but only the hearty good feeling of all. He not only presided in the best manner, but kept everything religiously harmonious to the end and withal brought out the questions most vital to our beloved Methodism, and that means the promulgation of the gospel of the Son of God, and the spread of our holy religion until it shall be fully realized that Satan with all of His cohorts are routed and Jesus Christ, the generalissimo, has the field. One of the great features of the work being done in the Colorado District is the work that is being done by our Missionary Colporteur Evangelist, whose surname is Shutt, who goes hither and thither sowing the seeds of the Kingdom of God among men, by preaching the Word, organizing Churches, selling Bibles, Testaments, and other good books, also distributing free some of these and other literature of our Church. This is, indeed, a great movement, though we know of only one whose surname is Shutt. The Sunday-school Institute was fine. Bro. Griswold had secured the services of Rev. C. S. Fields, and our own Rev. B. W. Dodson, both members of the Conference Sunday-school Board, and they did their part well. The women of the Home Mission and Foreign Missionary Societies held their conference jointly, presided over by their respective Presidents, Mrs. J. T. Griswold and Mrs. C. C. Blandford, in the

Presbyterian Church, except the grand rally, which was at the Methodist Church. This was indeed a great feature of our District Conference. My wife says, and she is both truthful and a good judge, that Sister Griswold's address at the Presbyterian Church as President of the Home Mission Society for the district, was beautiful, strong, inspiring and to the point. They had a splendid program for their rally at the Methodist Church. The paper by Mrs. B. W. Dodson on Foreign Missionary Work and the presentation of Home Mission Work by Mrs. Nat G. Rollins charmed the entire audience. Our Epworth League Rally on Sunday afternoon was a great occasion for the Leaguers. Mrs. D. T. Averitt interested the Juniors and all who heard her in a very intelligent and instructive speech. And then came speeches to the Senior Leaguers by Revs. Phelan, Chambers, Hines and others with music interspersed. We feel sure the League cause is on rising ground in the Colorado District, and, by the way, Bro. D. T. Davis, the Epworth League President for the district, lives here in Snyder. He has a way of getting behind things and moving them up and I suspect he has something in mind to say to the Leaguers of this district a little later on. We greatly enjoyed having with us Bro. Mood, Bro. Duncan, Bro. Young, Bro. Barcus, Bro. Field, Bro. R. B. Evans and Bro. Morris, presiding elder of the Abilene District, and also Bro. Will Harris, who sang the District Conference into a shout, and Bro. Annis, the erstwhile presiding elder of this district. This District Conference has been a great uplift to our Church in Snyder. The good sermons by our visiting brethren, the score for Christian education, and the wise counsel of our presiding elder, will not soon be forgotten. We love all our educational institutions, and we long to see Stamford Collegiate Institute a thing of beauty and usefulness. Now, a word more, please. The good people of Snyder had, a few days previous to the meeting of the District Conference, prepared this scribe for enjoying the occasion by pouncing him severely with many good things to the amount of \$45 or \$50, so that he had not gotten the smile off his face when the brethren began to arrive. Let me say further, we have all the conference collections safely provided for; have expended \$500 on church and parsonage; have baptized four infants; have received eighty-seven members into the Church since the Annual Conference, and am trying to put the Texas Christian Advocate into every Methodist home in Snyder. May God bless the Church with all her eleemosynary institutions.—Joseph B. Dodson, July 6.

gations are large. Two fine Sunday-schools, good Senior and Junior League, and the best Home Mission Society in the country, considering the number of members. Have had one meeting in Albany. Bro. Henson, of Cisco, was with us, and did us fine service. There were about twenty additions and over thirty confessions. Our meeting at Moran begins Sunday. At Albany we commence August 2. Hope to have many conversions and great spiritual uplift at both places. The good Lord is prospering us. Have been with the brethren in two meetings—Avoca and Anson. I used to think I had much to do in the drug business. I now have much and more, and the duties increase as the hours. God giving us health we mean to redeem the time.—R. F. Brown.

Willow City.

Last Thursday evening people began gathering at the parsonage, and before we had time to think we were being pounced, which lasted something like an hour, when they changed the program and treated the parsonage family and all others present to delicious ice cream and cake. When the crowd dispersed, we found that they had left a great many things for the parsonage family to eat and wear. We feel very grateful for this, because we take it as an expression of their appreciation of our labor among them. By God's grace we will do our best to minister to them in spiritual things. Our third Quarterly Conference was held at Oxford, June 29-30. Brother Lee, our beloved, was with us, and delivered three very helpful sermons. Conference collections are well up; everything will be paid in full. Presiding elder's and preacher's salaries considerably behind, but the brethren are hopeful. We begin our campaign of meetings first Sunday in July. Have five to hold.—N. D. Wood, July 2.

Bardwell.

We are not dead nor even sleeping. Our first and second Quarterly Conferences are past. Our finances are well up. Our work is progressing nicely. We observed Children's Day at Colliers Chapel the fourth Sunday in June. The children rendered a splendid program. The collection amounted to \$6.52. Our Elm Branch Sunday-school, under the efficient leadership of our superannuate brother, Rev. W. A. Sampey, rendered an Easter program that was fine. School men? Well, yes! On the third Sunday in June Rev. J. Sam Barcus came to us and preached three excellent sermons and left a desire in the hearts of our young people to go to Georgetown; and then on the first Sunday in July Rev. H. A. Boaz came and gave us three splendid sermons that will bear fruit for the glory of God and in the building up of Polytechnic College. Our meetings for the summer will begin on the 10th inst. at Rankin's Chapel. I trust that many readers of the Advocate will pray for us that many souls may be saved.—E. R. Patterson, July 8.

Tulia.

I am now in Tulia, Texas, in a revival with Bro. Laney. We are starting off fine. Several professed in the men's meeting yesterday afternoon. Large crowd and fine interest last night, stores all closing for the day services. This is a fine little town of about a thousand folks. They are intelligent, high-minded and responsive. I am sure God will bless this town and make of it a beautiful city some day. As I look out over these beautiful prairies and see such signs of prosperity and enjoy this fine breeze, I feel like everybody ought to be praising God.—W. H. Brown, July 8.

Brenham.

Our second Quarterly Conference was held during our revival. We reported pastor and presiding elder paid to date; one-half of the conference collections raised; largest Sunday-school for fifteen years; \$250 spent by the W. H. M. Society for furnishing the parsonage. We conducted our own revival; had W. D. Smith, of Austin, to lead the singing; had a most gracious revival in the Church and eighteen accessions, only one of whom was a child; thirty-seven have united with the Church during the year.—J. W. Bergin.

TO WEATHERFORD DISTRICT.

Dear Brethren: Let us heed the call of Bro. Wiseman, our Treasurer Board of Missions, and send in every dollar possible on domestic missions, thus helping him to make the third quarterly drafts M. K. LITTLE, P. E.

TEXAS CONFERENCE MISSIONARIES, TAKE NOTICE.

By conference resolution your third quarterly drafts not due till July 1, and not then unless the Treasurer notifies me that money is in treasury. I have not received such notice, therefore have not sent out drafts. J. T. SMITH.

YOUR OPPORTUNITY TO GET A REWARD

We have decided to give away \$5,000.00 in rewards to the ladies and gentlemen of the South. WRITE TO-DAY, for our plan is pure and simple. Not a scheme nor lottery. A letter to us will obtain full information. Address

HARTMAN MED. CO., Inc.
DALLAS, TEXAS.

RATES TO EPWORTH.

All lines in Texas have agreed upon a rate for the Encampment of one fare plus one dollar for the round trip; tickets on sale July 31 and August 1, limited for return August 14. This, in addition to the regular all year rate of one and one-third fare, with sixty day limit. On Friday, August 2, all lines will sell at one-half the one way rate (only \$6.25 from Dallas) with limit of Monday night for return. For this excursion special cars will be operated through for those who desire—that is if you will work up a party of sufficient size from one town or several nearby towns, any line will arrange to run a through car to Epworth going and returning. This must be taken up in time, however, in order to secure equipment. Every League member in Texas is expected to make a special effort to be at the Encampment at least for this part of it, if not through the whole session. The grounds are in excellent shape, the hotel is far better than we had hoped to have and we want you to feel that you are part owner of it all and to see what is being done. For accommodations of any character address A. K. RAGSDALE, Corpus Christi, Texas.

HOME MISSION SCHOOLS.

Prof. E. E. Bishop, who for years has directed the Brevard Institute, Brevard, N. C., with such signal success, has been transferred by the Woman's Board of Home Missions to open up the Vashti Home and School at Thomasville, Ga. Mr. Bishop is eminently qualified to develop this very important institution, as his success at Brevard testifies. He will be succeeded at Brevard by Prof. Carl Trowbridge, of St. Louis, Mo. Mr. Trowbridge has taught four years in Central College, Lexington, Mo., and five years at Washington University. He comes to the work of the Woman's Home Mission Society heartily endorsed by those with whom he has worked in the past. The organization is fortunate to secure the services of both of these gentlemen.

(MRS.) R. W. MacDONELL.

WANTED.

Will you please advertise for one second-hand copy of Jay's Prayers for use of family. Address T. A. LAMPKIN, Coleman, Texas.

UNANSWERED LETTERS.

July 3 J. T. McAfee, sub. W. C. Childress, sub. I. M. Bryce, sub. E. C. Escoe, sub.
July 5 J. F. Archer, change J. W. Holt, sub. O. A. Shook, sub. J. E. Morgan, sub.
July 6 E. R. Wallace, sub. C. E. Gallagher, sub. R. D. Moon, sub.
July 8 W. H. Vance, sub. J. L. H. Cash, sub. J. T. Owens, sub. C. D. West, sub.
July 9 J. H. Westmoreland, sub. H. M. Glass, sub. O. A. Shook, sub. W. P. Davis, sub.
July 10 J. M. Barcus, sub. S. C. Riddle, thank you. J. W. Goodwin, sub. ok. N. W. Turner, sub and change.

Waco District—Third Round.

Fifth Street, June 16.
Austin Avenue, June 23.
Mt. Calm, July 1.
Morrow Street, July 7.
West, July 13, 14.
Hewitt, July 17.
Elm Street, July 21.
Abbott, July 24.
Lorena, July 27, 28.
Peoria, August 3, 4.
Whitney, August 4.
Mart, August 11.
Hubbard City, August 18.
Aquila, August 21.
Bosqueville, August 24, 25.
Morgan, August 28.
Reisel, August 31-September 1.
Penelope, September 7, 8.
W. L. NELMS, P. E.

Like the Savior, let the believer be careful to obey the law. If it was becoming in Christ and John the Baptist, it is also becoming in all those who would be like Jesus.

ECZEMA COVERED HANDS 11 YEARS

Cracked and Bleeding in Many Places—Became so Bad that Nail Came Off Finger—Tried Many Remedies and Consulted Three Doctors, but Got No Relief—Now Cured and Is Very

PROUD OF HAVING TRIED CUTICURA REMEDIES

"I had eczema on my hands for about eleven years. The hands cracked open in many places and bled. One of my fingers was so bad that the nail came off. I had often heard of cures by the Cuticura Remedies, but had no confidence in them as I had tried so many remedies, and they all had failed to cure me. I had seen three doctors, but got no relief. Finally my husband said that we would try the Cuticura Remedies, so we got a cake of Cuticura Soap, a box of Cuticura Ointment, and two bottles of Cuticura Resolvent Pills. Of course I keep Cuticura Soap all the time for my hands, but the one cake of Soap and half a box of Cuticura Ointment cured them. It is surely a blessing for me to have my hands well, and I am very proud of having tried Cuticura Remedies, and recommend them to all suffering with eczema. Mrs. Eliza A. Wiley, R. F. D. 2, Liscomb, Iowa, Oct. 18, 1906."

ITCHING PIMPLES Resulted from Poisoning. Cured by Two Sets of Cuticura Remedies.

"My husband got a blood disease from wearing woolen underwear. He was all full of pimples, and he had an awful itching. He took a good many so-called blood remedies, and nothing did him good. Then we saw in a newspaper about Cuticura Remedies, and they cured him after using in all two sets of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent, and now I wouldn't do without Cuticura Soap. Mrs. Harner, 1050 Benner St., Reading, Pa., Jan. 25, 1906."

Complete External and Internal Treatment for Every Humour of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.), or in the form of Cuticura Laxative Pills (25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Book on Skin and Scalp

The Home Circle

THE BROKEN NOSE.

We've got a baby. Since it came There's not a single thing the same. I act just like I did before, But no one loves me any more. I guess I'd better run away. I might as well, for if I stay Who'll know or care? Perhaps a year Will pass before they even hear. I'll take the things I like the best, My Sunday tie, my velvet vest, The spotted eggs and bluebird's nest, The autumn leaves that mother pressed.

The rabbit skin that father dressed, All these I'll take and go out West. I ought to start, but O, the sky Is dark to-day and very high! Still, after all, I guess I'll wait For father by the garden gate. He'll maybe rough my hair, and say, "Well, well, my boy! How goes the day?"

You're big enough to make it pay." O dear! I wish he'd come, though he May never even notice me— And yet I guess I'll wait and see.

—The American Magazine.

COOKIE ISLAND.

Evelyn liked nothing better, on baking days, than to watch Bridget making pies and cake. She and her little brother Robert never tired of seeing the wonderful process by which a big lump of dough would be mysteriously changed by the magic passes of Bridget's rolling-pin into crisp, brown cookies or delicious little pies.

When Bridget was feeling good-natured, which was not always, she would humor the children by making them a pan of cookies cut in the shapes of various animals. Bridget was quite an artist in this line. There would be horses, dogs, cats and elephants, all funnier than any real ones you ever saw. After Evelyn and Robert had played with these awhile, they would eat them, very slowly, biting off first a leg, then the tail, then the head, and so on, till finally the whole beast was devoured. These were great days, when Bridget made animal cookies.

Evelyn's ambition was to grow up to be a cook, like Bridget. She would like to do nothing all her life, she thought, but just make ginger animals. Day after day, as she looked longingly at the bread-board, and the rolling-pin and the big lump of dough, this resolve strengthened. Finally she determined to watch for an opportunity and see what she could do herself in the way of making cookies.

One afternoon the long-watched-for chance came. It was just before Christmas. Uncle George had come on from New York to the little village where they lived, to spend the holidays. It was Bridget's afternoon out; and the others, all but Evelyn, were going for a sleigh-ride. O but it seemed as if they would never start! First, Uncle George had ordered the sleigh for two o'clock, and the man did not come with it till half an hour later; then mamma had a caller, who detained them fifteen minutes longer; then Rob lost one of his mittens, and they had to find that. But at last the sleigh was really off, and Evelyn breathed a glad sigh of relief. She watched it out of sight, then she threw aside her book and flew to the kitchen.

In almost as short a time as it takes to tell it, she had the oven heating and, with Bridget's apron on, was rolling out dough, just as she had seen Bridget do, on the bread-board, with the rolling pin. No, not just as Bridget did; for even Evelyn's sharp eyes had failed to observe one point in the art of making cookies. It was that Bridget did not roll the dough out all at once, but in batches, a little at a time. That makes all the difference in the world with cookies, as Evelyn found out afterward.

She cut out dogs, and they were very good little dogs, indeed, and full of ginger, as all good dogs should be; she made cats and horses and elephants, and they looked just like Bridget's. She felt very proud of them as she put them in the oven; and when she took them out, they looked

so inviting that she fairly clapped her hands and danced with delight. She thought she would eat an elephant, to see how good it tasted. First, she tried to bite off the trunk, then she tried the tail, then each of the legs, and finally, in a last desperate attempt, the head. Then she sat down on the floor, and burst into a flood of bitter tears. Trunk, tail, legs and head, all were so hard and tough that not even a dog could crunch them!

Poor little Evelyn! She had intended to surprise the whole family with those cookies, and now they were good for nothing. But Evelyn was not a girl to cry long over a disappointment. Brushing away the tears, she gathered all the cookies into Bridget's apron and hurried upstairs with them to her own room. There she opened an empty drawer in the bureau, into which she tumbled them, and hastened back to the kitchen. Then she set about, with a will, to remove all the evidences of her afternoon's failure. The result was that, when the sleighing party returned, they found the same little girl curled up in an arm-chair in the parlor, where they had left her, reading a book.

That night, after Evelyn's mother had tucked her in bed, blown out the light, and gone downstairs, Evelyn got up, relighted the lamp, and peeped into the bureau drawer at the strange menagerie which she had called into existence.

She went to the head of the stairs and listened. Everybody was in the parlor, laughing and talking.

Evelyn returned to her room and dressed hastily. Then she gathered up the animal cookies once more, and stealthily made her own way down to the back door. A moment later a frightened little figure sped through the darkness to a bridge, just beyond the house, and, leaning over the rail, emptied dogs and cats, horses and elephants, into the river.

Uncle George was an early riser. He walked down the road, stopping at the bridge to look at the river. Suddenly a very strange sight arrested his attention. Just beside the bridge was an island, and right in the middle of the island was a little tree and in the tree, some climbing up and others going down, were a lot of ginger dogs and cats and horses and elephants.

Of course, at the breakfast table, on his return, Uncle George had to tell all about "Cookie Island," as he called it; and afterward everybody went down to the bridge to see the strange sight. But Evelyn, finding that she was not suspected, kept her secret well guarded. Not until many years after, indeed, when she told the story to her own children, did any one know the history of the early inhabitants of "Cookie Island," discovered by their great-uncle George.—William H. Branigan, in Little Folks.

WHISPERING FOOTPRINTS.

"Eddy, oh-h, Eddy, where are you?" "Here, mother," came a shrill little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting-room and stood by mother's sewing table, she only said: "Why, Eddy, what's the matter?"

Now, there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a case, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window. "What did you call me for, mother?"

She had wanted him to run down to the village postoffice to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes;

then, seeing something between her table and the floor, she spoke:

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because he thinks I know better what you ought to do, and ought not to do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did.

"I am especially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I didn't say"—began Eddy, glad of a chance to defend himself.

"Did you think you only talk with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that you went through the coal room?"

"I can't imagine," said Eddy, honestly.

"Look behind you." The little boy turned, and there, between him and the door, were five coal-dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And, O my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong-doing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks, when she said: "The blood of Jesus Christ cleanseth from all sin. You must ask him to forgive you, Eddy, and to take away your guilt and to make you hate sin, which leaves such ugly footprints on your little life."

And then, for a punishment, and for a reminder, mother kept the footprints on the sitting room floor that whole day so that Eddy might see them and remember how every wrong deed left dark stains on his little heart.—Elizabeth P. Allan, in Zion's Herald.

LITTLE I-DON'T-LIKE-YOU.

"I don't like you! I don't like you!" It was a little bit of a girl who sang out these naughty words and pouted her lips and frowned.

"I don't like you, neither, then," said Joe, getting cross.

"And I don't like you, missy," said Frank.

"Peoples who come visitin' ought to be polite," said Mary Sue.

"I don't like you! I don't like you! I don't like you!" And the little bit of a girl frowned at each of her small cousins.

The little bit of a girl's real name was Anna, and she had just begun to be cross. For a whole week she had been a dear child, so gentle that her Aunt Sophie called her Pussy.

"I don't like you!" She was frowning at Aunt Sophie, and Joe and Frank and Mary Sue felt very much ashamed, for Aunt Sophie was a visitor, too.

"I-Don't-Like-You?" questioned Aunt Sophie. "Oh, is that your name? I thought it was Anna!"

Now, the naughty little girl fully had expected Aunt Sophie to say, "O you must like me, Pussy!" She loved to be called Pussy. But when Aunt Sophie gave her another look, she cried out again, "I don't like you."

"If whenever I look at that little nephew he would cry out, 'Joe,' I would know for sure and certain that his name is Joe, which it is. If whenever I look at this little nephew he would scream 'Frank,' then I would know his name is Frank, and so with Mary Sue. Therefore, sure and certain, we have here little I-Don't-Like-You."

"It isn't a Christian name, is it?" asked Joe.

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"Cause Christians like people," said Frank.

"She must be an old Chinaman," declared Mary Sue.

"Little I-Don't-Like-You," said Aunt Sophie, "didn't I hear you calling your name to a man in the public road? Is it true that you have told it to the Cook?"

"I'm afraid she screamed it to the ice-man," said Joe.

"Then it is all around the place," said Aunt Sophie. "I am very sorry, for it is not a pretty name; not near as pretty as Pussy."

"I-Don't-Like-You is an old Chinaman, so she is," sobbed the little bit of a girl; "I—I—I'm Pussy now."

Aunt Sophie sat down on the porch steps, opened her arms, called "Pussy," and something soft and fluffy was in them.

"I wish that Joe and Frank and Mary Sue would tell the cook and the

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CHRIST CALLS YOU

By Rev. Theodore L. Cuyler, D. D.

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "Come unto Me!" There is the gospel in three syllables. All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to everyone, and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the gospel feast; My supper is prepared and all things are ready. Come! cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh into me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracious invitation himself, the closing words of your Bible re-echo the call—"the Spirit and the bride say come! And let him that heareth say come! and let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

There are many other invitations that you are constantly accepting. There are business appeals to you that you never think of putting aside. Books open their inviting pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. You admit the strong inducements in all these cases, and yield to them willingly. No less a personage than the Son of God presents to you the most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted, which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; he does not paint for you an ideal and ask you to admire it; he offers himself. Jesus Christ is Christianity. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you "He that hath the Son hath life." The most extraordinary man in the first century, and whose trail of light has illumined all the subsequent centuries, declared, "I live; yet not I, but Christ liveth in me, and the life I live is by faith on the Son of God."

Perhaps you attend already some Christian Church, and enjoy a good sermon, and read often your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says: "Come unto Me." The Holy Spirit saith, "Come;" and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in heaven is the Christ whom they obeyed and followed on earth. That life is only the continuation, enlargement and consummation of the life begun here when they received Jesus Christ into their souls.

"Just how shall I come to Christ?" To this proper question I would reply that "coming" implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the best avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will "ot

avail if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what he bids you. This touches the very core of character and conduct. This means the putting the knife right through your besetting sins. This means a radical change of conduct, and a ready, sincere, conscientious obedience to a new master. The first thing you do simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to him. He says: "Learn of me" in very much the same way that a kind teacher overlooks a boy who is attempting his first "pothooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help he will give you is direct spiritual help acting on your will and your affections. Remember that you are dealing with a divine, all-powerful person who can act and does act directly on you and me in a supernatural fashion. If you do not accept that great fact, you reject the A. B. C. of Christianity. Jesus Christ, when he calls you, promises his supernatural help to you in the coming, and when you begin to obey him, he tenderly says to you "My burden I will make light; my yoke is lined with love; my grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ must I not deny myself and take up a cross?"

Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars for transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes us rich. Rejoice that he who bore our sins on the cross seeks to have us "bear one another's burdens," and so fulfill the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joy await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow his leading and endure to the end who will be saved. "Abide in me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.

Brooklyn, N. Y.

GEORGIA LETTER.

In the Nashville Advocate lately an article appeared demurring to the position that when a man repudiates the Articles of Religion as laid down in the Discipline and begins to assail the well known doctrines of Methodism, his self-respect should lead him to withdraw from the Church and assail it from without.

The Congregationalists and New School Rationalists of the North say of their preachers: "Let him hold his pulpit." Dr. Abbott, I think, has taken and defended this position for a long time. It is a very popular position with many preachers and laymen in our own Church, and with some of our editors; but looked at from a plain man's standpoint, it seems a very strange one. Suppose we subject an applicant for admission to the traveling connection to a careful examination; we will suppose him a bright young fellow just from college:

"You wish to join the conference; have you been converted?"

"Well, I don't know what you mean by that; I have had no cataclysmal experience; but I lead a broad, clean life, and want to work for the welfare of my fellows."

"Have you faith in Jesus Christ?"

"Oh, yes; I believe the Man of Galilee was the highest type of a man, and ought to be imitated in all our lives."

"Do you believe in justification by faith?"

"Well these old dogmas are somewhat distasteful to me, and I think no man is saved through the merits of another; that is rank Calvinism. I agree with Ruskin and the modern liberals."

"Do you believe we are naturally prone to wander from the right, and, of our own nature, are far gone from original righteousness?"

"Well! I can't say that I do; I think with Mr. Renigald Campbell that all men are naturally good, and sin is an accident."

"Do you believe in the Holy Spirit?"

"I believe in a divine influence that is exerted over us all for good, but not in person."

"Do you believe in regeneration?"

"Yes, I believe in evolution, and in a higher life to which all men are moving; I call that regeneration."

"Do you believe the Bible?"

"Yes, I think properly understood and expurgated, it is one of the best, if not the best, of books; I think it is full of gross errors, but an intelligent search can find the truth in it."

"Do you believe in our Articles of Religion?"

"No; I think they are fossils; largely affected by the errors of the Middle Age reformers."

"Do you believe in our General Rules?"

"No, emphatically no!"

"Do you believe in our itinerancy?"

"No; it was suited to the frontier and old times, but it is entirely unsuited to this day; there ought to be a radical change."

"Do you like our ritual?"

"No; it is permeated by Sacramentalism, mediaevalism and superstition."

"Well, what do you believe?"

"I believe in leading a pure life, loving all men, and saying what I think is true in the pulpit, and, if I must say it, in a good place and a good salary."

Does any one think that one holding these views could be admitted into a Methodist Conference, or if he found himself in one, that he could honorably retain his place?

I know these views are preached in professedly orthodox pulpits, but I cannot say that they are held by any Methodist preacher. I have merely presented an extreme case of advanced Rationalism, the false position of those who claim unrestricted liberty to the pulpit. I have no doubt that men as pure as any of us do hold these views, and that they are as sincere as we are, but that is no reason why we should admit them to our communion as teachers, or keep them in our pulpits.

The Annual Conferences are trustees; they have a lofty office; they select pastors for a million of people; they cannot do less than to recognize the responsibility resting on them, to see to it that there are no vital errors preached, and no men of questionable moral character in the sacred office.

We do not burn heretics or declare them infamous; we merely attend strictly to business. The men are not doing the work and we discharge them.

A Methodist preacher in Texas positively refused to baptize by immersion. He was otherwise unblamable—the conference located him.

In the Baltimore Conference, years ago when I was a member, a young preacher adopted the extreme views and unusual customs of the Free Methodist, and stressed continually these views. He was discontinued because no congregation wanted him.

I knew a thoroughly orthodox preacher to preach from two to three hours at a time. The conference located him.

A Texas preacher persisted in presenting his views about Final Restoration. The conference expelled him for heresy. He appealed and the General Conference sustained the Annual in its course.

A preacher who attends a bull fight or a theater may be a saint and go to see the vanity of the show, but the conference can't use him.

Some of the best men I know cannot get admission into a conference.

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and some in the conference cannot find anywhere a congregation to accept them as pastors.

A preacher I knew, a graduate of a university, a pure, sighted, devoted man, but he was so sensitive, and so impracticable, he had to locate.

We don't ask what a man thinks on the two Isaiah's, nor the authorship of Job, nor on evolution, nor on geology, nor astronomy, nor on prohibition, nor the tariff. We simply ask: Can he preach repentance, faith, holiness, and keep our General Rules, and build up the Church? These advanced-thought men, often quite young, are sometimes needlessly self-assertive, and sometimes a little insulting in their tone. The true conservatives are not all ignoramuses. Men like Dr. Carlisle, Dr. Jno. S. Moore, Dr. Abel M. Chrietzberg and Bishop Alpheus W. Wilson are not very small men even if they are old and on the side of orthodoxy and believe in old-time Methodism. It is now only about one hundred years since the convention that formed a delegated General Conference met and declared in our Discipline what was our faith. It is hardly time to relegate that conference to the dark ages.

We put no improper restraints on our preachers, and none are in straight jackets. We recognize their right to think and we reserve it for ourselves. We do not wish to have them leave us. Many of them have been educated gratuitously by the Church for the ministry, and it has highly valued them, but there is a certain amount of self-respect which requires the Church to protect itself. We would be glad if no issue was made. We do not make it ourselves; we have not changed our standing place; we have brought in no new chapters, and made no new demands. We do not want discord, and if one is not satisfied in the Methodist fold, we give him free permission to better himself by leaving us. Some of us have spent fifty years in building up this fraternity. We have no disposition now to see the fruit of long toil plucked from us, and to see a new and different control. We have made no threats; we have been marvelously patient, but we have rights we ought to be manly enough to defend.

Surely these new departures, German-born and Chicago-nurtured are not important in comparison to the great work of saving souls—to which we propose to give ourselves.

For some years I have seen this storm coming on. I have seen brethren dividing on tweedle dum and tweedle dee, and have besought them to look at the angry sky. I have lost many friends, I fear, and have been misunderstood, but I have not ceased to wave the red flag, nor will I. I love these progressives, who are progressing backward, and would not say a word to pain them, but I love the Church better. GEO. G. SMITH.

FOR SUNDAY SCHOOL WORKERS.

At Monteagle, Tenn., during the last ten days of July, 1907—July 21-30—will be held the third annual session of the famous Monteagle "International Training School" for Sunday-school workers of all Christian Churches of

the South. Monteagle is easily accessible by rail. It is about 80 miles from Chattanooga and 100 miles from Nashville, on the Tracy City "Mountain Branch" of the Nashville, Chattanooga & St. Louis Railroad. Passengers leave the main line at Cowan and their train climbs the Cumberland Mountains, 14 miles away, to Monteagle, which is 2100 feet above sea level, with no mosquitoes, few flies, splendid spring water, an anti-malarial climate, abundant and reasonable board at hotels and cottages, and the finest summer constituency in the South. A splendid Chautauqua program is conducted during July and August, to which students of the school are admitted without extra cost.

There is no fee or charge for the ten days' session of the school, and all railroads in the South will sell tickets at one fare plus 25 cents for the round trip on July 19, 20 and 21, good for several weeks.

The program and faculty of the school for 1907 will include all helpful Sunday-school courses and such expert lecturers as Dr. J. A. B. Scherer on Church History; Prof. L. P. Leavell on Teaching; Prof. E. A. Fox on Child Study; Dr. W. States Jacobs and John R. Fepper on Sunday-school Management; Miss Florence Darnell on The Blackboard; Dr. E. F. Cook on Missions; Miss Frayser and Mrs. Hamill on Primary and Junior Work; Dr. H. M. Hamill, as Dean, on Bible Study, and Prof. C. D. Tillman on Music, and Drs. Carre and Chappell will serve as preachers.

Write to Manager F. A. Butler, Monteagle, Tenn., for programs and information as to board, etc.

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

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

OUR CONFERENCES.

New Mexico, Alamogordo, N. M., Bishop Ward Sept. 25
 German Mission, New Fountain, Texas, Bishop Candler Oct. 21
 West Texas, Yoakum, Bishop Candler Oct. 30
 North West Texas, Amarillo, Bishop Candler Nov. 6
 North Texas, Sherman, Bishop Candler Nov. 20
 Texas, Houston, Bishop Candler Nov. 27

Last fall the Advocate loaned its cut of Bishop Ward to some one and failed to make a note of the name of the party to whom it was sent. Hence we have to ask through the columns of the paper that the borrower please return the cut to us.

It is the aim of the management to make the Advocate reach all its readers in Texas at latest by Saturday afternoon. In order to accomplish this object we have gone to considerable expense in overhauling and routing the entire list, thus relieving the postal authorities of the time required in working the mail at the Dallas post-office. There is no reason now why the paper should not reach the most distant postoffices in time for Sunday reading. We would be glad to hear from any of our subscribers who fail to receive the paper by that time.

There is a good anecdote going the rounds, in which the late President Rutherford B. Hayes figures. When he was quite a young man, he and two other grown-up youths were traveling one morning along a prominent highway. They saw a very venerable man approaching them on horseback, with a snow-white beard and long white locks. They at once conceived the idea of a little innocent fun. So, as the old man came near them, one of them said: "Good morning, Father Abraham." A second spoke and said: "Good morning, Father Isaac." Then Mr. Hayes chimed in: "Good morning, Father Jacob." The old gentleman happened to be a minister, and full of quick wit. He eyed them for a moment, and then replied: "I am neither Abraham nor Isaac nor Jacob; but I am Saul, a son of Kish, out looking for my father's lost asses, and behold, I have found them!" The young men enjoyed the lugh on themselves, and gladly passed from the old gentleman's presence. Moral: Beware how you try to act smart when in the presence of practiced wit and matured wisdom.

A FEW DAYS IN LIMESTONE COUNTY.

Limestone County is just below Navarro, and the Texas Central Railroad passes directly through it, giving it fine railway facilities. The Trinity and Brazos Valley also touches it in the upper section. It is a fertile county and productive in its resources. It is a thickly settled country, and the most of the people seem to own their homes. It has a number of prosperous towns, with Groesbeck as its capital. Perhaps its largest town is Mexia. The county is a cotton and corn section. The corn crop is looking well, particularly the early planting. Cotton is late, but is in fine condition. We saw great fields of it, green and growing, and very clean. If the boll weevil does not attack it, it will give a good yield and the prices, from present indications, will be excellent. The county is beginning to need rain, as it did not share in the moisture of last week which fell general in many other portions of the country. Some of the soil is sandy, but much of it is in the black land, with sand enough to make it easily tilled. We were surprised to find such a rich and prosperous county, as we had an idea that it was only moderate in this respect. But, really, it ranks with the best of our prosperous counties.

At Groesbeck we have one of the most attractive and unique church buildings we have seen anywhere. It is of brick and cost nearly ten thousand dollars. It has a small debt yet upon it, but it is being paid off as it falls due. It has an excellent membership, and some of them are strong financially. The church was built under the pastorate of Rev. W. W. Moss. Rev. J. M. Wynne is now the pastor and he is doing good work. His people speak in high terms of him as a man, a preacher, and a pastor. He is wide awake and alive to every interest of his position. Thornton is just below, and it is a town of six or eight hundred people. It is a quiet and orderly community. Rev. J. U. McAfee is in charge of our Church there. He has several other appointments in the country round about. The congregation in the town is not a large one, though the people are earnest and devoted. Their church building is an old one, but they are contemplating improving it at an early day, particularly if the crops turn out well. The parsonage is located at Thornton and we enjoyed the hospitality of the pastor's home. The entire charge is in good condition. Brother McAfee is one of our young ministers, educated, strong, studious and full of energy. He is a Southwestern University alumnus, and he also spent a year at Vanderbilt. He is well equipped for the work, and promises a useful life in the ministry. At Mexia we have a strong Church, one of the best for its membership in the conference. It has been long known for its system in Church work and for its full reports in all departments. We have good property, though the church building needs enlargement. The Sunday-school especially has outgrown its accommodations. It has eighty children in the primary department. And there is a plan already on foot to provide more room. When this is done, the auditorium will be modernized and its facilities increased. The parsonage is on a lot with the Church, which is ample for both. It is an excellent building and it makes a good home for the pastor's family. Rev. S. J. Rucker is the pastor. This is his first year, and we heard good reports of his work. He is a man of robust health, a studious mind and systematically trained for the work of the ministry. He has had the advantages of Southwestern and of Vanderbilt, and he made good use of them. He is a man of good reading, a thinker; and his sermons evince painstaking preparation, filled with food that nourishes and strengthens. We enjoyed a season of pleasant communion in his parsonage home, and the memory of it is still refreshing. We spent a few hours at Prairie Hill, a country village, where we have a good Church and congregation. The pastor does not live there,

so we did not get to see him. This is a quiet, orderly community, made up of a type of fine people. We passed through Horn Hill, where Rev. R. H. Heizer is the pastor, but did not have time to call. This is also a good country village, made up of hospitable people. We also have a good Church membership there. We did not visit other sections of the county, but heard favorable accounts of the work. Rev. Horace Bishop, D. D., is the presiding elder, and he is working like a Trojan in all parts of his district. We saw much of Rev. E. T. Harrison, a supernumerary member of the Northwest Texas Conference, and living at Groesbeck. He is active in such work as he can render in his present condition of health. We met a great many of the readers of the Advocate and they failed not to give us a hearty welcome. The Advocate seems to be popular in all that section. It is an inspiration to us to do our best at all times when the people who read the paper express so much appreciation of its work in their behalf.

The county voted on local option last Saturday, and from the papers we notice that it went wet by a small majority. The Brewers' Association had their forces in the county and spent money unlimitedly. They went to work last January and paid up the largest number of poll taxes for the negroes ever known in that county since the poll tax amendment was adopted. It was the strength of the negro vote that determined the result. They voted from five hundred to seven hundred of them; but with this large black vote, the anti majority is said to have been about twenty. Very well. Let them have the saloons in Mexia and Groesbeck for two years, and then we will meet them again. The right will prevail. On with the battle!

DEATH OF REV. D. J. MARTIN.

A telephone message from Plano announces the death of Rev. D. J. Martin at that place on Tuesday, July 9. Brother Martin had been in declining health for some months. He visited Mineral Wells with the hope of recovering his health, but he continued to decline until the end came. We have no particulars of his death. He leaves a wife and son who have the heartfelt sympathy of their many friends throughout Texas. In the death of Brother Martin the North Texas Conference sustains the loss of one of its best and most efficient workers, though he has been on the supernumerary list for a year or more. He was born in Smith County, Tennessee, September 17, 1844; was converted at Cokesbury, Smith County, Tennessee, in August, 1867, under the ministry of Rev. J. B. Allison, and joined the M. E. Church, South. He was licensed to exhort in March, 1868, and to preach September 5, 1868, by Rev. J. B. Allison. He was admitted on trial in the Trinity (now North Texas) Conference at Sherman, Texas, in October, 1871, Bishop Marvin presiding. He was ordained deacon at Dallas, Texas, November 2, 1873, by Bishop H. H. Kavanaugh; was ordained elder at Paris, Texas, November 7, 1875, by Bishop George F. Pierce. Brother Martin spent his ministerial life within the bounds of his mother conference. He filled some of the best stations in the conference and was a popular pastor and preacher. When the Civil War broke out he entered the service of his country and served loyally and faithfully to the end, receiving an honorable discharge from the service. He always talked with sad pleasure of that historic period. No man in Texas with a like acquaintance had more friends than did Brother Martin. He was one of nature's noblemen, cheery of spirit, a Christian gentleman, and one whom it was a pleasure to know. A short time ago, realizing that the end was near, he sent this message to his brethren: "I am dying in sight of heaven." We know where to find him.

Methodist union is making some progress in England. Already the Methodist New Connection, the Bible Christian Methodists and the Metho-

dist Free Churches have a plan on foot to become one under the name of the United Methodist Church. The new organization will have in its combined membership 169,000 communicants. The Primitive Methodist and the Wesleyan Methodist Churches, either one of which is more numerous than this combined movement, have not yet signified any intention of entering the union movement. But this new arrangement is not without its meaning. The union idea started a few years ago in Canada, where it took into one organization nearly all the Protestant bodies, and now it has found its way into the Methodism of England. Where will it end? We have already consented to merge our interests into the union enterprise in Japan, and China Methodism is looking to a similar consummation there. It seems that union is in the air up North and across the seas. Will it turn its eye down this way sooner or later? It is, at least, in order to ask this question.

Bishop Candler, in preaching his great sermon in Atlanta on the Sunday of that large collection for the hospital movement in that city, said, among many other most striking things: "The poor have something more than stomachs; their chief disorder is not stomach trouble, but heart disease." For terse and unique methods of putting things, commend us to Bishop Candler. His uncommon originality often amounts to genius. In the above single sentence he puts more truth than is usually found in some whole sermons. Heart trouble is the moral disease of the race. Remove that and we will have well-nigh perfect religious health.

We often see the phrase "character-building," or rather the two words thrown together by the use of a hyphen; and we are often disposed to regard it as an inapt figure of speech. We do not think that any man can build a character. Character is not a mechanism, it is an organism. That is, it has more of the elements of an organism than of mechanism. There is no dead material in human character, if well developed. It is made of live things. Character must, therefore, be grown, not built. Things that are built, die; but character never dies. It is immortal, for it is the self of our lives.

We deeply sympathize with Rev. W. T. Morrow, of the Broadway Church, Gainesville, in the death of his wife. The sad event occurred last Friday, and it cast a gloom over the entire congregation of which Brother Morrow is the efficient pastor. Her sickness was not of long duration, but it was severe and unrelenting. It was our pleasure to know this good woman personally, having been entertained in her good home more than once; and her virtues stood out beautifully in her life and character. She was an helpmeet in deed and in truth, both in her household and in the church, to which she was devotedly attached. Brother Morrow and his children will have the deepest sympathy of the North Texas Conference, for he is one of its truest and best members.

Francis Murphy, the great temperance reformer, is dead. He died June 20, at the home of his daughter, in Los Angeles, Cal. In his early manhood Francis Murphy was wrecked by the drink habit. He sought deliverance at a Methodist altar and was happily converted. He at once became a member of the Methodist Episcopal Church, and lived a consistent life to the day of his death. As soon as Christ saved him from sin and the drink habit, he felt that he had a special call to save other drunkards. He went forth as an apostle of temperance, and held revivals especially for the men addicted to strong drink. It was his firm belief that Christ was the Savior of drunkards. He went forth in that sort of work. Where conversion did not take place he pleaded with the drinking men to sign pledges of total abstinence. He became a great temperance orator,

and his fame crossed the sea, for he wrought on both sides of the ocean. Multiplied thousands of unfortunate men were saved through his efforts. For thirty-six years he went everywhere and pleaded with men to flee the saloon and the drink habit. It is said that during this time he secured 12,000,000 pledges to renounce the drink curse. Doubtless thousands of these were permanently delivered from the power of strong drink. The world was made better by his life and his work among men.

In the death of Rev. A. R. England, at Wolfe City not long since, the Church lost one of its best laymen and one of its truest local preachers. We have known him for years, and take pleasure in testifying to his purity of character, his excellency of life and the nobility of his manhood. He possessed a clear mind, a transparent heart and a genuine religious experience. He was a blessing to his community, an efficient aid to his Church and a credit to humanity. Brother England will be greatly missed in his home, in his community and at our District and Annual Conferences. But he died in peace and has gone to his glorious reward.

The Fourth of July was observed in many places throughout the State. For the most part it was quiet and orderly; but in some localities there was drunkenness and disturbances. At other points a number of accidents were reported, and a few fatalities. But the general debauchery that used to follow in the wake of this National observance is gradually disappearing. The people are becoming more moral and law-abiding. The progress of temperance work is having its effect, and, coupled with this, is the influence of the Church upon the religious life of the people. The world is not perfect by long odds, but the trend of its movement is in the right direction.

The following is what Judge White-man said at a recent meeting of the New York Lawyers' Club:

Personally, if I had the power, I would close every saloon in the United States, and I am not a crank or a fanatic on the liquor question. I drink, myself, whenever I care to, and probably shall continue to do so. I am willing that every other man shall have the same rights that I have. But when you sit on the bench that I sit on and see seventy per cent of the cases that come before you, and see the misery, distress and crime, all due to liquor-selling, I say any man with red blood in his veins is likely to feel that the world would be infinitely better off if the liquor saloons could be crushed out, cost what it may. I believe it is the most abominable, the most outrageous, and the most inhuman influence in New York City today.

This man is not even a prohibitionist; but his experience as an honest man has brought such facts before him as to completely disgust him with the infamy of the liquor traffic. Every honest man will come, by and by, to look at it in the same light.

The types made us say last week that Miss Elizabeth Ney, the sculptor-artist, who died recently in Austin, was a daughter of Napoleon's great Marshal; but we wrote that she was a granddaughter of Marshal Ney. And this is the fact. We do not suppose that there is any son or daughter of Marshal Ney now living, as the brilliant old soldier was executed in 1815. After Napoleon was defeated at the battle of Waterloo and was then banished to St. Helena, which was in 1815, Marshal Ney was tried for treason and his death followed—which was a disgrace to the incoming dynasty. So Miss Elizabeth was his granddaughter, and not his daughter, as the types made us say.

We note some few striking differences between the new Japanese Methodist Church and our American Methodist Episcopal Churches: 1. The Wesleyan Endeavor Society takes the place of our Epworth League. 2. Their new Bishop is elected only for a term of eight years, but is eligible for reelection. We elect for life. 3. The

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presiding elders can serve for four years only. They are to be nominated by the conference, two for each district, and the Bishop caooes the one who is to serve from those nominated. He can call for other nominees, provided those already nominated are not satisfactory to him. 4. The Annual Conference is composed of the traveling ministers and a lay delegate from each self-sustaining charge. If the Church grows the laymen will soon be in a large majority. Their time limit on the tenure of the Episcopacy is a trifling significant. The Northern Methodist has leanings in the same direction, but no thought of the innovation has yet expressed itself down our way.

PERSONAL.

Rev. T. G. Whitten, who is connected with Chappell Hill Female College, passed through Dallas this week and called pleasantly at the Advocate office. He has been elected Senior Associate President of the college.

Brother Wynne, of Groesbeck, has a member in his Church who is supporting one of our China missionaries, and he is also looking after a couple of boys in India. This is something worthy of record. Would that scores of our well-to-do Methodists in Texas would do likewise.

Rev. S. W. Miller, a superannuate member of the North Texas Conference, is living at Frisco. We had the pleasure of meeting him at Prosper a few days ago. He is not in robust health, but able to be out at work as opportunity affords. He has done good service in the conference in his active days.

Rev. Geo. S. Sexton, of Houston, visited North Texas the past week. He is a very busy man. He is not only much interested in his Church enterprise, but is very much engaged with the welfare of Epworth-by-the-Sea. He anticipates a big crowd at the Encampment this year, and in this we think he will not be disappointed.

An exchange of pulpits very often proves of interest and profit. It is pleasant to the congregation to occasionally have a change of preachers. It is a relief to the preacher to occasionally get into a strange pulpit. Dr. J. W. Moore, of Shearn Church, Houston, preached in Orange last Sunday on Christian Education and Rev. V. A. Godbey, presiding elder of Beaumont District, served the Shearn Church congregation at Houston. Rev. C. M. Harless, our Educational Commissioner, is in South Texas, and no doubt "worked up the case."

Rev. H. M. Whaling, Jr., the son of our pastor at San Marcos, has just taken his B. D. degree at Vanderbilt. Biblical Department. He finished his course with distinction by taking the Elliott F. Shepard prize, which is given to the student who prepares the best essay on a historical topic assigned; also he won the Owen prize, medal and the Kelly scholarship. He is an A. B. graduate of the Texas State University. The Advocate congratulates the young brother on his eminent success, and trusts that his efforts for the salvation of souls may prove equally successful.

Some men are proud because they have money; some are proud because they have fine stock; some are proud because they have fine churches, and some are proud because they have fine congregations. This because there is human nature in all of us. Rev. Ed. R. Wallace, who presides over the destinies of our Church at Arlington, is delighted over the fact that brick is being laid in the walls of his new church at that point. He has been looking forward to this for some time with a great deal of anxiety as well as anticipation. But all this pales into utter insignificance when compared with the late event at the parsonage. He thus describes it: "My girl is doing well. She is fine—just like her mother. She is two weeks old." The Advocate congratulates the household.

OUR UNIVERSITY CHURCH, AUSTIN, TEXAS.

Readers of the Advocate have been informed from time to time of the efforts that are being made to erect a Methodist Church adjacent to our State University in the City of Austin. Our people have had an active organization and a modest building in that part of our Capital City for a number of years. They have been served by faithful pastors and have made commendable progress. Were it only a matter of reaching and serving the residents of that particular locality, the movement to build this Church would receive no more attention from the Church at large than similar efforts in other places of like importance. But this is much more than a local enterprise. It is of interest to all Texas, and especially to the Methodists of Texas. Our State University is located at Austin. That is now one of the greatest educational centers of the South. It is second to none in importance and is not liable to yield its primacy for many years to come. Not less than two thousand young men and women are in annual attendance upon the University. More than four hundred Methodist students—boys and girls from Methodist homes—were in attendance during the session just closed. And the University will grow. The liberal provision made for its maintenance and the multiplying population of our State make certain its increase in numbers and influence. And many of our Methodist young people will continue to go there. Indeed, many of them will be compelled to go there or leave the State in order to secure the training they desire. Engineering, pedagogy, law, are not taught in our own University at Georgetown, and cannot be until our people make adequate provision for the equipment and endowment of Southwestern. Surely, so long as we, by our negligence, make it necessary for our young people to go to Austin, we ought to see that they are provided with the best Church privileges.

And besides all this, we Methodists are Texans as well. The State University is our University. We are responsible for its maintenance and for the influences surrounding it, equally with other citizens of our commonwealth. As Christians and as citizens we owe it to the young men and women who attend our University at Austin to see that they have the benefit of all the Christian influences that can be thrown around a State institution. To do less than that would be inexcusable negligence. The State can not build and maintain Churches even for the benefit of its educational institutions. The State may furnish instruction in literary and scientific branches, but the Church must give the gospel message and the house in which it is to be proclaimed. The Methodists of Austin can build Churches suited to their local needs, but they cannot provide the building required in order to do the work that ought to be done for the student body of the University. That will require an investment of at least forty thousand dollars. Austin Methodism is doing its part, giving—some of them—to the point of sacrifice, but Texas Methodism must help. Other denominations, seeing the importance of Austin as an educational center, are providing buildings that will enable them to take care of the students that look to them for pastoral oversight. We must do our part.

At the recent meeting of the Board of Church Extension in Louisville, Ky., this matter was carefully considered. Its importance was questioned by none. The Board gave aid to the extent of its ability, both by donation and loan. But it was not possible to give aid sufficient to meet the immediate needs of the situation. The Board, therefore, by formal and hearty vote, instructed Dr. McMurry, its Corresponding Secretary, and myself to secure, by special donation, the sum of thirty-five hundred dollars, to be applied, in addition to the amount already given by the Board, to the erection of our University Church. Speaking for the Texans, I told the

Board that the people of my State would respond to this appeal. I am sure I was not mistaken in that statement. It is not a large thing for us to do. Your boy may go to the University. If yours does not, many a mother's son and daughter will be there. How much will it be worth to have a suitable Methodist Church facing the campus, ready to receive them on their arrival and striving to help them during their stay? Without waiting for personal solicitation, let our people respond to this call. Money may be sent direct to Dr. W. F. McMurry, Louisville, Ky., or if sent to me I will see that it is promptly and properly forwarded. SETH WARD.

WESTERN NOTES—No. 9.

Now it came to pass as I went about among the brethren, that I came also to the town of Estelline on the Fort Worth and Denver Railroad. That disciple called Gray is doing a fine work at this place; he has had his church enlarged and modernized and seated and it is a gem. Estelline is another rapidly growing western town. The country round about is a rich, sandy loam and well adapted to fruit, grain, vegetable and cotton raising. Dropping back from this point some two hundred miles or more to the southwest I came into a very extensive country which I had not yet visited, known as Lynn and Terry Counties.

Takoka is the capital of Lynn County. Though far away from the railroad, it is building right along. It has a bank, hotel, livery stable, lumber yard and several mercantile establishments which seem to be doing good business. Takoka is on the line of the new Panhandle Railroad, on which grading is now being done. Brother Gore is on the ground and working like a beaver to firmly plant the Church in this far western town. He is just about completing a nice, modern church which, when finished, will be property worth about \$3000.

Gore, like most other western preachers, knows how to practice self-denial for a good cause. Though his own salary is rather meager, he has put in \$125 in work and cash on the new church enterprise. Like many other western towns that I have visited, the Methodist Church is the first and only Church in the town. A great deal of self-denial is being practiced by many of the western people in order to put up comfortable and decent houses in which to worship God. It seems that this great, wide country ought to be largely the heritage of the Methodist Church, for she is certainly far in advance of everything else in Church building. I speak advisedly, having traveled and observed extensively enough to know whereof I speak.

Going on westward from Tahoka I visited the towns of Brownfield and Gomez, in Terry County. There is a disciple here by the name of Cash, late of Tennessee, who is supplying the Gomez charge. He is a young brother of promise and is doing a good work. He will apply for admission at the coming Annual Conference. Gomez charge has two parsonages and a single man for a pastor. The temptation to get married is so strong that I am quite sure that Cash has his mind made up to enter the matrimonial state in a short time. On this charge I met other disciples also, whom I have known in former years. Brother A. B. Roberts, a superannuate member of the Northwest Texas Conference, lives near Gomez. He has two sections of this fine Terry County land and is shaping things up to live comfortably. Brother Tom Gainer, formerly of Midlothian, is doing a good business at Gomez. He is a strong support to the Methodist Church at this place. A new Methodist Church has been recently erected at Gomez, which is an honor to the town, and steps were being taken to build at once at Brownfield. These towns are both on the same pastoral charge. Brownfield is the county seat and is rapidly growing. Gomez, only a few miles away, is another good western town and is the center of a prosperous farming community. P. M. Shroch, a substantial Metho-

dist layman from near Ennis, and another old acquaintance, resides at Brownfield.

Much of the land in Lynn and Terry Counties is of a sandy nature and better adapted to cotton raising than land lying further to the north. The land is very productive and different kinds of grain is grown successfully. One great need, like most of this western country, is more people to till the soil. The wolf is a great pest to the farmer and stockman. I was told of instances where they even destroyed young cattle. I spent the night in the country where the farm dog made up his mind that his time had come to be destroyed. Said dog came dashing through the window into the room where I was sleeping, showing signs of very great uneasiness about his safety. When I heard the snapping and snarling of a pack of wolves on the outside I could very easily guess the cause of the dog's uneasiness.

If some of our legislators would take a trip through this country I am certain that they would make up their minds to set a price on the wolf scalp. But as the country settles up the wolf will be driven back. The wolf dreads the coming of the automobile. It is fine sport for the automobilist to chase down these pestilent varments and run over them or capture them. I heard of a certain presiding elder out this way engaging in a chase of that sort. There seems to be a good sprinkling of antelope and other game in these border counties, but you must not shoot. The writer counted twenty-seven of the latter at one sight. Prairie chickens are here in such numbers as to be very destructive to grain crops. Well, I will stop this scribbling and give you more later.

C. G. SHUTT,
District Missionary.

BRECKENRIDGE PARSONAGE.

We have received for the rebuilding of our parsonage, which was destroyed by storm on the night of May 13, since last report the following amounts:

- Rev R. F. Brown, Albany.....\$32 00
- Rev. E. V. Cox, Graham..... 20 65
- Rev. W. C. Childress, Palo Pinto 18 50
- Rev. J. M. McCarter, Whitt.... 10 85
- Rev. A. P. Smith, Springtown.. 17 00
- Eulless Sunday-school, by Rev. M. S. Leveridge, Grapevine.. 10 30
- Rev. A. E. Butterfield, Childress 5 00
- Rev. J. T. Hicks, Childress.... 5 00
- Rev. M. L. Story, Santo..... 4 00
- Rev. J. M. Baker, Winters..... 3 05
- Rev. S. A. Steel, D. D., Brownwood..... 18 60
- Rev. S. T. Crerry, Clairemont.. 3 00
- Rev. J. H. Clark, Hico..... 4 95
- Rev. R. A. Walker, Italy..... 5 00
- Rev. B. F. Alsop, Millsap..... 2 00
- Mrs. A. S. Knighten, Hillsboro.. 5 00

I would state for the information of the brethren that our loss has been very heavy, that our people have put first and last into this enterprise more than \$2000, and that we still need some more money. We have not altered our plans in the least because of our great loss. Quite a number of the brethren have signified their willingness to aid us. Brethren, my people have done their very best to build and furnish a house in which many of you will live in the years to come. The present pastor is nearing the close of his third year on this charge, and you may be the next man to occupy this house. Do you think you can face this noble people with an open face and a clear conscience when you remember that you did not help them in the time of their need? This question applies specially to the preachers of Weatherford District. We are very grateful to those who have aided us, and we are still in a receptive mood. GEO. G. HAMILTON.

THE SOUTHERN STUDENTS' CONFERENCE.

The Southern Students' Conference met in Asheville, N. C., or near this city, at the "Farm School" buildings, nine miles distant from the city in the mountains. Four such gatherings are held annually, at the end of each college year, for college students, under the auspices of the Young Men's Christian Association, namely, one at Northfield for New England college boys; one at Lake Geneva, for the Middle West; one at Asheville, for the South, and one on the Pacific Slope, for the West. These are great gatherings of students studying the problems of the Christian life as they present themselves in our colleges. They are also places where many students, for the first time in life, catch a vision of their real life work. There are no

more important gatherings of students in America than these.

The work done at Asheville at the recent session, June 14-23, took a broad range. Five courses of Bible study were offered, and the writer had both the pleasure and the honor of leading that in the Acts of the Apostles. A strong course on Missions, led by Dr. LaFlemme, a returned missionary from India, proved to be very inspiring, and, as a result, a good number of students volunteered for the foreign field; quite a number were from State colleges.

Dr. O. E. Brown, of Vanderbilt University, led the Ministerial Institute, which had for its purpose the placing of the gospel ministry squarely before college men. This work resulted in several men deciding for the ministry, and the strange thing about it was, the most of these men were from the agricultural and mechanical colleges and State universities of the Southern States.

The "Life Work" talks out in the open immediately after the evening meal, about sunset, were very helpful. The mornings were given over to schools of "Ways of Working." The public addresses at 11 a. m. and 8 p. m. were delivered by such men as John R. Mott, R. E. Speer, Dr. Brown, Dr. E. B. Chappell, Dr. Millard, of Atlanta; Dr. Roberts, a physician of Atlanta, and others. It seldom falls to one's lot to hear more inspiring addresses than most of these men delivered. The meetings were of great power.

Three hundred and sixty-seven men attended the conference, and fifty colleges were represented. The afternoons were given to athletics.

The conference took steps to purchase 1,000 acres of land a few miles from Asheville, which has on it two high mountains, large springs of water and covered with a stately forest of trees. The purchase price is \$11,000, and buildings costing \$25,000 will be erected on these grounds. It will be held ready for all kinds of religious meetings. A finer and more suitable location could not be found. The altitude is high, the weather cool, the location isolated from the dust and strife of city life, yet adjacent to railroad facilities.

Dr. W. D. Weatherford, the Secretary for Southern Colleges, a former graduate of Vanderbilt University, and who, at the recent commencement received the degree of Ph.D., and who is a Texas man by birth and rearing, has charge of this great work; and he is one of the ablest men now in the field of association work in America. He is a minister in the M. E. Church, South.

NATHAN POWELL,
College Station, Texas, July 2, 1907.

CARD OF INQUIRY.

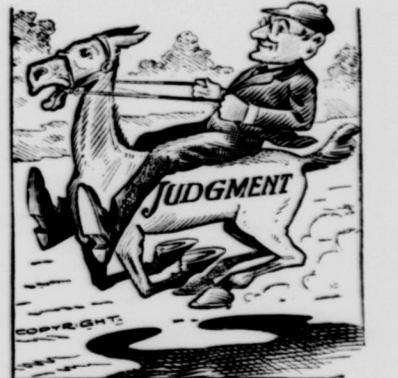
Would be glad that any one would tell me of the whereabouts of E. M. Gore. Was about Dallas and Marshall when last heard of. J. O. GORE,
Tahoka, Texas.

DOCTOR WANTED.

A good Methodist doctor is wanted and needed at once at Bonanza, Texas. A good place for one, as two doctors have left in the past few days. Write or call on me at once.

F. F. TANNERY,
Arbala, Texas, Box 6.

GET SOME YANKEE MONEY.
HAVE YOU A FARM FOR SALE?
Write H. W. FINLAYSON,
No. 1222-55th St., Brooklyn, N. Y.
You will hear something to your interest.



EXERCISE YOUR JUDGMENT

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Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

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

State League Cabinet.

President, Allan K. Ragsdale, Dallas.
First Vice-President, A. H. McVeigh, Cleburne.
Second Vice-President, Miss Laura L. Allison, Austin.
Third Vice-President, Prof. F. W. Horn, Houston.
Fourth Vice-President, Miss Mae Dye, Plano.
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Treasurer, W. E. Hawkins, Ft. Worth.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

COMING LEAGUE MEETINGS.

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

NOTES.

We are publishing this week another splendid article from the pen of Miss Nellie Williamson, the subject being "The Devotional Department." Miss Williamson is not only a good writer, but she is a practical worker, and whatever she says carries weight with it. Look up this last article of hers and read it.

A brief message from the seat of activity—the Assembly Grounds at Epworth-by-the-Sea—informs us that at a meeting of the Executive Committee held July 3 that all concession matters were settled. The management of the hotel goes to Bro. E. N. Requa and wife, both Methodist people and experienced in this class of catering. President Ragsdale adds this note concerning them: "We are fortunate to get them." The ladies of the Methodist Church at Corpus Christi will have charge of the lunch counters, and this means that there will be something good to eat in the way of lunches. Work on the hotel is being pushed and President Ragsdale says this concerning it: "The hotel is a gem and will be a big surprise to the folks. The cost will hardly exceed the estimate, though I have changed it for the better in many ways. The house will be thoroughly equipped and opened, if possible, by July 20. Rates and arrangements will be announced later."

Prof. W. J. Ramsey, who is to conduct the music at Epworth-by-the-Sea, is at present assisting Bro. L. S. Barton in a revival service in the editor's home town, Van Alstyne. Brother Ramsey talks enthusiastically about the coming Encampment and says he must have a choir of 300 voices. He is making some big plans for music, one feature being the arrangement of two or three fine choruses. We never heard him sing until he came to our town, but we are prepared already to vouch for him. He has a wonderfully clear and rich voice, and he never fails to hold his audience in closest attention until the last word has died away. We predict for his leadership the most satisfactory results at the Encampment. Next week we hope to give our Leaguers a glimpse at his picture.

We are at last permitted to publish a draft of the program. It is, so we are informed, somewhat yet incomplete, but those in charge hope to straighten out all the kinks and have everything in first-class order by the date of the meeting. Of course, our readers will give this program a close

A CHANGE TO MAKE MONEY

GI have berries, grapes, peaches and apples two years old, fresh as when picked. Do not heat or seal the fruit, just put it up cold; keeps perfectly fresh and costs almost nothing. Last year I sold directions to over 120 families in one week. As there are many people poor, like myself, I feel it my duty to give you my experience, feeling confident anyone can make \$100 around home in a few days. I will mail bottle of fruit and full directions to any of your readers for 21 2-cent stamps, to cover cost of bottle, fruit, mailing, etc. Address: Francis A. Turner, 119 Eighth Avenue, New York. Let people see and taste the fruit and you should sell hundreds of directions at 21 each.

reading. It is, indeed, a fine one. Just think of three Bishops on the same program! And three such men as Key, Ward and Candler! It is worth a trip across the State to hear them alone. And then there are a number of others who rank high as platform men. We find it almost impossible to make a distinction between them; there is not an inferior speaker in the entire list, so far as we are acquainted with them. We notice that Brother Crum, former lesson writer for the League page of the St. Louis Advocate, but now stationed in Houston, is on for an address. We are thus to have an opportunity of knowing what one of these Missouri hustlers think of us. Brother Crum was a live wire in his former sphere, and we are glad to see him getting into harness here.

G. W. T.

FORT WORTH LEAGUE UNION.

The organization of a Union of the Epworth Leagues in Fort Worth has been perfected, and the first meeting of the Union was held with First Church League Monday evening, June 24. A good program had been arranged, and the work as outlined has now begun.

The membership includes all the local Leagues in Fort Worth and suburbs and the St. Paul Methodist Church League is also affiliated with the Union.

The officers elected for the first year are: Ed. M. Allard, President; Miss Fleta Butler, Vice-President; H. A. Jones, Secretary-Treasurer; J. E. Porter, Reporter.

The next meeting will be held the fourth Monday evening in July at St. Paul Methodist Church.

J. E. PORTER,
Fort Worth, Texas. Reporter.

STATE LEAGUE DUES.

Will every League in Texas promptly remit to F. L. McNeny, Secretary, Dallas, their State League dues for the year 1906-1907? We are very much in need of funds at this time to help defray expenses in connection with the coming Encampment, so please do not wait to be asked the second or third time. If this matter is put off until the Encampment it will mean double duty for the Secretary, and he will very much appreciate it if you will remit beforehand. The rate is 50 cents for every twenty members or fractional part thereof.

THE DEVOTIONAL DEPARTMENT.

The only mediator between God and man is Christ Jesus our Lord, and it behooves us, his followers, to look carefully after those influences which draw us closer to him and enable us to lift up to him our neighbors.

Among the first of these influences, whose basic principle is "looking unto Jesus," is the Epworth League, and the most necessary part of the League for soul-development is the devotional service, for it is in these services that we are drawn into direct communion with our Savior; and it is here that there is felt that influence which, penetrating our lives, permeates, sweetens and purifies our character, working in us that mind which is also in Christ Jesus.

It is here that those Leaguers who are Christians can show to their friends who are not Christ's the strength and reality of their religion. For a timid young lady to face a crowd where very probably some are mocking, for a young man to bravely bear the sneers and ridicule of worldly friends when he is called upon to conduct a service or to lead in prayer, for them to be strong enough to do these things demonstrates to those around that there is about and above supporting them a power that is not innate. When they question the source of this courage to do they must decide that it is God-given and that Christianity is no cunningly devised fable. And such truths as these sown

into people's hearts must bear fruit. The world can argue down and refute many things, but it can not withstand the influence of a strong, pure Christian life.

"No stream from its source flows seaward,
How lonely soever its course,
But what some land is gladdened;
No star ever rose or set without influence somewhere;
Who knows what earth needs from earth's lowest creature?
No life can be pure in its purpose, or strong in its strife,
And all life not be stronger and better thereby."

Now, how to make this department of League work accomplish the most good to the greatest number has been and is a problem to me. When I consider the needs of the Christian Leaguers themselves I feel that this service should be for them alone. I feel thus because I have been in such services where the few who had really met to worship were disheartened, discouraged and oftentimes led entirely out of the spirit of the hour by the levity of some who merely attend to have somewhere to go. Thus those who are met to worship are necessarily losers when they leave a service feeling that levity rather than the Christ Spirit has prevailed. It is hard—almost impossible—for even the stoutest heart to be superior to the influence of continued irreverence and coldness. If it be hard for the older Christian, how much more difficult for the Leaguers, most of whom are babes in Christ!

But when I think of those who are not Christ's I know that such selfishness as a closed door service on Sunday afternoon would not help toward their conversion. How can we hope to reach them, if we have them not with us? No, it is necessary that we have this element present in our devotional service, if we would do them good. Then the only sequel is a strong determination on the worker's part that all shall become interested, that all shall realize that the service is not an entertainment, but a Christ service, and that the Lord must be honored and due reverence shown unto his house and name. Such a determination correlated with a prayerful spirit and a consecrated zeal and enthusiasm will surely eventually create an interest that will deal the death blow to inattention and irreverence.

My first care is the President of this department, for he is the power behind the throne, even though he take no part in the service. I think that where it can be this office should be held by a young man, one who is a Christian and fears not to let the world know the fact—an everyday Christian who is working at the business. Let him be the one who is a natural leader, cheery, patient and tactful. If you have not such a young man, then use the young lady. By the way, I wonder if women were placed here in this world just to carry on the work that men either can't or won't do?

When you have a First Vice-President who is thoroughly consecrated to our King, then the problems of the devotional department are very largely solved.

I suppose most of our chapters follow the plan of a regularly appointed leader and prepared program for each meeting. I question the advisability of this plan. I like better the appointing of one person to have charge of all meetings for from four to six Sundays. This places responsibility for a longer time and awakens more interest and energy than when the leader feels "well, it's only for this once, then I'll be through." Committing to them the welfare of this department for several consecutive weeks will cause them to feel that a great duty devolves upon them, and sometimes they realize what a privilege such an opportunity is. This sense of responsibility leads to preparation and prayer, which is after all what we need.

Do you know that many of those who strive to conduct our League

prayer services do so with never a word of prayer for wisdom, strength and guidance? The very idea of attempting to conduct a service whose aim is to glorify our Savior and lead people to him without preparatory prayer! Imagine a minister entering his pulpit without such preparation!

Just a word to First Vice-Presidents about the selection of leaders for prayer-meetings. Be sure that the one chosen is in touch with God. You can easily know this, for one who is living close to God reflects the image of Christ as the mirror reflects light. Daily intercourse never fails to reveal the Christ Spirit when it is present in a life.

When your leader is appointed, whether for one service or more, be on hand yourself to render him any assistance he may need. Be prepared to do anything that needs to be done.

Now, I do not believe much in a prepared program. The best League I ever attended was one in which no such thing was used. Each understood that he was to take some part each meeting. Occasionally we held service at 11 or in the evening on Sunday and on these occasions we used the program.

My objections to these are threefold and easily stated. It leads to formality, hinders a development of self-dependence and excuses from service those whose names are not on the program. "I'm not on the program; I have nothing to do." Isn't that the stock cry? A failure to take part means no preparation of the lesson, no thought given to it and an unprayerful spirit in attendance. O that we might all realize the important necessity of prayer! What a different atmosphere there would be if each Leaguer went to the service with his knees! Such should be the case. However, sometimes the program is a necessity—if you fail to appoint no one prepares. But it is a very poor chapter that is in such a state.

Now to come to the hour for service. As President of our chapter I consider it my privilege to be first at the church, and the member who is there ahead of me is early indeed. I expect my First Vice-President to be just as early almost. In this I'm not saying what other Presidents should do, but there is a reason for it. It gives me time and opportunity for personal talk with my officers as they come; I can greet the members as they arrive; see that books are distributed, references given out, vacancies filled and strangers welcomed. Don't allow strangers to leave your service without a word of welcome and good-will.

The hour has arrived. Have your organist play softly a few bars as a voluntary. Follow this with a few moments of silent prayer. Now we feel the influence of the place and the hour, and the truly consecrated leader can lead the audience from thoughts of self to the crucified Savior.

I believe there is nothing that is so sure an antidote for levity as silent prayer. Even the most frivolous rarely fail to feel the presence of the Spirit.

Get all your Leaguers to sing. If you have them gather about the organ as they arrive and have a song service before the hour, it will often win some who might not otherwise be touched. I could tell you of four young men who are Christians today partly because of just such song services before the League.

During the service have your songs short, spirited and religious. Never sing to fill in. Sing to praise our God.

Once upon a time there was a minister in whose Church there was an unruly stove which caused much noise whenever wood was to be placed therein. While the minister was preaching one day the church became very cold. Now, he didn't want his audience disturbed, nor did he want a pause in the proceedings, so "while Brother Jones punches up the fire let us sing 'Nearer, My God, to Thee.'" Do you see what I mean?

Again, our meeting is a prayer service, so let us not be satisfied unless there be praying done. Short prayers on a stated subject are best, I think; and chain or sentence prayers are good to start those at this work who have never attempted it. Teach your Leaguers to pray in public. Do you know I often wonder who is going to do the praying in some of our Churches when those two or three older brothers and sisters are called home! Our League is a training school, so let us train in prayer as well as Church discipline and history, Bible study and song.

An occasional consecration service is almost a necessity. At such a service require personal testimony and have an altar service. Such a service as this will visibly affect the spiritual life of your League.

Then, do not close the meeting with some business or social feature or announcement. There are week days for this. Let the Sabbath be devoted to spiritual life and development. Let the people leave the place forgetful of the material affairs of life, feeling that surely "the Lord is in this place."

The last song is sung. We are nearer our heaven today than ever we've been before. You have done your best? Then leave results to the care of your Father—God.

We bow our heads a few moments in silent prayer and then in voices soft and subdued because we are in God's house and he is in his Holy Temple, we repeat with the Psalmist of old, "So teach us to number our days that we may apply our hearts unto wisdom." Amen.

NELLIE WILLIAMSON.

CLARENDON DISTRICT LEAGUE.

The Epworth League Conference of Clarendon District was held at Amarillo, Texas, June 20-22. The different chapters of the district were well represented and much interest manifested in the discussion of a good program. The meeting closed Friday night with a very interesting sermon by the retiring President, Rev. J. W. Hunt, of Channing.

The Leaguers of the district are enthusiastic and the coming year promises fair to be the best in their history.

The following officers were elected for the ensuing year: President, Rev. J. G. Miller, Clarendon; First Vice-President, Miss May Stevens, Canadian; Second Vice-President, D. H. Arnold, Memphis; Third Vice-President, Miss Lois Curtis, Channing; Fourth Vice-President, Miss Catherine Lambeth, Amarillo; Secretary and Treasurer, S. E. Fish, Amarillo; Junior Superintendent, Miss Claire Teague, Clarendon. S. E. FISH, Clarendon, Texas.

ENCAMPMENT INFORMATION.

For the information of those contemplating attendance on our Third Encampment at Epworth-by-the-Sea, August 1st to 11th, we give the following items. If what you desire to know is not contained therein, please write the undersigned at Corpus Christi, inclosing stamp for reply.

Rates.
Regular sixty day round trip rates are on sale to Corpus Christi every day in the year at one and one-third fare. This applies from all stations in Texas. The Encampment rates will be a little more than one fare for the round trip and will probably be on sale July 30th and 31st, limit to August 14th for return.

Admission Fee.
In order to provide funds for opera-

May liver, savan, man in tr, a gre drast indic body work, organ them quick Dr. I has n troubi organ stores increas ing gl anou liver (the de If yo ing, po foul br feel we headac gnawin perhap throat of wea cine w you the Golden a part at one bilious hot br other li Medica use unt The ' holic, h nal roo printed under and ex writers cure th Don' compos OF EN S The si come in ever agent i rect to Sam Jos Sam Jos Sam Jos Sermon All S Address FL DROPS effects pe free to se testimoni Dr. H. H. The J folk, Va. rates ar if desire It will secure Booklet Routes. Address General I Sold direc Send for) WILLIAM 15-AC Near Far Address N ersville, T

A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as a savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with over work. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, despondent, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, "rises" in throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or cure you more permanently than Doctor Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to its use until you are vigorous and strong.

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tion of camp, such as street lights, water, sanitation and police protection, and many other items that must be had for comfort of those in attendance and to pay program expenses a charge of \$1 for the season will be made for each adult and fifty cents for children from 12 to 16. Children under twelve admitted free.

Tents and Cots.

Tents may be rented for the ten days for \$4 each. These are 10x12 wall tents and are put up ready for use. A plank floor will be put in the tent for \$1.50 additional—this must be ordered in advance. A deposit of \$2 with your order must be made on each tent to insure us that it will be taken. If you desire larger tent or special arrangement, please advise us early and if possible it will be provided for you. Canvas cots will be rented at fifty and seventy-five cents for the ten days. We have two kinds. Blankets and pillows at twenty-five cents each. Chairs at twenty-five cents each.

It is much better to bring bedding, rugs, etc., with you, as our supply is limited and those accustomed to clean linen at home are sometimes disappointed at not being able to rent this on the grounds. Sofa pillows, rugs, sheets, etc., can be rolled in a bundle or in a wagon sheet and checked if roped up, and the sheet will come in handy as a fly or awning for your tent. Think of your comfort before you leave home and don't wait till you are on the grounds.

All baggage should be checked to Corpus Christi (Epworth) and should be well roped and plainly marked with your name and address.

Take Notice.

Please bear in mind above all things that this is a camp of congenial people, and that we cannot have things "like home" and enter into the spirit of camp life, enjoy the program, bathe in the surf, make many friends and you will go home happy and with a determined mind to aid the Leaguers in building up this great resort. Address all communications for information and reservation to

A. K. RAGSDALE, Corpus Christi.

We print this week the program for the Epworth Encampment, August 1-11. This should have been out earlier, but we feel that by our delay we have been able to secure definitely some of the best talent in our Church and will present a program that will be an inspiration to Leaguers and Methodists generally.

Are you going to Epworth-by-the-Sea? You can't afford to miss this season with the Leaguers. Accommodations will be better than ever—lots of shade, plenty of seats, better restaurant service, and our own hotel. It is worth the trip to see what we are doing. Send in your orders at once and bring all your friends.

AN OLD SUNDAY-SCHOOL.

In your paper of June 20th I notice a communication from A. W. Capt, complimentary to the Salado M. E. Sunday-school.

I will state that the writer of this organized the first Sunday-school ever started in that community 48 years ago—in 1859. The school at that time was composed in the main of the children and grandchildren of Joseph and Malinda Coker.

In November, 1855, I was married to Miss Virginia Coker. I was assisted in the school by my brothers-in-law and their wives, who became teachers. There were Amos D. Jones and family, M. M. Seay, James H. Coker, and their wives who rendered good service as teachers. The last Annual Conference previous to the war was held at San Antonio, Bishop Andrew presiding. The Salado appointment was attached to the Cibolo Circuit, and the conference sent us W. R. D. Stockton, a most noble preacher. Soon after the arrival of our paracher (our Sunday-school being ripe for the occasion) a revival broke out and the whole school, numbering about 40, joined the Church, some by letter and many by ritual, and all of the children from six months to thirteen

years of age were baptized by sprinkling, and this was the first fruits of the present Sunday-school and Church at Salado. And those grandfathers of which your correspondent of the 20th speaks received their first lessons in scripture and their first religious impressions in my Sunday-school.

The school was suspended by the war and there was but little preaching at that place during that time, but both were renewed at the close of the war. The Church and school have been faithfully served since the war by the Rector brothers, Bros. Perrin, Thurston Campbell, J. B. Davis, M. K. Fred and others. The superintendents also the teachers have been faithful. Bro. Pinkney Isom served as superintendent for about six years and did much to build up the school, while his devoted wife taught a class.

Many of these good people have moved into the neighborhood since I left there in 1868, but I have ever borne them upon my mind with very precious memory, and have often attended their annual meetings with great pleasure and held sweet communion with them.

D. W. BENNETT,

Hondo, Texas. Local Deacon.

WAS IT WORTH THE WHILE?

Why do I ask the above question? Let me tell you a true story of a little Sunday-school out in West Texas. Why ask to tell the story? Perhaps to give a crumb of encouragement to some disheartened superintendent who is battling against the same adverse circumstances. I want to tell the story, for there are those who are readers of the Advocate who know the first chapter of the story, but are in other parts of the State now. I would love for them to know more about the doings of this little Western Sunday-school.

Some ten or eleven years ago, in the little town of Ozona, in the West Texas Conference, and in the San Angelo District, eighty miles from its nearest railroad point, was organized a little Methodist Sunday-school out of a disbanded Union Sunday-school. There were about twenty children, perhaps more, organized with myself as superintendent. To tell of the "ups and downs" we had would be to tell of a great deal of "downs." This organization started into life the old Union Sunday-school that had been disbanded for three or four months. "Opposition" may be the life of trade, but I don't know about the Sunday-school business. I know it deals misery to the superintendent. I imagine that this little band of children banded together in this wilderness of opposition and indifference was something like the little band of people at Jamestown, Va. We never knew when we would collapse.

At times I would feel so discouraged, not from lack of interest on the children's part, but from the indifference of the parents, who very seldom visited the school. But we struggled on against opposition and criticism. At times I would think "Is it worth the while?" The seed is so small; can it possibly stand this cold wind of indifference and grow to be anything? Is it sown in good ground, or has it only fallen by the wayside? As Superintendent, Secretary, Treasurer, organist and sexton I knew every heart beat of this little school. Once I felt I must give it up, but when I reached this point God saw fit to encourage me.

Brother Gibbons, who was my pastor, and without a word on my part, said: "This is the best Sunday-school I ever had on any of my work." Oh! the value of a little word of praise rightly spoken in the right time. Truly it is like "apples of gold in pictures of silver." With renewed energy I pushed on where duty called, trusting God would in his own good time give the "increase."

I served as superintendent for several years, and then moved away. I have visited the school several times since. Last Sunday, Easter, I again visited the school. As I went in and sat down I took an inventory of the

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school. In the choir, where some seven or eight little girls used to stand around the organ, sat grown young men and ladies ready to lead in singing. My thoughts flew back to the past, and I couldn't recall ever having a young man to come out and help the children. I continued to feast my eyes upon the "increase" as I took in class after class. Not only did young men sing in the choir, but they taught classes, and one I noticed had a little basket in his hand and as one of his pupils would come in he would hand him a tiny bunch of pansies as a souvenir of the day. How my heart beat with joy and gratitude! Could it be possible that this is the Sunday-school I had nursed through its infancy, and many a time, like a mother watching over her sick child, feebly drawing its breath, have I watched over that little infant school, fearing it was drawing its last breath! From the fifteen or twenty I could count on every Sunday I now saw over one hundred pupils and eight teachers, with enthusiasm beaming in each face.

Do you wonder at me asking the superintendent if I might speak a few words to this school over which I had toiled and prayed that it might prove a blessing?

Eleven years ago! Could I have but pushed back the curtains of the future and looked in upon the present and seen the bright picture which greeted me that Easter morning, with how much more zeal would I have pushed on and up to get a glimpse of the fruit of my labor. But it has ever wisely been—the good of the future is always unseen.

I thought how often in the past that the dark cloud of despondency would hover over me like a black pall and gloom and sadness dull my every good

impulse. But when I saw these bright faces my heart thrilled with gladness and I thanked God that with faith in him and with honest purpose I toiled on and did not faint by the way.

Yes, the little seed had fallen in good ground and has grown until now its influence can be felt in Mexico, our sister Republic. The same story of the Christ that I taught to that little band of children in the old wooden court house a few years ago is being carried into the heart of Catholicism by Bro. L. B. Newberry, our West Texas missionary, and this little band larger ground is helping to bear his expenses while he tells these natives of the Christ who died for them.

Again I ask, was it worth the while? (MRS.) ROBERT MASSIE.
Ozona, Texas.

RESOLUTIONS OF RESPECT.

Whereas, The whole community, as well as two of our homes, has been shocked by the sad accident of last Sunday, June 2, in the drowning of two of our brightest and most promising young men, George Barker and Wylie Looney; therefore be it

Resolved by the members of the Sunday-school of the Duncanville M. E. Church, South:

1. That we greatly deplore this accident and shall sadly miss these young men from our community, Sunday-school, and their attendance at our Church services,
 2. That we extend our heart-felt sympathy to the bereaved parents, brothers, sisters and relatives, whose hearts have been saddened by these untimely deaths.
 3. That a copy of these resolutions be spread upon the records of this Sunday-school and a copy sent to the families of the deceased, and a copy be sent to the Texas Christian Advocate for publication.
- (Signed) J. C. RAWLINGS,
R. H. DANIEL,
MRS. ELBERT SLIGER.

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.

THE MISSIONARY BULLETIN.

(By the Woman's Foreign Missionary Society, M. E. Church South.)

The Woman's Board of Foreign Missions held its last annual session in Centenary Church, Richmond, Va., May 9-15. The attendance was gratifying, the interest intense and the results beyond expectation.

Rev. Dr. W. V. Tudor preached the annual sermon May 12 to a crowded house. The preacher was at his best and the Spirit of God was present.

The returned missionaries added much to the daily sessions of the board. They were ready when called upon to give information from their own fields. They were anxious, of course, for needed appropriations, but quietly submitted to all that was done, feeling that the board was as anxious to help each one as each missionary needed help.

Korea was represented by Miss Ardena Carroll, home on leave from Songdo. She loves her work, loves the Koreans and devotes herself to their highest interests. On her return she will give most of her time to the training of natives in Bible work.

Miss Virginia Atkin-on brought a message from Soochow, China, where she has had charge of the West Soochow work, and superintends the work of Soochow District. For many years she has given herself to bettering the conditions of the people there.

Miss Eliza Perkinson, Miss Ada M. Stewart and Miss Della Wright, of Brazil, by their zeal and earnestness, interested all who listened as they talked of the need of a pure gospel in Brazil.

Miss Laura V. Wright, of Mexico City, loves Mexico, her field of labor, and Miss Sue Ford, of Paris, Ky., is equally sure that no station needs the news of salvation more than Cuba, the Queen of the Antilles.

For Korea, the Woman's Board prepared and recommended three new missionaries—Miss Martha Ivie Batey, of Murfreesboro, Tenn., Miss Rubie Kendrick, of Plano, Texas, Miss Reubie Lilly, of Quitman, Ga. For China, Miss Nell D. Drake, of Fort Gibson, Miss, and Miss Emma Steger, of Mountain Grove, Mo., were recommended. For Brazil, Miss Andrew, of Nashville, Tenn., and Miss Augusta May Dye, of Plano, Texas. For Mexico, Miss Alma Jones, of Webb City, Mo., and Miss Linnie Barcroft, of Holly Springs, Miss. For Cuba, Miss M. A. Ruff, of Wallaceville, S. C.

In addition to the above missionaries, Dr. Emily Runyon will go to Dr. Margaret Polk's assistance in Soochow, China, and Mrs. S. S. Harris, Secretary of the Florida Conference Society, goes out as a missionary teacher and evangelist to Shanghai, China.

Miss T. Buttrick, of the Western North Carolina Conference Society, was recommended to the Scarritt Bible School in Kansas City, and Miss Mattie Frank Love, of the Holston Conference, as medical student in the Woman's College in Philadelphia.

Ten missionaries and \$200,000 is the high aim of the Woman's Board for 1907-8. Much was done last year, but greater victories must be attained this year. In order to advance, a larger membership must be enlisted, more and better work done among the young people and juveniles, larger supplies of literature and wider circulation of the Woman's Missionary Advocate and the Little Worker.

Recent news from Brazil is cheering. The outlook was never before so full of promise. Miss Howell wrote April 18: "We have a splendid school at Bello Horizonte—have 80 pupils. We have no more room in this building. I am anxious to move into the new building. The Secretary of Education said he thought we might soon need a larger building. Now the priests are going from door to door telling the people that they must not send their children to the public schools even, as they are Protestant."

Miss Watts, also writing from Bello Horizonte, says: "It is the custom here to make a treat for the workmen when the roof is put on the building. Our roof has been on for two weeks, but I would not have the 'festa' until Mr. Tilly could be with us. The custom is to give beer, but I sent them word that I would give them good coffee. We had pork sandwiches and chicken and cake besides the coffee.

The table was set in the dining room of the Isabella Hendricks Institute. We had flowers on the table in vases and the walls decorated, and we had some speeches. First we sang the Doxology, and Bro. Tilley read the twenty-third Psalm and prayed. I extended welcome, assuring the men that we would always feel an interest in them because they had helped to build our beautiful house."

The Isabella Hendricks is now occupied, as the move was to take place in the month of July. When the school building in Riberiario Preto is up and the Watts Annex complete in Piracicaba, then the Woman's Board should plan for the building at Rio.

With one medical student in the Woman's College in Philadelphia and another to enter in September next, the Woman's Board is encouraged to hope for great results along medical missionary lines in the foreign work. A well-equipped medical missionary is a power in China, as well as in all lands. Christlike is the healing of the sick physically, mentally, spiritually. Her possibilities are simply limitless. Often she can open doors barred to others and bring in Christ, who can save to the uttermost.

The King of Siam is the most progressive ruler in Asia except the Mikado of Japan. He has recently issued a decree abolishing slavery and another abolishing gambling everywhere in his kingdom except in his capital. Why not in his capital? Because the income from gambling forms a large part of his revenue.—Life and Light.

Is not gambling in this Christian country widespread because of the revenues from the same, and intoxicants tolerated for the same reason? Who will rid this land of vice and crime by ridding it of the chief cause? Each individual Christian can do much. As each seeks to extend Christ's kingdom, each should seek to banish from the land the cruel vices that doom men and women here and hereafter. Someone has said: "We pass over this earthly way only once." There is a tremendous significance in the thought that these passing days, each laden with infinite possibilities, will never return. The aim of each Christian should be to leave the world better than he found it, and Christ will reign without a rival.

The Isabella Hendricks Institute, in Bello Horizonte, Brazil, is now complete, and the beautiful lot given by the government (by building upon it) secured. The influence of a handsome house, with necessary school equipments, is already telling upon the people. The priests are active. They forbid the children to enter any Protestant school, but the Romanism of Brazil is beginning to feel the influence of an open Bible. In Bello Horizonte the priests have forbidden their people to bow when a religious procession passes on the street, because Protestants will think that they are worshipping images.

Short sketches of the new missionaries sent out in 1907 will appear from month to month in the Woman's Missionary Advocate and later will be added to "Missionary Cameos," which contains sketches of all the missionaries of the Woman's Board of Foreign Missions to this date.

THE DORMITORY IS GOING UP. WHAT PART HAVE YOU HAD IN IT?

The corner-stone of the Dormitory, Denton, Texas, is to be laid July 10. All are invited. The District Secretaries are expected to have ready to deposit in the corner-stone a full list of auxiliaries and the number of members, with the amount of money paid or pledged for the building of the Dormitory. A program is being prepared. Be sure to be ready to go down in history as doing your best in this great enterprise. Send in all the cash possible for the Dormitory that we may meet all payments promptly. The building is to be ready by September 20. If you know of any girls (especially Methodist girls) going to Denton to school, try to influence them to go to the Dormitory. We want to have it full from the very first. The Treasurer reports this as the best June report of all. She reports Dallas, McKinney and Sulphur Springs Districts full. Paris District perfect, except that Depot was tardy. Terrell District on time, except Crandall. Greenville District has three delinquents—Campbell, Kingston, and Floyd. Bonham came in on time except Whitehead; Sherman except Tioga; Gainesville, except Era and

Justin, and Bowie all except Bryson. Dues received, \$720; \$78 for the conference expense fund, and \$908 in all. McKinney and Wesley, Greenville, auxiliaries have each pledged \$1000 on the Dormitory, paying \$100 each year. This is the last quarter for our conference year. Let us prepare for a great report at Paris in October. MRS. L. P. SMITH, Conf. Cor. Sec.

To the Woman's Foreign Missionary Society, M. E. Church, South.

The following letter from Miss Sophia Manns, our missionary from the Northwest Texas Conference, who went out last year to work in China, under appointment of our Woman's Board of Foreign Missions, was written May 30th, and was received July 2d. We know the letter will be of interest to all the Church. We are grateful for this bit of personal information regarding the "home going" of Dr. Young J. Allen, the patriarch of our Church in mission lands.

MRS. W. F. BARNUM, Vice-President Western Division, W. F. M. Society, Ft. Worth, Texas.

Shanghai, China. Just a few words to you concerning Dr. Allen's death. It will be telegraphed and published at home ere this can reach you. Only ten days ago I saw him in the park and sat down by his side. He talked to me for a while and I recall so well how I told him I would like to walk out on the rocks and put my tired feet in the water that is splashing from the ocean waves just beneath us." He laughed so and said if I would hold his hand and let him go with me I might do it. He was just himself that day—gentle, loving and fatherly. So far as I know he was well as usual.

Last Tuesday, May 21, he did not feel well; Wednesday he was in bed with fever. The doctors did not seem uneasy, though they were puzzled as to the kind of fever or its causes. Two days ago he became unconscious, and this morning at one, he quietly slipped away from us and low is with the God he has so long served. Of course we are all stunned, and are in much prayer for the bereaved family yet there is much for which we are grateful. His life seems to have been finished and God just gave him his diploma from this department of his kingdom and took him up higher to be with him. We simply look on and are grateful for all he was, for all he did, and how glad that the Father took him so quietly, without any outward pain! How broad his life! How boundless his influence! He lives in the lives and ministry of our best native preachers, lives in nearly all of our schools, to say nothing of his influence over the home Church, and his splendid literature scattered over all China and the world!

We are to put him away in our mission lot in the Shanghai Foreign Cemetery—a lovely quiet place. Miss Haygood, Miss Richardson, Mrs. Parker and others, lie there. Our girls, the oldest ones, whom he loved so, and all of whom reverence him, will sing at the grave. "The Christian's Good-night," which they sang at Miss Nicholson's memorial service.

Dear Mrs. Allen sits quietly with the body today, serene but sad beyond expression. She has had no life apart from his. The mission, the Church, sustains a great loss, but God who is greater, can fill the gap.

DISTRICT MEETING W. H. M. SOCIETY.

The district meeting of the W. H. M. Society of the Weatherford District convened at Ranger, June 24, 1907.

In many respects this was the best district meeting ever held by the society. The increase in all lines was most encouraging, more auxiliaries being in the district and a greater number of delegates in attendance than ever before.

Mrs. J. B. Price our faithful Secretary, has done nobly in the work and has just cause to feel proud of the results of her faithful service.

Ranger extended loving hospitality from the time the Committee on Entertainment met the train at Straw and assigned visitors and delegates homes, to which all were carried upon their reaching Ranger, till they came with us to the depot on our return home.

Rev. C. E. Statham is comfortably situated in a neat, cozy parsonage and newly improved church.

Rev. M. K. Little preached the opening sermon, which was an eloquent one, full of encouragement to the society. The business session opened Tuesday, 9 a. m., June 25, with Mrs. J. B. Price presiding. Services were held morning afternoon and evening

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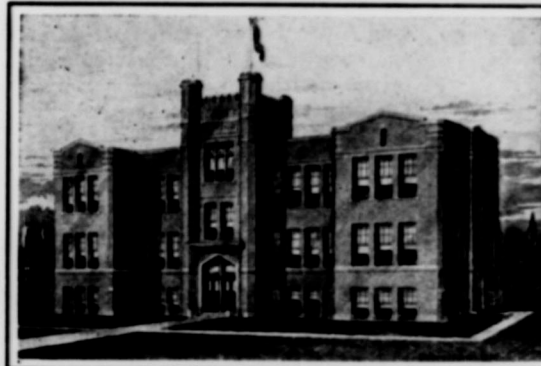
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on Tuesday, and till after eleven again Wednesday.

Much business was transacted, but especial mention must be made of a few things. The society pledged, through the auxiliaries, over \$400, to be paid through the year by monthly payments, toward placing a helper in the mining camps of Weatherford District as soon as such a helper can be secured.

Then the service Wednesday morning can not be omitted. After the business had been transacted and the meeting adjourned, there was a service of thanksgiving and testimony held. The heart-to-heart talks and earnest prayers, with grand old hymns, were most inspiring.

May his richest blessings be with them in their labors, is the prayer of all who know and love them. We were loath to leave the place of such good things, but our own vineyards at home were calling to us, and so with sweet memories of Ranger and her people we dispersed to our homes, praying God's blessings upon all "till we meet again."

MRS. KATE SIMS, Secretary.

TREASURER'S REPORT.

Report of Treasurer of W. H. M. Society, Northwest Texas Conference, for quarter ending June 15, 1907.

Table with columns for Receipts and Disbursements. Receipts include Dues (\$1105 85), Life Members (1 00), Baby Roll (22 60), Deaconess Scholarships (6 50), Adult Mite Box (19), Baby Mite Boxes (8 16), Brigade (36 87), General Fund (148 05), P. W. Loan Fund (6 20), Ed. Endowment Fund (5 00), Minutes (59 40), Shares in Dallas Home (42 85), Expense (175 69), Gen. Treas. for Expense (178 30). Disbursements include To Gen. Treas. (\$1340 43), To Dallas Home (42 85), Organ for S. B. & T. S. (10 00), Corresponding Secretary (18 75), Treasurer (25 00), Press Superintendent (11 95), Officers' Expenses (207 43). Total receipts \$1796 58, Total disbursements \$1656 41.

Total receipts for quarter \$1796 58. Disbursements: To Gen. Treas. \$1340 43, To Dallas Home 42 85, Organ for S. B. & T. S. 10 00, Corresponding Secretary 18 75, Treasurer 25 00, Press Superintendent 11 95, Officers' Expenses 207 43.

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*REV. ATTICUS WEBB, A. M., President. REV. J. M. ARMSTRONG, Financial Agent.

Cash in Bank, June 15, 1907 \$728 15 50 per cent Dues in Gen. Treas \$552 92

Cash on hand June 15, 1907, \$1281 07

Local Work. Supply Department \$108 02, Orphans Home 20 00, Chinese Sufferers 11 50, Flowers for funeral 4 50, Supplies given locally 380 25, Assistance of needy 219 05, Expended for parsonages 1934 51, Expended for churches 1747 03, Pastor's salary 50 00, City mission work 4 00, Kindergarten and Temperance 12 00. Total Local \$4530 87, Total, Connectional \$1796 58.

Grand Total \$6327 45. Several things combined to make us a little late with our report this quarter. We are also a little behind on sending our receipts. We trust the Treasurers will be patient though and they will receive them soon.

FROM PAINT ROCK, TEXAS.

Since reading so many interesting reports from several Home Mission Societies, I feel constrained to tell something of our faithful band of workers at Paint Rock.

We have a membership of twenty, ten connectional. We meet twice a month, one business and one social, each meeting opened with devotional exercises.

Since the new year a nice art square rug, book case, lovely bedroom suit, back porch and bath room have been added to the parsonage.

We are helping one young lady at school.

We had our election of officers at the regular time. With the exception of one or two officers, the old ones were re-elected. We have an excellent corps of officers. Our worthy President has served since the society was first organized several years ago.

We have never served a more faithful band. May they continue faithful to the end and receive a crown of life.

MRS. J. W. LONG.

REPORT FROM DAINGERFIELD.

This is the first report of our W. H. M. Society to the Woman's Department of the Christian Advocate. We have been organized two and one-half years, and as yet we are still a small society, numbering twenty-five connectional members, but are doing good work.

Mrs. Eugenia Huff, who is very enthusiastic and inspiring in the home mission work, until everything moves on with the greatest interest. We have recently placed in our parsonage some new furniture, helped needy ones and are preparing a nice box for our Orphans Home.

MRS. A. C. RICHARDSON, Press Superintendent.

SUPERANNATED PREACHERS OF THE TEXAS CONFERENCE.

I am anxious to correspond with any homeless superannuated preacher, or the widow of any deceased preacher, who is homeless. If you need a home, write at once.

R. W. THOMPSON. 391 Ervay St., Dallas, Texas. I have the offer of a house and lot offered me if I can get the preacher to occupy it.

TYLER CHURCH EXTENSION AND CITY MISSIONARY SOCIETY.

A Tyler Church Extension and City Missionary Society was organized at that place Wednesday, July 3. The officers are as follows: Thomas H. Morris, President; L. L. Jester, Vice-President; J. R. Adams, Secretary; Jno. F. Sneed, Treasurer. A tent has been purchased and a great meeting is now in progress in North Texas. It was begun by Dr. W. E. Carter, who served temporarily during the illness of Rev. R. J. Birdwell, of Weatherford. Bro. Birdwell is now in charge and is having large crowds and many professions daily. Three, and possibly four, other meetings will be held in and about Tyler before fall.

EPWORTH LEAGUE ENCAMPMENT PROGRAM.

Below is given the official program of the State Epworth League Encampment. Leaguers will please note the changes from the program as previously published in the daily papers.

Several new and important changes have been made from the program of previous years. Following the example of the older successful Missionary and Student Conferences held at Asheville, Silver Bay, Lake Geneva, and elsewhere, the committee adopted a regular daily schedule as indicated below. Several features are especially noteworthy.

The first of these is the setting apart of a half hour every morning when every member of the camp may have a definite time for individual Bible study, prayer and meditation, for this is the meaning of the "Morning Watch." If this should be the means of fixing such a habit in the lives of all who attend the Encampment it would bring about such a quickening of the spiritual pulse of Texas Methodism as has rarely been experienced.

Another feature of importance is the provision for systematic study of missions in regular classes and under the guidance of experienced leaders. The mission study text books for next year will be used and one important purpose will be to train leaders for such classes in the local Leagues.

THE REGULAR PROGRAM FOR EACH DAY. 6:30 a. m.—Rising Bell. 6:45 to 7:15—Morning Watch observed in Tents.

7:15—Breakfast. 8:45—Prayer and Praise Service. 9:00—Bible Study. 9:50—Intermission. 10:00—Mission Study Classes, Dr. Ed. F. Cook, and others. 10:50—Intermission. 11:00—Song Service or Business Session. 11:15—Sermon or Address. 12:30—Dinner.

The afternoons will be reserved chiefly for recreation, such as boating, bathing, fishing. The committee on recreation will announce from day to day special excursions, boat-rides, fishing parties, games and contests.

From 6 to 6:45 Life Work Services will be conducted on the beach, under the special management of Rev. W. W. Crutchfield. Each evening some special phase of life work, such as the ministry, teaching, medicine, law, or merchandising, will be discussed by some man who has made a marked success in this field of work.

During the afternoons, also, there will be conferences held by the Vice-Presidents with those interested in their respective departments of League work. There may be also occasional special rallies called by the President.

FRIDAY, AUGUST 2. Morning Sermon—"The Holy Spirit in the Work of the Church," Bishop Joseph Key. Evening Address—"Back to Christ," Dr. W. D. Bradford, Dallas.

SATURDAY, AUGUST 3. Morning Sermon—"The Secret of the Power of Methodism," Dr. E. D. Mouzon, San Antonio. Evening Address—"The Pioneers of Methodism," Dr. S. A. Steel.

SUNDAY, AUGUST 4. 7:00 a. m.—Rising bell. 7:15 to 7:45 a. m.—Morning Watch. 8:00 a. m.—Breakfast. 9:30 a. m.—Sunday-school conducted by Sup. P. W. Horn and his corps of officers and teachers from the Shearn Church Sunday-school, Houston.

11:00 a. m.—Sermon—Bishop W. A. Candler. 12:30 p. m.—Dinner. 4:30 p. m.—"The Young Peoples' part in the World's Evangelization," Dr. Ed. F. Cook. 8:00 p. m.—Song Service. 8:30 p. m.—Sermon, Rev. H. D. Knickerbocker. 10:30 p. m.—Retiring bell.

MONDAY, AUGUST 5. Education Day. Morning Service—Educational Rally. Dr. R. S. Hyer, Southwestern University, presiding. Four fifteen-minute addresses on following subjects:

- 1.—The Educational System of Texas Methodism. 2.—The Future of Our System and How to Correct Them. 3.—The Place of the Denominational School. 4.—The Epworth League and Christian Education. Evening Sermon—"Christian Education," Bishop W. A. Candler.

TUESDAY, AUGUST 6. Missionary Day. 11:00 a. m.—Address, "Child Life in Mexico," Miss Norwood Wynn. 11:30 a. m.—Address, "Traveling a District on a Burro," Rev. Frank Onderdonk. 3:30 to 5:30 p. m.—Round Table, "The Foreigner in Our Midst," led by Rev. A. L. Scarborough. 8:00 p. m.—Address, "Mexican Mission Work in Texas," Rev. D. W. Carter. 8:30 p. m.—Sermon, Bishop W. A. Candler.

North Texas Female College

'KIDD-KEY' Conservatory of Music and Art.

Sherman, Texas. FOUNDED 1877.

From the Washington correspondent of the Detroit "Free Press" comes the following item:

"Miss Eva Fowler, principal of the art department of the North Texas College in Sherman, Texas, who was formerly from Hillsdale, Mich., and who has been the guest here of her brother and sister-in-law, Mr. and Mrs. Willis J. Fowler, left Washington Wednesday for Philadelphia. There she was joined by Mrs. O. A. James, of Detroit, with whom she sailed yesterday on the Marquette for a summer trip abroad.

"On their return in the fall Miss Fowler will go direct to Texas and resume her position in the North Texas College." Later a postal dated June 25 tells of pleasant days in Paris, where Miss Fowler and her friends will visit before going on to the objective point of their trip—Moorish Spain.

Mr. Haroldi writes from Colorado. He with Mrs. Haroldi and their little daughter are pleasant located in Colorado Springs with Mr. Krueger.

Mr. Haroldi says already he feels so invigorated by the fine air of the Rockies that he is eager to go to work again. He and Mrs. Krueger will give a series of concerts during the summer.

Mr. Renard has returned from a trip to Ardmore, Ind. Ter., where he awarded the scholarship offered by Miss Foster and Mrs. Key to the best pupil of Miss Foster's class.

Mr. Renard was much gratified at the efficient work done by Miss Daisy Roberts, to whom he awarded the honors in pursuing the course of study outlined by Mr. Krueger.

Miss Foster is herself a product of the North Texas Conservatory, and has achieved great success as a teacher and musician. M. W. B.

For Information, Address

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

Rev. E. L. Spurlock, Business Mgr

WEDNESDAY, AUGUST 7.

Morning Sermon—"The Inner Life," Dr. Geo. W. Truett, Dallas. Evening Address—"Evils That Threaten Our American Republic," Hon. Cone Johnson, Tyler.

THURSDAY, AUGUST 8.

Sunday-school Day. 11:00 a. m.—Address, "Some Lessons for the Sunday-school from Modern Psychology," Dr. E. E. Rall, State University, Austin.

11:45 a. m.—Address, "The Baraca Movement," Mr. R. H. Wester, San Antonio. Evening Sermon—"Equipment for Christian Service," Dr. J. S. French, Atlanta, Ga.

FRIDAY, AUGUST 9.

11:45 a. m.—Address, "The Work of the Psalms," Mr. Ralph Porter, President Dallas District League. 11:59 a. m.—Sermon, Dr. J. L. Massey. Evening Sermon—Dr. S. H. Werlein, Austin.

SATURDAY, AUGUST 10.

11:45 a. m.—Address, "The Living Link," Mr. E. C. Lamb. 11:59 a. m.—Sermon, Rev. W. H. Crumb, Houston. Evening Address—"The Church Versus the Saloon," Rev. J. H. Moore, Houston.

SUNDAY, AUGUST 11.

9:30 a. m.—Sunday-school, conducted by A. W. Shaw, Superintendent Travis Park Sunday-school, San Antonio, assisted by his corps of officers and teachers. 11:30—Sermon, Bishop Seth Ward. 4:00 to 4:45 p. m.—Junior League Work. Mrs. W. F. Robertson, presiding. 4:45 to 5:30 p. m.—"The Boys' League," Dr. S. P. Parker, Nashville.

8:30 p. m.—Sermon, Dr. S. A. Steel. 9:00—Farewell Service for Misses Kendrick and Dye, Missionaries to Korea and Brazil, led by Dr. W. D. Bradford.

THE AMERICAN MONTHLY REVIEW OF REVIEWS.

The special features are an illustrated account of the recent development of the rubber industry, by William M. Ivins, of New York; a timely summing-up of "The Case of San Francisco," by former Mayor James D. Phelan; a careful survey of the crop situation throughout the world, with especial reference to American wheat and corn; a brief study and interpretation of the present tariff-reform movement in this country, by William H. Cowling; an illuminating article by C. M. Harger, setting forth the new attitude of the Middle West towards Wall Street; an interesting resume of the systematic efforts now made in the South to minister to the needs of the Confederate veterans, by William H. Glasson; a terse but comprehensive illustrated summary of Central America's resources, by Director John Barrett, of the Bureau of American Republics; and an enlightening description of present-day conditions in "Morocco, the Dethroning of Diplomacy," by W. G. Fitzgerald. The editorial department "The Progress of the World," treats of most of the important happenings of the month at home and abroad.

DR. HARRISON AND "THE ESSENTIALS OF PARLIAMENTARY LAW."

In the last Advocate I notice a kindly commendation and critique of my "Essentials of Parliamentary Law."

Dr. Harrison's critique touches the most distinctive feature of the book—its treatment of the substitute. This distinctly modern parliamentary movement is the natural outgrowth of the conviction that the minority, with which substitutes commonly originate, is entitled to the same recognition as the majority.

But the movement could not stop here. With the acceptance of the true doctrine of the substitute, that it expresses the matured views of the minority—must come on the principles alike of courtesy and of fairness, a parliamentary standing for the substitute of absolute equality with the main question.

And so, the House of Representatives has a rule that, "When a motion or proposition is under consideration, a motion to amend and a motion to amend that amendment shall be in order, and it shall also be in order to offer another amendment by way of substitute, to which one amendment may be offered, but which shall not be voted on until the original matter is perfected."

To this rule there are two grave objections:

In the first place, it stops short of giving the substitute that equality with the original proposition that is desired; hence the House of Representatives has set the precedent of allowing a substitute for an amendment to a substitute.

The most serious objection, however, to one rule is that it is far too complicated to give satisfactory results anywhere else than in such a body as the National House of Representatives. That body is composed mainly of seasoned parliamentarians, divided into two well-disciplined, permanent, opposing camps, and with large time at its disposal.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment.

of these six sections, amendment and sur-amendment is offered, by the friends of the measure to perfect it, and by its opposers to cripple it, until it is licked into the desired shape. Then the same process, practically, is gone through with the the minority report offered as a substitute. All the while, every member knows that one or the other of the bills, with all the labor and time bestowed upon it, is destined to come absolutely to naught; and worse, even than that, every member has to work with a divided mind—a condition fatal to the best parliamentary work.

Under a profound conviction, which experience has fully verified, that such results would follow, the writer, ably seconded by Dr. (now Bishop) Candler and others immediately after the importation of the rule from the North, endeavored to substitute for it the procedure now embodied in "The Essentials of Parliamentary Law." The knowledge of the writer's position on this question was one of the reasons assigned by several of our Bishops for the suggestion that I prepare the work. And, after all, the treatment of the substitute which I propose differs from that of the common law in only one significant particular. Under each alike (1) the substitute is a distinct parliamentary movement of higher rank than amendment; (2) it practically supersedes amendments, the vote on it being taken first; (3) its adoption put it in the place of the main question at once. The difference is that, under the common law, a substitute cannot be modified in the slightest degree, but, under the rule proposed, when adopted, it becomes, not the final act of the assembly, but the rough material which the body then proceeds to fashion into such shape as it desires.

I venture to believe that any deliberate assembly that carefully follows that rule will find little to be desired in handling this form of parliamentary movement.

E. W. ALDERSON.

FOR NERVOUS DISORDERS

Take Horsford's Acid Phosphate Restores strength and induces refreshing sleep without the use of dangerous drugs.

FIVE GREAT FACTS.

- 1. Christ has commanded us to go into all the world and preach the gospel to every creature.
2. He has promised to go with and give us spiritual power for the enterprise.
3. God has given to us great strength, marvelous growth and wonderful resources.
4. Failure is impossible, if we enter the door which, in the providence of God, has been opened.
5. If our people refuse to go forward, God will set us aside, and will raise up some other agency for the accomplishment of his purpose.—Missionary Voice.

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.

Inspire our hearts with perfect love; In all the work of faith fulfill; So not heaven's host shall swifter move, Than we on earth, to do Thy will. —John Wesley.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment.

Our Departed Dead

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

Poetry Can in No Case be Inserted.

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

METTEAUER.—John P. Metteauer was born in North Carolina January 19, 1822. When he was about three years old his parents moved to Georgia, where he grew to manhood. He was converted on the night of August 31, 1840, and joined the Methodist Church, of which he remained a true and useful member until the day of his death, which occurred January 11, 1907, while he was visiting at the home of his son, in Rockland, Texas. He moved to Texas in 1859, and settled at Chireno, in Nacogdoches County, and remained a citizen of that place until death claimed him. He was married to Miss N. A. Powers, in Georgia, February 22, 1844. To this union were born ten children, five of whom preceded him to the glory world. He is survived by his widow, who is making her home with her daughter, Mrs. Ellis Smith, of Jacksonville, Texas, and five children, as follows: J. P. Metteauer, Jr., of Rockland, Texas; W. H. Metteauer, of Chireno, Texas; J. F. Metteauer, of Anniston, Ala.; Mrs. T. E. Fall, of Chireno, Texas; and Mrs. Ellis Smith, of Jacksonville, Texas, whose husband is the presiding elder of Jacksonville District. Brother Metteauer loved the Church ardently. He was always glad to serve the Church in any way possible. And he did faithful service as steward, trustee, Sunday-school superintendent and class. He was one of the most powerful lay preachers of his time, though he did not claim nor pretend to be a preacher. He kept open house to every Christian, and especially to the preachers. He and his good wife were counted the most hospitable people in the county. This writer was their pastor for two years, and has spend many delightful visits in their magnificent old home. Brother Metteauer was a constant reader of his Church paper, and was well posted on the movements and progress of the Church. He became very feeble in his last years, and was compelled to retire from active work in the Church; but his mind was bright and clear to the very last, and even in his dying hour he looked up into the face of his daughter, Mrs. Smith, and made inquiry as to the condition of the new Jacksonville District. The Church is richer by his influence, and the world was made better by his having lived in it. He has gone to his everlasting reward in heaven. We miss him, but we shall see him again. May the God of all grace comfort and console his sorrowing loved ones, especially his noble widow, who is now nearly eighty years of age. J. M. PERRY. Houston, Texas.

WISDOM.—Mrs. Lomanda Wisdom (nee Williams) was born April 28, 1858, near Asheville, N. C., and died at her home near Nemo, Texas, June 24, 1907. August 5, 1880, she was married to A. C. Wisdom. Nine children were born to this happy union, eight of whom are living. She had lived a devoted Christian life for many years, and though she suffered for several months before her death, she bore it as patiently as anyone could. She was loved by everyone in the community in which she lived. There will be a vacant place in the home which will be filled only by her heavenly spirit as it comes to pilot the other members of the family on to that home beyond. Our hearts are very much grieved to give up such a noble and useful woman, but we know that as she goes away from us one more soul is added to that heavenly host. Sad hearts of all her loved ones may be comforted by knowing that if we live as Sister Wisdom we shall some day meet her on the other side of the river, where there will be no more toil, no more suffering, and where we will never say good-bye. W. B. VAUGHAN. Bone, Texas.

HENDRICK.—Miss Jennie Hendrick was born in Warren County, Ga., February 1, 1869. She was left an orphan at the age of thirteen years, and at the age of fourteen she was converted and joined the Methodist Church. She removed to Texas in 1900, and made her home with a relative, near Timpson, in Shelby County. She was a true Christian and a faithful member of the Church. It was her delight to do any kind of Church work she was called on to do, and she proved herself a very helpful teacher in the Sunday-school. On Easter morning, March 31, 1907, her spirit winged its flight from this

Advertisement for Colorado Chautauqua at Boulder. Features: TWO or MORE WEEKS' VACATION in Cool Colorado... affords the only Complete Double Daily Solid Train Service between Texas and the Rocky Mountain Region; serves all meals at city prices in Palatial Dining and Cafe Cars; maintains practically positive connections with other Texas Lines, and otherwise specially provides for the pleasure and comfort of those traveling between the Southwest and Northwest.

world of sorrow and suffering to that happy land where pain and sorrow never come. She was ready when the summons came, and passed triumphantly over the river of death into the paradise of God. She rests from her labors. She left a large number of relatives and friends; but they know that she is in a better world, and while we miss her, yet we would not call her back. We sorrow not as those who have no hope. We shall meet beyond the river. J. M. PERRY. Houston, Texas.

McMICKLE.—Mrs. Angie S. McMickle was born in Washington, Ark., January 12, 1872. She was the daughter of W. J. and Mary E. Nunn. Both parents died when she was a child. At the age of 12 she came to Texas and made her home with her brother, Rev. W. W. Nunn. She was married to Mr. J. P. McMickle in 1891, the result of which union was one child, a girl, who lives to mourn her loss. Sister McMickle was converted under the preaching of Rev. George Hardy when she was about 14 years old, and ever lived a consistent Christian life. The writer was her pastor two years at Central Church, Texarkana, and though her health was always poor, frequently being confined to her home, yet in all our experience as a minister of the gospel no sweeter Christian spirit have I ever met. She was true to God and her Church, and to serve them was her heart's joy. She loved her Lord with an ardent, almost passionate love. She knew she was going to die, but having lived as she did, she died with a smile upon her lips, and went to meet her loved ones and her Savior. Good-bye for a little while, pure, sweet spirit; we'll meet again. May the grace of God keep the orphan child and comfort the sorrowing hearts of those who loved her. Her friend and former pastor. J. B. TURRENTINE.

SHUGART.—Little Roland was a bright, beautiful child, but his life was full of suffering. For a short time it looked like he was going to be healthy, but soon disease began to prey upon him. After loving hands and medical skill had done all that seemed possible, he grew worse and worse. We could only stand by and pray while he fought the last enemy. He died April 23, 1907. We laid his little body to rest in Oakwood Cemetery, Corsicana, Texas. Yet he is not dead; Jesus loved him and took him home. Beautiful thought—that we may go where he is. May the parents and brother and sisters be comforted in the thought that Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." A. L. MOORE.

HAYDEN.—Mrs. Melvina Hayden, who for many years resided two miles southwest of Ferris, died at her home June 24, 1907, and was buried at Bluff Springs. Sister Hayden was born December 11, 1828, and had she lived till her next birthday, would have been 79 years old. She was born in Tennessee, and while yet quite a child went with her folks to Indiana. From this State they went to Illinois, thence to Missouri, and back again to Illinois, removing to Texas in 1875. Some twenty-four years ago her husband died, and all of her ten children, save one, have passed over the river of death. This remaining son, Mr. George Hayden, of Lancaster, and three grandchildren are all that remain of this once large family. Thus we are again reminded that this is not our continuing city. Sister Hayden had been a devout member of the Methodist Church practically all her life, and retained her faith pure as a child until the last. May God comfort the bereaved and bring them together in a better world, in my humble prayer. J. J. CREED. Pastor.

POTTER.—On Monday, June 24, at 12:20 o'clock, the angel of death visited the home of Mr. and Mrs. W. E. Potter, of Somerville, Texas, and transplanted the soul of their infant son, Herbert Joy, to the kingdom of the skies. For one year, nine months and thirteen days this little one had blessed their home and gladdened their hearts, but He who said "Suffer little children to come unto me" took him home to heaven, where he now awaits his loved ones. Only a little life, we say, and yet how much it meant! How many fond hopes and ambitions were centered in that little form, how bright the future seemed, and how joyous the present! His name was symbolical of his life; he was indeed a joy to his loved ones. He was a general favorite; everybody loved his bright, sweet face, his ringing baby laughter, his pattering footsteps and his prattling voice just beginning to say those few words so dear to the heart of every mother and father. And how hard it was to sit by the bedside of the little sufferer and know that medical attention and careful nursing were of no avail. God had called him, and he answered the summons by closing his little eyes and falling asleep to awake in that beautiful city of everlasting life where sickness is no more. Precious baby! What a lesson he taught those who hovered anxiously over him as the light faded from his bright brown eyes! How much nearer to heaven we seem since he has shown us the way! A beautiful funeral service was conducted at the church by Rev. C. F. Smith, of Houston, after which the casket containing the little body was conveyed to the cemetery and hidden from sight by a mound of flowers. The end of life? Not so. Death but marks the beginning, and what was only mortal, is now immortal. True, death is sad; but we sorrow not as those who have no hope. We expect to meet Herbert Joy "over there," and through our tears we still can say, "The Lord gave and the Lord taketh away; blessed be the name of the Lord!" And though our hearts ache because we look in vain for his face and listen vainly also for the sound of his voice and footsteps, we murmur softly, "Thy will, O Lord, ours, be done." We know that God doeth all things well and that it is not for us to say when he shall gather up his jewels. We only pray that when the summons comes to us we may be ready to join the darling baby, who will be watching and waiting at the beautiful golden gate. "AUNTIE."

STRANGE.—Mrs. Caroline Strange (nee Wedgeworth), wife of W. A. Strange, was born in Marshall County, Ala., July 26, 1867, and died June 30, 1907. She leaves a husband and three children, besides a host of friends and loved ones, to mourn her death. Sister Strange came to Texas in January, 1893, and lived the remainder of her life in this great State. She joined the Methodist Episcopal Church, South, in early life, and lived a consistent Christian life till death. The community in which she lived will greatly miss her. She was a friend to every one, doing unto others as she would have them do unto her. Weep not, friends and loved ones; our loss is heaven's gain. Let us strive day by day to love and serve God as she did, and meet her in the sweet by-and-by. Her pastor. E. C. ESCOE.

Eczema Cured Nothing could be more annoying or disfiguring than Eczema; and few skin diseases are harder to cure. Tetterine allays the itching and burning; and absolutely destroys the cause by killing the germs that eat into the tender coatings and cause decay. Tetterine is a prompt and effective cure for Tetter, Ground Itch, Eczema, Chaps, Chafes, etc. See box at druggists, or by mail, postpaid, from J. T. Shuprine, Savannah, Ga. Bathe with Tetterine Soap, No. 346.

July COL Our year 1 cated and in tries t was a from t lines t of visl The Sunday Tuesda Wedne our Co sermon conduc line. I helpful son, Tr Institut spiring house. Thuri devoted ference of all p commit working promise made : given t ence m pel. TI in fron tendenc increase are gett ulation There is schools, and pa head th have be new cl the year O. B. both yo licensed was rec trial. Deleg NA1 F. J A. J REV Altern Geol Rev. The v senting sionary large nu day to church, their wo Among J. R. Mc D. Young cus, of S and R. B R. Morri lene Dist Bro. (praise fr duct of good whi trict is d Bro. J Snyder, t forts to well ente The ne to Big Sp GAINES) The Ga met in on June 1 Rev. J. A pastor in cal preac tion of From the our Distr the "high Boaz; Rev J. J. McR visiting b The pri phas's to side of tl preaching thirty-min the begin preaching Boaz, J. P Hendrix,

COLORADO DISTRICT CONFERENCE.

Our District Conference met this year in Snyder, a splendid town located near the heart of the district and in one of the finest farming countries to be found anywhere.

The conference was preceded by a Sunday-school Institute, which opened Tuesday night and continued through Wednesday. C. S. Field, Secretary of our Conference Sunday-school Board, was present, preached two excellent sermons on Sunday-school work and conducted discussions along the same line.

Thursday, Friday and Saturday were devoted to the regular work of the conference, receiving reports, discussions of all phases of the work, the work of committees, "subduing kingdoms, working righteousness, obtaining promises, out of weakness being made strong," for prominence was given to religious exercises, experience meetings and preaching the gospel.

O. B. Annis and Sam H. Adams, both young men looking higher, were licensed to preach, and W. C. Hinds was recommended for admission on trial.

Delegates to Annual Conference: NAT. G. ROLLINS, F. A. WINN, A. J. GRANTHAM, REV. W. C. HINDS.

Alternates: George Elkins, Rev. W. C. Hart.

The women of the district, representing the Home and Foreign Missionary Societies, were present in large numbers, and devoted an entire day to their work over at another church, closing with a presentation of their work with us at night.

Among the visitors present were J. R. Mood, of Clarendon College; J. D. Young, of Polytechnic; J. Sam Barcus, of Southwestern; Jerome Duncan and R. B. Evans, of Stamford, and Jno. R. Morris, presiding elder of the Abilene District.

Bro. Griswold elicited words of praise from every heart for his conduct of affairs, and the impress for good which he is making in this district is deep, and it will be abiding.

Bro. J. B. Dodson, the pastor at Snyder, and his people spared no efforts to see that the conference was well entertained.

The next District Conference will go to Big Springs. M. PHELAN, Sec.

GAINESVILLE DISTRICT CONFERENCE.

The Gainesville District Conference met in its thirty-second annual session on June 26, 1907, at Myra, Texas, with Rev. J. A. Stafford in the chair. Every pastor in the district, a number of local preachers and a strong representation of laymen were in attendance.

The presiding elder gave much emphasis to the religious and devotional side of the Conference, having two preaching services each day and a thirty-minute devotional services at the beginning of each session. The preaching was done by Revs. H. A. Boaz; Revs. L. S. Barton, F. O. Miller, J. J. Morgan and J. W. Fincher were visiting brethren.

J. A. Stafford, and was spiritual, strong and helpful.

From the reports of the pastors it was seen that the district, on the whole, was gaining higher ground, spiritually. Several good revival meetings have been held and many pastors reported conversions at the regular preaching services. As to the financial condition the reports showed that the district was about up to date with pastors' salaries. Few only have taken their collections as yet, but notwithstanding the disastrous failure of the wheat crop and other bad crop conditions, there seemed to be a determination on the part of the preachers to put the district in the "paid up in full" column this year.

The following were recommended to the Annual Conference for admission on trial: Chas. B. Golson, C. W. Hardin, S. L. Habern, A. C. Sterling. For Deacon's orders: Chas. B. Golson, C. W. Hardin. Licensed to preach: Frank Angus Ray, James David Ratliff.

Delegates to Annual Conference: H. H. STEPHENS, W. M. WEAVER, J. W. CAMPBELL, REV. C. N. JONES, L. P. This being the fourth and last year

STATISTICS OF ALL CHURCHES IN THE UNITED STATES FOR 1906. (Compiled by Dr. H. K. Carroll.)

Table with columns: DENOMINATIONS, Ministers, Churches, Members. Rows include Adventists, Baptists, Brethren, etc.

*Decrease.

for our presiding elder upon this district the Conference passed a resolution expressing in strong terms their appreciation of the life and official admiration, the faithful and efficient service of our loved Bro. Stafford, commending his careful and thoughtful insight into the needs of the preachers and the Church, and praying God's blessing upon him and his wherever the Lord and the Church may send them, and that God will grant us all a home in heaven at the end of life.

Rev. F. O. Miller took a collection for Superannuate Homes and received about \$75. On Sunday after a strong sermon by Bro. Stafford, he asked the congregation for a contribution on the assessments of the Conference for that place and received about \$85.

The next session of the Conference goes to Broadway Church, Gainesville. A genuine brotherly feeling pervaded the entire Conference. It was a season of good will and rejoicing where brethren met together in one accord.

The good people of Myra distinguished themselves for hospitality and generous entertainment, and all the visitors went away feeling renewed and encouraged. S. M. BLACK, Secretary.

THE DUBLIN DISTRICT SUNDAY-SCHOOL AND LEAGUE CONFERENCE.

The ninth annual session of the Sunday-school and League Conference convened at De Leon, Texas. The visitors and delegates were most

royally welcomed and entertained by the hospitable people of this beautiful little town. The conference was given a reception Wednesday afternoon. Delicious punch was served. Wednesday evening the Junior League composed the choir and we all enjoyed the singing.

The conference was a success from beginning to end. Everyone I am sure was spiritually uplifted and went home with higher aspirations and greater determinations to do more for our Lord this coming year than we had done in the year just passed.

B. L. Nance presided over the Sunday-school Conference, T. L. Gates was Secretary. The welcome address was delivered by O. E. Whaley and was responded to by J. M. Williamson.

The conference was highly elated to have with it Bro. and Sister Fields who are both enthusiastic Sunday-school workers. Bro. Gaskins being absent, Bro. Fields preached for us Tuesday evening. The sermon was both interesting and inspiring. Wednesday morning the devotional exercises were conducted by T. K. McCarter. We were next delighted by a talk on primary work by Mrs.

Epworth League Music was discussed by Bro. Barcus, which was simply grand. Rev. R. R. Hubert spoke on "Relation of League to Revivals and Young Converts. After the business session, Bro. B. R. Wagner delivered a sermon on the League and Missions.

From the sixty Sunday-schools in this district we received thirty-nine reports. Nineteen charges were reported. We had quite a large delegation, however. From the thirty-nine schools we find 3593 pupils on roll, with 2424 average attendance, and 2285 average attendance at Church, 1699 as the number belonging to the Church; 50 per cent who recite with closed books; 594 parents who attend Church; 6 the number of Home Departments; \$883.20 amount expended for literature; the greater number of pupils kneel in prayer; 25 school observe Children's Day; 27 with missionary feature; 3 holding teachers' meetings; \$701.29 amount collected for missions; two Sunday-schools organized, viz: St. George Sunday-school, near Dublin and reported by Rev. C. V. Oswalt, pastor of Dublin Station, and Mt. Airy Sunday-school, within the Lingleville and Bunyan Circuit; a gain over last year's work. We are growing, slowly but surely, it seems.

P. A. Gates was elected President and Miss Lena Ewton Secretary of the Sunday-school Conference for this year.

Prof. Jennings was re-elected President and Miss Claire Rush, Secretary of the League Conference for this year.

The next place of meeting is Tolar. Let us hope that each Sunday-school and League will elect delegates and the delegates attend the conference, so that we may know what Dublin District is doing. Why not work hard and conscientiously for our Lord, so at last we may hear, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord?"

LENA EWTON.

LLANO DISTRICT CONFERENCE.

The twenty-fifth session of the Llano District Conference was held June 19-23 in the beautiful little town of Cherokee—way out in the hills. Sixteen pastors and 15 lay delegates were present and joined heartily and harmoniously in all the proceedings of two daily sessions.

The presiding elder had prepared a striking program which elicited the interest of all present, and the business was dispatched with a precision and directness that kept alive every member to the close.

The forenoon of Wednesday was taken up with organization and a consideration of the pastoral charges. The reports of the preachers showed the district to be in fine condition, and the pastors in good spirit and full of hope for an excellent year.

The afternoon was given to finances and Sunday-schools. A deep interest was manifested in the various phases of these two important problems of the Church, and the discussions by both preachers and laymen showed that these subjects are being studied and handled fundamentally.

The second day was devoted to missions. Rev. Joe F. Webb, our Conference Missionary Evangelist, was present with his usual zeal and a large supply of maps, charts and literature. Many live questions were handled in a lively manner, and after a splendid presentation of this great subject, a resolution was passed pledging an earnest effort to raise above the full assessment on the district for missions twenty-five per cent additional.

The afternoon was turned over to those two elect ladies—Mesdames Lee and White, who with their chosen helpers made a fine showing for their work of the Woman's Foreign and Home Missionary Societies in the district.

Friday was Educational Day. Rev. J. Sam Barcus, the pleasant and scholarly professor of Georgetown, was present and added much to the information, inspiration and perspiration of the occasion. This was a most interesting session and closed with a collection resulting in \$342 for the endowment fund of Southwestern University.

There were but two incongruities in our whole conference. The local preachers were conspicuous for their absence, and no one was licensed to preach nor recommended for admission on trial.

The following lay delegates were

elected to the coming Annual Conference:

A. J. MCGUIN, J. F. MONTGOMERY, E. F. CASEY, JAS. RAGSDALE.

Some fine preaching was done by the fine preachers of this district, and I am sure every member of the conference went away feeling a great spiritual uplift.

Cherokee did herself proud in the easy, generous and whole-hearted entertainment of the conference.

Next year we shall enjoy the hospitality of Marble Falls.

T. F. SESSIONS.

FROM ONE OF THE OLD GUARD.

It has been two years since I have asked space in the Advocate to say "howdy-do" to my many old friends all over Texas, especially in the bounds of the Northwest Texas Conference.

I have reached that age in life—75 years—that I enjoy looking back over the past, and now and then, when in one of my reminiscent moods, I can spend a half hour most delightfully with such men as Dr. Bishop, Jerome Annis, Levi Harris, Joe Putman, Milt. Hotchkiss and the Wrights, C. R. and Sam P. (I have lost sight of Sam P. Where is he?) and Jerome Duncan and many, many more too numerous to mention. Yes, there is Will T. Renfro, the Bishop of San Angelo District in the West Texas Conference, who has a snug corner in the warmest part of my heart. These men all are now passing in review before my mind this morning, and I think I could give each one a pleasant hour in social chat. God bless you all! I love you just like I "used to." I hardly expect to meet the most of you in the flesh, but by and by, when the war is over and the last battle is fought and we meet at our dear Redeemer's feet, and then, and there;

"I sometimes think 'tis too good to be true, When they talk of life's fair review In the land so bright, where there is no night, In the beautiful and bright forever."

But if to Jesus you are true, There's a glory waits for you, In the beautiful and bright forever."

In the language of Ed. Phillips, the sweet singer "It's up to you, boys, I am going there." I have too much invested up there to think of giving it up now. In fact I sometimes think I can almost catch the faint notes of the celestial choir.

For the past two years I traveled as a supply on the Nacogdoches charge. My presiding elder said I did a very good work. I am now in charge of Laurelia Station, in the bounds of the Beaumont District. This, I suppose, is the smallest station in Texas, or possibly in our whole connection. A nice little church building, a good bell to call the people to worship twice each Sabbath, a mid-week prayer-meeting, a good Sunday-school and a choir that will measure up—its size considered—with almost any in Texas. We have adopted the new order of worship in full. Now if any of you brethren will come over and worship with me some Sunday, I'll have Bro. De Sale, my choir leader, sing you a solo that will lift you up to the third heaven.

I have, all told, just 22 members, all of which I have dug up since I came here February 23. Yes, just 22 members, but they are 100 cents on the dollar, gold standard. They take good care of their pastor. They pay his salary monthly—all he's worth and more, too. They are kind and good to him—call him Uncle John. Godbey says it is the best thing in the Texas Conference and I half way believe he's right.

I am as comfortably situated as one could wish to be—in less than 10 feet of the church. I am getting old, am feeble and tottery, and yet I am all the time engaged in my work, preaching twice each Sunday, and sometimes extra services at other places. God bless you all. Write to me.

JNO. W. STEVENS.

Laurelia, Texas.

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ENDOWMENT FOR SOUTHWESTERN—WHAT WILL YOU DO?

The first fifty of the hundred who will give one thousand dollars each, in five annual installments, for the endowment of Southwestern University have been secured; the second fifty may be either very difficult or very easy to obtain. If the people to whom the enterprise appeals are indifferent to its claims upon them, then the second fifty will be exceedingly difficult to secure. If the Methodists of Texas, possessed of some property, really care very little whether Southwestern is endowed or not, care little whether it is the leading institution of learning or not, do not consider it of any great value to Methodism in its mission of evangelization, then it is possible that all our efforts have been in vain and the securing of fifty who are willing to give a thousand dollars each for endowment of our central institution may recoil upon the institution as a distinct and disastrous failure and its last state be worse than the first, because it were better not to undertake endowment than to undertake it and fail. But I am persuaded better things of Texas Methodists. I know that there are thousands who are intensely interested in the welfare of Southwestern. There are many who would gladly join the Hundred Thousand Dollar Club, but financial conditions forbid.

There are hundreds of Methodists in the State who are interested in the forward movement for Southwestern, and they are able to pay two hundred dollars a year for five years in order to help make a respectable endowment fund obtainable.

Do they know that there is an effort now being made to secure one hundred such persons to subscribe and that fifty have already subscribed on condition that fifty others will join them?

Do they realize that unless the other fifty are secured the movement falls to pieces, and great hurt to the Southwestern results?

Do they know that the securing of the full hundred by the first of August would give to Southwestern an impulse forward in all things desirable that is of incalculable value to it?

There are fifty men in this State who would give the thousand dollars at once if the matter was put directly before them.

At the District Conference at Pearsall the matter was placed before the preachers and delegates and Brother Thompson, of Laredo, promptly arose and said, "I want to be a member of that Club." So far as I know no one had asked him personally to join the Club. When the matter came before him he at once decided with himself that the movement was one he wanted to help. At that same hour Brother Beever, of Pearsall, who had already given a thousand to Coronal Institute, and whose liberality to the building fund for the Pearsall Church is well known, cheerfully added another thousand to his gifts.

Laymen like these will not fail to respond when the matter is properly presented to them. They are scattered all over the State. They love God, the Church and Southwestern. Let the matter be placed before these men with confidence in their liberality. Ex-

pect great things and you get great results. Expect small things, and small things—or smaller things—are sure to come.

Sitting where I behold California's snow-capped mountains and see her orange groves, her beautiful flowers, and her tall, graceful eucalyptus trees, I forget not the great need of our Texas Methodism, and my heart goes up in a devout prayer that Texas Methodists may hear and respond at once to the call for endowment for Southwestern. J. E. HARRISON.

WEATHERFORD DISTRICT CONFERENCE.

The thirty-eighth session of the Weatherford District Conference convened in Ranger, Texas, June 26, at 2:30 p. m., the presiding elder in the chair.

Ranger was in fine trim to entertain the conference. Every one there seemed determined to make it a great occasion—their Church had been enlarged, repaired, reseeded and repainted. Mrs. Hagaman and Brother and Sister Statham are due especial praise. All the pastors and laymen made splendid and encouraging reports on all lines of Church work. Our presiding elder is certainly unique and original in his manner of conducting the proceedings of a District Conference. He simply sticks to the Discipline, and yet gets out of the ruts.

Drs. Sensabaugh, Hyer and Hotchkiss were our only visitors. They captured all hearts.

A strong report was made by the Committee on Education, in which a very encouraging report was made concerning the Weatherford College. Prof. J. R. Fisher, one of the Principals, was introduced and made a good impression, and, with the new Board of Trustees and other forward movements, the outlook is very bright for his institution.

Every pastor reported that he was sure of all the collections being "up in full." Many conversions and accessions. Many improvements in the way of building churches and parsonages reported. Quite an increase in all kinds of Church periodicals. The doctrines are being preached more than heretofore, and to this is attributed largely the forward movement of the district.

The fifth Sunday "Preachers and Workers' Institute" is proving quite helpful.

A strong resolution was offered by S. J. Vaughn, C. W. Macune and W. C. Childress concerning the Tract on Baptism, by E. V. Cox, in which they expressed the hope that the Publishing House would take up its circulation.

Very commendable resolutions were offered by the laymen to our presiding elder for the many courtesies shown them.

All licenses were renewed, and all characters passed and yet some very strong utterances were made concerning those local preachers who sent in no report.

One local preacher received from the General Baptist Church. Geo. Pickens and Chas. H. Little (son of our presiding elder, were licensed to preach, and the latter was recommended for admission on trial. S. Q. Bass was recommended for readmission. H. H. Windham was recommended for deacon's orders. H. H. Windham, J. M. Keen, P. A. Martin and G. E. Newman were elected delegates to the Annual Conference.

Strawn was unanimously selected as the next place of meeting.

The preaching was of a high order, and did much good. We had preaching at 6 and 11 a. m., 4 and 8 p. m.

Thus concluded one of the most harmonious and profitable sessions of a District Conference was the universal statement of all. E. V. COX, Sec.

A CORRECTION.

"The honor of the temple has never survived the honor of the priest" is a statement that Bishop Hendrix makes on the 7th page of his most excellent book, "Skilled Labor for the Master." On the 16th page of the last Advocate, the printer makes him say, the "hand" of the temple, etc. W. W. GRAHAM, Gary, Texas.

SUNDAY-SCHOOL WORKERS.

Nothing is of so much importance in the work of the Church as the Sunday-school. It is, therefore, necessary that each Sunday-school officer and teacher and the pastors give all diligence to the salvation, preservation and training of the children and youths under their care.

The hot and trying season is now on, and that this great work may not lag, or fail in its highest endeavor, it is necessary that each worker put forth renewed efforts.

1. We should be well prepared and on time at every service. To be away from the Sunday-school, or late, is a quick way to kill it.

2. Not to be prepared is "the blind leading the blind," and the "ditch" is certain. There is no excuse for any superintendent, teacher or the young men and young women of the classes not knowing, thoroughly, the lesson. Failure to know the lesson means indifference or stupidity, and sometimes both.

3. Sunday all-day-sings, going to another Church, or staying at home "with company," and the "unveiling of monuments" on Sunday, are all ruinous to the Sunday-school.

4. Think of poor, hard-worked mothers getting several children ready and off to the school these hot Sundays and then the teacher be late, or not there at all! Disappointment to child and mother!

5. The children are committed to Sunday-school workers for training, and some get their only religious instruction there, and it is therefore nothing less than a crime for a teacher to slight or neglect them. You may think some one else will supply your place, but they have not any right unless it is arranged for previously.

6. This being the trying season, we should be the more prayerful, regular, earnest and deeply interested in the work. Every one in your class that gets sick, or is in sorrow, or is overtaken by any trouble, should have visits and personal attention from their teacher and superintendent. Let's remember: Prayer, preparation, punctuality, earnestness, faithfulness, personal kindness for the ones committed to us for the long, hot summer. Jesus, who said by the Holy Spirit, "I know thy works," will never forget or fail to reward you. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward." I. B. MANLY, Rusk, Texas.

CALVERT DISTRICT CONFERENCE.

At the request of the presiding elder and the Secretary, I furnish the following report of the twenty-fifth session of the Calvert District Conference, which met at Calvert, June 26, 1907, with Presiding Elder E. L. Shettles in the chair, J. W. Hoke, of Marlin, was elected Secretary. The session was harmonious and brotherly, and will be remembered pleasantly by those who attended as members or visitors.

The attendance was good, the entertainment royal and bountiful, the preaching spiritual and helpful, and the reports good, and show the district to be in a prosperous condition. There was general regret that so little had been done in the way of revivals and soul-winning, but as we come now to the season of special revival effort we hope for larger and better things.

The presence of Bishop Ward, who arrived the second day, and presided from then till the close of the conference, was very much appreciated. His sermons on Saturday and Sunday were strong, scriptural, and full of power, and were greatly enjoyed by his many admirers and friends. Twenty years ago he closed a two-years' successful pastorate in that charge and went away leaving behind a host of friends, who have watched with great interest his steady advancement through all the years to his present honored position, and they now rejoice in his call to a life of higher and greater service and usefulness.

Two men were licensed to preach:

P. G. Bristow and E. V. Holliday. Thos. I. Beck was recommended to the Annual Conference "for admission on trial."

The conference recommended the formation of three new charges next year, and called special attention to the need of trying to reach with the gospel the vast numbers of Italians and other foreigners in the bounds of this district. They also recommended the raising of one of the missions in the district this year to a self-supporting charge next.

We had a number of visitors, and they were treated well, and the causes they represent received substantial help. "Uncle Dick" Thompson, J. B. Sears, C. M. Harless, J. E. Harrison, W. H. Vaughan, T. J. Milam, Atticus Webb and T. G. Whitten were among the visitors.

Delegates to the Annual Conference:

J. W. HOKE.

C. WARD.

J. H. ALLEN.

J. H. COOK.

Alternates:

W. M. Foster.

W. O. Harris.

The next conference will meet at Hearne.

One-half day was given to the woman's work, and interesting reports were made showing progress and growing interest.

Our presiding elder and his wife have both been sick for more than a month, and he has had to miss some of his appointments on that account, but he has kept his hand on the work, and even from the sick room has so directed the affairs of the Church that the district has made decided progress. The collections are well up, the assessment for missions being raised in full, with good promise of considerable excess at conference.

Personally, the conference was a great pleasure to the writer. Four happy years were spent there, and we will never forget the good friends there, and the kind treatment they showed us. The place has changed in twelve years. Many new faces are there, many old ones gone, but we will remember the years 1891-1894, and we expect to see in a fairer world many whom we knew and loved then, who have passed on before.

O. T. HOTCHKISS.

FOR CHARITY'S SAKE.

On the first Tuesday in next August the voters of this State will have opportunity to adopt or reject several proposed amendments to the State Constitution, and because many of our people are sometimes very indifferent to public elections, unless the personality of a candidate is involved, I desire to call especial attention to and urge every voter to investigate the one of the proposed amendments which provides for the granting aid to the widows and dependent women of ex-Confederate soldiers and sailors. The submission of this amendment to the vote of the people is the result of patriotic and ardent work by the Daughters of the Confederacy, and now that the problem is before the people for solution by their ballots, I think every voter should investigate it if he has not done so.

According to law the provisions of the amendment cannot be made effective until the next meeting of the Legislature after its adoption, which, unless a special session is called, will be January, 1909. We have very few of these old ladies left with us, and the number is fast diminishing. Some of them are in destitute circumstances, others supported by private charity. We owe them a debt we can never pay; but we can, almost without effort, make their last days easy and care free.

The amount they ask is a mere pittance compared to the great wealth and prosperity of our State. It is the duty of every good citizen, every Texan, to see that there is neither indifference nor lack of information on this subject when comes the time to vote. RICHARD B. HUMPHREY, Austin, Texas.

Sarcasm is like a wasp, the principal thing about it is the sting.

Go Back to Nature's Way

Stop Drugs and Cure Yourself by the Simple and Pleasant Way Nature Has Provided.

The great medicinal qualities of the apple are well known, but the difficulty until now has been to get the full benefit of this fruit, because the skin and fibre are indigestible and the ordinary method of making the liquid into cider unsatisfactory, as it turns "hard and develops alcohol.

By a new process these difficulties are overcome in Duffy's Apple Juice. This product retains permanently and in any climate without fermentation all the juice of the apple in its original condition and sweet, rich flavor, together with all the food and valuable medicinal qualities of the fruit, and eliminates all the undesirable and non-nutritious parts. It contains absolutely no preservatives, is sterilized and carbonated and makes a highly palatable and strictly temperance drink. It is not cider, and is sold in sealed bottles only.

Duffy's Apple Juice will be found invaluable to those who suffer from rheumatism and gout, for it drives the uric acid out of the system, it purifies the kidneys, makes the liver active, enriches the blood and corrects any tendency to eczema or skin disease. It cures constipation, keeps the bowels in a free and healthy condition and the stomach in perfect order.

You will have the health that nature intended you to have if you drop drugs, which so often do more harm than good, and go back to nature's way and use this pure, invigorating stimulating and natural fruit tonic.

Duffy's Apple Juice may be used as a table drink or at any time when thirsty. If it is used regularly each day it will keep you in health. It invigorates the system, refreshes the brain and body and brings the glow of health to the cheek. It may be drunk with perfect freedom by young and old.

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

Try a case of it and see what a difference it will make in your physical and mental welfare in a week's time.

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

Duffy's 1842 Apple Juice and Duffy's Grape Juice are sold by all grocers, druggists and dealers, and served at hotels and clubs. American Fruit Product Co., 83 White St., Rochester, N. Y.

MARRIED.

Murphee-Whipple.—At the home of the bride's mother, on the evening of July 2, 1907, Mr. D. S. Murphee and Miss Jessie Whipple, Rev. W. R. McCarter officiating.

Haynes-Shelley.—At the home of the bride's father, at Round Mountain, Blanco County, Texas, on May 12, 1907, Albert P. Haynes and Mary Ruth Shelley, Rev. F. J. Perrin officiating.

Wilson-Ables.—At the Tabernacle, in Gibtown, Texas, at 10:30 p. m., July 1, 1907, Mr. E. V. Wilson and Miss Mollie Ables, Rev. E. M. Huff officiating.

Douglas-Walling.—At the Methodist Church, Robert Lee, Texas, Sunday, June 23, 1907, at 8:30 o'clock, Mr. R. E. Douglas, Jr., and Miss Jessie Walling, Rev. D. A. McGuire officiating. A large crowd of guests were present to witness the rites and enjoy the occasion.