

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

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

G. C. HANKIN, D. D., EDITOR.

Vol. LIII.

Dallas, Texas, Thursday, August 1, 1907.

No. 50

Editorial.

THE LAYMEN'S MISSIONARY MOVEMENT.

We have before us a most interesting pamphlet. It is a succinct account of the organization and progress of the Laymen's Missionary Movement. Here we learn that in November, 1906, and on the 13th and 14th of that month, there was held in the Fifth Avenue Presbyterian Church, in the city of New York, an interdenominational meeting in commemoration of the centennial of what is now known as the Haystack Prayer Meeting. On the afternoon following, the 15th of November, there met in the chapel of this Church a company of earnest laymen. The invitation to this meeting was "A Call to Prayer." The spirit and purpose of this laymen's meeting were the deeper consecration of the lay workers of the Church to the cause of missions. They formulated and passed resolutions looking to the organization of a laymen's movement in the interest of foreign missions; and they appointed a committee of twenty-five or more to consult with the Secretaries of the missionary boards of the United States and Canada with reference to the following points: 1. To project a campaign of education among laymen to be conducted under the direction of the various boards. 2. To devise a comprehensive plan looking toward the evangelization of the world in this generation. 3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more, to visit as early as possible the mission fields and report their findings to the Church at home.

The reasons assigned for this movement are, because of the inadequacy of the present plans and methods of mission work; the indifference to all foreign missionary work of very many in the pew and pulpit alike; the need of something radically different from our present plans and methods; the worldwide opportunity now offered to the Church; the demands of our own spiritual safety; a proper recognition of the brave men and women who now represent us in the foreign field; and the pressing needs of this great cause.

Last January the representatives of several mission boards of the United States and Canada met in New York and gave their hearty approval to this Laymen's Movement and proceeded to perfect plans to give to it practical success. They really adopted, without change, the above suggestions of the Laymen's Conference, and pledged the co-operation of the various Churches to the plan. The Committee of Laymen to visit the mission fields and investigate the needs and conditions of the work has been approved also by the boards, and they will set sail early in August to carry out the purposes of their visit. They will divide into groups and go to Japan, Korea, the Philippines, China, India, Turkey, Arabia and Africa; and they will give from one to six months to this investigation in order to gather all the information necessary to aid the Church in a business way to accomplish the evangelization

of these nations within the present generation. In our judgment, this is one of the most significant movements of the present century, and it means more to the cause of Christ than most anything that has gone before it. When wealthy and consecrated business men are willing to drop their private business, and, at their own expense, enter upon a campaign of this character and magnitude, it foretells the coming of Christ's kingdom to the nations. Evidently the citizenship of this country, and of England, is awakening to the imperative demands of the gospel to send the truth to all nations. It also bespeaks a wider dissemination of missionary information and the mission spirit among the laity of the several Churches, and this will impart an impetus to religion, the practical results of which will be of incalculable benefit to our religious people. It will result in bringing from the ranks of the laity consecrated workers for these wide fields and it will put millions of money into the enterprise of converting the world to Christ. We shall watch the developments of this movement with increasing interest.

THE SALOON UNDER THE NEW LAW.

The Baskin-McGregor law is now in operation, and the saloons of Texas are under its direction and control. The old liquor law is passed and the new one is in vogue. For some weeks the brewers and the liquor dealers have been telling us that this new law was going to work wonders in eliminating the dives and the men who run them and in reducing the evils of the liquor business to a minimum. The friends and supporters of the saloons, in our local option contests of late, have been adding their meed of praise for this new law, and they have been strenuously using its improvements in the regulation of the liquor business to induce dry counties to vote themselves back into the wet column. From every stump and from the hustings they have sung the praises of this Baskin-McGregor law. But what is the result as seen from this brief existence of the law? True, we have not seen a great deal of its operation, but we have seen enough to warrant us in saying that it is a fraud and a failure. The Comptroller of the State has issued certificates to about four thousand men to sell liquor, and these have already been before the county courts of the State for the issuance of the licenses. Practically every one of these men was engaged in the business under the old law. There are but few new men in the list. And the county courts have not turned down a baker's dozen of these applications. They have nearly all been relicensed under this new law to continue in the saloon business at the same places and in the same communities. No change has taken place in the moral characters of these men. And the county courts have almost invariably ignored the protests of citizens against having these saloons in resident districts continued, and given licenses to them as of old. Only in a very few instances has a residence saloon been turned down by the County Judge. What about the saloons,

under this new law, observing its provisions? Well, last Sunday in this city, as was announced in the daily press, many of these places wantonly ignored the Sunday law and went right ahead with their old methods of business. They actually defied the law and the officers. They propose to test the matter in the courts, and it is not hard to divine what a majority of the Court of Criminal Appeals will do when these matters come before that august tribunal. Liquor people have not suffered much in the past in matters of this sort, and they are not particularly fearful of penalties in the future. And they are to have much easier sailing in regard to minors under the new law than under the old. Under the latter they are not to sell or give liquor "knowingly" to minors, but under the former that loophole "knowingly" was not there. That "knowingly" plea will let every one of the saloon keepers escape. In addition to all these things, Mr. McGregor, one of the originators of this new law, is the paid attorney of the liquor people, and he has already gone into the courts at Galveston to have some of the measures of his law knocked out, and other features of it are to be attacked. As a matter of fact, the liquor people have no fear of this law. They have already concocted schemes to evade all its drastic measures. We need not be surprised at this, for it was gotten up by Messrs. Willacy, Baskin and McGregor, the friends and supporters of the plan to regulate the saloons by license. Of course, they did not intend that their clients should be hurt by this law, and they are not hurt. From what we have already seen of the operation of the law and the relation of our county authorities to it, the whiskey business is in much better shape at the present time than ever before. They just about have things according to their liking. Therefore the effort to blind the eyes of local option people by the great advantages of the Baskin-McGregor law is worse than clouded moonshine! It merely gives to the liquor people better intrenchment, while it brings but few, if any, practical benefits to the people. It puts them where our fight on those institutions must be carried on with increased effort and persistence. The same law-breaking element under the old law is in the saddle under the new. They never kept the old, they do not intend to keep the new. Let every county in Texas girdle itself for a renewed conflict against the saloon. There is but one way to reform it and that is to kill it. On with the battle!

THE VALUE OF SAVING FAITH.

Faith in Christ is faith in goodness; it is a belief in what Jesus Christ *was* and *is*. It is an acceptance of what He *is* and was as the ideal of life. Many seem to think that believing something *about* Jesus Christ is saving faith. But who does not know that one may believe "that He was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, and that He rose again from the dead," and still be unsaved? And still reject the ideal of life that Christ exhibited. This is not faith in Christ at all.

It is faith in historic incidents. This kind of faith in the life and death of Christ has no more relation to one's salvation than his faith in the occurrences of any other historic facts. But if he believes in a Man whose love was so great that He refused not to die for men, as an expression of His altruism, or unselfish love; if he believes in a good life which here culminated in its passion of redemption; and if he accepts the goodness here portrayed as his ideal of manhood, then this is saving faith; it is a belief in a goodness that will produce goodness in the soul! Mere belief in safety through the death of Christ will not make one safe.

Were it possible for a man to believe in what Christ was and is—the goodness which was His—and to possess the mind which was His, and to never have so much as heard of Christ's death and resurrection, he would be more nearly a saved man than one who believes all these things about Jesus Christ and is utterly without the Christly character. Orthodoxy is not salvation. The devil doubtless believes all these historic facts about Christ and is a damned spirit still.

When a man accepts how Christ lived as the ideal of His life, and what Christ was as the ideal of His character—then that man has saving faith; then that man is accepted in his ideal, "is accepted in the beloved," and is completed in his ideal, and "changed into his image, from glory to glory," by that Spirit who glorifies Christ, and takes of the things of Christ and reveals them unto men. Any theory of the atonement, however earnestly believed and steadfastly held, that does not produce in men the Christly character, is a delusion and a snare. This is the only way to test the sanity of our faith, and its "sweet reasonableness;" look at its fruits in character and conduct. The "heterodoxy" which shows the good character and the good life, is better than the "orthodoxy" that does not.

But we do not think that to believe in Christ one must perceive all that is in Him and hunger for conformity to it; for it is the distinction of faith that it can receive into consciousness a Christ who is the hope of a glory that is not wholly at our first reception of Him. But faith increasingly visualizes Him as our righteousness—that is to say, our ideal of righteousness—"the righteousness of God, by faith, unto all and upon all them that believe!" And by the "mighty power that worketh in us" He is able to do "exceeding abundantly above all that we can ask or think." For it doth not yet appear what we shall be, but when it doth appear, and we shall see Christ in all His fullness, we shall have realized our ultimate ideal; we shall be like Him, fully conformed unto His image, and worthy of co-heirship, co-fellowship and co-enthronement.

The most successful way to resent an injury is to find the person who has thus afflicted you in a position where he needs a favor and then proceed to befriend him. It will heap coals of fire upon his head that will consume all his desire to further do you harm. It will make him ashamed of himself.

GENERAL CONFERENCE DELEGATIONS.

Rev. H. B. Urquhart.

This being a period remote from the next General Conference is, for that reason, a good time in which to study the subject of General Conference delegations. At this time the mind is unbiassed by either personal considerations, or the influence of environment.

No institution of the Church touches its life more critically than the General Conference. Here is very largely the heart action of the Church from which there pulsates to every extremity an influence which carries with it either the bloom of life, or the blight of death, according as is the character and wholesomeness of its enactments.

The work of the General Conference is the expression of the character and ability of its personnel, so that if it be true that its enactments touch and influence the life of the Church, the state of the Church is in no inconsiderable degree the reflex of the character and ability of the personnel of the General Conference. It is of paramount importance therefore that the delegates from every Annual Conference should be of such character and ability as would not fall below the very highest commandable. And if the Biblical method of selection were followed this would no doubt be the result, for we cannot suppose the leadership of the Holy Spirit to issue otherwise than in the highest possible results. But where the unbiblical method of electioneering, and scheming, and indirection, and selfish seeking obtains, then the resultant is frequently the choice of men of small character and mediocre ability. No man should feel himself qualified to act in the choice of delegates until he has definitely settled in his mind this one question, namely: What is the will of God in this matter? The departure from this method, it is too painfully true, is not infrequent, and the consequence is that men, the choice of unprayerful electors, place upon the Church the stamp of a low idealism.

Questions are upon the Church big in issues, and none but big men should be on guard; men big in character, and ability, and love for the Church. The dwarf in these respects has no business now in the fore when the Church is grappling with such questions as restatement, reunion, modification of the episcopacy, the recasting of polity, and other questions, social and economic, pregnant with very life issues themselves. The issue is on; the Church, trembling with mighty responsibility, stands! Will she go forward, or will she retrograde? Forward! must be the word with great men to lead.

They should be men of strong and commanding individuality, capable of championing and leading an issue independently of the attitude of others. No man, however excellent his character, is a qualified leader unless by the very force of his own individuality he can impart weight and respectability to any movement. It does not always follow that a man because he is versed in the books and speaks with a fluent tongue is possessed of the qualities of leadership. These are often no more than learned and fluent children, devoid of the practical in all things. The man lacking in individuality can never lead, for notwithstanding he may champion even a good cause it may fail because of the absence of forceful individuality behind it.

Besides his individuality, the qualification of a delegate to the General Conference should not be so much what he may know in general, but what is his knowledge of and love for the genius of our system of doctrine and polity. And at this point is where one great danger threatens the Church. Deny it as one may, it is a fact that our entire system in doctrine and polity is now often assailed, and that by men of our own fold, and some in exalted office, who thereby become our greatest and most dangerous enemies. Men seek an easier way to heaven than by repentance and faith, and our system of polity which has hitherto been so efficient is now an antiquated misfit in this modern day. Close the eyes as one may to facts, these are

fancies that are abroad in the land. And it is to this class that the men belong who are constantly seeking their own ends and by ways politic or otherwise find places on General Conference delegations.

As an observant onlooker at the last General Conference, noted for its radicalism as perhaps no other in our Church history, the writer was impressed by the presence of the novice and the self-seeking man. Voting in the affirmative on the question of restatement were men who were not only novices in legislation, but who likewise did not possess even an abecedary knowledge of the articles of religion. One affirmative vote is recalled, cast by a man who doubtless never spent one-half hour in study of the articles of religion; another is recalled, cast

by a man who, by his own confessed ability, he cannot represent his conference so as to reflect honor upon his Church. And notwithstanding he may ever so good a man, yet the absence of the proper qualifications would but make him a dead weight upon any delegation. It is a good idea to put General Conference material in your conference offices.

The time is upon the Church when the rank and file must take more direct and active interest and part in these matters, or she will be left to the exploitation of designing men. It should be matter of thought, and prayer, and consultation, avoiding the politician, the most despicable of all characters among the hangers-on of God's kingdom.

These suggestions, though by no

time to learn God's will concerning us. We are commanded: "Ye shall know the truth and the truth shall make you free." While there are different ways in which we may learn the truth, yet is not the safest and surest way by the prayerful study of the Holy Scriptures?

For several years the student volunteer movement has been encouraging the keeping of the morning watch, which means spending the first half hour of each day alone with God in the study of His word and prayer. That the first hour of the day is the most suitable time for such service is evident. It is then we are rested in both body and mind; it is then we are most likely to be alone; it is then we are capable of doing the best service. The Scriptures tell us to seek

of the kingdom of God. The Quiet Hour is the time set apart for devotional Bible study and prayer; and, whenever practicable, is to be observed during the early morning hours, before the duties of the day are undertaken."

Those uniting with the League are required to sign the following membership card: "Feeling the need of daily devotion for the deepening of my spiritual life and the quickening of my zeal in Christian work, I covenant, by the help of God, to keep the Quiet Hour, setting apart not less than fifteen minutes daily, in the early morning, if possible, to devotional Bible study, meditation and prayer; and I hereby make application for membership in the Quiet Hour League, reserving the right to withdraw my name upon written notification to the central office."

This League movement has been on foot for only a few months, but already there are nearly two thousand members keeping the "Quiet Hour" each day, with nearly three thousand subscribers to the Quarterly, a magazine of daily helps. In the West Texas Conference there are seventy-five members. Every conference in Southern Methodism is represented. Any Christian, whether Methodist or not, is welcomed into the League.

Coming at such a time as this, who can estimate the influence of such a movement upon our future history? Certainly it means the bringing of many lives into closer touch with Christ, which, of course, means a more consecrated, intelligent citizenship, that will in turn prove beneficial, alike, to both State and Church.

J. B. HARRELL.

THE RELATION OF CHRISTIAN EXPERIENCE AS AN EVIDENCE OF CHRISTIANITY TO THE BIBLE AND TO MIRACLES.

(Read before the Terrell District Preachers' and Laymen's meeting in session at Kaufman, Texas, March 14, 15, 1907, and published by the request of that body).

In recounting the evidences of Christianity, we must recognize such a thing as a scale of importance, and while no evidence is to be dispensed with, yet we must recognize some as superior to others.

As the body is one complete organism, composed of many organs, with the heart superior to all others in the scale of importance, the life of the body being dependent on it, so experience is the chief evidence of Christianity and the life and perpetuity of the institution is wholly dependent on it.

Now, all men stand in one of two relations to Christianity, viz: Within its realities or without. Those who stand without its realities can give all probable proof to the truth of its existence, but only those who stand within can speak authoritatively and give proof with certainty and completeness. The only way to give certainty to the proof of a fact in the world of sense is to see it with our eyes and touch it with our hands; likewise it is true that the only way to complete the evidence of a fact in the spiritual world is to experience it through the actions of our spiritual susceptibilities and powers.

I come now to my first proposition, viz: The relation of Christian experience to the Bible. Christian experience is, in a very strict sense, a product of the Bible, but the Bible is in a much stricter sense a product of Christian experience. Just as the existence of a nation precedes its history, so the revelation of God to man existed before it was recorded, and the authors of the Bible spoke only as they were moved by the spirit from within. And so, in this sense, the Bible is a product of Christian experience. But experience is a product of the Bible in that its perpetuity and purity is dependent on the Bible. Not that the Bible is the immediate cause of an inward experience, for as to this, we are all agreed that it is the work of the Spirit; but that no man is ever able to estimate the true value of his conversion until he has acquainted himself in a very substantial way



NEW M. E. CHURCH, SOUTH, AMARILLO, TEXAS—REV. C. N. N. FERGUSON, PASTOR.

Our new Methodist Church has been completed, furnished, opened for public worship, paid for and souls are being converted to God at her altar. The size of the building is 64x92, is built of St. Louis grey brick, heated by steam and carpeted with cork linoleum. The Woman's Home Mission Society has furnished it with heavy oak furniture. It has class rooms, infant class rooms, ladies' parlor, etc. The seating capacity is about thirteen hundred. Work was begun October 1, 1906, and the house was opened for public worship July 14, 1907. On that day the pastor and his faithful Building Committee raised the sum of nine thousand dollars to pay it out. The cost of the building and furniture is thirty-five thousand dollars. The value of the property, including lots, is forty-five thousand. It will be dedicated in October. We have a faithful band of men and women, boys and girls, who have wrought well and are justly proud of the result.

We are now in a good revival, led by Rev. R. B. Bonner, and are looking forward with pleasure to the coming of the brethren to Amarillo, November 6, 1907.

by a preacher, who did not kneel in prayer at any time during any session of the entire General Conference, unless it was during the last two days of the conference when this writer was not present, and yet he voted for restatement. The time would fail to speak of him who, impelled by the spirit of self-sacrifice, was offered up to the episcopacy on the altar of a personal appearance and address upon the floor of the conference, notwithstanding another must needs absent himself in order that he, an alternate, might find right to the floor of the conference. (The sacrifice was complete.) Insistence must be made upon love for and knowledge of our system in its genius as a supreme qualification for delegates to the General Conference.

Moreover, a man ought not to be elected to the General Conference simply because he is a presiding elder. If he meet the requirements, very good; but if he does not he should by no means be made a delegate. His opportunities for evil need not enlarge; they are sufficient. That man who would vote for his presiding elder simply because he is such is either devoid of conscience, or judgment, or, it may be, of both.

Furthermore, a man should not be made a delegate simply because he is a conference officer. If he be lacking in the elements of a true representative—force of personality (whether in appearance, in manner, or even in voice), independent leadership, mag-

means as full as they might be, are made in the hope of provoking thought upon the part of the men in the humbler walks who love the Church, and by whose votes General Conference delegations are constituted. Navasota, Texas.

"THE QUIET HOUR LEAGUE."

The past one hundred years has been an era of unusual activity in all parts of the world. While the period of our nationality dates back of that but little, so great has been our activity in the development of our resources that "in the last decade of the last century we had become the greatest producing, the greatest manufacturing and the greatest trading nation upon the earth." Yet, as great as has been our activity in the past, the best students of the times tell us that we are today far more active than ever before; that we are now living the most "strenuous" life of any people of all times; that we are now engaged in an industrial revolution unparalleled in all history. In this mad rush for material gain are we not in danger of forgetting to take time to fulfill our duty to ourselves, to our country and to our God?

Great social, economic, political and religious problems are now confronting us. Since we have a government of the people, by the people and for the people, we, the people, are personally responsible for the solution of these problems. That they be solved aright it is necessary that we take

first the kingdom of God and His righteousness and by making use of the first hour of the day, we make sure that the time will not be forgotten or crowded out. That being alone with God is in keeping with the teachings of the Scriptures, there can be no doubt. "Go forth," says God to Ezekiel, "into the plain, and there I will talk with thee." Jacob was alone when he obtained power with God and with man and prevailed. Peter was by himself, praying upon the housetop, when he received the divine manifestation.

We Epworth Leaguers should be thankful that Methodism has always adjusted itself to the needs of the civilization and the people it has served. The success of the morning watch in the Student Volunteer Movement, and of similar institutions, and the great and pressing need of the times for the work thus to be accomplished, led the representatives from the Epworth League Board, the Sunday-school Board, the Mission Board, the Woman's Foreign Missionary Society, the Board of Education, the Correspondence School, the Religious Press and the Publishing Agents, to establish a Quiet Hour League in the Methodist Episcopal Church, South. The purpose of the League, as stated by the editor of the Epworth Era, "is to encourage devotional Bible study, enlarge the Church's vision of the world's needs, inspire personal and intercessory prayer, and stimulate individual effort for the advancement

The Quiet t for devo-ayer; and, be observ-ling hours, ay are un-

League are wing mem-e need of epening of quickening rk, I cove-l, to keep rt not less n the early otional Bi-rayer; and for mem-League, re-draw my ion to the

as been on as, but al- thousand let Hour" thousand y, a maga-West Tex-venty-five n South-ated. Any st or not. e.

this, who of such a history? ring of uch with means a t citizen-beneficial. ch. RRELL.

IRISTIAN VIDENCE THE BI-

l District eeing in March 14, e request

of Chris- such a nce, and dispensed some as

te organ-ans, with rs in the life of on it, so dence of perpetu-depend-

e of two : Within ose who i give all of its ex-to stand vely and nd com-give cer-t in the with our hands; nly way a fact in rience it spirital.

osition, a experi- a prod-ble is in duct of the ex-its his-l to man led, and ke only lrit from the Bi-experi-duct of ity and ble. Not to cause to this, he work is ever e of his quaint ed ial way

with the Bible, its authenticity, credibility and inspiration. Likewise is it true that no one can fully appreciate the evidence for the authenticity, credibility and inspiration of the Bible until he has experienced in his own heart the realities of the Christian life. The real Christian knows of a truth that God has made a revelation, for he has tested the fact by putting the alleged revelation to the trial and has an evidence in his own heart of its divine authorship that is to him superior to all others, and the supreme test of its inspiration and canonicity. The same spirit that moved the holy men of old to speak as he gave them utterance is now at work in the believer's heart, revealing the mysteries of the Christian life to him.

Now, while experience is the chief evidence of Christianity and the only sufficient basis for the support of one's faith, it is with all this insufficient to answer the objections of unbelievers. How can I teach a man with my experience who has had no experience, or in the language of the Master, "How can I teach you heavenly things when you know only of earthly things?" It is useless to talk to a man of an inward peace or witness of the Spirit who knows nothing of the subject of your conversation, and who, because of preconceived ideas of the matter, has no disposition to exercise that degree of reason that he would in any other scientific research and test the truthfulness of your statement. To illustrate his position, let us suppose for a moment that you know nothing of the laws of geometry, and I submit to you that the exterior angle of a triangle is equal to the two opposite interior angles. Suppose this proposition does not exactly coincide with your preconceived ideas of geometry, and for this reason you deny the truthfulness of my statement. Is your denial intelligently made? No. And why? Because you know nothing of the laws of geometry and are, therefore, incompetent to pass upon the merits or demerits of my statement. And the only way you can intelligently deny my statement is to familiarize yourself with geometry and by a process of experience pass through the same process of reasoning through which I have already gone.

Using this same course of reasoning, I am now ready to assert that no one can intelligently deny this inward peace, along with all other realities of the Christian life, who has not sought diligently the laws of the operation of the Spirit, and, therefore, tested his power on the human heart. Now, while experience is not sufficient to answer the objections of the unbelievers, yet only he who possesses an experience, that is to say, a deep and pungent work of grace, and, therefore, a first hand knowledge of the Bible, is capable to enter in upon a critical and historical investigation of the Bible. The time has come in which Christianity can no longer hide itself behind the shelter of authority and the Christian ministry presume upon the authority of the Scriptures. The most effective preaching of today, and of all ages as for that, is and has always been of a defensive character. I do not mean by this the quibbles and bickerings of the sectarians, for may God hasten to deliver us from anything that is little and narrow in our devotion and service to him, but I do mean a strong defense, not of the form, but of the contents of Christianity. "Religion," says Mr. Stearns, "is practical as well as theoretical,

and theoretical because practical." If this is true, or rather since it is true, let it stand out in the open and take its place beside all other philosophies of the world. And away with all artificial protection.

As for me, I believe its truth is the key to all truth, and, further, the Christian who has the witness within himself and knows what he believes and in whom he believes, is not at all timid in submitting the Bible to the severest test of criticism. Now without any intentional reflection on anyone, if a reflection it be, I wish to relate a bit of experience. A few years ago while in conversation with a preacher, he gave expression to something like this: "If Moses did not write the Pentateuch I do not wish to know it." If the truth leads us to settle the Pentateuchal question on an entirely different basis to that of the traditional, I feel that we should certainly suffer no anxiety of serious loss. Doubtless you remember the little feeling of unrest that existed among some of the brethren of the North Texas Conference a few years ago over the question of evolution. I remember the incidents occasioned a discussion of the question by one for whom I had profoundest reverence. And among other things to which he gave expression was this: "If the theory of evolution should become a scientific established fact, I should forever renounce my faith in the Christian religion and my allegiance to the Christian Church." And as my heart responded then, so I affirm now, not in my own language, however, but with a statement taken from the pen of the peerless W. J. Bryan. In his Armory Hall speech he said: "No matter how long-drawn out the period of creation so long as God stands behind it; my faith in Jehovah can never be shaken." Investigate this Bible and the Christianity that it fosters? Yes, with all the appliances of literary and historical science.

It has stood the blasts of nineteen centuries and I feel sure it can stand as many more if time should last so long. And, brethren, the only reason why the old Book holds a peerless place in the literature of the world today is because of the fact of Christian experience.

I now pass to a consideration of the relation of the evidence of Christian experience to that of miracles. I wish to say in the first place that the apologetics of today are different to those of the early part of the last century. In those days it was contended that miracles were a violation of the laws of nature, and the testimony of the historians was cited as a proof that they were, and the fact that they violated nature's laws, it was contended, was proof of the intervention of divine power. Whether you are ready to concede it or not, I must say that Mr. Hume revealed to our fathers the weakness of their position in his contention that experience gave innumerable precedents for the fallibility of human testimony, but none for the violation of the laws of nature; and because of this fact it was, therefore, wiser to trust nature than the testimony of fallible men in this matter of miracles. And today the argument for miracles is reconstructed, and we are far from the landmarks of our fathers. Instead of contending that they are simply external attestations to the truth of revelation, we have come to see that they are but the constituent parts of the revelation itself. And instead of being a violation of the laws of nature, they show forth the beauty of God in the maintenance of those laws. Miracles are in no sense a violation of nature's laws. And even though they were, we could not stand on testimony alone for the proof of their actual existence. Mere testimony, it matters not how good, says Mr. Stearns, is not a sufficient basis for a divine revelation.

We have learned at least to distinguish the difference between forces and laws. Force, material and spiritual, is the cause. Law is the way in which forces act. Law never acts, but forces. In miracles God produces effects in-

dependent of the causes or forces ordinarily acting in nature. And as to their marvelousness I attempt to say, when considered from the true point of view, they are no more marvelous than some of our modern contrivances, as the X-ray or wireless telegraphy. Now for a word of explanation: Man acts on nature from without, as in the move of the head, or the swing of the hand. To illustrate further: I place a book on the table; and now if nature's law of inertia is not interfered with the book will lie there till the end of time. But I interfere with the law, not violate, and raise the book from its place. So with this we see that nature is constantly having her laws interfered with and yet no disturbance is effected by it. What does it prove? It proves that nature is capable of being acted upon by all living things. And if man can act upon nature without a disturbance, does it not seem plausible that God could do as much? Now, there is such a thing as a scale of endowment among all living things, and they act upon nature from without or supernaturally corresponding to the degree of that endowment, and the effect produced is always in proportion to the agent at work. How different the powers or endowment of men, creatures though they be, a Newton or Fulton, for example, and some stunted Esquimo. And now when we recognize the inherent supremacy of the divine person of Jesus Christ and behold him standing over the grave of Lazarus calling to life him who was dead, we are moved to affirm that this is no more than is legitimate, because the effect produced is in perfect harmony with the agent at work; as much so as in the case where the book was raised from the table, and so when viewed closely the immaculate conception is no more mysterious than any other conception. And the resurrection, the arch-miracle of them all, is no more mysterious than the myriad resurrections at each annual seedtime. So with this we are ready to hold fast the premises taken by our fathers that with miracles Christianity stands or falls.

But we stated a moment ago that the effect produced at the grave of Lazarus was in perfect harmony with the agent at work. Let it be remembered, however, that this opinion is not based on our conception of Jesus as reported to us in the biographies given by Matthew, Mark, Luke and John. For to let their representations form the basis of our opinion of Jesus would at last be depending on the testimony of fallible men for the proof of a divine revelation. We only assume the representations themselves as being true. Suppose we take up the New Testament and read it as we would any other piece of ancient literature. In it we find four distinct biographies of a strange man whose name was Jesus. His mother was a virgin of Galilee whose name was Mary. This man comes forth with the bold declaration, as he looks out upon his fellow-man: "Ye are from beneath, I am from above." He faces all the intelligence and philosophies of the world and asserts with bold assurance: "Behold, a greater than Solomon is here." "No man cometh unto the Father but by me." He addresses the infinite Majesty Himself and says: "I have glorified Thee on the earth." He calls out to the human race: "Come unto me all ye who labor and are heavy laden, and I will give you rest." He lays his hand on the head of the child and says: "He that loveth father or mother more than me is not worthy of me!" Now, reader, imagine if you can, the degree of human tolerance, to say nothing of the man, it would require to even read the biography of a mere man who made such claims as these for himself. And yet all this Jesus did. And, more remarkable still, it never occurred to any man that he was self-conceited or self-righteous. Was there ever a man in all history who allowed himself to indulge unscrupulously in praise to himself that ever achieved greatness or won a place in the hearts of his people? No. No sooner than a man becomes self-righteous he falls into outward sins, and incurs the everlasting shame and disgust of all who

know him. Why this difference in mere man and that of Jesus? I answer, because of an element in the character of Jesus that distinguished him from all men, viz., perfect innocence. We associate weakness with innocence, and so powerful is that association that no writer would dare attempt to sketch a great character on the basis of innocence, or think it even possible to do so. The figure of the lamb led to the slaughter could be applied to no great character of history without great and permanent hurt. Why, because of the fact of an implication of weakness beyond all respect. But Jesus accomplished the impossible and made his innocence the distinctive glory of his character. So when we consider the marvelousness of the character of this strange Galileean, to say nothing of the religious side of his life, which was itself a moral miracle, we are ready to affirm that it would have been a far greater marvel had he failed to have wrought miracles than to have done all that has ever been ascribed to him. The only explanation of the son of man is found in the Son of God. No wonder, then, that the Christian religion with him as its center is superior to all the ethnic religions of the earth. W. C. HOWELL.

Mabank, Texas.

A TEXAS METHODIST HISTORICAL SOCIETY.

A very timely article by Rev. E. L. Shettles, with the above caption, appeared in the Advocate recently. I had hoped it would be followed by others from those who must begin to appreciate the need of such an organization. Perhaps intense interest in the present and anxiety for the future may cause us to forget the duty of preserving the records of the deeds of those to whom we are indebted for the realities of the present and the promises of the future.

I was pleased when, at a session of the Texas Conference nearly ten years ago, a young brother proposed the organization of a society for the preservation of the records of our Church and its heroes. Why the organization did not materialize I do not know, but it seems to me that the need is even more urgent now than then. In these years many of the makers of Methodism in Texas have passed away and with them the source from which the historian of our Church in this State must draw his material. The minutes of the Annual Conferences will furnish the figures and some of the facts, but the historian who is dependent on these entirely will furnish mighty dry reading, for it requires more than figures and dry-as-dust facts to make readable history. Some of us may have waded through the statistics of Ezra and Nehemiah, but we did not enjoy it as we did the simple narrative of their personal deeds, their hopes and fears, but, above all, the expression of their sublime faith in God. Chapters from the lives of the Methodist pioneers exhibit just these qualities of true heroism, but who is preserving the material to write these chapters? Dr. Thrall, and perhaps one or two others, have left some records of an earlier day, but only H. G. H. and Bro. Littlepage seem now to think worth while to tell us of men we are all interested in. Fortunately the files of the Advocate will preserve this much of history, but what of the unwritten?

Many of the conferences have Historical Societies whose object is the preservation of data for the historian. Annually a sermon is preached, and it is needless to say these sermons are replete with reminiscences. These alone would furnish much material, but besides preserving these, the members gather interesting records and relics, and these are collected at some central place for safekeeping, generally the library of the conference institution. The writer very vividly recalls the interest such records and relics in the library of his alma mater awakened in him in the story of Methodism in his native State. What more desirable plan for the preservation of the sources of the history of Methodism in Texas yet to be written than for each conference to organize a Historical Society and to commit the keeping of its records to the library of Southwestern University? A section of the library set apart for each conference would, by comparison, furnish a stimulus to effort on the part of the membership in the collection of material, and this material would interest the student body and aid the historian. I hope Bro. Shettles will hammer away until he arouses the interest in this subject that it deserves. The collection of books on Texas history which he has already made entitles him to speak with some little authority on the subject.

LANDON F. SMITH.

Often The Kidneys Are Weakened by Over-Work.

Unhealthy Kidneys Make Impure Blood.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases, and is sold on its merits by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle of Swamp-Root, by mail free, also a pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing to Dr. Kilmer & Co., Binghamton, N. Y. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

HER HUSBAND'S LETTER

He Says it is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas. given up by many doctors to die, over 14 years ago, yet today alive and well as a result of taking Wine of Cardui?

If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Theford's Black-Draught (like the apostles who healed the demented that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

Free Medical Advice, and a valuable 64-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,
cause the food to assimilate and nourish the body, give good appetite.

DEVELOP FLESH
and solid muscle. Elegantly sugar coated.

Take No Substitute.

Forward Movement in Behalf of Southwestern University

Conducted by REV. W. D. BRADFIELD

SOUTHWESTERN'S NEW ROLL OF HONOR.

Rev. J. E. Harrison, President of San Antonio Female College, has the honor of having originated the \$100,000 Club movement in behalf of the endowment of Southwestern. His proposition some months ago to be one of one hundred to give \$1000 each to the permanent endowment fund is a challenge to Texas Methodists, and has already been accepted by a half hundred of Southwestern's loyal friends.

Rev. C. M. Harless, one of the Commissioners of Southwestern, was the first to accept the challenge of Bro. Harrison, standing second on this new roll of honor. If broad scholarship and indomitable energy count for anything, the Church in Texas may expect large things from the work of this hard-worked servant.

Mr. R. V. Kelly, one of our prominent young laymen of Longview, gives his subscription for \$1000. Bro. Kelly comes from good East Texas stock. He is an example of liberality, and it is hoped many of our young laymen will follow in this noble grace.

Mr. T. S. Garrison, one of our noblest laymen, residing at Timpson, subscribed \$1000. The Church has no more faithful layman. Bro. Garrison is among the very first of Texas laymen to appreciate the imperative necessity of endowing the Southwestern.

Rev. Sam R. Hay, the eloquent pastor of Centenary, St. Louis, an alumnus of Southwestern, has a place on Southwestern's new roll. No better son has ever been sent out by his alma mater. Texas is ready to give him a rousing ovation any day he may choose to return home.

Rev. J. T. Smith, our wide-awake pastor at Cameron, subscribes \$1000. In the presiding eldership Bro. Smith was the same unvarying success that he now is in the pastorate. East Texas will always delight to honor him.

Dr. John M. Moore, Assistant Editor of the Nashville, has a place on our roll. A conspicuous success in his pastorate in San Antonio and Dallas, Texas expected his brilliant success already achieved in his relation to the central organ of our Church. That paper bears unmistakable marks of his genius and good taste.

Mr. E. G. Gillett, newspaper man and layman of Cuero, subscribes \$1000 to our fund. He thus sets a fine example to members of his responsible fraternity who belong to our Church. We are perfectly willing that such men as Bro. Gillett should be moulders of public opinion among us.

Mr. C. W. Simpson, one of our best laymen, of Colorado, is a former newspaper man. He subscribes \$1000 to our endowment fund. The laymen of Texas are learning more of the value of the Southwestern. They are beginning to fight her battles, and in such men as Bro. Simpson the pastors will find solid support.

Mrs. M. F. Barcus, of Lorena, is the noble mother of the worthy sons who bear her name. The good mother takes her place along with her boys in giving substantial support to the Southwestern. She subscribes \$1000. May it be light with her at eventide!

Rev. J. Sam Barcus, Professor of Biblical Literature in the Southwestern, gives his \$1000. Among the alumni of the Southwestern there is no more worthy name. Prof. Barcus is also an alumnus of Vanderbilt University. Education has no more efficient advocate in Texas.

Dr. John R. Allen, Professor of Mental and Moral Philosophy in the Southwestern, adds \$1000 to gifts that have been coming steadily from him to the Southwestern, for the past year.

Rev. J. Sam Barcus, Professor of chair, on the platform and in the pulpit, the ministrations of this strong man are always acceptable.

Rev. W. H. Vaughan, father of our Orphanage work in Texas, is not only a superb getter of money, but a liberal giver as well. He puts his name down for \$1000 to our permanent endowment fund. A good man and a remarkable success.

Mr. A. F. Bentley, merchant, and member of our First Church in Temple, has given \$1000. Bro. Bentley is an official member in his Church, and by his liberality, with that of others, has given his Church first place among the individual Churches in Texas in its support of the present movement.

Mr. F. F. Downs, banker, and Mr. P. L. Downs, banker, brothers, and both of Temple, official members of

First Church, have given \$1000 each to our endowment fund. Flay Downs and Pink Downs, as they are almost affectionately known by our preachers, have long been among our foremost laymen in Texas.

Mr. C. M. Campbell, of Temple, is an official member of our First Church. He gives \$1000 to our fund. No Church in Texas can boast of more substantial laymen than First Church, Temple. Success to this lumberman's business!

Rev. O. S. Thomas, the live presiding elder of the Terrell District, gives \$1000. Such liberality will inspire the preachers and laymen in any elder's district, and we, therefore, look for large results in behalf of Southwestern from the administration of Bro. Thomas. The presiding elders must lead in the battle Texas Methodists are waging now.

Mr. E. G. Knight, an official member of the Oak Lawn Church, Dallas, is a worthy name on our roll of honor. Bro. Knight was formerly Chief of Police in Dallas. The inflexible integrity of the man was in evidence in the discharge of his official duties in that office. No layman in Dallas is more beloved than Epps Knight. He was the first of our Dallas laymen to join the \$100,000 Club.

Mr. R. S. Munger, native Texan, but a resident of Alabama and an official member of First Church, Birmingham, gives \$1000 to our endowment fund. Texas Methodists will appreciate this benefaction of their Alabama brother. Bro. Munger has long been first in every good work in his State. He has large interests in Dallas. "The Munger Addition" would do credit to any city on the continent.

Mrs. W. D. Haynie, of Rice, is another of our elect women who gives \$1000 to our endowment fund. There are hundreds of our Texas women who could spare \$1000 to this fund. Could any \$1000 bring larger returns? May there be others to follow this worthy example!

Rev. James Kilgore, our popular pastor at Huntsville, has given his name and his subscription for membership in our \$100,000 Club. Bro. Kilgore is an alumnus of Southwestern, and at one time was her Commissioner of Education. Kilgore has the Japanese trait of secretiveness in his work, and he has the Japanese habit of bringing things to pass also. If Texas has a more successful man in her ministry, we do not know where to find him.

Dr. A. L. Andrews, the successful pastor of Grace Church, Dallas, is a new man among us, recently transferred from the Alabama Conference. He has already identified himself with the great interests of Texas Methodism and puts his name down for \$1000 on our endowment fund. If Alabama has more sons of Dr. Andrews' breadth of mind and warmth of heart, this is to give her notice that Texas has room for all she can spare.

Mr. G. W. Barcus, layman, of Waco, joins his brother in the ministry in honoring his alma mater. His name is duly inscribed on our roll. Bro. Barcus shares with his brothers the heroic faith of their heroic father. Never for twenty years and more has there been a day when there was not a Barcus at the Southwestern, and the prayer of thousands of Texans is that for all the future such day may never come.

Mr. Ab Holt, of Abilene, son of Col. Asa Holt, gives \$1000. It is refreshing, indeed, to see this worthy son becoming a champion of the cause with which his noble father was for so many years identified. May the mantle of the father fall upon the son!

Dr. John M. Barcus, a graduate with the master's degree of the Southwestern, honors his alma mater and himself by his subscription of \$1000 to her endowment fund. Dr. Barcus is the present pastor at Georgetown. No mother ever watched her babe with a more loving eye than John M. Barcus guards the interests of the Southwestern. A wiser counsellor and truer friend the Southwestern has never had. Happy the sons and daughters of Texas Methodists who sit under the inspiring messages of this strong man!

Rev. B. R. Bolton, presiding elder of the Georgetown District, leads his district in the grace of liberality. He is among the honor men and women of this column. Texas Methodism has never had a wiser administrator of her trusts than B. R. Bolton. He is a leader who leads. He is a veritable host in himself.

Rev. W. J. Johnson, Financial Agent of Coronal Institute, and former presiding elder of the San Antonio District, joins with others in substantial devotion to our central insti-

tution. Bro. Johnson is a Vanderbilt man, and is in every way worthy of his alma mater. He leads. He is a success.

(To be Continued.)

ENDOWMENT FOR SOUTHWESTERN.

Let it Be a Salton Sea.

Eight years ago I passed over the desert of Southern California, and at the point where we reached the lowest depth below the sea level, the heat was almost intolerable, the dry sand reflecting the intense rays of the sun and making the air stifling to suffocation. When I started this year to go over the same desert I had unpleasant anticipations of the journey, but when we reached that part of the country we experienced no inconvenience, for instead of a waste of sand for a hundred miles a vast sea stretched along the railroad and extended as far south as the eye could behold. The breeze coming over that sea was pleasant and we passed the Salton Desert in comfort as we listened to the dash of the water against the roadbed over which we traveled.

The occasion of this sea was the opening up of an irrigation ditch by some farmers along the Colorado River. From this ditch they watered their growing crops. But old Colorado, in a burst of liberality, poured a great volume of her waters through that irrigating ditch, opened up a channel and emptied her vast volume into the Salton Valley and made there an immense sea.

As I passed along that body of water I wondered if the ditch we were trying to dig by which we may run an irrigating stream of \$100,000 in the flowing of which Southwestern may grow more vigorously, will be flooded by the liberality of Texas Methodists until the great desert of her want shall become a sea of plenty. And I thought of passing through the valley of Baca and making it a well.

The eyes of the whole Church are upon us—but we do not wish to grow liberal because we are the observed of all observers. The fact that in all parts of Southern Methodism the colleges are being endowed, appeals to our pride and arouses us to keep up with the others, but there is a better reason for eliciting our liberality. It is the clarion call of duty to our educational cause. Southwestern is at the peculiar crisis of having at her doors a large body of young men asking for instruction without the teaching force to meet the demand and without the money to pay for more teachers.

Shall we drive these hundreds away until the number gets down to our teaching force or shall we endow the institution so that it may triumphantly meet the issue and carry the cause of Christian education to a glorious success?

J. E. HARRISON.

THE MAN WITH ONE TALENT.

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I shall have received mine own with usury."

His condemnation was for failure to do what he had an opportunity to do. Men are held accountable, not only for crimes committed, but for good neglected. He was not excused because he had only one talent. If God should excuse everyone of us who had only one talent, most of us would get in, for the majority of us Methodists belong to that class. When Jesus sat over against the treasury he watched the rich cast in their offerings—evidently with satisfaction—but he specially commended the widow who out of her poverty put in a liberal gift.

The success of this movement to endow and equip Southwestern University depends largely on our ability to stir up these one-talent people. While there are those who are able to give their thousands, there are thousands of our people that ought to give smaller amounts. When we consider how much of manhood and money has been invested to make the history we have, and when we consider that for us of this generation to fail to take this inheritance and push it on to its proper place would prove us unworthy sons and daughters of the noble men and women who have put their life blood into it, and when we think of what the success of this movement means for the future of our Church and of our great State—surely no Methodist, however limited his or her means, will allow this opportunity to pass without lending a hand. We do not expect to fail. We have faith in God and faith in the people called Methodists, but we want everyone of them to take some part in the movement, so that when the shout of victory is raised there need be no silent tongues. Brother, sister, get in line and do it now! Send in your name with a subscription at once. If anybody is to be a laggard and stand with his finger in his mouth when this song of victory is to be sung, let it not be you!

Let the whole line advance!

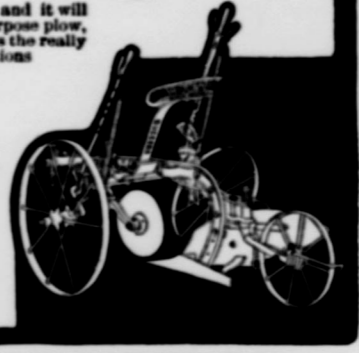
JOHN M. BARCUS.

The Success Sulky Plow

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

It Is Beam Hitch

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



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

METHODIST MUNITIONS, or TRACTS FOR THE TIMES

CONSISTS OF EIGHT BOOKS, TO-WIT:

- 1. Methodist Dynamic, or Immersion Explored. 2. Twelve Reasons Why I Am Not a Campbellite. 3. The Antipodist's Taradise, or Infant Baptism Elucidated. 4. The Campbellite Defeated, or God's Altar Established. 5. Siegenhammer on Baptist Succession, or the Un-Reason's Dynamics, or the Baptism of the Holy Ghost. 6. Our Polity Vindicated, or Why I Am a Methodist. 7. Wrocks by the Way, or Apostasy Proven. 8. These guns are doing their work, and judging by the hearty endorsement of the underaged they are doing it well.

REV. J. DITZLER, D. D., Prospect, Ky: For clearness, pointlessness, and conciseness are veritable magazines of Methodist dynamite and other dangerous explosives that will certainly put an end to any ecclesiastical marauders that may hang around our young or ill-informed church members, hoping to draw them away from us by their insinuating attacks on our Methodist doctrine and polity.

BISHOP J. S. KEY, Sherman, Texas: Dear Brother Ballard—I have read these discussions of long standing on the churches with much interest. They are plain, clear, strong. The spirit of the author is free from bitterness. The style is simple that the unlearned will comprehend it, and the arguments are both logical and Scriptural. I therefore recommend these booklets as timely contributions. CENTRAL METHODIST, Louisville, Ky: For clearness, pointlessness, and conciseness are veritable magazines of Methodist dynamite and other dangerous explosives that will certainly put an end to any ecclesiastical marauders that may hang around our young or ill-informed church members, hoping to draw them away from us by their insinuating attacks on our Methodist doctrine and polity.

Single copy prepaid 15c; one of each prepaid \$1.50; per dozen prepaid \$1.50; per hundred not prepaid \$8.50. Buy now, you need the books, I need the money.

Address, REV. C. L. BALLARD, 1015 E. Cherry St., Sherman, Texas.

MARRIED.

Rev. E. T. Campbell, in charge of the English speaking congregation at San Luis Potosi and Miss Mattie Hugh Fladger, daughter of Rev. C. B. Fladger, presiding elder of the Sulphur Springs District, North Texas Conference, and teacher in the mission school at San Luis Potosi, were united in marriage at the district parsonage in Sulphur Springs, Texas, July 31, at 2 p. m. They left immediately, via the M. K. & T. for San Luis Potosi.

CHAS. A. SPRAGINS.

OXIDINE.

A Chill Cure in Every Bottle. Conforms to National Pure Drug Law.

REV. J. N. BROYLES.

Brother Broyles was a local elder of the Fredonia Circuit, West Texas Conference. He died July 13, 1907, at Call, Texas, after a long spell of typhoid fever. He had been this year supplying a pastorate in the Beaumont District, Texas Conference. Rev. V. A. Godbey, presiding elder of that district, will furnish a fuller and more extended obituary than this is intended to be. I feel it meet and right, however, that I as the pastor of his family who "stayed with the stuff" while he was away, should pay to his memory a tribute of respect.

Brother Broyles had spent some fifteen years in itinerant work, cheerfully doing supply work whenever there was a place for him. As a preacher he was above the average. He was strong and vigorous, and a perfect bundle of consecrated energy. He took the Bible as his weapon and man of counsel. He was well versed in the blessed old Book. He handled the Word with a mighty hand, bringing things "both new and old out of the treasury." No one could listen to his preaching for half an hour without feeling deep in his heart that the burning message came to him stamped with divine authority. He was truly a good man, and made his life a practical comment upon the Bible. He has written his own epitaph in the hearts and lives of scores and hundreds of souls led to Christ through his faithful and untiring ministry while he has gone here and there as a flaming evangel. We will greatly miss him, and mourn his decease, but will joyfully anticipate finding him again.

May grace sustain his bereaved wife and children and bring them all to a happy reunion. D. C. ROSS. Fredonia, Texas.

For Stomach Troubles, Head, Bowels and Eyes. Use WARE'S BLACK POWDER.

OUR NEW YORK LETTER.

It is not what a New York writer of items of interest should write about, but where there is so much of interest, the question is what to leave out.

Other communities are eager for improvements, particularly industrial enterprises. This city already has a profusion and is surfeited. There never is any general rejoicing at the inauguration of new industries.

Few people outside and not all inside this great city realize its magnitude. Five million souls crowded together as here are calculated to make and keep things lively on a 2 by 10-mile tract of land.

Every nationality is represented, all tongues are spoken, the various customs of the globe are practiced, and no need to go abroad, for there is little to be seen on the other side that cannot be seen here, and much more from an enlightening, educational standpoint. A visit to the metropolis is in-

valuable. This does not mean the little hasty, hurried trips for business or pleasure, but a stay of some weeks, and a wise putting in of the days of those weeks.

The "skyscrapers," public buildings, churches, colleges, theaters, hotels, parks, mansions, business houses, factories, railways, tunnels, etc., are, as a rule, ahead of the world. The museums of the city, visited by millions of people, offer objects of study unsurpassed in the old world. After the good things—the bright side—then the bad things—the darker side—offer interest, food for thought, to any human, especially students of human nature and political economists. It is to New York that the good and the bad of the world wends its way. Once here, much good becomes bad, some bad becomes good.

The natives of the city study the city but little. It all strikes them as a natural course of events and they look neither to the right nor the left, bothering not their minds about these things. It is the visitor and the man raised elsewhere who are impressed and who delve into things here.

It is amazing how little the average New Yorker knows of the rest of the world—surprising how much the outsider does not know. The make-up of the men of the city is below the average the country over, intellectually and otherwise. They, as a rule, run in a groove, get in it early and stay there. Exceptions there are, and these are men of broad minds who tower above the average the country over. Strange but true, these men of renown in business, professions, trades, etc., are all foreign-born; not from foreign shores, but have come into the city from outside the city. Scarcely a native notable is to be found.

It is commonly commented that the Jews own New York and that the Irish run it, so the outsiders boss things generally and the natives work for or under them.

In business life, the merchant princes—Stewart-Macy, Wanamaker-Siegel, Aitman and others—are all from the outside. It is so in the professions, so in all the branches of life.

The great editors of today, those of the past, all were outsiders. So New Yorkers it makes no difference; they don't care a snap; their sole desire and bent seems to be to exist. Local pride so prominent elsewhere has no place here.

Why all these strange conditions? The only reason the writer can give is the density of population in the past, the phenomenal increase of the present, the cramped quarters. All have to make their arena. More thought is given to elbowing one's way through the crowds, existing, than aspiring to renown, fame and foremost place. The new man, the outsider, is attracted by these conditions and the masses of the people.

Other communities are eager for improvements, particularly industrial enterprises. This city already has a profusion and is surfeited. There never is any general rejoicing at the inauguration of new industries.

Few people outside and not all inside this great city realize its magnitude. Five million souls crowded together as here are calculated to make and keep things lively on a 2 by 10-mile tract of land.

Every nationality is represented, all tongues are spoken, the various customs of the globe are practiced, and no need to go abroad, for there is little to be seen on the other side that cannot be seen here, and much more from an enlightening, educational standpoint. A visit to the metropolis is in-

valuable. This does not mean the little hasty, hurried trips for business or pleasure, but a stay of some weeks, and a wise putting in of the days of those weeks.

The "skyscrapers," public buildings, churches, colleges, theaters, hotels, parks, mansions, business houses, factories, railways, tunnels, etc., are, as a rule, ahead of the world. The museums of the city, visited by millions of people, offer objects of study unsurpassed in the old world. After the good things—the bright side—then the bad things—the darker side—offer interest, food for thought, to any human, especially students of human nature and political economists. It is to New York that the good and the bad of the world wends its way. Once here, much good becomes bad, some bad becomes good.

The natives of the city study the city but little. It all strikes them as a natural course of events and they look neither to the right nor the left, bothering not their minds about these things. It is the visitor and the man raised elsewhere who are impressed and who delve into things here.

It is amazing how little the average New Yorker knows of the rest of the world—surprising how much the outsider does not know. The make-up of the men of the city is below the average the country over, intellectually and otherwise. They, as a rule, run in a groove, get in it early and stay there. Exceptions there are, and these are men of broad minds who tower above the average the country over. Strange but true, these men of renown in business, professions, trades, etc., are all foreign-born; not from foreign shores, but have come into the city from outside the city. Scarcely a native notable is to be found.

It is commonly commented that the Jews own New York and that the Irish run it, so the outsiders boss things generally and the natives work for or under them.

In business life, the merchant princes—Stewart-Macy, Wanamaker-Siegel, Aitman and others—are all from the outside. It is so in the professions, so in all the branches of life.

The great editors of today, those of the past, all were outsiders. So New Yorkers it makes no difference; they don't care a snap; their sole desire and bent seems to be to exist. Local pride so prominent elsewhere has no place here.

Why all these strange conditions? The only reason the writer can give is the density of population in the past, the phenomenal increase of the present, the cramped quarters. All have to make their arena. More thought is given to elbowing one's way through the crowds, existing, than aspiring to renown, fame and foremost place. The new man, the outsider, is attracted by these conditions and the masses of the people.

Other communities are eager for improvements, particularly industrial enterprises. This city already has a profusion and is surfeited. There never is any general rejoicing at the inauguration of new industries.

Few people outside and not all inside this great city realize its magnitude. Five million souls crowded together as here are calculated to make and keep things lively on a 2 by 10-mile tract of land.

Every nationality is represented, all tongues are spoken, the various customs of the globe are practiced, and no need to go abroad, for there is little to be seen on the other side that cannot be seen here, and much more from an enlightening, educational standpoint. A visit to the metropolis is in-

Notes From the Field

Liberty Hill.

Rev. R. J. Birdwell last night closed a great revival here, with, perhaps, 100 conversions. Forty-two have joined the Methodist Church, South, with thirty or more in the other Churches.—S. B. Johnston, July 22.

McCloud, Oklahoma.

I will say to the West Texas brethren that we are still moving on nicely here. Our people are growing in grace constantly. New members are received frequently. The finances hold up to a level. Will have a nice special on missions this year. Two nice new rooms and a 24-foot porch are being added to the parsonage. That will make five rooms and two porches. Great are our opportunities here. More later on.—D. A. Gregg.

Wills Point.

We closed last night a series of revival meetings. Rev. T. H. Morris, presiding elder of this district, was with us during the entire time, and did all the preaching. We had a good meeting in the Church and an addition of twelve to our membership. This is a loyal and delightful people to serve. They made an offering of \$75 to Brother Morris for his help in the meeting. Four months after this remain until conference, and much is to be done. Wills Point will make a good report, as she always does. Our people exhibited a brave and determined spirit in the awful cyclone disaster, and our little city is rapidly recuperating from the effects.—H. T. Cunningham, July 22.

Cox's Chapel Meeting.

A revival spirit has permeated this Church for a few weeks that culminated in a great meeting. It began Saturday night, July 13th, and closed Sunday night, 21st. On Sunday after the meeting started the Lord graciously blessed us and one woman was gloriously converted. From that service the grounds about the arbor seemed to become sacred and holy. As a result of this revival the membership of the Church has been doubled. The meeting was conducted by the pastor, Bro. Shook preached us one good sermon and the presiding

elder gave us four that will tell for good. We took up our conference collections for that place and got more than we asked for. The last Sunday afternoon service was a most precious one. At this hour we had a sacramental service, baptized six children and received nine into the Church by ritual. We rejoice that the Lord has so wonderfully blessed us and as best we can we reconsecrate ourselves to his service.—A. D. Livingston, Pastor Pearl Circuit.

Winchell.

The greatest meeting in the history of this place has just closed. Eternity alone will reveal the good that was done. The good work began with the Quarterly Conference, which was one of the most successful ever held. Bro. Chapman, our presiding elder, was with us and on Saturday night preached one of the grandest sermons to which we have ever listened. His discourse Sunday was on home life, and the thoughts he presented will live in the minds and hearts of his listeners and will bear fruit so long as the responsibilities of the parents are upon them. He left Sunday afternoon and the meeting was in the hands of our pastor, Bro. L. A. Clark, who did most of the preaching. By his earnest presentation of the Word and his faithful work among us he has endeared himself to all. Pastor and people have been drawn closer together, the Church revived, middle-aged men and women of influence converted and brought into the Church; backsliders reclaimed and we believe the influence of the meeting is felt throughout the entire community and that seed has been sown which will bring forth fruit in days to come. On Sunday at eleven o'clock service the missionary collection was taken and more than the amount asked for was received. To God we give the glory of this great victory in Winchell, realizing that without His divine help all our efforts are in vain.—(Mrs.) F. P. Abney, July 24.

Ingleside.

Ingleside is a new appointment on the Rockport and Aransas charge. This church was organized last year, December 30, with a membership of about twenty. A new church proposition has been on foot all the year, and now our hopes are about to be realized. On the 13th of this month, Rev. F. B. Buchanan, our presiding elder, held our third Quarterly Conference at this place. Good reports were made from every appointment. Everybody took part in the business session of the conference. The new church proposition was discussed fully and we decided to build. A collection was taken then and the next day at 11 a. m., amounting to \$238. Monday the writer began, or rather continued, the services from then until Sunday night, July 21. Some at the beginning of the meeting were disappointed because the promised ministerial help did not come. But the Church and many outside of the Church repented of their sins and placed their trust in Jesus. The Church prayed and worked. The Lord gave us the Holy Spirit. Twenty-nine were received into the Church—1 by certificate, 20 by baptism and 8 by vows; 10 family altars are established as a result of the meeting. Eight children were baptized the last Sunday at 11 a. m. To God be all the glory.—Edward W. Morton, P. C.

A German Camp-Meeting.

It has been the great privilege of the writer to attend a camp-meeting of the Llano charge (German Conference) from July 18 to July 22, and I shall herewith endeavor to give a short report of it. The camp-meeting was held in connection with, or rather in close succession to, the District Conference of the Western District. The meetings were held under a large tent near our Church at Castell, Texas. The meetings under the tent were preceded by a series of night meetings in the church. Rev. C. A. Lehmann, presiding elder of the Western District and pastor of Llano Circuit, had general oversight of the meetings. He was assisted by Revs. H. Jordan, R. Moerner, W. D. Wiemers, F. W. Radetzky and a number of local preachers. Revs. W. Makowski and Doerr, of the M. E. Church, rendered valuable assistance. The members of the Llano and Mason Circuits turned out in full, also the members of the M. E. Church (in the vicinity) took active part in the meeting. The large preaching tent was surrounded by a large number of smaller tents and arbors, constituting the camps of those participating in the meeting. The daily program consisted of early morning services in all the camps, preaching services at 9 and 10:30 a. m., a children's and young people's meeting at 2:30 and preaching at 3:30 p. m., five separate prayer meetings

for men, young men, ladies, young ladies and for children at 7 p. m., and again preaching at 8:30 p. m. Rev. C. M. Harless, our Commissioner of Education, and Prof. E. H. Lang, of Southwestern University, were with us and made addresses with regard to education. On Sunday afternoon Bro. Harless preached to us an excellent sermon on the Great Love of God to the World. This sermon especially kindled all hearts. May God bless Bro. Harless for it. Had only this one sermon been preached, it would have been enough to repay everyone for all trouble and expense connected with the camp-meeting. Blessed times were experienced during these days. The great Master was among us with his blessings. The preachers were encouraged, Christians were strengthened and sinners happily converted. Forty persons, nearly all young people, found their Savior during this camp-meeting. Long will these days be remembered by all who took part. May the future still bring forth fruit from the seed that was scattered during this meeting.—F. W. Radetzky, July 24.

Azle.

I am now with Rev. A. L. Bowman conducting a series of revival services. The crowds are large both day and night. There have been some conversions, but the interest has not deepened as had been hoped. We are expecting great things of the Lord before the close of the meeting. Bro. Bowman, physically, mentally, and spiritually, is a very strong man. He has his work well in hand and is loved by everyone. His people will make an effort to keep him another year. This is a fine farming country, and with the shipping facilities offered by the proposed interurban between Ft. Worth and Mineral Wells, it will be an ideal country for truck growers. The Church of God is showing largely in the material prosperity of the country. The circuit pays over \$800 now and will pay \$1000 another year should all the plans of the pastor materialize. To those wanting me to assist in meetings will say that it will be impossible for me to make any more engagements until Annual Conference. There have already been more than 1000 conversions on the Ft. Worth District, and we are expecting to have 1000 more before Annual Conference.—G. W. Shearer, July 25.

Daingerfield Circuit.

Our W. H. M. Society at this place gave an open service at the church July 18 which was a great occasion. Someone said: "I didn't know that your women could do that." I said: "We can do anything we want to do." Often there is talent wrapped up that has never been brought out that will surprise anyone; so in our W. H. M. women. I can't see how I could get along without our good women's work. I felt that my own soul was strengthened by the good recitations and papers they read. I feel that it did our Church good. We had a good, attentive crowd and a profitable time. Daingerfield Circuit is still coming to the front. Some preacher will get a good work when the Bishop says for us to move. God bless our dear, good people of this circuit. Abe Mulkey did us good work at Hughes Springs. We were down there last Sunday, and where we used to hear foolish laughter and worldly songs we heard religious songs. At night in the spring yard we received twenty-two into our Church, and a number went to the other Churches. There are some more who will join our Church. Our own "Texas Abe" is a great fellow, and will do any man good work. God bless him wherever he goes.—S. N. Allen, July 26.

Mount Pleasant.

Last Monday we closed one of the most interesting revival services, I am told, that Mount Pleasant ever had. We began Sunday, July 7, Professor C. P. Curry conducting the choir service for us. Brother John E. Brown arrived Tuesday afternoon, July 9, and preached twice daily, except Saturdays and Sundays, on each of which he held three services. Every service was a distinct victory for the right. Besides the manifestation of power, the chief distinction of Brother Brown's messages was they never forsook the old paths. The gospel was the power of God unto salvation. Repentance, deep and pungent, was preached, felt and brought forth fruit. The effect in our city was universal. Brother Curry's conduct of the music was as near perfect as it is possible for anything to be in the hands of a man. Faith in God was evidently the chief factor. His solo work was appropriate to the last limit. Devout, unaffected and fraught with unusual power, the "Gospel in Song" was the citadel from which he helped on the work. We assembled about 100 voices for him to direct, and he did it in a way to obtain the most excellent results. Deep earnestness characterized every sermon and service of song. The people invited these brethren

to return next year by acclamation, and by the same method Brothers Brown and Curry said they would do so. The meeting resulted in approximately 250 reclamations and conversions, not less than seventy for the Methodist Church, all but four or five of whom have been received, and a considerable number will go to the other Churches of our city. The effects of the meeting will abide.—G. V. Ridley, July 27.

Alvin Station.

A week's meeting here resulted in a gracious revival with Rev. I. E. Thomas, preacher in charge, and his faithful people. There were thirteen accessions to our Church, three to others, a number of family altars erected and several Bible sold. They had prepared well for the meeting and great anxiety was manifested. The singing was in every way all right, and the working of Christian people in the audience and altar and the praying at the mourner's bench was of the old-time religion type, and God's people shouted aloud his praises. Bro. Thomas is loved and honored by the people. He is devoted to them, and is a close worker and hard student. Miss Iva Hausler, who is our preparing deaconess, was in the meeting, as was also her sister, Miss Stella, who heard the call and decided to consecrate her life service to special work for the Lord. Their mother is quite happy since she "lent them to the Lord;" "and she worshiped the Lord there." Brethren could not be kinder than this good people were to me, and indeed no meeting has been more pleasant to me than the one at Alvin. My homes, at Bros. Sedwick's and Browning's, were happy, and the stay was far too brief. The meeting closed on Monday night with a fine pounding of the preacher's family. Let the good work go on in summer.—I. B. Manley, July 26.

Liberty Hill.

Knowing that many readers of the Advocate will rejoice with us and be glad to hear that we have had a glorious revival at Liberty Hill, I hasten to report the same. It was a union meeting and the Christian people of Liberty Hill of all denominations were never so united as they are at this time. The harmony that prevailed was a subject of common conversation and of gratitude to God. Some say Liberty Hill never had such a meeting. This is probably so in the point of the number of people present and possibly so in the number that will join the different Churches. As a consequence of the meeting 43 joined the Methodist Church last Sunday night, the last night of the meeting. I heard 12 would join the Baptist Church. Some will join the C. P. and Christian Churches. While we had such a wonderful meeting and the presence and power of the Holy Ghost was clearly manifest in making strong one, who for a long time have been resisting his gentle wooings, and were made to quake and tremble and some of them to yield and accept Christ as their personal Savior, yet some of us think that during the meeting held by J. R. Nelson in May, 1886, the recollection of which will last through the endless ages of eternity, there was more of the old-time power present. However, the hearts of all run out to God in gratitude because he has again so graciously visited us with such power. There certainly was rejoicing in the camps of Israel, such as we have not witnessed in many years. Glory to his name! And there must have been rejoicing in heaven over sinners repenting and coming home to God. The meeting was conducted by Bro. R. J. Birdwell, of Weatherford. He is certainly a general in the army of the Lord. It is wonderful how he understands handling large crowds of people. He is also a man of great faith in God. He does not want any clap-trap or spurious work, but a full and complete surrender to God. He was delayed by sickness in coming to us one week. Bros. S. B. Johnston and W. C. Griffith began the meeting at the time first announced to begin. There were several conversions before Bro. Birdwell came to us. Bro. Pledger, of Bertram, was with us several days and did faithful work for the Master. He was quite a help in the meeting. To God we give all the glory.—John Munro, July 26.

Owenville.

A protracted meeting beginning the 13th inst. at Boone Prairie Church, and closing the 21st inst. was very successful in every way. There were ten accessions to the church and more to hear from. First came Brother D. Q. Owen, of Leon County, with the glad tidings of the cross. Afterwards came Brother J. R. Hardin, recently transferred from the Memphis Conference, whose preaching was simply wonderful. If it had been proclaimed anywhere else, it would have been irresistible. This country has been overrun with fanatics, isms and false doctrines, until the truth falls upon

hearts as hard as adamant. We have the "ites," the "up-to-dates" and the Philistines here in abundance, but they all belong to "the Church." Solomon in all his glory was not half as smart as these fellows; and when they die, why somebody will have a great number of graves to dig. In cloudy weather, however, we must hope for brighter days. It was a solemn and beautiful service when Brother Hardin spoke to each candidate, saying: "Arise, brother (or sister), and be baptized, washing away thy sins, calling upon the name of the Lord." Long will the name of Brother Hardin be cherished among the brethren at Boone Prairie. To my personal knowledge his strong, analytical preaching has been needed at this place for years. I fear that many of our Methodist people have been so pacific that they have neglected to teach their children the doctrines of the Church, thus leaving them a prey to every false teacher that comes along. Wake up, brethren, and be sure to instill into the minds of the children the most precious Christian experiences handed down from the holy apostles of the Lord. This is indeed, an apostolic succession that we must contend for, or all is lost.—R. Tidwell, P. C. July 25.

Benarnold.

We have been holding a revival at Benarnold which has been a wonderful meeting, indeed. Twenty-four have joined the Church and others will join some other Church. People began to gather an hour before service, and by preaching time the house was full. The young converts were ready to talk as soon as converted, and not only talk but work for the salvation of their friends. We were ably assisted by Brother F. A. Crutchfield, of the North Texas Conference. Brother Crutchfield is a young man, but knows how to conduct a revival. Rev. L. H. Robinson, a student of Southwestern, did some fine work. He is to organize a League Sunday at 2:30 p. m. Benarnold is practically a new place. Three years ago they were worshipping in an old schoolhouse. Today they have a neat church, which was dedicated by Bishop Morrison last fall. This was made possible by the good women of the community. They now have a membership of about seventy. Thirty of these have joined during the year. We feel sure that this will be a strong Church in a few years. May God be praised for the work that is being done there.—J. F. Garrett, July 27.

Frost.

We closed a good meeting at Frost Wednesday night. Bro. Chas. E. Brown gave us nine days of valuable service. His preaching was of a high order. It was instructive, inspiring and convincing. The Church was greatly revived and sinners converted. Bro. Horace Bishop came to us on the last Sunday night of the meeting gave us a soul-stirring sermon, held our Quarterly Conference Monday and left us feeling glad he had been with us. Bro. R. A. Walker came over from Italy and did us good service to the close of the meeting. Bro. Walker is an "old time" friend and we appreciated his visit to us. There were about fifteen conversions and as many additions to the Church. During the meeting the good women of Frost and some from the Chapel, who can now keep out of a good thing, gave us the greatest "pounding" we have ever had. May the Lord bless the good women of our Church. They are the salt of the earth. We are now in a meeting at McCloud with Bro. Sawyers, our local preacher, as our helper. We hope to have a good meeting at this place. Frost Circuit is on the upgrade and we are expecting greater things yet to come.—R. B. Young, July 29.

Durango.

I am rejoicing over our victory at Durango. I began my meeting on Sunday, the 14th instant, and closed on the 26th—twelve days. I preached on Sunday morning and at night the first day, and had good interest and much feeling to begin with. Dr. I. F. Betts, of Bryan, came to my assistance on Monday morning and did the preaching to the close, except one time I preached. Brother Betts was the right man in the right place. His preaching was with spiritual power and pathos, and was clear and logical, reaching the hearts of the people, and thus affected a quickening of the Church, and they worked. Many sinners were converted, backsliders were reclaimed, and much religious feeling prevailed. The meeting closed with a number of seekers left unsaved and God's children rejoicing over the victory. The meeting was a marvelous success, considering the many difficulties we had to contend with, and hence the unfavorable conditions that were prevalent. The Baptists concentrated their forces of this association, and rushed in and intruded and trespassed upon our long appointed time knowingly, to have a camp meeting;

Continued on Page 16.

GIRL BABY'S AWFUL ECZEMA

Sight of Eye Destroyed by Disease—Tried Five Doctors but Grew Worse—In Agony Eight Months—Parents Discouraged, Until They Tried Cuticura Remedies

IN ONE WEEK ALL SORES DISAPPEARED

"Our little girl, one year and a half old, was taken with eczema or that was what the doctor said it was. We called in the family doctor and he gave some tablets and said she would be all right in a few days. The eczema grew worse and we called in doctor No. 2. He said she was teething, as soon as the teeth were through she would be all right. But she still grew worse. Doctor No. 3 said it was eczema. By this time she was nothing but a yellow, greenish sore. Well, he said he could help her, so we let him try it about a week. One morning we discovered a little yellow pimple on one of her eyes. Of course we phoned for doctor No. 3. He came over and looked her over and said that he could not do anything more for her, that we had better take her to some eye specialist, since it was an ulcer. So we went to Oswego to doctor No. 4, and he said the eyesight was gone, but that he could help it. We thought we would try doctor No. 5. Well, that proved the same, only he charged \$10 more than doctor No. 4. We were nearly discouraged. I saw one of the Cuticura advertisements in the paper and thought we would try the Cuticura Treatment, so I went and purchased a set of Cuticura Remedies, which cost me \$1, and in three days our daughter, who had been sick about eight months, showed great improvement, and in one week all sores had disappeared. Of course it could not restore the eyesight, but if we had used Cuticura in time I am confident that it would have saved the eye. We think there is no remedy so good for any skin trouble or impurity of the blood as Cuticura. Mr. and Mrs. Frank Abbott, R. F. D. No. 9, Fulton, Oswego Co., N. Y., August 17, 1906."

Complete External and Internal Treatment for Every Humor 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.), (in the form of Chocolate Coated Pills, 25c. per trial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. **Get Mailed Free, On Humors of Skin and Scalp.**

The Home Circle

"WHAT IS THAT TO YOU?"
(Jesus of Nazareth.)

If I should will that one close by your side,
Until the day that I shall come again,
Without e'er seeing death, should still abide,
Escaping all its dread, dissolving pain,
Say: what is that to you, O curious one?
Unto yourself far better now take heed
And follow me, till all your race is run,
And find in heaven with me eternal need.

If pleasures' surfeit, full, of wealth and gain,
Should be of some, with whom you walk the lot,
To envy them these pleasures, light and vain,
By all your hope of life I warn you, not:
For they who seek these ways into a snare
Dismal and dread and dark so often fall,
Deep in destruction's sea of black despair
Will find themselves at last beyond recall.

Say, what is that to you, if Dives, in purple, blue,
Or, like him, others sumptuous fare each day,
While yet for you life's comforts are but few,
You're cold and hungry, sometimes, by the way?
Just follow me, and though this life you lose,
Yet for my sake unto the end endure,
A place at my right hand I'll not refuse,
While all-sufficient grace to you is sure.

JAMES ALLEN CRITCHFIELD,
Rapid City, South Dakota.

TEXTS THAT HELPED AND COMFORTED ME.

By Rev. Theodore L. Cuyler, D. D.
Coleridge's remark that "The Bible is the only book that always finds me" has been abundantly verified in the experience of myriads of Christians. Other cisterns of thought run dry, this divine fountain of truth is inexhaustible. For every mood of mind, for every perplexity, every emergency, and every trial there is a precious message for us. The Bible of many a veteran Christian has its margins lined with pencil marks against favorite and well tested texts.

There is one text that has helped me wonderfully: it is that not unfamiliar one in the fifty-ninth Psalm: "Cast thy burden upon the Lord." The Hebrew word translated "burden" signifies that which is given to us to bear. The Psalmist means to say that whatever Providence appoints to us, we must lay it upon the Lord. He has cast thy lot for thee; then cast thy lot upon Him. It may seem at first sight as if there was a contradiction between this text and that other one, "For every man shall bear his own burden." But there is no contradiction at all. We have our duties to perform, sometimes very difficult duties; God does not release us from them, but he sustains us in the doing them. The load laid upon us does not crush us, for He gives us strength equal to the day; we lay the load upon the strength which our loving Father imparts to us. God's wonderfully gracious offer to us in this text is to lighten our burdens by putting himself, as it were, into our souls, and underneath the burdens. This is a supernatural process; and the whole walk of faith through life is the simple, but sublime reliance upon the Almighty arm that is never seen, but often felt.

This is a world of worries, and all around us are overloaded people; each one thinks his or her burden is the biggest. In the meantime, our merciful Father keeps saying to every one of them, "Cast thy burden upon the Lord and he will sustain thee." As if this offer were not enough, it is repeated again in the New Testament, "cast all your anxieties upon him, for he careth for you." This is the more accurate rendering in the Revised Version, for the word translated "care" in our Common Version does not signify wise forethought, but that wretched thing, worry. This text has been delightfully helpful to me because I have a natural tendency to anxieties, and the reason given for rolling them over upon God is very tender and very touching. "He careth for you." He takes the deepest interest in you. He is the one who says to me, "My child, do not break yourself down with that burden." The Infinite Ruler of the universe, who is wise in counsel and wonderful in working—the God who guarded the infant Moses in his cradle of rushes; who sent the messenger birds to Elijah by the brook Cherith; who quieted Daniel among the ravenous lions, and calmed Paul in the raging tempest—He it is who says to us, "Roll your anxiety over on me, for I have you on my loving heart!" What fools we often are when we trudge along with bended backs and care-worn hearts; and all the while God's omnipotent arm is stretched out to relieve us!

These twin-texts I have just quoted have more than once exercised that demon of "worry," and made me move nimbly over the path of duty. Some-

times in a season of great perplexity a passage of Scripture has suddenly darted its light upon me, and made the pathway very clear to my eyes. A remarkable illustration of this occurred to me during my ministry in New York. My downtown field of labor was a very difficult one; and a very attractive call was pressed upon me from a prominent, wealthy and prosperous church in a Western city. For weeks I was perplexed and sought guidance. One day I opened that richly suggestive old book, "Cecil's Remains," and my eyes rested on a passage in which Richard Cecil remarks that changes in life are often dangerous, especially if an appeal is made to selfish ambition. Then followed this text from the prophet Jeremiah, "Why gaddest thou about to change thy way?" That decided me in an instant. Never have I ceased to thank God for that little text; but for it I might have missed a distinct call from God soon afterwards—to this city of Brooklyn, in which I have been permitted to do the most important work of my life.

We ministers are constantly required to administer consolation to afflicted souls, and we are often in sore need of heaven-sent comfort ourselves. Once when God had taken from the home—of which she was an ornament and delight—a beautiful and loved daughter, the following text came to me like a dove of peace flying into my window: "And now men see not the bright light which is in the clouds; but the wind passeth and cleanness (or clearness) them." An exceedingly dark and mysterious cloud of bereavement was overhanging. I needed some revealing wind to clear away the dark and dreadful mystery of that affliction, and to let some rays of light into the hearts of two grief-stricken parents. One of the truths that beamed in upon us was that there is a great want in all ministers and teachers who have had no personal education in the bearing of sharp trials. We need lessons that only can be learned through tears, just as Paul needed a thorn in the flesh and Joseph needed to be shut up in a prison in order that he might reach a palace and a pre-eminence in the kingdom of Egypt. Fellow Christians, do we not all need to be taught that dark clouds often rain down precious blessings—that Christ's people are never more exalted than when laid low, never so enriched as when they are emptied, never so advanced as when they are set back by faith-trying adversities? God is a marvelous organist, and knows just what heart-chorus to strike when he would evoke the melodies he loveth to hear.

If affliction drives us from Him it becomes a curse; if it sends us closer to Him it yields certain otherwise unobtainable blessings. Through the parted clouds of sorrow, good angels of mercy descend upon us. One of them says, "All things work together for good to them that love God." Still another sings in our ears, "Let not your heart be troubled; believe also in me." And so, as our vision gets cleansed with tears, we begin to see bright light breaking through the clouds. No cloud ever can be big enough or black enough to shut out heaven if we keep the eye of faith fixed steadily on the everlasting Throne.—Exchange.

INFLUENCE.

But few of us perhaps realize the power of influence. We march along day by day, in a careless way, not recognizing the important truth that we are sending out an influence for good or evil among all with whom we come in contact. The influence may often be silent and unobtrusive, yet others may be watching every step or word spoken, ready to give either or both a coloring according to their peculiar fancy.

How often do we hear from words we have spoken and are astonished at the interpretation given—so different from anything we intended. The Great Apostle was so particular as to his influence that he declared that if eating meat would cause his brother to stumble he would eat no flesh while the world stood. How many of us are willing to chasten our fleshly appetites for a brother's good? St. Paul, too, carefully instructed his disciples on this line. Our blessed Savior exhorts us to deny ourselves and take up our crosses and follow him. We cannot expect his blessing unless we comply with the conditions.

Especially should we guard our influence among children. They are quick to form conclusions as to the character of older people, and often catch our words when we little expect it, and sometimes they are morally corrupted by fireside gossip. Parents dissecting their neighbor's character in the presence of children commit a great wrong, the child often losing

confidence in both neighbor and parent.

The Christian especially should guard his walk and conversation and be sure that he does not produce a stumbling block anywhere.

Sometimes an individual will say, "I will do as I please—attend to my business and let others do the same." Such a sentiment is far from that of the meek and lowly Nazarene. We are not our own; we are bought with a price; stewards in the vineyard of our Lord and will be held responsible for the harvest we produce. "Let us bear one another's burdens and thereby fulfill the law of Christ," ever remembering that when in the line of duty that "the Lord of Hosts is with us, the God of Jacob is our refuge."

J. R. TAYLOR, M. D.

A CHILD'S HEROISM.

The doctors and nurses in Harlem Hospital, New York, showed deep sympathy with a patient who was brought in, and grieved sincerely when their efforts to save her life failed. The patient was a child eleven years old, who was the eldest of three children of a father and mother who are both invalids. They are not able to give much care to their children, and little Florence performed the duties of a mother to her young brother and baby sister. She was busy dusting the front room of their flat, when she noticed that the back room, where the children were, was full of smoke. She ran in and found that her seven-year-old brother had found a box of matches, with which he had set fire to his own clothes and those of his two-year-old sister. With astonishing presence of mind, she laid both children on the floor and rolled them back and forth till the fire was extinguished. But her own clothes had caught fire, and before her invalid mother could put the fire out the child was burned so severely that she died in the hospital the same night. It was a heroic death to die. She laid down her life for others, like Him of whom it was said: "He saved others; Himself He cannot save" (Matt.

The commandments written out and delivered to Moses on Mount Sinai are as new to-day as they were at that time. This is because they express ever-living relations and the obligations growing out of them.

When delivered to Moses they were not seeing their first existence. The principles underlying them were fundamental and sprang from the very nature of God and the creation of man.

Moses communed much with God. Once he was forty days alone with him talking as friend to friend. Thus it was that when he came down from the mount his face shone. This way to catch a part of God's glory and to cast its radiance about us is yet open. It is worth trying.

"God has revealed himself, not in one, but in many ways; not only by inspiring the hearts of a few, but by vouchsafing his guidance to all who seek it. The spirit of man is the candle of the Lord," and it is not religion but apostasy to deny the reality of any of God's revelations of truth to man, merely because they have not descended through a single channel. On the contrary, we ought to hail with gratitude, instead of viewing with suspicion, the enumeration by heathen writers of truths which we might at first sight have been disposed to regard as the special heritage of Christianity."

Vanderbilt University

884 STUDENTS 100 TEACHERS
CAMPUS OF 80 ACRES

Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Law, Medicine, Dentistry, Pharmacy, Theology. Send for catalogue, naming department.

J. E. HART, Sec., Nashville, Tenn.

Mary Baldwin Seminary

FOR YOUNG LADIES

Term begins Sept. 5th, 1907. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 304 students past session from 22 States. Terms moderate. Pupils enter any time. Send for Catalogue.

Miss E. C. WEIMAR, Principal, Staunton, Va.

RANDOLPH-MACON ACADEMY

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

Educational

North Texas University School

TERRELL, (Property of the North Texas Conference.) TEXAS
REV. J. J. MORGAN, A. M., B. D., President.

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

DEPARTMENTS: Literary, Music, Art, Elocution and Commerce.
For information and complete illustrated announcement, address
REV. L. G. WHITE, Business Manager, Terrell, Texas.

Coronal Institute SAN MARCOS, TEXAS.

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

Write for Catalogue to REV. STERLING FISHER, President.

Belmont College For Young Women

Nashville, Tennessee

Parents who realize that education is not all from books, that character is influenced by every person the girl meets and by all her surroundings, should be especially interested in Belmont College. Eleven schools comprise the College. Preparation for all Colleges and Universities. College post-graduate courses leading to degrees of B.A. and M.A. Music, Art, Physical Culture and Languages. Director of Music EDOUARD HESSELBERG, the eminent Russian pianist and composer. Beautifully located in a park of 15 acres; inside the city limits and only 10 minutes by trolley from the center of Nashville. Climate invites to open air recreation two-thirds of school year. Golf, Tennis, Hockey, Horseback Riding and Automobileing. Many northern families, realizing the benefits to be derived from such location, and wishing their children educated under southern influences, are sending their daughters to Belmont. Applications are therefore so numerous that early registration is necessary. Catalogue on request.
Rev. IRA LANDRITH, DD., LL.D., Regent Miss HOOD and Miss HERON, Principals

Weatherford College and Training School,

WEATHERFORD, TEXAS.

No better location in the State. Thorough Preparatory Courses. Boarding facilities for boys and girls. Home and religious influences. Also advantages in Music, Art and Expression. Expenses low. Fall Term begins September 19, 1907. Send for new catalogue.
J. R. FISHER, M. A., } Principals.
W. T. ROWLAND, M. A., }

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

ALLEN ACADEMY, Bryan, Texas.

FOR BOYS.

The School stands for Christian Character, Thorough Scholarship, Physical Development. Affiliated with the best colleges and universities. Health record can not be surpassed. 25 acres in campus. Modern equipments. Boys from 6 States and 63 cities and towns last year. Write for new Catalogue.



WHY

Patronize Southwestern University:

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

PRESIDENT R. S. HYER, LL.D., Georgetown, Texas.

THE POLYTECHNIC COLLEGE

FORT WORTH, TEXAS.

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

THE LEADING EDUCATIONAL INSTITUTION IN NORTHERN TEXAS.

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

Young Ladies' Home under care of President and wife. Young Men's Home under care of Prof. Sigler and wife. Our next term opens September 3.

For information and catalog address

REV. J. D. YOUNG, Business Manager.
FORT WORTH, TEXAS.

Educational

AGRICULTURAL AND MECHANICAL COLLEGE OF TEXAS.

N. H. Harrington, LL.D., President. Through training in practical science. Regular four-year courses in Agriculture, Horticulture, Animal Husbandry, in Civil, Mechanical, Electrical, Textile, and Architectural Engineering.

SOUTHWESTERN UNIVERSITY MEDICAL COLLEGE.

Medical and Pharmaceutical Departments of Southwestern University, Corner Hall and Bryan Streets, Dallas, Texas (Opposite St. Paul's Station). Member of Association of Southern Medical Colleges.

Potter College

For Young Ladies. Students from 40 states. Number select and limited. 20 teachers. Departments under specialists. Appointments of the highest order.

Metropolitan BUSINESS COLLEGE.

Dallas and Houston, Texas. A SCHOOL WITH A REPUTATION. The first business college in the South.

The Harrison School

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

The University of Texas.

Main University, Austin. Medical Department, Salveston. Co-Educational. Tuition Free. Annual Excesses \$100 and forward. Session opens Wednesday, September 25th, 1907. College of Arts: Courses leading to the Degrees of Bachelor and Master of Arts. Department of Education: Professional courses for teachers, leading to elementary, advanced and permanent certificates.

ORIGIN OF INFANT BAPTISM.

The object of this paper is simply to trace the history of infant baptism back to its beginning. When did infant baptism begin to be practiced? In tracing back this history, we might make the present century our starting point, but this is unnecessary, because even the opponents of infant baptism readily grant that the baptism of infants was in general practice in the Christian Church as early as the time of Augustine (A. D. 353-430).

of age. After the council had considered the matter, they made the following reply through Cyprian, their President: "We have read your letter, dearest brother. * * * In respect to the case of infants, which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized and sanctified within the eighth day, we all thought very different. * * * This was our opinion in council that by us no one ought to be hindered from baptism, * * * which, since it is to be observed in respect to all, we think is to be even more observed in respect to infants and newly-born persons."

Concerning this statement by Cyprian, Prof. Dargon, of the Baptist Theological Seminary of Louisville, Ky., remarks: "Cyprian urged infant baptism as early as possible, lest the child die unbaptized." It should be noticed, however, that this was the decision, not of Cyprian alone, but of the whole council.

We pass on now to the testimony of Origen (185-254). In A. D. 210 Origen wrote: "It is for the reason that by the sacrament of baptism the pollution of our birth is taken away, that infants are baptized." "Baptism is, according to the observance of the Church, given even to little children." "The Church received from the apostles a tradition to give baptism even to the little ones." "According to that saying of our Lord concerning infants (and thou wast an infant when thou wast baptized), 'their angels do always behold the face of my Father which is in heaven.'"

Origen was the greatest Christian scholar of his day, and in addition to this, he traveled extensively over the whole region of the Christendom of that day. He made prolonged visits to Antioch, Caesarea, Rome, Jerusalem, Tyre and Greece, and was intimately acquainted with almost every eminent teacher and minister in the Church throughout all its borders. All this qualified him and gave him exceptional opportunity to be thoroughly acquainted with all the Christian teaching and practice of that day, which was a little over one hundred years after the days of the apostles.

Let us examine next the testimony of Tertullian (150-230). This writer had a fancy that any sin committed after baptism could not be forgiven; hence, he advised the delay of baptism in general until late in life, or until there was danger of speedy death. Here is what he writes in A. D. 193: "Baptism is not to be administered rashly. * * * So according to the circumstances and disposition, and even age of each individual, the delay of baptism is preferable, principally, however, in the case of little children. For why is it necessary (if it is not so necessary) that the sponsors likewise should be brought into danger. * * * For no less cause must the unmarried also be deferred (in whom temptation is prepared, alike in such as were never married by means of their maturity and in the widowed by means of their freedom), until they either marry or are strengthened in continence." From these statements it is clear that Tertullian recognized infant baptism as an existing practice and he did not oppose it as being unscriptural, unapostolic, or as an innovation. He did not oppose it at all, any more than he opposed the baptism of unmarried adults and widowed persons. He simply recommended its "delay" in all situations attended by peculiar temptations, and he regarded the time of youth and early life generally, as being peculiarly exposed to temptation. In regard to children, especially, he advises the delay of their baptism. "If it be not so necessary," by which he means, if they are not likely to die; for we know that Tertullian believed in baptismal regeneration and consequently that those dying without baptism were lost. On the views of Tertullian, Dr. Dargon of the Baptist Theological Seminary of Louisville, Ky., makes the following remark: "Tertullian opposed infant baptism, but that was because he believed all baptism to be essential and that there was no forgiveness of sins committed after baptism. He was the only one of the Church fathers who ever op-

posed infant baptism, and it was in general practice in his time." Dr. Wall, in his large work on "The History of Infant Baptism," says: "For the first 400 years of the Christian era there appeared only one man—Tertullian—who advised the delay of infant baptism; * * * but there was no society of men, nor any one man, saying it was unlawful to baptize infants, but all to the contrary." From all the foregoing statements we learn that in Tertullian's day—less than 100 years from the time of the apostles—infant baptism was in general practice in the Christian Church and that Tertullian never opposed it on scriptural grounds, but simply advised its "delay" on what he thought to be prudential grounds.

Our next witness is Irenaeus (115-190). In A. D. 184 he writes: "He (Christ) came to save all who through him are regenerated unto God—infants and children and boys and youths and old men." Irenaeus used the word "regenerate" here, which was the word commonly used by the early Church fathers as synonymous with baptize. In one instance Irenaeus himself uses the two words in the same sentence in such a way as to make them express the same thought. Of Christ's commission to his disciples, he says: "Giving to his disciples the power of regenerating unto God, he said unto them, 'Go and disciple all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.'" The thought is, that the nations were to be regenerated by being baptized; and this is the common teaching of all the early Church fathers. No fact in Church history is better known than the fact that the primitive fathers believed and taught the doctrine of baptismal regeneration; and Irenaeus, in the first quotation above applies this same idea of baptismal regeneration to infants as well as to those who are older. Irenaeus had exceptionally good opportunities to know what were the teachings of the apostles, for he spent his early life as a pupil of Polycarp, who himself had been intimately associated with the apostle John. Polycarp was born in A. D. 70, thirty years before the death of John, and was martyred in 155, forty years after the birth of Irenaeus. This gives Polycarp about fifteen years' association with John and at least twenty years' association with Irenaeus. How is it possible under such circumstances for Irenaeus not to be perfectly acquainted with the teachings of the apostles?

But this doctrine of baptismal regeneration, as applied to both children and adults, is still more clearly expressed by Justin Martyr (100-165). Justin was born about the time of the Apostle John's death and hence grew up while the teachings of the apostles were still fresh and prominent in the minds of the people. In 140 he wrote his first celebrated "Apologia" in defense of the Christian religion, which shows that he was well acquainted with the teachings of the apostolic Church. In this "Apologia," written only forty years after St. John's death, he says: "Men, both men and women, who have been Christ's disciples from childhood, remain pure to the age of sixty or seventy years." Then, in describing how persons become disciples of Christ, he says: "They are brought by us where there is water and regenerated in the same manner in which we ourselves were regenerated; for in the name of God the Father and of our Savior Jesus Christ and of the Holy Spirit they then receive the washing with water." From these statements of Justin we learn: First, that "many were made disciples in childhood," and secondly, that all were made disciples by baptism. The conclusion must be that children, as well as adults, were made disciples by baptism. But this is not all we learn from Justin. We learn not only the general truth that children were made disciples by baptism, but we learn also that the particular persons to whom he refers in the first quotation above were made disciples in childhood in the days of the apostles, for if these persons who were disciples in childhood were "sixty and seventy years of age" in A. D. 140 (the time Justin wrote), they must have been disciples about twenty years before the death of St. John. And as all, both children and adults, were made disciples by baptism, the conclusion is inevitable that these persons were baptized in childhood in the days of the apostles, and perhaps by the apostles themselves. This is in perfect harmony with the teaching of the New Testament, as we find it in 1 Cor. 1:16; Acts 16:15; 16:32-34; 2:38, 39; Matt. 28: 19, 20, etc.

Thus we have traced the practice of infant baptism back to its origin within the time of the apostles. We have learned from the early Church fathers that baptism took the place of circumcision and hence was applied to infants. We have also learned from Irenaeus and Justin Martyr, the earliest of the Church fathers, that they interpreted Christ's great commission in Matt 28:19, 20 as being intended to include children; and hence,

children, under the "great commission," were disciples by baptism in the very days of the apostles. We have learned, furthermore, that the Church fathers claimed to have received the doctrine of infant baptism directly from the apostles. Now this claim has overwhelming force, and must logically be accepted for the following reasons: First, these Church fathers were men of irrefragable Christian character and would not intentionally have made a false claim. Secondly, they were men of high intelligence, and lived so close to the time of the apostles that they had every qualification and opportunity to know what the apostles taught and practiced. Origen, who most emphatically asserts that they received the doctrine of infant baptism from the apostles, lives less than a century from the time of the Apostle John. He was nearer to the time of St. John than we are now to the time of George Washington. Thirdly, this claim of the father was never questioned nor contradicted by any writer whatever of that period. There is not the "scratch of a pen" to be found in all the literature of the first four centuries denying the fact or the scriptural authority of infant baptism. "What would we think of a case in court in which all the testimony is on one side and none at all on the other side? If the statements of these fathers had been false, do we not know that some of their contemporaries would have contradicted them; and if this had been done, would we not find in the writings of that day some record of the controversy? How is it possible for us to deny the testimony of these Christian men when no one in their own day even ventured to do so? This is truly a one-sided question, in which the apostolic origin of infant baptism has all the historic evidence in its favor and none at all against it. We need not wonder then that almost the whole Christian world believes in infant baptism. Out of the 400,000,000 of Christians in the world today not less than 380,000,000 (or 95 per cent accept it as a Christian doctrine. It has more evidence in its favor than can be found in favor of the observance of Sunday, instead of Saturday, as the Christian Sabbath; and yet the whole Christian world, almost without exception, has accepted the change of the Sabbath day without question. Let us be consistent then, and give at least as much honor to infant baptism as we give to the Lord's day. If the practice of infant baptism can be traced back directly to the apostles, then it is of apostolic origin; and if it is of apostolic origin, then it is a Christian institution; and if it is a Christian institution, then all Christians are under obligations to practice it.

C. W. MEYERS, Palestine, Texas.

OF INTEREST TO DOCTORS.

A good doctor can find a good location and a lucrative practice by addressing Rev. William M. Foster, Milliken, Texas.

That our American forests abound in plants which possess the most valuable medicinal virtues is abundantly attested by scores of the most eminent medical writers and teachers. Even the untutored Indians had discovered the usefulness of many native plants before the advent of the white race. This information, imparted freely to the whites, led the latter to continue investigations until to-day we have a rich assortment of most valuable American medicinal roots.

Dr. Pierce believes that our American forests abound in most valuable medicinal roots for the cure of most obstinate and fatal diseases, if we would properly investigate them; and in confirmation of this conviction, he points with pride to the almost marvelous cures effected by his "Golden Medical Discovery," which has proven itself to be the most efficient stomach, tonic, liver, laxative, blood, heart, tonic, and regulator, and blood cleanser known to medical science. Dyspepsia, or indigestion, torpid liver, functional and even valvular and other affections of the heart yield to its curative action. The reason why it cures these and many other affections, is clearly shown in a little book of extracts from the standard medical works which is mailed free to any address by Dr. R. V. Pierce, of Buffalo, N. Y., to all sending request for the same.

Not less marvelous, in the unparalleled cures it is constantly making of woman's many peculiar affections, weaknesses and distressing derangements, is Dr. Pierce's Favorite Prescription, as is amply attested by thousands of unqualified testimonials contributed by grateful patients who have been cured by it of catarrhal, pelvic, drains, painful periods, irregularities, prolapsus and other displacements caused by weakness, ulceration of uterus and kindred affections, often after many other advertised medicines, and physicians had failed.

Both the above mentioned medicines are wholly made up from the glyceric extracts of native medicinal roots. The processes employed in their manufacture were original with Dr. Pierce, and they are carried on by skilled chemists and pharmacists with the aid of apparatus and appliances specially designed and built for their purpose. Both medicines are entirely free from alcohol and all other harmful, habit-forming drugs. A full list of their ingredients is printed on each bottle-wrapper.

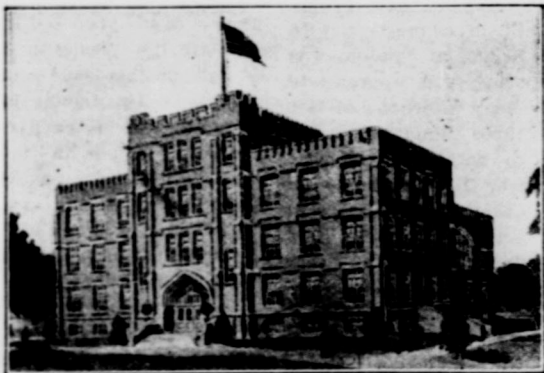
San Antonio Female College,

West End, San Antonio, Texas. NEW THINGS FOR 1907-8. Enlarged and beautified dining-room. 50 new desks in study hall. \$2,500.00 pipe organ in chapel. We keep in the lead in equipment. yet our charges are lowest. Have not raised price of board. FALL TERM BEGINS SEPTEMBER 4. Write J. E. HARRISON, President.

Switzer Woman's College and Conservatory

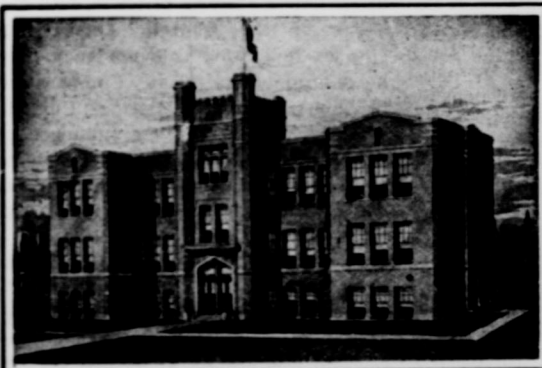
Has made an unprecedented record. Employs fifteen officers and teachers of superior merit. Selects the best patronage and commands the respect of all school people. Home conditions unexcelled. Address D. S. SWITZER, ITASCA, TEXAS.

Stamford Collegiate Institute



Co-educational; delightful climate and beautiful location, thoroughly equipped with faculty of experienced Christian teachers in Literary, Music, Expression, and Art Departments. The best moral surroundings. Stamford is a beautiful young city of 3,000 and has never had a saloon. Fall session opens September 17, 1907. In new buildings worth \$100,000.00. Steam heat, electric lights, sanitary plumbing and elegant new furniture throughout the administration and dormitory buildings. Throughout our curriculum our aim is "The Best in the West!" For illustrated catalogue, address REV. JEROME DUNCAN, President, Stamford, Texas.

CLARENDON COLLEGE.



Male and Female, The only College of the Panhandle.

Clarendon, Texas, is 2700 ft. above sea level. Continuous growth for nine years with present matriculation of 411. Full Faculty of eleven. Flourishing Literary Societies. Library of 3000 volumes. Address, Rev. J. R. MOOD, B. D.

PROPOSED NEW STRUCTURE.



BLAYLOCK PUB. CO. Publishers

Office of Publication—Corner Ervay and Jackson

Published Every Thursday at Dallas, Texas

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

G. C. HANKIN, D. D., Editor

SUBSCRIPTION—IN ADVANCE.

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

For advertising rates address the Publishers.

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

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

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

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

TO OUR CORRESPONDENTS.

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Pub. Co. or Texas Christian Advocate, Dallas, Texas.

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

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

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

OUR CONFERENCES.

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

The Navarro County people met in mass meeting in Corsicana some time back and made all the arrangements for contesting the recent local option election. Following this action, the committee, lead by Hon. R. M. Mayes, its lawyer, has filed its contention in the District Court and the battle is now transferred from the people to the courts. The statement containing its contest is one of the warmest documents we have read in many a day; and if one-tenth of its charges is true the court will throw that election to the wind. And we doubt not but that every word of it is true. The anti went into the fight to win, by foul means, if necessary; and they found it necessary to resort to very foul means, according to the contention of the local option people as presented to the courts. The case will come up in October. In the meantime local option will remain intact. On with the battle!

Epworth-by-the-Sea is now alive with young Texas Methodists. They are there from all over the State, full of life and good spirits. The accommodations are now better than ever before, and the enjoyment of the occasion is greatly enhanced. Allan Ragsdale deserves much credit for the enterprise he has displayed in creating these improved conditions. We wish the young people the time of their lives. They are entitled to it. The idea of establishing this Encampment was a happy one from the beginning. We are glad that it has developed into such a huge success. It affords all the bodily, the mental and moral exhilaration the young people need, and coupled with this is a wonderful spiritual advantage. In fact, it fills to completion an absolute want. It also brings about a true connective spirit among our young people. They learn to know each other and their fellowship becomes broadened. We, therefore, wish for them a happy and a useful gathering this summer at their Epworth-by-the-Sea.

THE BELLEVUE CHURCH DEDICATION.

Last Sunday we spent in Bellevue, a town situated on the Ft. Worth and Denver Railway, some ten miles beyond Bowie. Our readers will remember it by the fact that one year ago last April it was almost completely destroyed by a cyclone. No community was ever more nearly wiped off the map by a storm than Bellevue. There was scarcely a single house left standing in five minutes while the cyclone prevailed. Had it not been for the fact that nearly everybody had a storm cellar, scarcely a life would have been saved among the more than 600 population. The country for miles is practically level and open, and for nearly an hour the storm demon was seen forming in a westerly direction from the place. Dark clouds were scurrying hither and thither, but the wind gradually began to gather toward a common center until the funnel-like monster became as black as ink, and then headed directly for the doomed village. The people hastily ran toward their cellars, and by the time it struck the town nearly everybody was underground, with the doors closed over them. The few that did not have such retreats were nearly all buried after the storm passed. There were nearly twenty of these. In ten minutes the whole village was beaten into kindling wood or swept away. What the storm did not clean up the fire finished, and when the people came to their senses there was nothing in the way of homes, clothes, stores or property left to tell the tale. Save the debris, it was as clean as a plowed field. The well-to-do and the poor were all just alike. The story of relief is well known. From all over grand old Texas clothing, provision, money, building material and everything needed for a stricken community poured into Bellevue. This put heart into the smitten community. They at once went to work, and now within eighteen short months there is nothing left to indicate that a storm swept the place away save fifteen or twenty graves in the cemetery. Better dwellings, better store buildings, much handsomer churches and a more commodious school building occupy the old sites, and business is prosperous. The people seem to be in fine spirits and there is no sign of injury or hurt anywhere apparent. The whole town, with a larger population, has all the evidences of thrift and prosperity. Last year was a year of good seasons and the earth brought forth plentifully. The present crop outlook is encouraging, and a pluckier set of people cannot be found in the whole State of Texas. And the most confirmed pessimist on earth, with all his apparent facts and figures, would not be able to convince those people that the old world is not headed in the right direction. There is not a moping misanthrope among them. They have an unwavering faith in the goodness of humanity. They believe the world is growing better. The acts of kindness from everywhere shown to them in their fearful need have forever fixed their confidence in the fact that the human heart is full of sympathy and helpfulness. They had this fact more than demonstrated the hour the storm abated.

Our church and parsonage were completely destroyed. There was practically nothing left but the ground. Rev. J. P. Rodgers, our pastor, and his family, barely escaped with their lives. They lost everything else. But help was soon given to them. And just as soon as he and his people could recover their wits, they began to think of their church building in connection with the restoration of their homes. They lived and worshiped in tents for a season, and then began to rebuild. Bro. Rodgers took the field in the interest of rebuilding the church and the parsonage. The people responded to his calls. As a result, it was not long until he had a much better parsonage built and furnished. It cost in the neighborhood of \$1500. It stands there today, the neatest preacher's

home in the district. He also began to gather funds for the new church, and the people out of their poverty subscribed liberally. As they made a little money they divided it with the church. The Conference Church Extension Board and the Parent Board, and the board of the good women lent a helping hand, and before Bro. Rodgers left there last fall he had the pleasure of seeing the present handsome church almost completed.

Rev. R. E. Porter took his place at the last conference, and he and the good people finished the church and paid it out of debt. Now they have a good property, with the building and the ground worth all of \$5000, and the parsonage worth \$1500. Has there ever been a richer example of heroism than that shown by those people? And no man ever wrought more nobly and with greater self-sacrifice than Bro. Rodgers.

Last Sunday the spacious building was filled to overflow with a glad people. They were there, not only from the town, but from the country round about. Good, wholesome music had been prepared for the occasion. Rev. J. P. Rodgers, of course, was there from Era to take part in the services. They would not have been complete without him. It was really necessary for him to be there to rejoice with his old congregation. The church is a beauty. It is modern, commodious, comfortable and well furnished. It has a handsome and a sweet-toned organ. Rev. H. H. Vaughan, who was pastor there several years ago, came down from Henrietta and took part also in the services. The people were attentive to the word and we had a good spiritual occasion. After the sermon, the trustees rose and presented the house for dedication. Our beautiful ritual was used and the house was set apart to the worship of Almighty God. In the afternoon at three o'clock, Bro. Vaughan preached to another good congregation an edifying sermon, and at night Bro. Rodgers gave them a helpful sermon. Thus passed a memorable day in Bellevue.

While there we enjoyed the hospitality of Bro. L. S. Spivey and family. They have a delightful home just out from the town on a fine elevation where the breeze has full play. After the storm they had lost everything and they went to this commanding location and built a good home. It is their daughter, Miss May Spivey, who was prepared at the Scarritt Training School for foreign mission work, and she is now in Japan at her post of duty. Of course they feel a deep interest in the missionary work of the Church, for a good portion of their hearts is there with their excellent daughter.

We met many readers of the Advocate in Bellevue. Rev. J. P. Rodgers never fails to put the Advocate in the homes of the people, and Bro. Porter is active in keeping the paper with them. He is held in warm affection by the people and they spoke well of his work. Bro. Vaughan gave a good account of his work at Henrietta. He and his people have just finished an elegant parsonage there, and his family are happily installed in its comfortable chambers.

WESLEY AND HIS CENTURY.

This is the latest and newest life of John Wesley, by Rev. W. H. Fitchett, President of the Methodist Church of Australasia. In the case of this book we have not followed the humorous suggestion of Sidney Smith to the effect that he always reviewed a new book in the public prints before he read it so that he could be strictly impartial in his estimate of it. On the contrary, we laid hands upon this book and read every line of it from lid to lid before we thought of writing a notice of it; and it is no small volume either, for it contains 530 closely printed pages. We thought some time ago when Tyereman's Life of Wesley appeared in three large volumes that there was not left any further room for another life of the distinguished founder of the Methodist Church, but we had not read very far

into this book until we at once reversed this judgment. Dr. Fitchett is a very original writer, and in many respects he views the life and character of Wesley from a different standpoint from most any of the other writers. He is also very familiar with the times and conditions in which Wesley lived and preached and he is also familiar with the times and conditions preceding the Wesley era. He traces the religious causes that made Wesley and his work a necessity in England, and he interprets his life in the light of these causes and conditions. Then he proceeds to give the most discriminating analysis of the life and work of Wesley that we have ever read. Unlike Tyereman he does not go into painful details, some of which ought never to have appeared in print, but he gives an accurate insight into the motives, the character and disposition of his subject that is impartial and refreshing. He is very happy in the use of English, and his style is most elegant and entertaining.

Dr. Fitchett divides his volume into five books. In the first of these, he discusses "The Making of a Man," and he gives to it a practical as well as a philosophical discussion. The second is occupied with the discussion of "The Making of a Saint," and the third, "The Quickening of a Nation." Here the author does some of his best work. In the fourth, he treats, "The Evolution of a Church," and Wesley is made to stand out as the unconscious builder of one of the greatest Church organizations of modern times. He shows that it was not his intention to found a separate Church, but to hold his great movement within the folds of the Anglican ecclesiasticism, but that the circumstances over which he had no control necessarily resulted in the evolution of Methodism, practically as we have it today. In this connection he gives us a resume of Methodist doctrines and polity and their effect upon the sentiment of Christendom. His fifth and last book in the volume is a fitting finale of the narrative. It takes up the "Personal Characteristics" of Wesley, and he sketches and presents them with the skill of an artist. Wesley's personality, his love affairs and marriage, his writings, his odd opinions, his last sickness and death and his critics are all treated in a masterful manner. Dr. Fitchett has rendered religion a delicate and most comprehensive service and Methodism an untold benefit in this rare and splendid volume. The book bears the imprint of our Publishing House at Dallas and Nashville.

THE DORMITORY AT DENTON.

The cornerstone of the Girls Dormitory, being built in connection with the Industrial School at Denton, was laid with imposing and appropriate services on Tuesday afternoon of last week. Some three hundred people were present to witness the ceremony, with Mayor T. J. Simmons in charge of the exercises. The Masonic fraternity took a prominent part in the proceedings, and their ritual was beautifully rendered. Mayor Simmons, Hon. Clarence Ousley and Rev. J. W. Hill made the addresses, the principal one being made by the latter. From the Denton Record and Chronicle we copy the following description of the cornerstone and the interesting papers placed within it:

The cornerstone is a block of gray granite highly polished on both of the visible sides. It is located on the southwest corner of the ground floor of the Dormitory, one side to the south and the other to the west.

On the cornerstone two inscriptions are found, the one on the south side reading as follows: "Erected by the Woman's Home Mission Society of the M. E. Church, South, 1907." On the west side is found, "That our daughters may be as cornerstones, polished after the similitude of a palace." The lettering is in plain Gothic characters and is easily read many feet from the building.

In the receptacle which was placed within the stone the following articles were placed. A picture of the College of Industrial Arts, a budget giving information about the college, a copy of the rules made by the girls of the Dormitory of last year for gov-

erning themselves, a picture of the young ladies who lived at the temporary Dormitory last year, a picture of Miss Dye, a former student of the College of Industrial Arts, who goes to Brazil as a missionary, a picture of Miss Manns, who last year attended the Normal in this city and who goes to China as a missionary, a report of the various districts of the W. H. M. Society, a Bible donated by the Denton Woman's Home Mission Society, which contained the names of all members of the society, a copy of the special dispensation granted the local lodge of Masons to lay this cornerstone, a roster of Stanfield Lodge of Masons, and several copies of local and church papers.

A ripple of mirth was caused when Judge S. M. Bradley asked permission to deposit in the stone an annual pass issued to him over the Santa Fe Railroad, and which was made worthless by the actions of the Thirtieth Legislature. His request was granted and the pass placed within the metal box along with the other articles.

A copy of the following hymn was also placed in the box. This hymn was written by Dr. Carroll, who will have charge of the Dormitory, especially for the exercises attendant upon laying the cornerstone and was sung yesterday, just before closing the exercises.

O Christ, our gracious Lord,
Accept this day our praise
Our Light, our Life, Eternal Word
Still guard and guide our ways.

We build this house for Thee
From whom all blessings come;
Thy dwelling place Lord may it be,
And for Thine Own a home.

It chiefest corner stone,
Rear Thou its walls above,
Then make within Thy goodness
knows
And all Thy mighty love,
May those who gather here
Receive thy promised rest,
Make them secure from sin and fear
And be their constant Guest.

Nine-tenths of the old resident saloons in the city of Dallas were given licenses the past week to continue in the business. It was thought that the Baskin-McGregor law would work wonders in eliminating the suburban dives; but it is all a mistake. Nearly all of them are doing business at the same old stands in this city. However, the city authorities have a provision in their new charter cutting out these saloons, and no city license will be granted them. So the courts will have to settle the dispute as to whether we are to be cursed by the residence saloons under this beautiful Baskin-McGregor bill! We have still got them, for the present at least.

Our most ably edited confrere, the Wesleyan Christian Advocate, is doing manful work in the cause of the prohibition bill now pending in the Georgia Legislature. For weeks it has sent forth no uncertain sound on that great issue, and the Methodists are lined up all over the State on the side of the proposed law. We congratulate the Wesleyan on its splendid fight on this issue—and a winning fight, too. Dr. Lovett is giving the Georgians one of the liveliest and most interesting organs in the connection. There is not a dry page in its make-up. It is full of life and power, and its influence is doubtless a dominant factor in the public sentiment of that grand old commonwealth.

VANDERBILT UNIVERSITY'S SERVICE TO YOUNG PREACHERS.

We are in receipt of the 1907 Bulletin of the Biblical Department of Vanderbilt University, and are pleased to note the progressive spirit of this School of the Prophets. A survey of the courses offered shows that the faculty is following no hard and fast rule in the development of theories, but is keeping in touch with the needs of the Church. Among the courses indicating this tendency may be mentioned those in Comparative Religions, History of Missions, Current Theological Thought, the Influence of Christ in the World, Church Problems of the present time, and the several courses offered in Sociology and Religious Education.

The School of Religious Education is in its infancy. The need for such a school has been felt for some time, and in order to make it possible the General Conference, at its last session took action directing the Sunday-

schools of the Church to raise an endowment of \$50,000 for the establishment of a chair to be known as the chair of Religious Pedagogy and Sunday-schools.

Since the publication of the Bulletin the faculty has changed the rules governing the awarding of scholarships. Two classes of scholarships are now offered. Those of the first class yield \$125, and are given to college graduates who have studied Greek not less than four years, including the work done in the preparatory school, and who pursue the Greek-Hebrew course. The scholarships of the second grade yield \$75, and are given to college graduates who have not studied Greek at all, or who have studied it less than four years. A loan fund assists non-college students to pay board and other expenses.

In the list of students we observe the following names, which will be recognized by some of our readers: H. M. Whaling, O. T. Cooper, Thos. Hanks, Alonzo Monk, Henry Stanford, C. L. Bounds, J. E. Crawford, O. W. Hooper, J. P. Luton, D. O. McCara and O. E. Riley.

PERSONALS.

We had the pleasure of meeting Rev. P. G. Smith, of Weston, while we were in Collin County a while back. He is one of our most useful local preachers.

The preachers of the district have furnished Rev. C. B. Fladger, the beloved, with a purse and in compliance with their wishes he goes to the Encampment to enjoy a well earned rest.

Rev. S. B. Sawyers, of Canadian, writes us that he has had to take his wife to Oklahoma City for a serious operation, and he asks to be remembered by his brethren and friends in his affliction.

Rev. and Mrs. J. W. Rowlett have issued invitations to the fifteenth anniversary of their marriage, which event will take place at Merkel, August the 5th, 1907. The Advocate sends congratulations.

Afflictions rarely ever come singly. After the sad death of Mrs. Morrow, the devoted wife of Rev. T. W. Morrow, of Gainesville, their little babe followed its mother into the better land. This puts a double sorrow upon that stricken paragon.

W. A. Bowen, who was the agent for the Advocate for several years, is now located in Cameron and in charge of one of the Cameron weekly papers. He is a man of large newspaper gifts and experience, and we wish him the largest success.

Rev. J. E. Godbey, of the Little Rock Conference, passes from the pastorate into a position in Hendrix College, as teacher of philosophy. Dr. Godbey is one of our strongest men and eminently capable of filling this new station as teacher.

Rev. W. F. Clark, of this city, has just closed a meeting at Garrett, with his kinsman, the pastor, and there were twenty-five or more conversions and accessions. The meeting has left the Church at that point in good condition.

Rev. G. S. Slover, of Mulkey Memorial, dropped in to see us recently. He has good Church improvement under way and approaching completion. His people have given to him and his wife a vacation, and they are touring the cooler regions of the North at the present time.

Rev. M. H. Read and his people at Grand Prairie are building a new church. As we passed there on the interurban the other day, we saw the rafters going into place, and they will soon have a brand-new and commodious structure in that enterprising community.

Rev. J. M. Peterson, of the Oak Cliff Church, has been granted a few weeks of vacation by his people and he is off on a visit to his relatives. The editor of the Advocate will preach for him next Sunday morning and the presiding elder at night. The other services have also been provided for during the pastor's absence.

Mr. Theodore Bellharz, of this city, died near San Antonio last Monday morning after an illness of several weeks. He was a leading citizen of Dallas, a builder and a contractor who had erected most of the large structures in this city. At the time of his

death he was the contractor for the stone work in the magnificent St. Paul's Church, Houston. He leaves a widow and two children, and a large host of relatives and friends to mourn his demise. He was a German Lutheran and was buried by the ritual of that Church.

Rev. C. M. Harless, Commissioner of Education, was in to see us recently. He is now one of the busiest men in Texas. His hands, his head and his heart are full of plans for Southwestern; and if energy, ability and persistent work count for anything, the university is in a fair way to advance in its enterprises.

Rev. R. C. George, formerly of the Texas Conference but now stationed at Pueblo, Colo., caused the arrest, a few days ago, of a noted swindler whom the United States authorities have been trying to locate for a number of years. Brother George pointed him out to the police and he was taken in charge to answer many delinquencies.

Bishop Warren A. Candler, of Atlanta, Georgia, is now in Texas. He recently spent a few days in Houston, the guest of Bishop Seth Ward, and we notice in the daily papers that he will be in the State for a while looking over the field prior to holding the conferences next fall. His visit is of interest to a great many laymen and

ing of other days. Things have changed and are still changing. People are taking more interest in Church work, prohibition sentiment is growing, gambling is largely, if not entirely, a thing of the past. Instead of falling into desuetude, as once threatened, religious observances are growing into popularity. Many favorable indications are manifest. Bro. C. S. Coberly, the pastor, is a fine young man. He seems to be prudent, prayerful and studious. Our meeting moved off well from the first and kept growing in interest to the last. At times the house was crowded and some had to stand at the doors and windows. Many were stirred and a good number were brought back into line with the Lord and his work. There were conversions in the church and out. Eight grown people joined our Church. One convert went to the Baptists. The church building in which we held the meeting was erected away back before the war between the States, in about 1850. It's said to be the oldest church standing in Texas. A new church is needed. Good subscriptions have been secured and considerable money collected for a new church. Plans have been adopted and soon a new, modern building shall supplant the old landmark of early Methodism in Texas. These people seem to mean business. One of the best signs of new life and high purpose was the readiness with which a number of people subscribed for the Texas Advocate. Eleven new sub-



OUR NEW CHURCH AT OSCEOLA, TEXAS. COST \$2,500.00. REV. L. A. REAVIS, PASTOR.

Reading from right to left: No. 1 Rev. L. A. Reavis, No. 2 F. M. Bryant, No. 3 J. D. Jones, No. 4 J. C. Willis, No. 5 John W. Stephens.

ministrators, for the man who holds all these Texas conferences has a large responsibility on his shoulders. More than two hundred thousand persons look to him for pastors, and more than seven hundred pastors look to him for their annual appointments. Bishop Candler is, therefore, a very interesting personality to the readers of the Advocate.

In our last issue we stated that Rev. W. D. Bradfield was an alumnus of Southwestern University; but this is a mistake. He took both his bachelor's degree and his Master's at the Vanderbilt University; but his interest in Southwestern is just as intense as though he had been a student within those walls.

Rev. Doctors Andrews and Bradfield assisted Brother Mimms, of Weatherford, in his meeting which closed a few days ago, and it was a most successful service. There were more than one hundred conversions, and the membership is greatly revived. It has been many a day since our Church in Weatherford has experienced such a work of grace.

OXIDINE. A Chill Cure in Every Bottle. Conforms to National Pure Drug Law.

FROM OUR FIELD EDITOR.

From one of the newest towns in Texas I went to one of the oldest places in the State. Quite a contrast between Palacios and Montgomery. The contrast isn't intended to reflect unfairly on either place, but rather to bring out the advantages and disadvantages of each.

Palacios is but a four-year-old child. Out of respect to Montgomery I'll not tell her age. In my last I made mention of the sprightly youngster as a prosperous, promising coast town. It simply needs reformation. I soon discovered that Montgomery's great need was reformation. The town grew up under the old regime—plenty of liquor, lax and loose gambling laws, low estimate on human life. Horrible harvests have followed the sow-

scriptions were sent in at the close of the meeting. That means much for the cause.

In this historic town I made inquiry concerning old records and books that would be of use to Bro. Shettles in his worthy work. By carelessness, here as in many places, much valuable history has been lost. Bro. Shettles should be commended and assisted in the laudable undertaking of securing historic data. Some definite plan should be adopted for the safe keeping of our records. The wisdom of the Bishops in placing "bookkeeping" in the course of study for our preachers may help to solve the problem. Recently I was told by the President of one of Houston's largest and oldest banks that a complete record of their business has been carefully preserved from the first establishment to the present. If banks can do this, churches can. "The children of this world are wiser in their generation than the children of light." Why not every Church have a five-proof safe in which to keep important papers? The first of August I go to Willis, Texas. On August 15 I begin a big camp-meeting near Woodville, Miss. JNO. E. GREEN.

CALLED FROM LABOR TO REWARD.

I am just back from San Antonio, where I was summoned by telegram to the bedside of my father, Rev. L. M. McGehee. On the 18th inst. he was called from the labors of earth to rest promised to the people of God. Age 73 years. For more than nine months he has been confined to his bed and suffered greatly. God's grace sustained him and now comforts us. F. L. McGEHEE, P. C. Iowa Park Charge.

For Babies' Bad Bowels or Stomach Troubles. Especially when Teething. Use WARE'S BABY POWDER.

Let the widow and her two mites—do not forget that they were two—keep us from despairing of doing anything because we cannot do much.

THE WASHINGTON CITY CHURCH.

Bishop E. R. Hendrix, D. D., LL. D. The proposed Monumental Church in Washington City appeals to every friend of the Methodist Episcopal Church, South. A superb site invites us. A willing people, who might well be satisfied with their present house of worship were it for themselves alone, are willing to make special sacrifices in order to help erect a thoroughly representative church on that choice site. Among the honored representatives in both houses of Congress and in judicial and other places of trust are members of our Methodism. Many friends are interested for family and other worthy reasons. It is an enterprise that must enlist large subscriptions and many of them in order to secure success. It helps to plant us in the capital of the nation as the second largest Methodist Church in the world with a mission to all the world. Ambassadors and foreign ministers may here worship among a people who send them the gospel. Such a worthy temple will help the more to honor Christ who has so signally blessed us as a Church. Kansas City, Mo., July 24th, 1907.

Church Extension Notes.

Rev. M. L. Gray, presiding elder Plattsburg District, Missouri Conference, has provided for a \$200 "special" for Oklahoma.

Rev. Thos. J. Newell, presiding elder Brownsville District, Memphis Conference, has undertaken a \$200 "special" for Oklahoma.

The Gainesville District, Florida Conference, Rev. Francis R. Bridges, presiding elder, in response to a telegram from the Corresponding Secretary, sends this message: "Telegram received, Gainesville District pledges \$200 for one Oklahoma Church."

Three new Loan Funds have been established since the annual meeting of the Board, May 10-11. They are as follows: "The T. T. Fishburne Loan Fund," with a capital of \$10,000, the income from which is to be used in building churches in Cuba and Brazil; Rev. T. T. Fishburne, of Roanoke, Va., is the generous donor.

"The Liston Loan Fund," with a capital of \$6,000, given by Mrs. Susan C. Liston, of Listonburg, Pa. The income from this fund is to be used in building churches in the foreign mission field.

"The Theo. B. Hoagland Fund," with a capital of \$1,000, which is the gift of Mr. Theo. B. Hoagland, of St. Joseph, Mo., who says in his letter accompanying the gift: "I hope this fund may be blessed of God in the accomplishment of much good in the way of helping needy Churches."

It is proper to say that these funds have been named by the Board and in the absence of any request or suggestion from the generous donors.

THE THREE R'S.

Sir William Curtis, Bart., who was Lord Mayor of London in 1795, is generally credited with the authorship of the popular expression, "The three R's—reading, 'rithmetic, and 'rithmetic." It was upon the occasion of a city dinner at the time when Dr. Bell and the Quaker Lancaster were pleading in behalf of increased educational facilities for the poor that Sir William Curtis rose, and in a leading manner offered the toast, "The three R's." The phrase caught the public fancy at once. But the above "apt alliteration" is not alone confined to reading, 'rithmetic, and 'rithmetic, for in 1847, just sixty years ago, Dr. John Radway of New York City brought out his "R. R. R." (Radway's Ready Relief), which also caught the public fancy at once and became famous all over the world.

AN APPEAL.

To the Preachers of Abilene District: Our people at Rochester, Rev. I. L. Mills, pastor, had just completed a church when it was wrecked by a storm. The church was not entirely paid for, and the people need help to the extent of \$200. I will be greatly obliged to each pastor if he will at once take a collection and forward same to Rev. I. L. Mills, Rule, Texas, R. F. D. No. 1. The church is being repaired and help is needed now. JNO. R. MORRIS, P. E. Abilene, Texas, July 9.

For Babies' Bad Bowels or Stomach Troubles. Especially when Teething. Use WARE'S BABY POWDER.

SOME CORRECTIONS.

There is a statement in the issue of July 11, from Miss Lena Ewton, that I want to correct. In writing up the Dublin District Sunday-school and League Conference, at DeLeon, she says: "Brother Gaskins being absent, Brother Fields preached for us Tuesday evening." This is a mistake. Brother Gaskins was on the program to preach a sermon on Sunday-school work, and he was there and did preach the sermon, and it was a sermon of such merit that I requested him to preach it to our people at Iredell, and later he did so, to the delight of those who heard it. I want to make this correction in behalf of this earnest, faithful preacher. Brother Gaskins was there all right. Then there is a short article in the issue of July 4, by Bro. E. M. Myers, which I think needs correction. He takes the position that because immersion is not taught in the Bible we ought to cut it out altogether, and calls it a heathenish practice. Most Methodists do not believe immersion is taught in the Bible; some Methodists do so believe. While

the Methodist Church believes affusion is the scriptural way people were baptized, they do not believe the mode of applying the water in baptism is the essential part of it, and if a person thinks he should be immersed, that it would be baptism to him and he is given the right to have it that way in the Methodist Church. The Methodist Discipline says, "Then shall sprinkle or pour water upon him; or if he shall desire it, shall immerse him in water." This is what the Methodist Church believes and teaches. So we are not practicing what we do not believe when we baptize by immersion those who think they ought to be immersed. We teach that the mode is not the essential thing in baptism, and a person may be baptized by affusion or immersion. If we are correct in this position we ought not to change it. Can any one show from an express declaration in the Bible that baptism must be just one way or it is no baptism? I think not. That is where we differ from the exclusive immersionist. They think they see some evidence of immersion in the Bible, hence they conclude that nothing is baptism but immersion. Must we be like them because we find evidence of sprinkling and pouring in the Bible; that nothing else will do for baptism? I think not. Let us stand uncompromisingly for all things that are essential, but for things that are not essential, such as outward forms and modes, let us be liberal. We recognize Churches that practice immersion as Churches of Christ, if they are religious, and, thank God, many of them are, and I wish they all were. Must we be so straight on this mode question that we will be like the Indian's tree—so straight that we lean over the other way? If the Lord owns them, let us own them. If the Lord fellowships them, let us fellowship them. The Lord owns and blesses Churches who practice sprinkling and pouring, and he owns those who practice immersion. The strict immersionists put themselves out of harmony with God's practice in ignoring and unfellowshipping Churches who practice sprinkling and pouring. Shall we be like them and inconsistently unfellowship those whom we admit God blesses, just because they were not baptized like we were? There are people who have been taught that immersion is right, and they think the Bible so teaches, but they do not want to belong to an exclusive immersion Church. They like the liberal spirit of the Methodists. They feel they can work more harmoniously and do more good in the Methodist Church, and they come in with us. It is true that many of them, after they are with us, get to understand these things better, become believers in affusion. Let us instruct our people and let them see the many evidences of affusion, but let us also hold to the old Methodist view, that we will open the door to all who truly love the Lord and want a home with us and a place to work for God in our midst. This rule has worked well. I am not an immersionist, but if I were I would want to be in the Methodist Church. We do not believe the Bible teaches immersion, yet it is not a heathen practice. Let us be more charitable toward others who practice immersion than that. Let us try to show them a better way, a scriptural way, but not by imbibing an exclusive sectarian spirit ourselves, but by that liberal Bible spirit that says to all good Christian people: "If thy heart is right with my heart as my heart is with thine, give me thine hand." While I sometimes preach on baptism, and have recently published a pamphlet of forty pages on the mode of baptism, showing affusion to be the Bible method in baptism, yet the old Methodist practice from the beginning is all right. Let us hold on to it. J. C. CARTER.

HARTSHORN SHADE ROLLERS. Hear the script name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers.

MAGIC WHITE SOAP. WILL MAKE YOUR WOOLENS SOFT & SWEET. Say, Ma, if I live will I be as big a goose as you? Yes, my child, if you don't use MAGIC WHITE SOAP. Rub magic on soiled parts, leave them in water one hour. No boiling, no washboards, no backache. If you use MAGIC WHITE SOAP, you'll soon see your magic; has no rosin like in yellow soap. Get your grocer to order or send us \$1.00 for 1 box of 100 Sc. cakes. We pay for freight. Save the wrappers. MAGIC KELLER SOAP WORKS, New Orleans, La.

NOTICE—I WANT A GOOD BLACKSMITH To buy a shop; good location and only shop in a good farming country. Capital required \$500. Methodists preferred. A. G. WHITE, P. O. Alex. I. T.

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 commended 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. McNeur, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

State League Cabinet.

President, Allan R. Ragsdale, Dallas.
First Vice-President, S. H. McVie, Cleburne.
Second Vice-President, Miss Laura E. Allison, Austin.
Third Vice-President, Prof. P. W. Horn, Houston.
Fourth Vice-President, Miss Mae Eyo, Plano.
Secretary, Frank L. McNeur, Dallas.
Treasurer, W. E. Hawkins, Fort Worth.
Finance Superintendent, Mrs. W. F. Robertson, Conroe.

COMING LEAGUE MEETINGS.

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

EPWORTH NOTES.

We reached Epworth-by-the-Sea last Monday, the 22d, and was met at the station by President Ragsdale and Trustee Bering. We found the improvements nearing completion. Of course the hotel first attracted our attention. The building is about 200 feet long and fronts the bay. At the rear, next to the railroad, is extended a T which serves as kitchen and dining hall, the latter being about the size of last year's restaurant. On the front, running full length of the building is a double-decked porch, with banisters at the top. The view from the second story is magnificent, especially at night with the moonlight dancing upon the restless waves of the sea. A fine panoramic view of Corpus Christi is presented from this vantage point, also. The hotel, or inn—Epworth Inn—as it is to be called, as seen from the beach front, looks like a \$25,000 structure. The top is surmounted with a "battlement," an ornamentation resembling the finish of the Alamo buildings in San Antonio. There are some 65 or 70 guest rooms in the hotel, the majority of which have already been engaged and paid for during the Encampment.

The old dining hall is being remodeled, and one-half its space will be used as a short order restaurant this year, and the remaining half for sleeping quarters.

The improvised bath house of past seasons is to be enlarged to twice its present size and will be used again this year. In time a modern bath house will be erected.

The Wade cottage has been moved from the tenting reservation and now occupies a lot very near the editor's cottage, the "Annie Laurie." The obstruction thus removed from the reservation adds much to the beauty of the view from Epworth Inn.

Miss Mattie Harris is already here from Dallas, and is preparing to entertain a number of her friends from home later on.

Secretary Weeks, of the Board of Trustees, arrived with his family on Tuesday, the 23d.

Mrs. George S. Sexton and son, George, accompanied the editor and wife from Houston and are domiciled in the "Annie Laurie" cottage. Chairman Sexton is to come later on.

A force of 25 carpenters, painters and common laborers is engaged on the various works, getting things ready for the coming crowds.

The buildings now present a uniform appearance so far as color is concerned, the roofs having been painted a moss green and the walls a straw shade. The auditorium, in addition to this improvement, has a large sign upon it, in white, reading "Epworth-by-the-Sea." This may be read from the car windows long before the train reaches Epworth Station.

Allan Ragsdale has hardly slept or eaten, according to report on the grounds, for several weeks. He has certainly done a vast amount of work, and the condition of affairs at this time—the improvements and equipments—is to be credited very largely to him. He says everybody must be well taken care of this year. And we think of the thousands who come, those who take up residence on the ground—2500 in number—will be.

The surf has been running high this week and the bay is entirely free from moss, making the bathing ideal.

Fish seem to be plentiful, judging from the strings which are brought into the grounds from day to day.

Strings of electric lights are being

placed about the grounds and in the bay; also in the rest pavilion. By the way, these pavilions are to be named—one is to be the Beall Pavilion and the other the Mills Pavilion. The dining hall will bear the name of Welfare Hall.

A United States postoffice is to be established, and mail should be addressed to Epworth, Corpus Christi, Texas.

Don't overlook the fact that on Saturday, August 3, a special rate of one-half fare for round trip will be in effect on all railroads in Texas, good to return Monday night, the 5th. This will afford those who desire to hear him an opportunity to hear Bishop Candler on Sunday, August 4th.

Brother Ragsdale says: "Be sure and remember your own comfort before leaving home, and bring sheets, towels and all things of this kind which will be needed for camp life. The supply store will not have everything you need. Make up your mind to be congenial and think of the comfort of others as well as yourself."

G. W. T.

MEXICO LETTER.

For some weeks I have tried to find time for a letter to the Advocate, but I am sure that never in my life has my time been so completely taken up as during the last four months.

I feel persuaded that our friends in Texas will enjoy following us on our last evangelistic tour through the West. I had planned these meetings some time before, and Kitten had all her arrangements made to accompany me as organist. We had ordered a small folding organ, which, when closed, was little larger than a valise. This little instrument was crated and securely wrapped for transportation on mule-back over the mountains. Just before leaving on this trip Miss Norwood E. Wynn, the principal of our mission school in Guadalajara, having suffered a severe attack of grippe, asked to be allowed to accompany us. Our warnings as to hardships and peculiar experiences only increased her desire to go. On the appointed day we had everything packed and ready—saddles, provisions, bedding, books, tracts, organ and other things needful on such an excursion. We had hoped to reach the end of our railroad journey at six o'clock p. m., and start immediately on horses, as there was a good moon. Our train was three hours late, however, and by the time we got our horses saddled, packs on, and all ready to go, it was nearly ten o'clock. As Miss Wynn, hereinafter to be known as Wynnie, was anxious to "sleep out," we concluded to leave immediately, as I knew that by twelve we could reach a fairly good camping place. That moonlight ride was delightful and we reached the camping place at twelve-thirty. We selected a large wild fig tree, scraped away the stones, spread down the saddle blankets and upon these our meager supply of bedding. On the windward side we piled the saddles and the organ. As usual, I slept like a patriarch, but the ladies were rather restless, so they informed me next morning. By good daylight we were in the saddle and off. Wynnie showed herself to be of good grit, for a day's ride over those tortuous mountain trails by one who has never done so, is indeed a trial to the flesh. At one o'clock we reached San Lorenzo, a little adobe ranch house where fodder is sold for the animals and tortillas and beans for the weary traveler. We got permission to rest under the shade of the combination dining room, mule entrance and gallery, for it was open on three sides. Under this shade the pigs and dogs contended tenaciously for social equality. Kitten was too tired to eat, so flung a blanket down on the dirt floor and was soon free from care. Wynnie and I tried such a dinner as they offered. She has never entirely forgiven herself for a plate of bananas fried in egg sauce that she ate that day. She soon joined Kitty for a nap while I remained to fight off the pigs and dogs.

At eight o'clock at night we arrived at Ixtlan. We went to the best Meson (a combination of hotel and livery stable) in the town, but there was only one room and that very small. There was only one thing to do: all sleep in the same apartment. Some extra planks were brought in and arranged on two "saw horses," and upon this sort of a bed we were to rest our tired bodies. In good old-time fashion I went out to look after the horses while the ladies retired and then I returned, put out the light, and proceeded to follow suit. No one who has not tried it can imagine how very fatiguing it is to ride for twelve hours in the glare and heat of a tropical sun. The ladies were very tired, and especially Wynnie, to whom all this was

entirely new. Not a word of complaint was uttered, however, and in a few moments all were dead to the world, until, at four-thirty, the little alarm clock insisted on our getting up. The ladies prepared a hasty but delicious breakfast of coffee and boiled eggs on the little alcohol stove, while the mozo and I arranged the horses and mules. We left town before daylight. Such a day! The hardest trail and the grandest scenery in Mexico, I suppose. The road was old to Kitten and me, but took on new interest under the spell of Wynnie's delight. After four hours' climbing, much of the time on foot, through gorges and boulders, we reached the summit of Ceboruco Mountain, hard by the famous old volcano of the same name. To our left there were thousands of acres of fine land inundated by the great flow of lava and rock, while from one side of the old volcano sulphurous smoke could be seen issuing from the crevices. Seldom is the human eye permitted to behold a grander scene. We could look down into the extinct craters of nearly a dozen volcanoes. Looking upon these signs of such material commotion in the past, our God, in all his greatness, seemed to be very near.

But we have reached the pines. "This reminds me of old Georgie," said Wynnie. I charged the ladies to be a little quiet (how unreasonable!) as we usually saw deer along this part of the trail, and a little venison would be very acceptable where we were going. Scarcely had I finished speaking when I saw a fine pair of horns lifted above the grass. The wearer lay in the shade of a pine. I dismounted, drew "old Betsy" from the scabbard. The distance was great. I could only see his head. I was a little unstrung from the heavy climb; but I fired—and missed!

We arrived at a fine spring of water at three o'clock p. m., about as hungry as mortals can be and keep in a good humor. I made the fire while Kitten made the biscuits. Wynnie had claimed that for weeks before leaving home she had eaten nothing worthy of mention, but on this occasion, to say the least, I felt encouraged at the progress she was making in recovering her appetite. It was after dark when we arrived at Santa Mar'a del Oro. The brethren received us gladly and were filled with joy at the prospect of having a revival meeting, as such a thing had never been known there. Two American ladies in the town was an event in its history. Kitten had enjoyed, until this time, the distinction of being the only one who had ever visited the place. Our meeting began the following night. The pleasure and profit of the little organ to the people was well worth all the trouble and expense of getting it there. The music and bright songs attracted many people to the services. The house, windows, doors and street were filled with an eager throng, many hearing, for the first time the gospel message. The Romish priest soon learned of the crowds listening from the street and immediately took steps to disperse them. Some, however, persisted in hearing the truth and were led to Christ. The pastor writes that they have been faithful and that others are attending the services as a result of the meetings. The cause of greatest joy was the great toning up the Church received.

After a week of two services daily, we left for Tepec, where we spent Sunday in the home of the pastor and his bright, hospitable wife. On Monday, accompanied by these servants of the Lord, we all continued our journey toward the west. From Tepec to the Pacific Ocean by way of Jalcoctan is the hardest, most dangerous, and at the same time most beautiful trail we travel. It is narrow and winds around great boulders and through dark canyons overhung with tropical growths. There are places where the rays of the sun never reach. The ordinary, common robber, with a blanket thrown over his shoulder and extending down low in front, traverses these by-paths. To meet a man thus attired should be a signal for caution. He can step aside with a pretense of letting you pass, and from under that blanket whip out a long knife with a dexterity that leaves you both helpless and wondering. An acquaintance of ours passing this trail some time ago was relieved of his pistol, watch and money. As we started down this dark canyon I was some distance in the lead, walking and leading my mule. Seeing one of these suspicious fellows coming in my direction, I stepped on one side of the trail, gun in hand, and invited him to pass around, which he did in a hurry. He may not have been bad, but precaution is always a good remedy.

We arrived at the end of our day's ride early in the afternoon and stopped with one of our stewards, a well-to-do coffee grower, but his grass-thatched house had only one room and a kitchen situated a few feet distant from the same.

This house, the ceiling of which I could touch with my hand, had two openings; one to the street and the other to the inside premises. Thus,

all horses, cows and hogs had to pass through the house to get into the inside lot. It was equal to a circus to see how all these things would amuse Wynnie. No welcome was ever heartier and more thoroughly enjoyed. God bless dear old Bro. Magarito and Dna. Jesus. I preached to a good congregation at night.

The next morning we left early for San Blas, accompanied, as is the custom in many parts, by our host. He rode with us for five hours, or until we reached the beach of the Pacific. This trail is the roughest and the scenery the most beautiful to be seen anywhere I have ever traveled. In many places the road was entirely arched over with Royal palms. Wynnie declared that this one day was worth all the fatigue of the entire trip. We arrived at the beach of the mighty Pacific about ten-thirty, and could not resist the temptation of an immediate plunge, and how fine after the long ride! We reached San Blas in the afternoon and secured a room large enough for three cots. Our principal occupation here was to fight the sand flies and other pests. When we essayed to go down to the beach we had to carry smokes of decayed wood, so bad were the plagues of flies. The following day we met a nice young American who had disembarked from a Pacific Mail steamer. When he found out my business he told me that his father was a steward in the Methodist Church and a great supporter of missions, and proceeded to hand me two five dollar gold pieces to be used in my work. We visited a young lady teacher in the public school here who is a sister of one of our preachers, and the only protestant in the city, so far as we could find out.

It was two-thirty when we rode out of San Blas, and the heat was such as one is not calculated to forget very soon. We spent a half hour photographing the ruins of the old church made famous by Longfellow's last poem: "The Bellis of San Blas." I secured some fifty negatives, probably the only ones in existence, as there are few people who seem to realize that this is the place referred to in that poem, the last words of which are: "Out of the shades of night the world rolls into light; it is day-break everywhere." We continued our journey through a perfect paradise of tropical beauty, and at nine o'clock at night arrived at Navarete where we sought lodging in the only meson. There was only one bed room and the woman informed us that there were still three cots left. The other two were occupied by a man and his wife and a drunken man, respectively. To tell the truth, this was the most comfortable night we spent on the entire trip. We were glad to ride away by the light of the stars next morning and without a bite to eat. We traveled three hours before we reached a place where we could secure food, and even then it was hard to force ourselves to eat such. The old mother of the family was threatened with pneumonia, and when it was learned that I had some knowledge of medicine, they became more friendly and sold us some eggs. From here we started out on what proved to be the hardest day's ride we have ever taken. The road was worn out to a gorge most of the way, and several inches of loose, fine dust covered it. The heat was intense, and with our horses, several in number, meeting at frequent intervals great droves of pack mules, we were constantly in a cloud of suffocating dust. Water was scarce and "a long time between drinks." The water in our little canteen would get so hot that there was no satisfaction in drinking it. About one o'clock p. m. we reached some water and a little desirable shade, and for the first time in all our hard travels I saw Kitten from sheer exhaustion, give up and say, "I can go no further without some rest." We were all in about the same fix, and though we had no feed for the poor animals, we stopped any way. The ladies went down on their blankets and slept on the hard ground, in the dust of passing caravans for an hour. I had a box of sardines that I had been saving for just such an emergency, and from a passing traveler I bought three little loaves of hard bread. This frugal meal, added to the sleep, gave strength to our bodies, and we pressed on to Tepec for the night.

Here we labored for nearly a week in two services daily. Conditions were unfavorable for a successful meeting, but the Church received an uplift and many people heard the gospel from the street. I am more and more encouraged at the results from those who hear the word from the street. The word of God is a real power in the hearts of men. We were greatly blessed in visiting a bed-ridden sister who has kept her couch for more than two years. She delighted in the songs and prayers, and the Lord's supper was a great means of grace to her soul.

We bade farewell to the congregation on Tuesday night, and at four o'clock on Wednesday morning we started toward home. The end of the

Radway's Pills

Purely vegetable, mild, and reliable. Regulate the Liver and Digestive Organs. The safest and best medicine in the world for the

CURE

of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Biliousness, Fever, Inflammation of the Bowels, Piles and all derangements of the internal viscera. PERFECT DIGESTION will be accomplished by taking RADWAY'S PILLS. By so doing

DYSPEPSIA

Weak Headache, Foul Stomach, Biliousness will be avoided, as the food that is eaten contributes its nourishing properties for the support of the natural waste of the body.

25 cents a box. At Druggists, or sent by mail.

RADWAY & CO., 55 Elm Street, New York.

first day brought us forty miles on our way to a beautiful camping place in the great mountain forest. It had rained and the ground was damp, but we slept well. Two days more and we were at the end of the railroad, but not of our troubles. The man who had charge of the pack-mule did not catch up with us at dinner that day and we were suspicious that something had gone wrong. At bed time he still had not come, and the ladies began to feel nervous, for the train left at five the next morning and they declared they just could not go on the train "looking that way." I arose at three-thirty expecting to find the man with the packs, but he was still missing. The sisters' terror increased; but just at the last moment the poor man showed up. The mule had a spell of the "don'ts" and he had worried along all night to get there. The ladies took the train and I continued on the mule to another appointment and held two revival meetings.

FRANK ONDERDONK.

Guadalajara, Mexico.

DEATH OF REV. J. N. BROYLES.

Rev. J. N. Broyles departed this life at Call, Texas, July 11, at 10 p. m. He being our pastor, we feel in sympathy for his bereaved wife and family. He was greatly loved by everyone. In his disposition he was so kind and gentle and unselfish, always studying how he could add to the good of those about him. With him devotion was a genuine pleasure. Friendship he had for everyone. We are sure he found the "pearly gates ajar," and that he has entered into everlasting life, for "Beyond the sunset's radiant glow, there is a brighter world I know."

HIS CONGREGATION.

BEFORE I USED

Pabulum Carnis

I was covered with freckles. To-day my skin is as fair as a lily.



PABULUM CARNIS removes Freckles, Tan, Sunburn, Blackheads, Pimples, Crows Feet and leaves the skin soft and smooth.

Our Offer: Any person who will cut out this head and send the same to us, on or before, August 15, 1907, with 35 cents, will receive a 50c jar of Pabulum Carnis. Guaranteed or money refunded. Address

HARTMAN MED. CO.,
Dallas, Texas.

EPWORTH ORGANS

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

THE LIFE AND CHARACTER OF JACOB.

Every civilization makes its contribution to the sum of human experience. The three great nations of antiquity were the Greeks, the Romans and the Hebrews, and each bequeathed gifts of inestimable value to all succeeding generations. From Rome comes law, organization, executive ability; from Greece, culture, and from the Hebrews, religion. Rome had her mighty tribunals; Greece her beautiful temples and matchless marble sculptures; Judah her exalted conceptions of Jehovah, her rudimentary spirit of reverence and her fundamental principles of piety and worship for the true and living God.

Three great names stand out like gigantic headlights on the pages of her early history—Abraham, Isaac and Jacob; or, to place them in order of climax: Isaac, Jacob and Abraham. It is to the second of these, Jacob, that we wish to direct your attention. God called Abraham out of Ur of the Chaldees, away from his idolatrous kindred, away from the pomp and vanity and worldliness of that illustrious nation. With him there journeyed Lot, his kinsman, with their households. When pastures and water became scarce Lot chooses the rich, well-watered lands of the low country, while Abraham remains in the uplands. Lot is drawn toward the cities of the plain, an environment not unlike that he has just left in the land of his birth. He becomes entangled in the wars of the cities, enters into the degradations of their moral and social life and, through incestuous wedlock, becomes the father of the Moabites and Ammonites, the chief foes of the future Israel. He thus becomes alienated from Abraham and proves himself unfaithful to the career of the chosen people.

There is a narrowing of the succession even among the descendants of Abraham. Ishmael, the son of Hagar, the bondswoman, is rejected. He stops at the nomadic type of life, ancestor of the Bedouin Arabs, while Isaac, the son of promise, inherits the legacy of Abraham.

In the second generation there is further falling out of the succession. Two sons are given to Isaac and Rebekah; Esau, the elder, rough in person as well as in life; Jacob, the younger, calm, thoughtful, determinate. Before their birth the oracular voice declares that the elder shall serve the younger, and this prediction is fulfilled through the natural course of events. Two brothers of the same parentage, brought up in the same home, with the same environment, yet how strangely unlike! Esau typifies the animal man. He is the boisterous sportsman, wild, courageous and successful in the chase. He is worldly, sensuous, adventurous, but at the same time jovial and good natured, ready for any sport or pleasure. In short, he is a man of the present, caring little for consequences, thinking only of the now.

The name Jacob means supplanter. He is the quiet, thoughtful, home-loving man with business tact and skill; "a plain man, dwelling in tents," steady, persevering, moving onward with deliberate, settled purpose through years of suffering and prosperity, of exile and return of bereavement and recovery. In him we see steadfast purpose, resolute sacrifice of present to future, fixed principles which turn to lasting good even his baser qualities.

The boys grew up together until they were about thirty-two years of age, when an incident occurred, small in itself, but with far-reaching consequences.

One day Esau, returning from a

A WOMAN'S APPEAL.

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

long hunt ravingly hungry, found Jacob cooking a wholesome and appetizing dish of yellowish red lentils. He was thoroughly tired, worn out, exhausted and impatiently demanded some of the savory dish. But Jacob, instead of sharing his meal with his brother, who had doubtless often given him of the fruits of the chase, drove a hard bargain, and Esau sold his birthright for a mess of pottage. Jacob well knew his brother's fickleness and exacted of him a solemn oath that he would never attempt to count against the contract.

Twenty-five years probably pass away when the two brothers come again on the scene of action. Esau had probably forgotten his bargain, or at least he had no intention of carrying it out. Isaac, having grown old and feeling the infirmities of age, wished to devolve the care of his family upon his eldest son. He proposed to have a feast and to bestow upon Esau the birthright blessing. Jacob remembered his purchase and Rebekah the prophecy. Jacob was his mother's favorite, her beloved boy, and they, too, fearing the desired boon was slipping away from them, did not trust God, but took the matter into their own hands, and conspired together to palm Jacob off on his blind and aged father as Esau, the eldest son. So two kids were slain and the savory meat prepared. Jacob was dressed in his brother's clothes and skins were put upon his hands and neck. He took the steaming meat and bread and went into his father's presence. But Isaac doubted the truth of Jacob's avowal, first, because it was so soon after Esau's departure, and secondly, because he had not disguised his voice well. So Isaac's reply, "The voice is Jacob's voice, but the hands are the hands of Esau has become proverbial for the practice of deceit." In this way Jacob received the patriarchal blessing, but it was not the source of joy and comfort that he had expected.

When Esau returned he was very angry and threatened to take his brother's life. Rebekah again arises to the demands of the occasion. She sees that in order to preserve the life of her beloved son he must be sent away. So she suggests to Isaac that he must not be permitted to marry the heathen women of the land as Esau had done, but that he must go to the land of their kindred, to Padan-aram, and there take him a wife. Isaac's consent is secured and Jacob departs alone, with only his staff and wallet, leaving behind his father and mother, his home with all its early associations, and an angry brother who had vowed vengeance upon his life.

For two or three days he journeyed northward until he reached Bethel, near the scene of one of his forefather's (Abraham) first encampments. He was tired and weary, homesick and heart-sick. He felt keenly his banishment, the result of his own sin. He was probably oppressed with the sense of being an outcast from the favor of heaven as well as from the home at Beersheba. Had God forsaken him in his loneliness? Although he had sinned in securing the promised blessing, he had an appreciation for things spiritual. He valued the blessings of God and yearned for his favor. Feeling thus dejected he lay down on the bare earth to sleep and pillowed his head on one of the numerous stones strewn over the hillside. While asleep he dreamed a ladder was set up on the earth, the top of it reaching heaven and angels were ascending and descending on it. He seemed to see God standing at the top and heard those words of wondrous peace spoken to his soul: "Behold, I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land." This was the first time the voice of God had ever come direct to his own soul. Hitherto he had known God as the God of his fathers. Now he was his own personal God. The blessings of Abraham and Isaac are to rest upon him. With his spiritual nature awakened, with new strength and determination he arose,

"and lifted up his feet and came into the land of the children of the East." The few days that his mother said he should tarry lengthened into twenty years or more. He was kindly received by his Uncle Laban and bound himself to serve seven years for Rachel, the younger daughter of the house; and as the beautiful Bible words say, "They seemed unto him but a few days for the love he had for her." But the bitterest disappointment awaits him. At the expiration of the seven years he is deceived. The same trick is played upon him that he has practiced upon his aged father. On the wedding night, favored by the Eastern custom of veiling the bride closely, the crafty Laban substitutes for Rachel her older sister, Leah. He remembers his own past, so does not complain, but with quiet fortitude enters upon another seven years' toil for Rachel. Here is exemplified one of the strongest points of his character. He knows how to wait.

Years pass on and through real business ability and the favor of God, rather than by his own trickery and scheming, he becomes a rich man. Realizing that the breach is widening between his uncle, his cousins and himself and having been told by God that the time has come for his return to his native land, he says nothing to Laban, but sets out so stealthily that his departure is not known for three days. Laban pursues his son-in-law, but decides that it will be best to part with him peacefully. So they made a covenant which closes with the beautiful Mizpah benediction: "The Lord watch between me and thee while we are absent one from another."

No sooner had Laban turned back to his own country than Jacob began to apprehend danger from another source. He remembered the wrong he had done Esau and feared his brother might now carry out his threats of vengeance. Peace had been made with Laban, but Esau was now to face. So he sent messengers ahead to announce his coming and to beg that he might be favorably received. But when the messengers returned they brought no reassuring message. "We came to thy brother, Esau, and he also cometh to meet thee, and four hundred men with him." He was greatly distressed at these tidings and took what precautions he could to avert disaster. Then he resorted to prayer. Realizing that he was powerless to defend himself, he put his trust in God alone, hence his prayer presents a grand development of faith. He recognizes God as the author of all goodness and of all mercy and confesses that he is not worthy of the least of these. He prays for deliverance from the hand of his brother, Esau, and bases his petition upon the specific promises of God, the fulfillment of which demanded his deliverance from this impending danger.

Then he arose and took his two wives and their hand-maidens and his eleven sons and passed over the ford Jabbok; and he was left alone. Then there wrestled with him an angel. At first Jacob held his own, but the divine wrestler touched his hip and caused one of the sinews to shrink. Even then the determinate Jacob would not let him go until he had received a blessing.

Jacob sought deliverance from the irate Esau, but God gives him more than that—he delivers him from his old nature and creates within him a new being. "Thy name shall be called no more Jacob, the supplanter, but Israel, preserver with God; for as a prince hast thou power with God and with men, and hast prevailed."

Jacob begins a new life with a new heart and God honors him with a new name. Prof. Brown says: "At Peniel he met God face to face, gave himself in conscious weariness to God, and God gave him a new nature and the all-prevailing privilege of prayer."

Jacob had selected a goodly number from among his herds as a present for his brother, thinking to appease his wrath. But these precautions were unnecessary, for the ephem-

eral Esau's hate had melted as the snows in spring. "And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept."

Jacob humbled himself before his brother. He had given him the choicest of his riches and now he bows down to him and acknowledges him as his lord and master; and these were the very things that, in the old days, he had schemed and tricked and planned to obtain for himself. So Jacob and Esau dwell peaceably together in the land that had been promised to the seed of Isaac. Ostensibly Esau is master, but God has promised the land to Jacob and to his seed.

Years later Jacob made the same mistake of his mother, in favoring one of his sons, Joseph, as he had been the petted favorite of Rebekah. This brings jealousy and contention into the household and results in intense grief and sorrow to the aged father.

Then for a time he is deprived of his one remaining comfort, Benjamin, his youngest son, and is induced to go down into Egypt, where, through the influence of his son, Joseph, he finds favor in the sight of Pharaoh; and it is to him that, near the close of his life, he says: "Few and evil have been the days of the years of my life and they have not attained unto the years of my fathers."

As Jacob's life draws near its close he calls his twelve sons around him and in solemn, metrical intonation delivers unto them his blessing. Then his spirit is gathered unto his Father; his body is embalmed, after the manner of the Egyptians, and a solemn funeral procession wends its way from Egypt to the land of Canaan, where he is laid to rest in the ancestral tomb, the Cave of Machpelah.

Thus closes the career of one of God's worthiest servants. Out of his own mistakes and follies and wrongdoings the hand of Providence wondrously works to bring about good. MRS. GUY C. CONLEY.

THE SAN ANGELO DISTRICT CONFERENCE.

The San Angelo District Conference convened its fifty-seventh session at the Methodist Episcopal Church, South, in Eldorado, Texas, July 13, 1907.

Owing to the splendid rains that visited the San Angelo country at this time the attendance of both preachers and laymen was not so large as had been anticipated. However, a number of pastors and delegates braved the rain and wind, and participating in the work of the conference made the occasion pleasant and profitable.

Our own Texas Bishop Seth Ward made the long drive over muddy roads and presided over the conference, to the delight of all. His preaching was with power and in demonstration of the Spirit. His exposition of the scriptures, when opening the conference was most inspiring and his personal contact with the preachers was uplifting.

While there was no undue rushing, the business was thoroughly dispatched within two days. All the interests of the work were carefully looked after.

Representatives from both the home and foreign mission societies were present, and their reports added much to the interest of the occasion.

The reports of the pastors from their charges indicated advance moves along all lines. The collections for missions have been taken, and the bulk of the assessment has been paid. There will be an excess raised.

Revival fires are burning, and in some charges great meetings have been held, while all of the preachers anticipate revivals in their work.

At least two splendid church buildings are under way—Brady and Midland.

The cause of Christian education was given the right of way, and on the first day a number of high-class addresses were delivered dealing with the matter in all its phases.

The prospects of the San Angelo Collegiate Institute are very flattering. Rev. Wallace M. Crutchfield, President, and Prof. Morelock, a member of the faculty, were present and did good work for the school.

Rev. Joe Webb, Conference Missionary Evangelist, was present and did excellent work.

One of the features of the meeting was the address of Dr. Sam Steel.

ALCOHOL IN SICKNESS.

At one of the London public hospitals a special point is made of giving alcohol to the patients as rarely and sparsely as possible; and each time that one of the physicians does so he submits a special entry of the reasons that actuated him. In the thirty-two years of the existence of the hospital alcohol has only been given seventy-one times. The cases received are exactly like those received by all the other hospitals. For 1904 they numbered 1337 in-patients only. The death-rate among these was 7.3 per cent. For the same year the average death-rate among the other London public hospitals was 9.1 per cent. Therefore the use of alcohol in sickness is not to be regarded as a necessity. Although most physicians prescribe alcohol in solution with drugs for their patients—there was one physician of national reputation who did not believe in using alcohol. Many years ago when Dr. R. V. Pierce decided to put up his valuable "Prescription" for the diseases of women in a "ready to use" form—he used as a solvent and preservative chemically pure glycerine of proper strength, which is a better solvent and preservative of the active medicinal principles residing in most of our indigenous or native plants than is alcohol. Dr. Pierce found that the glycerine, besides being entirely harmless, possesses intrinsic medicinal properties, of great value.

No woman who is suffering from inflammation, from the pains and drains incident to womanhood can afford to be without Dr. Pierce's Favorite Prescription. An honest medicine which has the largest number of cures to its credit and a deserved popularity for two score years all over the United States. Dr. Pierce tells you just what is contained in his "Favorite Prescription."

ITS INGREDIENTS ARE:

Golden Seal root (Hydrastis Canadensis), Lady's Slipper root (Cypripedium Pubescens), Black Cohosh root (Cimicifuga Racemosa), Unicorn root (Helonias Dioica), Blue Cohosh root (Caulophyllum Thalictroides), Chemically Pure Glycerine.

Among the prominent medical men of the country who recommend the above ingredients as superior remedies for nervous conditions depending upon disorders of the womanly system and for the cure of those catarrhal conditions in the affected parts are: Edwin M. Hale, M. D., Professor of Materia Medica, at Hahnemann Medical College, Chicago; Prof. John King, M. D., Author of the American Dispensatory, Woman and her Diseases; Professor John M. Scudder, Doctors Hale, Ives, Wood, Bartholow and others. Address a postal card to Dr. Pierce for a complete treatise on the subject—sent to you without cost.

DR. PIERCE'S PLEASANT PELLETS

cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation of the bowels, loss of appetite, coated tongue, sour stomach, windy belchings, "heartburn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels.

Persons who are subject to any of these troubles should never be without a vial of the "Pleasant Pellets" at hand. In proof of their superior excellence it can truthfully be said that they are always adopted as a household remedy after the first trial.

One little "Pellet" is a laxative, two are cathartic. They regulate, invigorate and cleanse the liver, stomach and bowels. As a "dinner pill," to promote digestion, take one each day. To relieve the distress arising from over-eating, nothing equals one of these little "Pellets." They're tiny, sugar-coated, anti-bilious granules, scarcely larger than mustard seeds.

HEALTH AND HAPPINESS.

How to live in health and happiness is the general theme of Dr. Pierce's Common Sense Medical Adviser. This great work on medicine and hygiene, containing over 1000 pages and more than 700 illustrations, is sent free on receipt of stamps to pay expense of mailing only. Send 31 one-cent stamps for the cloth-bound volume, or only 21 stamps for the book in paper covers.

Those who have known Dr. Steel at his best can appreciate the effect of his lecture upon the crowd that taxed the capacity of the house to its limit.

The following were elected delegates to the Annual Conference:

D. B. CUSENBARY, GEO. S. GRAVES, S. J. ESTES. Alternates: Rev. T. J. Hines, P. H. McCormack.

Ozona was selected as the place for the next conference.

The hospitality of the people of Eldorado was unbounded, and a hearty vote of thanks was tendered them.

Rev. W. T. Renfro is deservedly popular as presiding elder, and has a strong grip on the work of this trying field.

NAT B. READ, Secretary.

1907. S Regulate safe and... A... us will be... by mail... York... ONK... DYLES... Freck-... will cut... H... y price...

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.

ANNUAL MEETING OF THE W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

It was June, "the hightide of the year," when the daughters who essay to obey the command, "Go or send," rose up and, putting behind them home with its duties and its loves, wended their ways by ones and twos and threes, joining company at the points of intersection like the brooks uniting to make the river until, in the language of one rejoicing in the first flush of a call to go, "It seemed as if all the world was awakening to the importance of missions." Truly, when one's cup is full it requires but a drop to make it overflow.

Waco, by the Brazos, was the place where all the streams made confluence. Happy the selection of this city, so fair and so noted for hospitality; and happy the travelers who, stepping from their carriages, were ushered into the presence of the Committee on Entertainment. For such a committee as that was! They may have seen service before, or they may have followed the fine leading of instinctive courtesy, but we have not met their like before. With open heart before them, those ladies sat from morning till after the night service each day patiently, smilingly doing, undoing, adding to, taking from, giving to each one just what she wanted, and that done in the style of Waco.

This writer, with Mrs. W. H. Howard, of Vernon, had the happy fortune to be assigned to the lovely home of Mrs. Frank Allen, where Christian hospitality and the grace of refined life combine to make one of those ideal spots so suggestive of the Eden above. The Churches of the city united in furnishing entertainment. The meetings were held at Fifth Street, which has been transformed into a beautiful place of worship, complete and convenient in all the requirements of an up-to-date church. Here from day to day the pastor, Brother Matthews, and devoted women from the congregations, with unremitting kindness and forethought labored to make the meeting a success.

At the noon hour bountiful lunch was served in the spacious dining rooms, which contributed greatly to the comfort of the busy throng of workers. The occasion was the annual gathering of the Conference Society.

Twenty-seven years ago, under the fatherly encouragement of Bishop McVeire, it was organized at Temple. Two of the officers then elected were present on this occasion—Miss Sue Lambden, the first Treasurer, and Mrs. J. P. Mussett, the first Corresponding Secretary.

An executive session on Thursday afternoon did the cutting out and fitting for work. At night a deeply interesting audience gathered in the auditorium for the opening service. With Mrs. Frank Allen at the organ and select singers on the platform, beautiful music contributed no small part to the evening's program. The pastor led the devotional services, which were followed by a graceful and formal welcome. Howbeit, that magic word, was written on every smiling face and emphasized in every hearty handshake from the start to finish. We may be permitted to say here that the plans for entertainment were perfect in arrangement and complete in execution. We have not found a town of its size with such a prevailing spirit of cordiality as is always exhibited in Waco. It is a fine place to thaw out. One falls in love with his host and goes home in a good humor with himself.

Mrs. Callent, of Corsicana, made the best bow in behalf of the society. The evening closed with a reception in the parlors, which was, if the universal verdict be accepted, a success. This writer counts it one of the most enjoyable affairs of the kind it has been her good fortune to attend. Food delicacies reared the palate and when at a late hour the throng dispersed and sought their couches, the thought last mingling with their drowsing senses was of a full and happy day.

Friday morning work began. Great regret and disappointment was felt when it was announced that the President, Mrs. A. C. Johnson, of Corsicana, was prevented by ill health from being present. Mrs. W. H. Mussett, First Vice-President, occupied the chair and, being familiar with the work from long service, the hindrance was not so great as might have been anticipated. The choir conducted the religious services. Special prayer was made for the absent President and our two missionaries in the field.

A very tender and appropriate address from the President was read, in which grateful allusion was made to the help of each officer of the conference band, and also mention of the

assistance of Brother Hotchkiss, closing with a plea for a fuller vision of service. A message of sympathy was ordered to be sent by wire.

A letter from Mrs. Bolton, of Georgetown, was read expressing regret that she was unable to be present.

A pleasing episode was a gratulatory in behalf of the Conference Society by Mrs. M. L. Woods, addressed to the two officers who had become brides during the year. These ladies were Mrs. Burton (nee Miss Gabie Betts), Recording Secretary, and Mrs. Campbell (nee Miss Minnie Sims), District Secretary of Waxahachie. Mrs. Burton, former teacher in Clarendon College, responded in a modest way, as became a bride, seemingly very happy in her new sphere and, without saying so, leaving the impression that she had not found it before.

There are many fine things spoken of the self-supporting woman, and the bachelor woman, but observation shows that with few exceptions they one by one take the path that our mothers trod.

A letter from Miss Sophia Manns carried us all back to one short year ago when she stood in our midst with smiling face and full of bright anticipations of the scenes in the land of her chosen life work. Her imaginings have been more than realized, and now with a deeper purpose and a sweeter happiness she goes forward.

The organization showed a large attendance, and the interest was unflagging throughout. The ministry was well represented, and there was a number of visitors. Mother Barcus was there; and, representing the other extreme in years, was the small daughter of the pastor at Chihuahua, Lucie Elizabeth Equivel, who is spending the vacation with Miss Harper, at Georgetown. Brother Hotchkiss was present and irrefragable, for where was he ever known to be otherwise at a missionary meeting? Much praise was accorded him for building up and organizing societies.

The Corresponding Secretary, Mrs. Bullock, fresh from the board meeting at Richmond, Va., read an inspiring report from which we give extracts as follows:

"Realizing that the support of specials is not only an incentive to more liberal giving, but also a means of advancing the spiritual life of those who in that way became connected by a 'living link' to the mission fields, I have encouraged societies and individuals to take up work of that kind; and the increase of interest in special work is very gratifying.

"Besides the increase in scholarships reported there are now in my hands quite a number of applications for Bible women, scholarships and shares in support of a missionary.

"The only embarrassing feature in the case now is the difficulty of finding the objects desired to be available at this time. The demand for Bible women is much larger than the supply, and every one now in the field and even those in the Training School are being supported by some society. There are some day schools, however, and plenty of scholarships available and perhaps another missionary.

"Our two beloved missionaries whom we are supporting, one in Mexico and the other in China, are an inspiration to us; and as we hear of their good work through private letters and the reports of the press our hearts swell with pride and gratitude that while we can not go we can send these two to bear the message of life.

"The new scholarships taken up during the year are as follows: Morgan Juvenile Society, a girl in Korea; Mineral Wells Auxiliary, a girl in China; Morrow Street, Waco, a girl in Mexico; Corsicana Auxiliary, a boy in Mexico; Stamford Auxiliary, a boy in Mexico; Rev. R. F. Dunn, for Killeen, a girl in Mexico. Mrs. M. Y. Woods, Dublin, has assured the support of a Bible woman in China.

"Our Training School girls are Miss Trulle Richmond, of Killeen; Miss Ethel Blackburn, of Killeen; Miss Valeria Valma, of Brazil. Miss Blackburn will not return next year. Miss Valma has made remarkable progress. She expects to finish the course and return to teach among her own people.

"While there has been some increase in our young people's societies in numbers and in interest, that department is not prospering or advancing as it might. Many discouraging features appear as we try to carry it on.

"The numerous other organizations for young people cause rivalry and confusion, and the lack of suitable leaders is a grievous and appalling difficulty. For our increase we are largely due Miss Daisy Davies, who visited our schools and some of our societies last fall. The bad weather and other circumstances greatly hindered her work, but wherever she went she was a blessing.

"We have fifty-three adult societies with 1268 members in our Conference Society. Twelve Golden Links with 332 members. Twenty Juveniles with 711 members. A total of 2311. The total number of new societies is twenty-two with 857 members, 130 life members and two honorary life members. Eighteen scholarship are supported."

A gentle sadness hung over the proceedings from the beginning, in the knowledge that the death angel hovered over the home of our kind host, Brother Matthews; and as the little life, hanging as by a thread, swayed between hope and fear from day to day, every heart shared the burden of their distress. But on Saturday an unexpected bolt fell and all the place became misty with tears when it was announced that the great pillar of our strength in China, Dr. Young J. Allen, had passed into the beyond. A solemn hush fell upon all, broken only by sobs and subdued murmurs. The house was called to prayer.

Among our number was the loved sister of adoption, Mrs. Gulick, of Waxahachie, to whom the news came as a personal bereavement. Suitable resolutions were ordered; and as the thread of business was taken up each heart had a realizing sense that we had rolled a little nearer to the eternities when the golden gates swung back and the spirit of our great leader went in to be forever with the Lord.

Friday night Brother Hotchkiss preached a most inspiring sermon, at the close of which, in response to a call for young women for the foreign field, Miss Edwards, of Mineral Wells, presented herself at the altar. The occasion was thrilling as the congregation pressed forward to grasp her hand, and the feeling rose high. She was accepted as a student on scholarship at Scarritt, and later Austin Avenue Auxiliary was made happy by being accorded the privilege of her support.

Saturday there was the smooth flow of business with the usual diversion of incident. Faithful pages flitted here and there; visitors were introduced, among them Mrs. Sweeney, the loved evangelist of the State in temperance work. Miss Lucy Harper led the quiet hour. Mrs. Barnum led a worker's conference in the afternoon. Miss Richmond, of Killeen, scholarship student of last year, mingled among us.

The afternoon included a trip to the Orphanage, without which a visit to Waco is not complete.

At night we rested. Sunday morning Rev. Simeon Shaw, of Temple, with the air of one who knows his subject, eliminated all sentiment from the question of missions and, launching into practical godliness, gave carefully compiled statistics to show that the market of cotton, the great staple of Texas, is dependent upon missionary operations. In other words, commerce can not go in advance of missions, and it is to the interest of temporizing civilization to open up heathen countries and teach them the habits of civilized life, and thus by obeying the command, "Seek first the kingdom and his righteousness," will be found the fulfillment of the promise that "All these things shall be added," and the wealth of the world will be brought to our shores.

The style was attractive and, if there was lack of sentiment in the subject, it was freely implied in the allusions to the spontaneous riches and splendors of the countries of tomorrow.

In the afternoon Miss Harper delighted the children and young people. At the evening hour Brother Hotchkiss again occupied the pulpit as a supply. In his usual happy vein he led the audience along by gentle gradations of argument and incident until the time was ripe and then asked for pledges for next year. They gave and gave, pledging scholarships at Scarritt and in foreign lands, and smaller gifts until when the sum total was announced it amounted to \$4050.

Monday was finishing day with the little irregularities incident thereto. Toward noon it was announced that the little life had gone out in the parsonage—dead on earth, alive in heaven forever. And again the congregation bowed to seek the ear of the Great Burden Bearer in behalf of our brother and his family. Sweet flowers, the token used in all time to express the tenderest emotions of the heart, were ordered to be sent in the name of the society.

Fort Worth was selected as the place of the next meeting.

The election of officers resulted as follows: President, Mrs. A. C. Johnson; Vice-President, Mrs. J. P. Mussett; Corresponding Secretary, Mrs. M. E. Bullock; Recording Secretary, Mrs. Burton; Treasurer, Mrs. C. J. Harper; Press Superintendent, Mrs. S. C. Follin.

And now another white stone has been planted with the writing, "Hither by thy help I'm come."

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

A copy has been received of the minutes of the tenth annual meeting of the Woman's Home Mission Society

ty of the Texas Conference, held in Galveston, April 21-24, 1907. The contents of this attractive pamphlet show the onward progress of the work of the society in the Texas Conference, and the pages are embellished with the pictures of the editor of Our Homes, Miss Mary Helm, and of the nine deaconesses who were received and appointed to fields of labor by the Woman's Board of Home Missions at the last annual meeting of the board, held in Houston, Texas.

We are pleased at the thoughtful kindness which provided us with the copy. We are glad to receive a copy the past week of the minutes of the twenty-seventh annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference, held in Sherman, June 5-9, 1907. The copy, so neatly and systematically compiled, contains much of interest connected with the work of this society, and we know that a special attraction to the members—the faces of the three missionaries from this Conference Society, who are so dear to them, Miss Norwood Wynn, Miss May Dye and Miss Ruby Kendrick.

W. H. M. SOCIETY AT THURBER.

Mrs. J. B. Price, Secretary of the Weatherford District, after spending several days at Thurber, making a house to house visitation in interest of the W. H. M. Society, found the time opportune for organizing an auxiliary at that place.

Thursday morning, July 18, Mrs. Price met with the ladies at the Methodist Church and organized with twenty-three members. Mrs. T. R. Hall, President; Mrs. J. W. Kelly, Corresponding Secretary.

A number of names were entered for the Baby Roll, also several for the Brigade. Seven subscriptions to Our Homes were secured.

Mrs. Price read a very interesting paper on the general field of the W. H. M. Society. Rev. C. W. Macne gave us an insight as to the need for a Home Mission Society at Thurber. A number of visiting home mission ladies were present.

In the future the W. H. M. Society of Weatherford District hopes to have a deaconess at Thurber and adjacent coal fields.

A night school is much needed, and we trust we may be able to establish one very soon.

The field is open, the opportunities are great. Let us enter now, that we may accomplish much in the Master's name. MRS. M. H. HAGAMAN.

For Babies' Bad Bowels or Stomach Troubles. Especially when Teething. Use WARE'S BABY POWDER.

Dispatches from Mineral Wells, Texas, announce the death there on Saturday of Mrs. Newton C. Blanchard, wife of the Governor of Louisiana. Mrs. Blanchard had been in ill health for over a year and it was on this account she and Governor Blanchard recently went to Mineral Wells.

A PRESIDING ELDER'S FIELD NOTES.

The educational and missionary campaign conducted in this district by Rev. J. B. Sears, Missionary Secretary for Texas Annual Conference, and Rev. Gibbs Mood, one of the Commissioners of Education for Southwestern University, was a success and fruit will follow. Both preachers made a good impression in the district and the deliverances were appreciated everywhere. The points visited were First Church, Beaumont, Cartwright Chapel, Beaumont, Port Arthur, Orange, Silsbee, Kountze, Wood-

ville, Jasper, Kirbyville and Watson's Chapel.

Church property is receiving attention in many places. Bro. Turrentine is looking after furnishing and completing minor details in the new church. A six thousand dollar organ has been installed, and the art glass for dome has been put in. Cartwright Chapel was paid out of debt in the spring and Brother Fowler had it papered and inside stain and varnish gave beauty to the job. Port Arthur has finished paying for parsonage lots and Bro. Hooper is trying to raise money for a house. Orange had the parsonage overhauled somewhat the first of the year and First Church, Beaumont, did likewise. The district parsonage had some substantial improvements made also. Newton is building a three thousand dollar church and Bro. Abney has other schemes in mind. Kirbyville has its church debt paid and Lindsey hopes to have debt off Jasper church by conference. Silsbee has a new church about ready for use and Bro. Horger will leave for conference in a good humor. Montgomery has plans for the erection of a new parsonage which are likely to go into effect soon, as the good people of Kountze are in love with him and will see that he has help in his work. Landrum has a new church at Saratoga and one at Bateson and both are now in use. Rife is paying off the debt on Woodville church and will push to completion some unfinished parts of the house. China has built a good church, and Favre has reason to rejoice. Some work was done on the church at Sour Lake, all debts were paid and the writer had the pleasure of dedicating it last spring. A generous friend has given six lots and five hundred dollars toward a church at Port Bolivar, and other subscriptions are being raised. Bro. Bowden raised three hundred dollars in subscription at Amelia, and a friend has given us a suitable lot. Bracewell has made some helpful improvements on property at Liberty, and debts will soon be paid on our beautiful church at Dayton. Others are laying plans for building and improving, but that will be reported when it begins to take visible form.

Rev. T. W. Ryals had to give up his work on account of ill health, and Rev. N. A. Griffin is filling his place at Wallisville. Rev. J. N. Broyles died recently and his death was a great blow to our work. He was a good man, full of the Holy Ghost and of faith and much people was added unto the Lord. He left blessing and progress everywhere.

The conference collections will probably be paid in full everywhere. Some of the pastors do not send in money to the Treasurer as promptly as they should, and others delay soliciting until the last moment. But most of them are pushing the work and I hope by September that at least all missionary money will be in hand. V. A. GODBEY, P. E. Beaumont, Texas.

An explosion accompanied by fire shattered an East Side tenement Sunday night, and with the crumbling walls fourteen people went down to death, while twice as many were probably fatally injured.

\$100 Reward, \$100. The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarh. Hall's Catarh Cure is the only reliable cure now known to the medical fraternity. Catarh being a constitutional disease, requires a constitutional treatment. Hall's Catarh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, etc. Take Hall's Family Pills for constipation.

North Texas Female College

"KIDD-KEY"

Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877

In spite of the weather that seems almost prohibitive of any physical exertion save breathing, eating and fanning, the force of repairers, painters, paper-hangers, carpenters, yard-men, carpet-beaters and other "specialists" too numerous to mention are busily at work, realizing as they do that already two of the three months of vacation have passed.

"Bliss," "Orlena" and "Paradise" look very fresh and cool with their new coats of paint, in spite of the heat and dust.

Mrs. Key is here, there and everywhere, providing for the pleasure and comfort of her large household soon to be gathered together again with their many wants and needs to be considered.

If you have any doubt of that wonderful versatility and expective genius you have heard so much about, come to see us and follow this busy woman on a daily round. Six o'clock you will have to be ready, for the men are to be sent out at seven to their respective duties. First, she will probably take a trip to the third floor to the storeroom to select paper for each room that is being re-decorated; then a visit to the men and women at work in the various buildings to see that instructions as to carpets, furniture, curtains and the like are properly carried out; a word of encouragement to the carpet-beaters in the July sun; but to the canning house to calculate the expense of putting up a thousand cans of tomatoes as compared with the latest prices quoted by the retail dealers; back to the office to dictate answers to the stacks of letters awaiting her, with their innumerable questions, all to be answered "at your earliest convenience," from anxious and solicitous parents about the precious daughters to be entrusted to her care for the long ten months' term; then when the day is done and the multitude of duties that cannot be catalogued here, unless I should stretch this sentence back to DeQuincy, have been performed, you sit with her on the south porch of the Conservatory in the restful quiet of the evening, and had you been with us last week you would have heard her on one of those evenings quote Bobby Burns to Dr. W. B. Palmore with such enthusiasm and appreciation that this veteran traveler and delightful raconteur was inspired to confide to us his choicest anecdotes and reminiscences of the "banks and braes of Bonnie Doon." M. W. E.

For information, address
Mrs. L. A. KIDD-KEY, President
 Sherman, Texas.

Rev. E. L. Spurlock, Business Mgr

GET SOME TANKEE MONEY.
 HAVE YOU A FARM FOR SALE?
 Write H. W. FINLAYSON,
 No. 122-54th St., Brooklyn, N. Y.
 You will hear something to your interest.

DROPSY Cured: quick relief; removes all swelling in 3 to 20 days; 25 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars testimonials send free trial treatment to Dr. W. H. Green's Head, Box 6, Atlanta, Ga.

Oriental Tour

For February, 1908.

Organized by John R. Allen, of Southwestern University. He and his wife will be on the trip. The tour takes in the Holy Land. If interested, write to John R. Allen, Georgetown, Texas, for itinerary.



IT'S A GEM!

among conveyances—a carriage or other vehicle purchasable here. Your neighbor knows it. How is it that you are unadvised? May we call your attention to the fact that we have a more than ordinary fine stock at very fair prices?

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

PARLIN & ORENDORFF IMP. CO.
 Dallas, Texas.

Secular News Items.

Wm. D. Haywood, defendant in one of the most noted trials involving conspiracy and murder that the country has ever known, walked forth a free man acquitted of the murder of former Governor Frank S. Euenberg.

Coney Island, the playground of New York's millions, was visited by a disastrous fire Sunday and seven blocks in the amusement zone were completely destroyed. Tilyou's steeplechase park and nearly a score of small hotels were wiped out and for a time the flames threatened destruction to Luna Park and Dreamland, great homes of summer amusement. A lucky shift of the wind to seaward aided the firemen and probably saved the whole picturesque area, but not until a million dollars' damage had been done. Three persons were injured.

The Chilean Minister of Finance has declared in the Senate that the rumor current in Europe of the impending exhaustion of the nitrate supply was unfounded. He stated that deposits had been discovered at Antofagasta and Tocopilla as rich as the original deposits at Tarapaca.

The Jewish quarters in the southeastern section of Philadelphia were recently the scene of wild disorder when women in the quarter made demonstrations against all Kosher butchers as a protest against the increase in the price of beef. Snaps were invaded by angry women, prospective customers were driven out, windows broken and kerosene, in a number of instances, poured over all the meat in sight. Arrests were followed by demonstrations against two police stations, to which several women were taken, and the police were compelled to use considerable force in dispersing the crowds. The women allege the retailers have been charging fourteen cents and sixteen cents per pound for meat which last year at this season could be bought for ten and twelve cents. More than one thousand women met and formed an organization. They pledged themselves to use all possible effort to influence other Jewish women to join in the movement against the butchers. A committee of thirty women was appointed with instructions to post pickets around all of the Kosher shops to urge prospective buyers not to buy.

The new convention between Japan and Korea was signed last Thursday at 1 p. m., after no small opposition by the Korean court. The provisions are believed to be briefly as follows:

- First—It provides the administration of Korea shall secure the guidance of the Japanese resident general.
 - Second—The enactment of all laws and ordinances, also of all important state affairs shall receive the approval of the resident general.
 - Third—The appointment of all high and responsible officials shall receive the approval of the resident general.
 - Fourth—Only the persons recommended by the resident general shall be eligible for office in the Korean Government.
 - Fifth—A distinct demarkation shall be drawn between administrative and judicial affairs.
 - Sixth—That foreigners shall be employed only upon consent of the resident general.
 - Seventh—The first clause of the convention of August 22, 1904, providing for the employment of a financial adviser, to be annulled.
- The convention, which will now be submitted to the privy council of Japan, will be published later.

General managers and other railroad officials who enjoy the luxuries of private cars, no longer invite special friends to accompany them on any of their trips over Texas. This style of courtesies ceased with the beginning of the anti-pass law. Under the construction of the Attorney General none save those on the payroll of a common carrier, and a few others, are entitled to ride over its lines free of charge. A number of intimate friends and relatives of a prominent Dallas railroad man asked for the loan of his private car several days ago. He wanted very much to honor their request, but was afraid of the law, and wrote to that effect to his friends. It is expected the enforcement of the new statute will develop more situations similar to the one noted.

The members of the American Immigration Commission who, under the chairmanship of Senator William P. Dillingham, of Vermont, went to Europe to make a thorough investigation of conditions, are reuniting in Berlin preparatory to going down to Hamburg. They separated shortly after their arrival in Italy, in order to cover the various countries in their territory with the least loss of time. Representative Bennett, of New York, arrived in Berlin recently from Syria, and a little later Senator Latimer, of North Carolina, and Representative

Howell, of New Jersey, arrived from Russia, and Representative Burnett, of Alabama, arrived from Eastern Prussia. Senator Dillingham and William R. Wheeler, of Oakland, Cal., are expected to arrive in a few days from St. Petersburg. The commission has gathered first-hand impressions of nearly every phase of the immigration question in Southern, Southeastern and Northeastern Europe, and it now proposes to look into the situation in Western Europe. It was the custom of Senator Latimer, in his investigation, to go into the country districts with an interpreter and talk with farmers and farm laborers, questioning them as to how much they earn, and gathering information regarding the degree of comfort in which they live and the ways in which they work.

Sixteen names have been added to the list of survivors of the Columbia-San Pedro collision. These sixteen were in a boat which landed at Shelter Cove recently. The boat also contained two dead bodies, that of Mrs. O. A. Lewis, of Pasadena, and an unknown man, presumably a sailor. The list of survivors now includes 169 names, out of a total of 257 persons on board. Three dead bodies have been recovered. Ninety-seven persons are unaccounted for.

General Superintendent Trupp, of the Pere Marquette, has made public the result of his examination of Conductor Hamilton, of the local freight train which collided with the Iowa excursion train recently, causing the loss of thirty-two lives and injuring of a hundred. The conductor stated in answer to questions that he, the engineer, the fireman and the rear brakeman all misread their orders, which stated that the passenger train would be at Salem at 9:10 a. m., while they read it as 9:25.

During the first six months of the present year 1,060,067 persons died from the plague in India, which is the largest number of deaths from that disease in that country during the same length of time on record.

The famine in the St. Elizabeth district, Kingston, Jamaica, is growing serious. The local Government is blamed for not taking proper measures to prevent suffering. Governor Olivier, who is investigating the situation, learns that there are 10,000 victims. A scandal has been disclosed in the Newton district of St. Elizabeth. Starving people, naked, without schools, and ignorant of all religion, have, nevertheless, been paying taxes.

The successor to Senator E. W. Pettus, who died Saturday in Hot Springs, N. C., will be former Governor Joseph F. Johnston, of Birmingham. At the State primaries last year candidates for the alternate Senatorships were voted on and Senator J. H. Bankhead received the highest vote. He was therefore given the first vacancy, upon Senator Morgan's death. Governor Johnston received the next highest vote, and will, therefore, be elected by the Legislature in joint session one week from Wednesday to the second vacancy, caused by Senator Pettus' death.

Governor Johnston is sixty-four years old, has a fine record, and has always taken a lively interest in Confederate affairs. He served as Governor of Alabama from 1896 to 1900. He has always been prominent in public affairs in the State, and one of the most memorable campaigns of Alabama was that between Senator Morgan and Governor Johnston for the Senate, in which Johnston was defeated. Johnston will not only be elected for the unexpired term of Senator Pettus, but will be elected also for the additional term to which Senator Pettus was recently elected, which expires March 4, 1915.

With the first ray of the morning sun the Apache feast and "lovers' dance" came to a close Sunday, at Lawton, Okla. The occasion of the festival was the debut into society of Miss Jane Nache, the 16-year-old daughter of Nache, the hereditary chief of the Chiricaua tribe of the Apaches, and First Lieutenant under Geronimo during the protracted war in Arizona. Unlike all previous cases, they allowed all of the Indian females to take part, they choosing partners. Some married squaws selected single Indians, and some of the marriageable daughters of the tribe dancing with some of the old battle-scarred warriors. One of the young women chose Asa, and another, Geronimo. Miss Jane's choice of a suitor was James Edclaudy, a rising member of the Mascalara Reservation, located in New Mexico. He is one of the wealthiest of New Mexico Apache Indians. Before the break of dawn each of the bucks promised his partner some token of remembrance, consisting of a horse, blanket, saddle, etc. This present was announced in the presence of witnesses, while the squaw caught and held her partner. It is then an obligation which must be fulfilled.

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

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

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

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

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

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

Visit Colorado now, "the land of gold," "the land of health" and the land of glorious scenery.

Hotels are legion, and the vacationist can always find accommodation at a price to suit his pocket book.

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

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

filled. Nache stood all the expenses of the party for his daughter, which ran up into the hundreds of dollars. Six beehives were killed, upon which the Indians feasted.

For Stomach Troubles, Bad Bowels and Flux. Use **WARE'S BLACK POWDER.**

Such a wave of crime has swept over New York recently that the people are appalled and the police are powerless. Public alarm has been aroused, particularly by the great number of attacks on women and little girls. Robbery is one of the mildest of these crimes. They include murder and fiendish assaults that are nameless. Police Commissioner Bingham confesses that the police are unable to cope with the situation. He attributes most of the crimes against women to vicious foreigners who have been brought to America in the flood of immigration. He blames the Magistrates for being too lenient in their judgments of brutes brought into court and insists he has too few policemen to afford the people proper protection. The citizens are clamoring through the newspapers against this state of affairs, and several of the fiends recently captured narrowly escaped lynching. Staid men and gentle women urge the organization of vigilance committees, and the horrors which have recently been made public may easily lead to an organization of lynch law. The records at police headquarters show that since the murder of 15-year-old Amelia Stafford, at Elmhurst, L. I., May 22, there have been 120 attacks upon women and children in New York City. A wave of this sort of crime seems to be growing.

A new type of war vessel, and one that is expected to add greatly to the efficiency of the navy in time of war, was launched at noon Saturday from the yards of the Fore River Shipbuilding Company. It is the cruiser Salem, whose duty it will be in war to look out and report the movements of the enemy. The Salem is to have a speed of twenty-four knots. This is greater than that of any cruiser in the navy. Several scout boats now building for the British navy are to have a slightly greater speed, but the American scout is expected to maintain her gait in any sort of weather, and will have twice the coal capacity of the British ships, thus giving her a much greater radius of action. The Salem is 423 feet 2 inches long, with a breadth of 46 feet 8 inches, and a draft of 19 feet 1 1/2 inches. Her battery will consist of three five-inch rapid fire guns, and she will have two submerged torpedo tubes. Quarters for eighteen officers and 240 men will be provided.

OXIDINE.
 A Chill Cure in Every Bottle. Conforms to National Pure Drug Law.

Colonel Will S. Hays, the veteran river editor of the Louisville, Ky., Courier-Journal, song writer and poet, died at his home July 23, of vertigo, caused by a stroke of paralysis, suffered in the Iroquois Theater fire in Chicago. He was seventy years old. Colonel Hays has always claimed the authorship of the original words of "Dixie," and that he was responsible for the arrangement of the music. His version of "Dixie" was written at the outbreak of the Civil War, but the words were considered so seditious that the writer was arrested and compelled to change them. By that time, it is said, Dan Emmett, the minstrel, had written his song, and his publisher had it copyrighted. Colonel Hays' most famous song was "Molly Darling," the sales of which reached 2,000,000 copies in Europe and America. Among his other songs were "Keep

in de Middle of de Road," "The Old Log Cabin in the Lane," and "Signal Bells at Sea."

MARRIED.
 West-Watkins.—At the Methodist parsonage, July 21, 1907, at 3:30 p. m., Mr. Marvin West and Miss Maggie Watkins. Both are children of local preachers, both of Macedonia, Eastland County; Rev. Mac M. Smith officiating.

Moses-Reat.—At the Methodist parsonage, Giddings, Texas, July 21, 1907, Mr. Asa Moses and Miss Olena Reat, Rev. C. C. Childress officiating.

Brazeal-Coleman.—At the bride's parents, in Haskell County, Texas, July 17, 1907, Mr. Ernest Brazeal and Miss Myrtle Coleman, Rev. M. M. Beavers officiating.

Willson-Perkins.—Sunday afternoon, July 28, 1907, at the home of the bride's mother, Mr. Frank Willson, of Waco, and Miss Memrie Perkins, of Hico, Rev. J. E. Stephens officiating.

Anderson-Caston.—At Mt. Selman, Texas, July 27, 1907, Mr. J. S. Anderson, of Gloster, Miss., and Miss Josie L. Caston, of Mt. Selman, Texas, Rev. W. F. Brinson officiating.

Williams-Davenport.—Sitting in a buggy in front of the residence of the officiating minister at Mt. Selman, Texas, July 28, 1907, Mr. J. C. Williams and Miss Nevia Davenport, Rev. W. F. Brinson officiating.

Champion-Scott.—Near Murchison, Texas, Saturday, July 28, 1907, at the home of the bride's parents, Mr. and Mrs. Boykin, Mr. Albert Champion and Mrs. Mattie Scott, Dr. Hall officiating.

PIDCOKE CAMP MEETING.
 The Pidcoke camp-meeting will begin Friday night before the third Sunday in August. We have secured Bro. C. E. Brown, of Ft. Worth, to do the preaching. We have just closed one gracious revival on this charge and we are expecting this camp-meeting to be the best we have seen in this part of the country, so come to camp. A. D. LIVINGSTON, Pastor.

NERVOUS WOMEN
 Take Herford's Acid Phosphate.
 It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

A CORRECTION.
 In the publishing of the catalogue of the North Texas University School there occurs an error in the statement of the result of the commencement debate. The debate was won by the negative, instead of the affirmative, as stated in the catalogue. The negative was supported by Talmage Smith, of Davis, I. T., and Howell Adair, of Fruitland, Texas, of the Sam Houston Society.

This correction is made at the request of the debaters, and we are glad to do it. J. J. MORGAN.

A FORTUNE MADE WITH \$10.
 Few people know how much money can be made in real estate. You should make not less than \$9, and often 200 or 300 per cent. per annum. To buy land for \$1,000 an acre, lay out 5 lots to the acre, and sell them for \$1,000 each, is a common occurrence, and makes a profit of 200 per cent. To purchase land, lay out lots and improve them, or to develop oil, coal or mineral land, requires large capital. But by co-operation, that is hundreds of people each investing a little money, you can build towns, mills or factories. I made a nice fortune, without any time or effort on my part, and only \$10 to begin with. If you want to make money, address the Co-operative Land Co., Block 60, Pittsburgh, Pa. They are absolutely reliable. Why loan money at 6 per cent. when, without any risk, you can make ten times that? I feel it my duty to tell people with a little money of this safe, honest way of making big interest on your savings.
 MISS ISABELLE INEZZ.

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.

COOK.—Died at her home near Grovehill, Sister Mary L. Cook, wife of Anderson Cook. Sister Cook was born in Laurens County, S. C., in 1844; was dedicated to the Lord by baptism in infancy by Rev. (later Elphig) William M. Wightman; professed faith in Christ at an early age; joined the M. E. Church, South, and lived a consistent member in the same until God said, "It is enough; come up higher." She moved from South Carolina with her parents to Mississippi when young. Sister Cook was twice married—first to Elisha Adair, of Mississippi, who was the father of Rev. J. B. Adair, of the North Texas Conference. After the death of Bro. Adair she moved to Texas and was married to Anderson Cook in 1869. Sister Cook never had any children of her own, but helped to raise three sisters and one brother, the younger brother from an infant, and several stepchildren. She has two brothers who are Methodist preachers—one in Mississippi, the other in Texas. It was my privilege to be with her in her last illness and know that she died in the triumph of a living faith. God knows it is hard enough to give up our loved ones, but she was both sister and mother to the writer, making it doubly sorrowful. But I would not bring her back if I could. God knows what is best for us and I am resigned to his will. This world is cold and bitter enough at best and she has shared all her sorrow and paid the debt, and I could not wish her back to suffer. I cannot bring her back, but thank God I can go to her. Her death only adds another tie in that glory land. I have many ties up there and many precious hands are beckoning me on, and now there are other hands added to the throng. Sister Cook was true to her home and to her Church, and we mourn not as those who have no hope. She leaves a husband, several stepchildren, four sisters and three brothers and a host of relatives and friends to mourn their loss. Good-bye, dear sister, for a little while; we shall meet you where there shall be no more good-byes, no more sorrow, pain or death, and there we'll praise His holy name forever. Her brother, **REV. J. J. GARY.**

TUNNELL.—Jemmie L. E. Tunnell (nee Henry) was born Nov. 18, 1870, in Van Zandt County, Texas. Her father died when she was only a few months old. She was the step-daughter of the writer at the age of three years, under whose care and training she remained until she was married to A. R. Tunnell. From this union nine children were born, all of whom but one are living to mourn with their father the loss of a precious mother and a true companion. She was unconscious for several hours before her death, and quietly breathed her last and went home to God on Christmas night, 1906. Thus passed away from this world one of the most beautiful characters I've ever known. At the early age of five years she asked to be baptized and soon after assumed the vows of the Methodist Episcopal Church, South, and ever after lived a consistent member and a devoted Christian. With faith in God she met the responsibilities of life and taught her children to love and trust God. She is greatly missed by all, for she was loved by all who knew her. She was a friend to the needy, a good neighbor, a kind, loving wife and a devoted mother. Her life was rich in deeds of love, hence she has already joined that happy throng above and received an abundant reward. She is in eternal fellowship with Christ and the hosts of that celestial kingdom, waiting and watching at the pearly gates for the loved ones on earth. May they be an unbroken family in the realms of glory and in the paradise of our God. **W. F. MAYNE.**

FUGHES.—Mrs. Ora E., wife of W. L. Hughes, after a brief illness, passed to her reward May 1, 1907. She was born January 23, 1873. She was a very quiet and obedient child. On October 26, 1896, she was married to Mr. W. L. Hughes. She lived a very quiet, peaceful, Christian life and died in the triumphs of faith, leaving her husband and six children and a vast host of friends to mourn her departure. But our loss is her gain. She has entered the haven of rest and there awaits the coming of those for whom her life was spent.

LEON HENDERSON,
Coolidge, Texas.

CAMPBELL.—Mr. L. M. Campbell was born in Madison County, Ala., January 24, 1822. He moved with his parents to Tipton County, Tenn., where, in 1841, he married Miss Lizzie Jane Bowles. Three daughters were born to them, only one of whom is living. This daughter, Mary Caroline, married a Mr. House and is now living in Hunt County, Texas. In 1851, on October 8, he lost his wife and in the following year, Mr. Campbell moved to Texas with his three daughters. He settled down in old Cass County, where, in 1853, on January 13, he married Miss Catharine Glass. Nine children were the fruits of this second marriage, three girls and six boys. Seven of these children have died. Out of the twelve children born to Mr. L. M. Campbell, there are only three now living. On January 14, 1878, he lost his second wife. She died a triumphant death near Linden. Bro. L. M. Campbell mourned his second wife nearly thirty years. After many years of sorrow and affliction, he died of cancer near Linden, on May 29, 1907. He was a member of the Methodist Church over fifty years. For more than half a century he lived in Cass County, and as a Christian citizen and an active member of the Masonic Lodge he made an impress upon his fellowmen which will never be forgotten. I visited him a few days before his last moment came, and he told me he was ready to answer when the Lord was ready to call him. "Uncle Lem," as he was affectionately called, lived a long time among us, but now we must follow on with the hope of meeting in a better world. The day came when all of his trials ended. If we are true and faithful that day will come to us.

IRA M. BRYCE.

WORSHAM.—Dr. George Henry Worsham, the deceased, was the son of Thomas B. and Lucretia Worsham; born in Aurelia County, Va., January 27, 1828. He was united in marriage with Miss Margaret V. Marshall, daughter of Dr. Jefferson H. Marshall, May 27, 1856. They were blessed with six children—four sons and two daughters. Four survived him—two sons, William, of Dallas, Albert and Miss Jennie, of Greenville, and Mrs. Beljernet, of Peniel—his wife having died in 1888. The doctor was a graduate from the Jefferson Medical Institute of Philadelphia; was brigade surgeon in the Confederate service, and for many years a successful practitioner after the close of the war. He moved to Texas in 1856, locating in Upshur County, and in 1860 moved to Hunt County, locating near Campbell, and there resided and practiced his profession until 1880, when he moved to Greenville. He was a life-long Methodist and served much of the time in an official capacity. He was a member of a Quarterly Conference held in the village of Greenville, under the shade of a tree—there being no house of worship at that time. He was a gentleman of the old Southern school, urbane, chaste, and withal a consistent Christian and efficient layman. Loved and esteemed by all who knew him, he died in great peace at the home of his son, Albert, Greenville, Texas, July 13, 1907, in the eightieth year of his life. His friends and loved ones have much to comfort them in the life and character of the dear departed.

JOHN H. McLEAN.

BARNETT.—Nellie Ann, the darling little daughter of Mr. and Mrs. J. H. Barnett, departed this life July 15, 1907. She was born March 14, 1902, and her age was 5 years, 4 months and 1 day. Little Nellie has gone from the humble home of her parents to the beautiful home of the blessed where she will wait the home-coming of her papa, mamma and little sister. Her little body was laid to rest in old Hollywood Cemetery, near Ollie, in Polk County, Texas. At the grave were sung the hymns: "Thou Art Gone, Our Precious Darling," and "When the Roll is Called up Yonder." May the good Lord comfort the mourning parents and loved ones, and may they so live that they may meet dear Nellie in the glory world, where death is not known and where sad partings never come.

L. E. GREEN, P. C.

FULMER.—Mrs. Mary A. Fulmer died at her home in Paris, Texas, June 25, 1907. For about a year that subtle disease, consumption, had been slowly but surely taking her away. When the end came she was ready and met the summons fearlessly. She was the daughter of Cyrus C. and Olivia Davis, and was born in Ripley, Mississippi, February 27, 1851. She was married to W. S. Fulmer April 2, 1874. To them were born four sons and two daughters. The husband, two youngest sons and the daughters remain to mourn her absence, but they have but to be faithful to her God to meet her in the city which hath foundations whose builder and maker is God, for she had been a faithful member of the M. E. Church, South, ever since she was about twelve years old. **J. A. WYATT.**

REV. D. J. MARTIN.
The subject of this sketch, Rev. D. J. Martin, of the North Texas Conference, was a native of Smith County, Tennessee, son of Jesse and Hattie Martin; born September 17, 1844. At 17 he entered the Confederate service under that daring, dashing leader, General John H. Morgan, of Kentucky, and rendered gallant service until captured about two years after enlistment and was a prisoner of war for twenty months. Nineteen months of the time was spent in Camp Douglass Prison, where he endured great suffering and hardship from smallpox and catarrhal affection, from which he lost an eye and sustained injury through life. He was released from prison about the close of the war, and through life cherished the principles of the Lost Cause, feeling that they had ample grounds for their contention from a constitutional and historic point of view, though compelled to yield to superior numbers. August 5, 1867, he embraced religion under the ministry of Rev. J. B. Allison and joined the M. E. Church, South, and under his official administration was licensed to exhort March 4, 1868, and to preach September 5 of the same year. The following year he moved to Texas, and in the fall of 1871 was admitted on trial in the Trinity (now North Texas) Conference. In 1873 he was ordained deacon by Bishop Kavanaugh, and in 1875 elder by Bishop Pierce. On January 3, 1883, he was happily united in marriage with Mrs. Adella A. Brown (nee Matthews), and they were blessed with a son, who has been a source of great comfort and gives promise of a useful life. Bro. Martin was one of the most substantial and reliable men the writer ever knew. On all great moral questions you knew where to find him. He knew but one criterion—duty—as concluded from the Word of God. As a preacher he was clear in statement, logical in reasoning, eloquent and forceful in delivery. He was esteemed highly for his works' sake and for his many manly virtues; his friends were legion and his ministry was fraught with abundant usefulness. He took high rank in his conference and served with acceptability and efficiency many prominent charges, such as Plano, Clarksville, Denton, Sulphur Springs and Floyd Street, Dallas. In his early ministry, while serving the Clarksville charge, he was thrown in contact with that great educator and preacher, Dr. McKenzie, whose fatherly counsel and impress he prized through life, and so highly was he esteemed by Dr. McKenzie and the family that he was called up to officiate at the obsequies of that great and good man. After a lingering illness of some months Bro. Martin died in great peace at his home in Plano, Texas, July 9, 1907, in the sixty-third year of his life. His last message to his brethren was: "I am dying in sight of heaven." A happy end to a useful life. "Soldier of Christ, well done!" The funeral services were under the direction of the pastor, Rev. A. R. Nash, assisted by the presiding elder, Rev. J. F. Pierce, Revs. W. H. Hughes, J. W. Hill and J. B. Gober. The writer, by request of the deceased, preached the funeral discourse. Appropriate and touching remarks were made by Bro. Hughes and Bro. G. C. Garrison of the Missionary Baptist Church. Notwithstanding the heavy rains and unfavorable conditions, a large and sympathetic audience attended the funeral services at the church and a long procession attended the body to its last resting place in the Plano Cemetery. The devoted wife and dutiful son, relatives and friends, have much to cheer and comfort them in the life and labors of this honored servant of the Church and friend of humanity. Peace to his memory. **JNO. H. McLEAN.**



WRIGHT.—George Orlando Wright was born in Jackson County, Ala., Oct. 1, 1859, and died at his home in Childress, Texas, April 18, 1907. He professed religion in a meeting held by Rev. C. M. Shuffler in the summer of 1909 and joined the Methodist Church. Bro. Wright was a good man and had a sense of honor that plenty of men might well covet. He was just what he was. He could be located without much trouble on any moral issue, and when he took a stand he could not be moved. You could count on George Wright. He greatly loved his wife and children and to leave them behind seemed to greatly trouble him. He came down to die without a fear of the great future. One sweet thought today is that George Wright is in a world where suffering and sorrow are strangers. May a kind Providence guard his family across the stormy sea of this short life. Life, after all, is short and if we live right we soon find each other beyond the hills where we will part no more. The Lord bless the afflicted family and relatives is the earnest prayer of their old pastor. **J. T. BLOODWORTH.**

HOOPER.—Jack Hooper, the third son of Dr. W. H. and Mrs. Eugenia Beazley, was born in Shepherd, Texas, March, 1905, was dedicated to God in holy baptism by this writer, who was then the family's pastor, on May 15, 1905, and died June 29, 1907. These dates mark the beginning and earthly end of a bright, promising young life, but we are thankful that the real life is not ended. He was with his loved ones only two years, three months and twenty-two days, but that was long enough for his sweet, pure life to entwine itself around the heart-strings which—to use a figure—were so painfully broken when he went away. He often talked of God and Jesus and frequently would climb into his mother's lap, look her in the face and say, "Mamma, sing 'bout Jesus.'" His own favorite song was "All 'bout Jesus." But why try to tell all the charming things the dear child said and did? This little boy was put away in the beautiful cemetery situated close by the little white church in Shepherd where the lovely magnolias now stand sentinel over the dead. There to rest free from all the storms of this life—and it's well with the child. Bro. C. A. Hooper buried the little body according to our excellent ritual. God bless the living. **WM. M. FOSTER.**

Millican, Texas.

BALDWIN.—Mrs. Martha Hobby Baldwin was born in Barbour County, Ala., July 12, 1826, and died in San Antonio, June 30, 1907. She was married to J. P. Baldwin Nov. 25, 1851, in Pike County, Ala. She is survived by her husband, four sons and three daughters, one son having preceded her in death. One of the daughters is the wife of Rev. A. W. Wilson, of Gonzales. A great company of relatives and friends paid the last tribute of love and respect at the funeral. As a former pastor of Sister Baldwin, I esteem it a privilege to bear my testimony to the rare consistency of this good woman's life. For more than fifty years she was a member of the Methodist Church. Hers was the love that thinketh no evil, and in her tongue, to a rare degree, was found the law of kindness. The steady shining of a life that was hid with Christ in God could not be confined by the four walls that sheltered her declining years. The loving counsel of life, having now received the solemn emphasis of death, will find new lodgment in the lives of those she loved, for whom she prayed. Her husband praises her in the gates and her children rise up and call her blessed.

A. E. RECTOR.

HAYNIE.—Little Harry Willard Andrew Haynie, infant son of Harry W. and Mrs. J. T. Haynie, was born Oct. 28, 1905, and died June 17, 1907. The Lord gave him and the Lord took him to the city in the sky. Therefore, by this providence, this darling child has escaped the trials and disappointments and pollutions of this life. Heaven is a more fertile soil for the development of soul than earth. So, father and mother, you may expect him to be great and rich in Christ Jesus. We praise God for the fact that all who die in infancy are saved by the blood of Christ; consequently, when our little ones steal away from us to the home above, we know where to find them. Moreover, their little hands beckon us to come on that way. The little babe in the family is the center of affections, for the heart of each inmate gathers there, but he loses no power for being transferred to glory. They are just as real, but with God instead of being with us. Father and mother, weep not, though the little voice is hushed and the little footfalls are no more heard in the home. Be of good cheer, for God is too wise and good to do wrong. **W. C. HART, P. C.**

BAKER.—Murry Baker was born October 10, 1903, and departed this life May 19, 1907, aged four years, seven months and nine days. His little body was carried to the Baptist Church, and in the presence of a broken-hearted father and mother and a sorrowing congregation we tried to hold religious services. We then carried his body to Naples Cemetery to rest under a beautiful bed of flowers. Little Murry was a bright, cheerful, sweet little boy. To see him was to love and appreciate him. Too pure was he to longer remain in the world; so he was called to join that beautiful company of children on the other shore. Indeed it was hard, father and mother and friends, to give him up, but our loss is his gain. He was called to be with Him who said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Dear parents and loved ones, look up and remember that Little Murry has gone to be with the blessed Christ who died to save us, and who said: "In my Father's house are many mansions." He has gone to that country where there shall be no suffering nor death. If we meet Little Murry any more we must live for Christ. By his grace let's meet him to part no more. **J. E. MORGAN.**

STREET.—Christopher Leonidas Street was born July 4, 1850, in Lincoln County, Tenn.; professed religion and joined the M. E. Church, South, at about 20 years of age; married Alice Paine Dorris Sept. 11, 1879; moved to Texas in December, 1881; settled in Hunt County, where he lived over 25 years, and died June 26, 1907. He said to his son, George: "Son, hold my hand; I am going to leave you all pretty soon, so be a good boy and take care of mother, sister and grandpa and do the best you can to make their lives happy and pleasant. I had a sweet dream, and saw the two boys and they are near me now. They are wearing a crown and robed in white. They have a robe and crown in their hands waiting for me. I hear some of the sweetest, prettiest music I have ever heard. Son, if I don't see all my friends, you tell them good-bye for me, and tell them to meet me in heaven. Everything is bright with me and I don't have any fear of death, for I can read my title clear." We have lost one of our very best men, a true citizen, a loving father and husband, a noble Christian, a preacher's friend. May God comfort the bereaved. He leaves a wife and two children, with other loved ones to mourn, but be faithful and your weeping won't be long. He is at rest. **J. C. MOORE.**

KENNEDY.—On May 9, 1907, he laid to rest in Hawkins Chapel cemetery the remains of little Odie Jefferson Kennedy, aged 2 years, 6 months and 29 days. This was a bright child and was ill only a short time and the loved ones could not see how he could be spared from the home, but God's will must be done. This was the child of Joe and Etta Kennedy and at the time of the death of the little one the mother was a consistent member of our Church and at a meeting recently held at Loving I baptized the father and took him into the Church, and at the time of his conversion heard the mother say, "We can now meet our baby in Heaven." Later in the meeting I baptized and took into the Church the grandfather of this little one, aged 63, T. J. Sanders. The grandmother on both sides are members of our Church and though the little one leads the way the older ones are on the road to greet them in the world beyond. **J. HALL BOWMAN, P. C.**

LITTLEFIELD.—Sister Julia Ann Littlefield departed this life in March, 1907. She was born December 7, 1848, in Gibson County, Tennessee; married to J. W. Littlefield, February 6, 1868. She was converted when a girl and joined the M. E. Church at that time and was a consistent member until death. She moved from Tennessee to Arkansas in 1872; was there 2 years, thence to Texas in 1874. She then placed her membership in Sand Hill Church, in Denton County. From there she moved to Park Springs and cast her lot with the people of old Pringle Church, where we dismissed her by death. She was the mother of eleven children; nine of them living; six of them Christians. She was a good wife, a true mother and a good neighbor. God help her husband and children to live right and meet her on the other shore. Her pastor, P. S. WARREN, Crafton, Texas.

FROM FAR OFF GERMANY.

"Please send me by return mail three boxes of Tetterine," writes Max Lewy, of Schenbeck, Germany. "I used your salve with best results when residing at Salisbury, N. C.," which shows that the great cure has established a reputation abroad as well as at home. Get it at druggists, 50c, or send direct to J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 50c cake.

Enthusiasm for Christ, with surrender to Christ, is enthusiasm that will not die.—Rev. F. H. Benson, B. A.

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 pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Because a brother who in your judgment is pitifully weak and offensively coarse, caricatures the higher truths and experiences of the Christian life is no reason why you should be silent or antagonistic. Rather should this fact make the obligation stronger for you to bear your testimony in the best form, with the least delay, with a heart all aglow with the love of God.—Bishop O. P. Fitzgerald.

THE TEXAS WONDER.

Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 203 Olive Street, St. Louis, Mo. Send for Texas testimonials.

I have lived to thank God that all my prayers have not been answered.—Jenn Ingelow.

GIPSY SMITH'S MISSION HYMNAL
Including Church Hymns and Gospel Songs
The newest Sacred Songs, the famous Welsh revival songs, and all others used by the Great English Evangelists.
Books \$25 - Cloth 50c per 100, 25c and 50c, by Mail.
The Higgin & Hale Co., New York or Chicago.

A REVERIE IN MY STUDY.

Some months ago I was in conversation with one of our ministers of no mean prominence, who had a short time before been to England. While in London he attended a service at City Temple Church, of which at that time the now sainted Rev. Joseph Parker was pastor.

Mr. Parker was away on vacation. He, however, had made a young man under his tutorage his under-shepherd. At this morning hour service this young man read to the "multitudes" present Mr. Parker's pastoral letter. "This," said he, "sounded like inspiration." (And the brother's eyes still danced with expressions of enthusiasm and delight at the remembrance of the contents of that letter!) "There was in it, separately, a message of fatherly love and apostolic counsel to each and every organic function of the Church," he continued, "and these were indeed many."

"Also in this letter was a special message to any Americans who might be in the congregation."

When our brother saw how every soul and each function of this then great Church was electrified by the words of their shepherd—each word being as heart pulsations sending elements of life to every member of the body, he was ecstatic and the spell had not left him with the lapse of months. He said to me: "In my heart I said Methodism can never produce great Churches like this with her system of a limited pastorate."

This last remark was made with seeming regret, and at the same time suggesting that we might have an exception to the time limit, thus to make "City Temple" possible in our Southern Methodist cities.

I have thought no little of what he said in that conversation: The great man, Mr. Parker; the great Congregationalist Church and the thorough organization.

Since then Dr. Parker has died. His successor entered in after the manner of the Congregational form. Now that we see Mr. Reginald J. Campbell pastor of that once great Church—a man without theological preparation, a man who boasts that he selects his theme and text two hours before he preaches (?), a man whose utterances of "new theology" provoke lusty applause from the throats of his many Universalist and skeptical hearers, his words leading Christian men, as by magic, to think like these enemies to truth—then I ask what the remedy—the salvation of that great Church—City Temple?

A Remedy Needed.

That a remedy is needed—all—save those who are mongers of the new theology sensations of the twentieth century—will agree when we see and read his utterances as he stands in Dr. Parker's tracks, still warm with the life of that apostle of truth.

Hear him on December 6th, 1906:

"The gospel has often been represented as though it had relation principally to the putting away of sin and its consequences, and as though God were thinking of little else.

"But is not this an unreasonable supposition? Why should God have created man and placed him in circumstances where sin was not only possible but practically inevitable, and then curse him for yielding to it? One would have thought that if the latter were so extremely serious as it has often been presented, he would have taken greater pains to secure us against the power of it. Again, why should sin be considered so all-important in the universe of God, and so baffling to his purpose? . . . Our emphasis upon it has actually been morbid and unhealthy. We have been like children in a sick-room, making evil faces out of the wall paper and frightening ourselves."

Mr. Campbell claims somewhat of divinity as an explanation for no study nor preparation—that his utterances are due to a kind of inner revelation rather than the result of mature

thought. But when we have his attitude to sin, we think it not difficult to determine the source of such inspiration, and that it is not from above, nor attributable to the Spirit that "guides into all truth." It makes me tremble to pencil his words:

"Sin itself is a guest of God—a blundering guest, but a guest for all that. The man who got drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself, and to realize the more abundant life.

"His self-indulgence just came to that. He wanted, if but for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions, and gather to himself new experiences. That drunken debauch was a guest for life, a guest for God. Men in their sinful follies today, and their blank atheism, and their foul blasphemies, their trappings upon things that are beautiful and good, are engaged in this dim, dim, blundering quest for God, whom to know is life eternal."

These utterances sound more like those of the "old serpent, the devil," in the garden of Eden, than like a man in the pulpit "speaking as the Spirit gives him utterance."

The Remedy.

What the Congregationalists' remedy will prove to be, we are not able to forecast. But we, as Southern Methodists, have the remedy. In the first place, our episcopal form of supplying successors to our pastors would, more than likely, never have allowed a man without theological training, and without a habit of thought before utterance upon the most profound fundamentals of Christianity, to enter upon a pastorate of even one-half the importance of City Temple, London. And if one thought to be "a safe case" had, by a Bishop and his cabinet (the presiding elders), been appointed to a charge, of however small congregation, having been known to utter such gross heresy, that congregation would be immediately relieved of such preacher whether they applauded or derided him.

The Congregationalists are after Mr. Campbell through their press, but he only laughs them to scorn, and says to them who criticize him:

"Your lot is cast with all that dies; With things that harm and things that hate, And roam at night and miss the gate— The happy gate that leads to where Love is like sunshine in the air, And love and law are both the same, Named with an everlasting name."

Love to God is a remedy for all the errors of sin-smitten man, but Mr. Campbell has as wild a conception of divine love as he has of the enormity of sin. Hear him:

"Whatever can be said of the love of Christ may be said about the love of John Smith . . . The atoning love is that in which Christ repeats his offering for mankind in every heart given up to him. . . . The belief that Jesus suffered some mysterious penalty and took away sin is a moral mischief." Thus he makes man, in his new theology, as divine as Christ, hence needing no remedy.

After all, we thank God for the many little churches of Methodism, with their old theology—old as truth and immortal as God.

We verily believe God does not sanction nor approve of these great Churches that seem to stand aloof from all the rest of the kingdom of Christ in earth. They are a city set on an hill—admired indeed, but whose light would never belt the earth, being a sort of kingdom within itself.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments," ever desiring to be the administering Samaritan on the road from Jerusalem to Jericho, rather than the priest or the Levite so much engrossed with routine of our own that we have no thought for our neighbor beyond the borders of our "City Temple," be it city congregation or "Smoky-row mission" with a love as broad as the universe.

JNO. L. SULLIVAN.
Frisco, Texas.

WEST TEXAS CONFERENCE.

Austin District—Third Round.
Eagle Lake, Aug. 3-4
Columbus, Aug. 7, 8
Weimer Cir., Aug. 10, 11
University Church, 11 a. m., Aug. 18
South Austin, 8 p. m., Aug. 18
J. M. ALEXANDER, P. E.

San Angelo District—Third Round.
Paint Rock, at Eden, Aug. 3, 4
Garden City, at Stiles, Aug. 14
Midland, Aug. 18
Ozona, Aug. 28
WILL T. RENFRO, P. E.

Beeville District—Third Round.
Oakville, August 17, 18
F. B. BUCHANAN, P. E.

Llano District—Third Round.
Kerrville, at Harper, August 3, 4
THEOPHILUS LEE, P. E.

San Marcos District—Third Round.
(Corrected list).
Belmont Cir., at Oak Forest, Aug. 3, 4
Tilman Cir., at T., Aug. 10, 11
Lockhart, Aug. 17, 18
San Marcos, Aug. 24, 25
D. K. PORTER, P. E.

San Antonio District—Third Round.
Cotulla Cir., at Dilley, Aug. 16
Amphion Cir., at Crown, Aug. 17, 18
A. J. WEEKS, P. E.

NORTHWEST TEX. CONFERENCE
Corsicana District—Third Round.
Cotton Gin, at Cotton Gin, Aug. 3, 4
Groesbeck, at Groesbeck, p. m., Aug. 5
Horn Hill, Ft. Parker, 11 a. m., Aug. 6
Kirk, at Delia, 11 a. m., Aug. 7
Irene, at Salem, Aug. 10, 11
Powell, at Powell, Aug. 17, 18
Blossing Grove, at B. G., Aug. 18, 19
Barry, at Cryer Creek, Aug. 24, 25
Alma, Tinkle, Aug. 25, 26
HORACE BISHOP, P. E.

Plainview District—Third Round.
Hale Center, at Pierce, Aug. 3, 4
Floydada Mis., Aug. 7
Dimmitt, at Bovina, Aug. 10, 11
Turkey, at Northfield, Aug. 17, 18
Emma, Aug. 24, 25
Lubbock, Aug. 31, Sept. 1
Gomez, Sept. 3
Tahoka, Sept. 7, 8
Matador, Sept. 14, 15
G. S. HARDY, P. E.

Weatherford District—Third Round.
Peaster Cir., at Peaster, Aug. 3, 4
Whitt and Bethesda, at B., Aug. 10, 11
Eliasville Mis., at South Bend, Aug. 15
Graham Mis., at Goosen's K., Aug. 17, 18
Graham Sta., Aug. 18, 19
Farmer Mis., at Hawkins Ch., Aug. 20
M. K. LITTLE, P. E.

Georgetown District—Third Round.
Taylor, Aug. 10, 11
Rogers, at Glorietta, Aug. 13
District League and Sunday-school Conference at Bartlett, June 27, 28
B. R. BOLTON, P. E.

Vernon District—Third Round.
Paducah, at Guthrie, Aug. 3, 4
Crowell, at Good Creek, Aug. 10, 11
W. H. HOWARD, P. E.

Colorado District—Third Round.
Clairmont, at Elkins, Aug. 3, 4
Snider Mis., at Mt Zion, Aug. 5
Stanton, Aug. 10, 11
Big Springs Sta., Aug. 12
Colorado, Aug. 13
J. T. GRISWOLD, P. E.

Gatesville District—Third Round.
Brookhaven, at Newlin, Aug. 3, 4
Valley Mills, etc., at V. M., Aug. 10, 11
China Springs, at Wesley Chap., Aug. 18, 19
Evant, at Evant, Aug. 24, 25
Crawford, at Osage, Aug. 28
JAMES M. SHERMAN, P. E.

Abilene District—Third Round.
Weinert, at Corn, August 3, 4
Trent and Cross Roads, at T., Aug. 6
Sweetwater, August 7
Merkel, August 8
Nubia, at Elm Grove, August 10, 11
Putnam, at Pisgah, August 17, 18
Haskell Miss., at Sagerton, Aug. 24, 25
Lawn, August 28
Abilene, August 30
JNO. R. MORRIS, P. E.

Fort Worth District—Third Round.
Grandview, at Green Brier, Aug. 3, 4
Godley, at Bruce, Aug. 5-6
Grapevine, at Enless, Aug. 9, 10
Central, Aug. 11, 12
Polytechnic, Aug. 11-13
Bono, George's Creek, Aug. 16, 17
Cleburne, Main St., Aug. 18, 19
Cleburne, North Side, Aug. 18-20
Joshua, Burleson, Aug. 24, 25
Mulkey Memorial, Sept. 1, 2
Glenwood, Sept. 1-3
Weatherford, Sept. 8, 9
O. F. SENSABAUGH, P. E.

Waxahachie District—Third Round.
Bethel, August 2
Maypearl, at Oak Branch, August 3, 4
Alvarado, August 10, 11
Forreston, Derr's Chapel, Aug. 17, 18
Bardwell, Collier's Chap., Aug. 24, 25
Red Oak at Chappell Hill, Aug. 30
Ovilla, Long Branch, Aug. 31, Sept 1
JAS. CAMPBELL, P. E.

Dublin District—Third Round.
Eastland, August 3, 4
Carbon, 11 a. m., August 5
Cisco Sta., 8:30 p. m., August 6
Cisco Cir., 11 a. m., August 7
Proctor, August 10, 11
Granbury Cir., 11 a. m., August 14
Granbury Sta., 8:30 p. m., August 14
Bluffdale, 11 a. m., August 15
Hico Sta., August 18
Carlton, 11 a. m., August 19
Glen Rose, August 24, 25
Duffau, 11 a. m., August 28
J. G. FOTMAN, P. E.

Waco District—Third Round.
Peoria, August 3, 4
Whitney, August 4
Mart, August 11
Hubbard City, August 18
Aquilla, August 21
Bosqueville, August 24, 25
Morgan, August 28
Reisel, August 31-September 1
Penelope, September 7, 8
W. L. NELMS, P. E.

NORTH TEXAS CONFERENCE.
Greenville District—Third Round.
Lone Oak, Miller Grove, Aug. 3, 4
Wolfe City, Aug. 10, 11
Leonard, Orange Grove, Aug. 17, 8
Quinlan, Cash, Aug. 24, 25
JNO. H. McLEAN, P. E.

Paris District—Third Round.
Shady Grove, August 3, 4
Emerson Circuit, August 10, 11
Rosalie Cir., at Bethel, Aug. 17, 18
J. F. ALDERSON, P. E.

Bonham District—Third Round.
Ladonia Sta., Aug. 3, 4
Dodd and Windom, at D., Aug. 10, 11
Honey Grove Sta., Aug. 11, 12
Trenton Cir., at Blantons, Aug. 17, 18
Ector Cir., at Mt. Pleasant, Aug. 24, 25
Petty Mis., Aug. 31, Sept. 1
M. L. HAMILTON, P. E.

McKinney District—Third Round.
Josephine Cir., at Milam's Church, Aug. 3, 4
Princeton Cir., at Blythe's Church, Aug. 10, 11
Renner Cir., at White Rock, Aug. 14
Piano Station, Aug. 17, 18
Allen Cir., at Fannie Harrington's, Aug. 21
Nevada Station, Aug. 24, 25
J. F. PIERCE, P. E.

Gainesville District—Third Round.
Ponder & Krum, at Krum, Aug. 3, 4
Woodbine, at Woodbine, Aug. 10, 11
Broadway, Gainesville, Aug. 11, 12
Dexter, Aug. 17, 18
Marysville, at Silver, Aug. 24, 25
Greenwood, Aug. 31, Sept. 1
Rosston, Sept. 7, 8
Aubrey, Sept. 14, 15
Denton Street, Sept. 15, 16
Saint Jo, Sept. 18
J. A. GAFFORD, P. E.

Bowie District—Third Round.
Blue Grove, August 3, 4
Post Oak, August 4, 5
Iowa Park, August 10, 11
Wichita Falls, August 11, 12
Holliday, August 17, 18
Archer, August 18, 19
Craiton, August 24, 25
Gibtown, August 31, September 1
Decatur Circuit, September 7, 8
Decatur Station, September 8, 9
T. R. PIERCE, P. E.

Terrell District—Third Round.
Garland, August 4, 5
Pleasant Mound, Rose Hill, Tuesday, August 6
Mabank, at Mabank, August 10, 11
Elmo, at Eagan, August 17, 18
College Mound, Pleasant Valley, Aug. 24, 25
Kemp, Wilson's Chapel, Wed., Aug. 28
Terrell, Sept. 1
Chisholm, at Poetry, Sept. 7, 8
O. S. THOMAS, P. E.

Jacksonville District—Third Round.
Alto, Mt. Zion August 3, 4
Rusk, August 4, 5
Troup and O., Bethel, 3 p. m., Aug. 6
Hallville, August 10, 11
Longview, August 11, 12
Malakoff, Trinidad, August 17, 18
Athens, August 18, 19
Neches, Shaid's Chapel, August 24, 25
Brushy Creek, Frankston, August 31
Larue, Oak Grove, Sept. 1, 2
Henderson Cir., Pleasant G., Sept. 7, 8
ELLIS SMITH, P. E.

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

TEXAS CONFERENCE.
Brenham District—Third Round.
Somerville, Aug. 2, 3
Sealy, 11 a. m., Aug. 3, 4
Fulshear, 8 p. m., Aug. 4, 5
Wharton, Aug. 11, 12
Bay City, Aug. 17, 18
Lexington, Aug. 23

Chappell Hill, Aug. 25, 26.
C. R. LAMAR, P. E.

Beaumont District—Third Round.
Saratoga and Batson at B., Aug. 3, 4
Warren Cir., at Big Sandy, Aug. 6, 9
Liberty Cir., at Smith's C., Aug. 17, 18
Laurelia Cir., Aug. 24, 30
Woodville Cir., W. C., Aug. 31, Sept. 1
Wallisville Cir., September 10-12
1st Church Beaumont, Sept. 15, 17
Cartwright Chapel, Sept. 15, 18
V. A. GODBEY, P. E.

Huntsville District—Third Round.
Huntsville, Aug. 3, 4
Fostoria, at Shepherd, Aug. 10, 11
Waller, at Macedonia, Aug. 17, 18
Cold Springs, at Waverly, Aug. 24, 25
San Jacinto, at Mary's Chapel, Aug. 29
H. A. WILLIS, P. E.

Calvert District—Third Round.
Hearne Station, Aug. 3, 4
Wheelock, at Edge, Aug. 7
Bryan Station, Aug. 10, 11
Fairfield, at Dew, Aug. 17
Teague Station, Aug. 17, 18
Owenville, at Boon Prairie, Aug. 24
Franklin Station, Aug. 24, 25
Jewett, at Jewett, Aug. 31, Sept. 1
Freestone Mission, Sept. 1, 2
Normangee, Sept. 7, 8
E. L. SHETTLES, P. E.

San Augustine Dist.—Third Round.
Minden, at Redland, Aug. 3, 4
Meirose, at Prairie Grove, Aug. 10, 11
Garrison, at Concord, Aug. 17, 18
Nacogdoches Mis., at Lyle's Chapel, Aug. 24, 25
Gary, Pleasant Ridge, Aug. 31, Sept. 1
Carthage, September 1, 2
Burke, September 7, 8
Keltys, September 14, 15
Lufkin, September 15, 16
C. A. TOWER, P. E.

Pittsburg District—Third Round.
Pittsburg Cir., Un'n Ridge, Aug. 17, 18
Pittsburg Sta., Aug. 18, 19
Coffeetown, at Coffeetown, Aug. 21
Kellyville, Moore's Chap., Aug. 24, 25
Jefferson Sta., Aug. 25, 26
Daingerfield, Harris Chap., Aug. 27
Cason, Hamel's Chap., Aug. 31, Sept. 1
Naples, Sept. 1, 2
Quitman, Sept. 7, 8
Leesburg, Sept. 14, 15
R. A. BURROUGHS, P. E.

Tyler District—Third Round.
Harrison Cir., Grover, August 20
Harleton Cir., Smyrna, August 22
Ariston Cir., Bethel, August 24, 25
Whitehouse Cir., Omen, Aug. 31, Sept. 1
Tyler, Marvin Church, Sept. 1, 2
T. H. MORRIS, P. E.

Houston District—Third Round.
Cedar Bayou, Friday, August 16
Alvin, August 24, 25
Angleton, September 1
Galveston, First Ch., 11 a. m., Sept. 8
Galveston, West End, 8 p. m., Sept. 8
CHAS. F. SMITH, P. E.

Cuero District—Fourth Round.
Rancho, at Smiley, August 10, 11
Flatonja, August 17, 18
Lavernia, August 24, 25
Victoria, August 28
Leesville, Floyd's Ch., Aug. 31, Sept. 1
Ganado, September 3
Edna, September 4
Yoakum, September 7, 8
Clear Creek, at Gillette, September 11
Hope, at Mossy Grove, Sept. 14, 15
Hallsville, September 18
Palacios, September 21, 22
Markham, at Buckeye, September 23
Shiner, Sept. 29, 30
Cuero, October 5, 6
Port Lavaca, October 9
El Campo, October 12, 13
Pierce, October 14
Nursery, at Thomaston, Oct. 19, 20
Stockdale, October 26, 27
Preachers will please see that reports answering Questions 14, 16 and 29 are ready.

R. A. ROWLAND, P. E.

NEW MEXICO CONFERENCE.
Albuquerque District—Fourth Round.
Carrizozo and Bonita, Aug. 3, 4
Willard, Aug. 6
San Marcial, Aug. .
Magdalena, Aug. 10, 11
Albuquerque, Aug. 13
Watrous, Aug. 15
Cimarron, Aug. 17
Elida and Dora, Aug. 24, 25
Portales Cir., Aug. 28
Portales, Aug. 30
Texico, Aug. 31
Clovis, Sept. 2
Puerto, Sept. 7, 8
Tucumcari and Logan, Sept. 9
B. T. JAMES, P. E.

El Paso District—Fourth Round.
Odessa, Texas, July 27, 28
Pecos, Texas, August 3, 4
Hagerman, N. M., August 7
Roswell, N. M., August 10, 11
Artesia, N. M., August 17, 18
Dayton, N. M., August 24, 25
Carlsbad, N. M., Aug. 31, Sept. 1
Alpine, Texas, Sept. 5, 6
Marfa, Texas, Sept. 7, 8
Las Cruces, N. M., Sept. 11
East El Paso, Texas, Sept. 13
Deming, N. M., Sept. 14, 15
Lordsburg, N. M., Sept. 21, 22
El Paso, Texas, Sept. 23
Alamogordo, N. M., Sept. 24, 25
J. T. FRENCH, P. E.

LYMYER CHURCH
S. J. L. L. L.
S. J. L. L. L.

NOTES FROM THE FIELD.

Continued from page 5.

and this created no small stir and sensation and much confusion. So both meetings ran at the same time, in hearing distance, and each had its crowd. My people were loyal and quiet, and determined and prayerful. Sister Gregory and her sister, Miss Etta Boteler, presided well at the organ, and the choir was faithful. The doctrines of the Church were firmly planted by Dr. Betts. He captivated the people, and they invited him back to hold their meeting next summer. They treated him most royally and gave him a purse of \$42. Then came the parting song, "God Be With You Till We Meet Again," and the people all rushed to bid Brother Betts farewell. Thus closed a good meeting. The results were fifty-five conversions and twenty-five additions to the Church, and several more are to join soon. The Baptists had fourteen additions. I began at Blevins on the third Sunday in August, with Brother Kidd, of Caldwell to assist, and expect a good meeting there. We are praying for another victory. So may it come, I hope to be able to make a good report at conference in November.—J. B. Gregory, July 27.

Hico.

We are moving on smoothly; had a little excitement over the local option wrangle. We are still dry and expect to remain so. The Criminal Court of Appeals knocked out our last election which was called on account of some little irregularities in the first one. We accordingly forced the first one declared and we still remain in the dry column. We are praying for a great meeting here beginning August 30. Abe Mulkey will lead the Lord's host. Pray for our success.—J. E. Stephens, July 29.

Alex. I. T.

Just closed a very good meeting here. We had ten additions and baptized one adult and two children. Some of the best people in town joined our Church. Rev. W. P. Munsey, Geary, Okla., did the preaching and left us much stronger than when he came. We organized a cottage prayer-meeting and started a fund to build a church house. Many new people are coming to this country and we must build, so we can house our people.—A. G. White, July 27.

Knob.

We have closed quite an interesting meeting at this place; had some thirty conversions and reclamations. Fourteen gave their names for Church membership. The Church was greatly revived. Bro. J. M. Bond was with us from beginning to end.—A. P. Smith, July 28.

Line Street, Hillsboro.

Rev. Alonzo Monk, Jr., of Nashville, Tenn., closed a protracted meeting at Line Street Church on July 7th, after two weeks of earnest effort. Bro. Monk was the first pastor of this Church, and by his energetic labors and consecrated life had acquired a great hold upon the people. And so it was not difficult to secure the active co-operation of the Christian workers. In answer to the earnest prayers offered up, God greatly blessed the Church by a deep revival of religion and by the conversion of numbers of the unsaved. There were some fifty or sixty conversions among the adults, and many children also gave their hearts to God.—G. J. Bryan.

Barry.

We have just closed a good meeting at Drane, with five additions to the Church. The Church was revived and strengthened spiritually.—C. E. Simpson.

Atoy Church.

We had a few days of good revival here with Rev. J. I. Weatherby, of Alto; several professions, some Bibles sold and several family altars erected. Brother Weatherby is loved by his people, and Atoy community is one of the best I have seen in Texas. I. B. Manly, Rusk, July 26.

Venus Circuit.

Venus Circuit is still advancing. We have held four meetings with good results. Organized a Church at Lillian with twenty-five members. Fine revival at Wyatt, with some good material added to the Church. Bro. J. H. Stewart was fine help at Venus, and Bro. I. E. Hightower rendered great service at Cahill. These brethren bring me under lasting gratitude to them. B. W. Wilkins has led the singing in all our meetings, and it was well done. He is a promising young preacher. He will go to Polytechnic to prepare for the itinerary. We have just closed the third quarter with the Quarterly Conference at Barnesville. Saturday Dr. Campbell preached a great sermon on Christian Education and the Endowment of Southwestern. Sunday he preached on the Isms of

the Day as contrary to our Christianity. The stewards brought the best report in the history of the charge. This circuit makes monthly payments on pastor's salary. Our stewards are all good men who love the Church and support its institutions. We have received 93 members on the charge to date, with two more meetings to hold. Our good women are still working toward completely furnishing the parsonage.—C. E. Lindsey.

Merit.

We have just closed a week's meeting at this place. Had about thirty professions and reclamations. It was indeed, a great uplift to the Church; would have been better had not so many things come up in the way. Sickness and death came to some of the members. Brother L. G. White assisted in the meeting. He did some preaching.—S. H. Smith.

Wheatland.

We have just closed the best meeting at Wheatland ever held here. Rev. G. A. Marvin, of Ladonia, Texas, did all the preaching. His preaching is strong, with great force, life and vim, and in the Spirit. I know of no stronger evangelist. He can fill the best pulpits in Texas with credit; makes friends wherever he goes. His preaching blesses the Church. He will long be remembered here. If you and your Church should need him, you will never regret the faithful work he does. He has more calls than he can fill soon. He is a live wire. We closed with more glad faces and friendly people edified and lifted up than ever known here before. Conversions, thirty-four; additions, fifteen; infants baptized, five. Paid Brother Marvin \$108. The writer took a fine conference collection in money and good subscriptions. Oh, my! how these good people of Wheatland did pound us two nights after the close of the meeting; just filled up our kitchen with good things; equal to a Quarterly Conference. We now believe these good people appreciate us, for this is a demonstration of it, and that God has blessed them. When God blesses the Church, then they want to bless their preacher. If you people over there want to make your preacher worth more to you, and inspire him and get a better turn on him and new life, show your appreciation by pounding him, and God will bless you anew. Don't forget this. We are now in a good meeting at De Soto. God is blessing us. The Advocate is in a great number of homes, and we are still picking up new subscribers here and there. It is fine. God bless the old faithful Advocate.—H. M. Pirtle, July 29.

Abbott.

The most thorough and extensive revival ever held in Abbott was closed Sunday night, July 21. Rev. E. N. Parrish, of Joshua, Texas, did all the preaching and managed the altar work, while this writer led the singing. God graciously blessed us from the first service. We had more than 100 conversions and reclamations, while all the Christian people of the town and country were brought together in the unity of the Spirit. All worked together harmoniously. Eternity alone can tell the good accomplished. Brother Parrish is a man of prayer and faith and his preaching reaches the people. I believe any town that will prepare a suitable tabernacle and invite Brother Parrish will realize a gracious revival. We paid all his expenses and gave an expression of our gratitude to God and Brother Parrish to the tune of \$250. The glory is the Lord's Amen.—W. H. Crawford, July 29.

Collinsville.

Last week there closed here one of the most successful revivals ever held here. It lasted two weeks. It was conducted the first week by Evangelist L. D. Coale, and the last week by Rev. James H. Griffin, the local Methodist pastor. There were over one hundred conversions and a big list added to the Church. This is Bro. Griffin's second year at Collinsville, coming to Texas from Arkansas. He is a man of much oratorical power, an off-hand speaker and of deep religious conviction. Everybody, regardless of creed, likes the man. He is an ornament to the Church and a tower of strength to Methodism. The congregation raised a nice sum for Bro. Coale and gave Mr. and Mrs. Griffin a trip to the Epworth League Encampment at Corpus Christi.—J. L. Wilson, July 30.

Riverside, Fort Worth.

Since conference we have moved the church to a more suitable location, have built some to it, and the Home Mission ladies have put nice circular pews in it. May God bless the faithful women of our Church. We are going to repaper the church soon. In May Rev. C. S. Field and Sister Field conducted a Sunday-school Institute for us. The Sunday-school took on new life, and now we have a fine school. Our revival began the 16th of June and lasted two weeks. Bro.

J. T. Bloodworth did the preaching. He is a faithful preacher. The Church was greatly benefited and there were about 25 conversions. Sister Bloodworth was with us part of the time and rendered valuable service. She is an ideal preacher's wife. There are many things to hinder the church work here, but we have some faithful men and women who are standing by the Church. I hope to make a good report at the close of the year. Am very busy trying to fulfill the duties of a pastor and preacher. Have just returned from Taylor County, where I assisted Bro. J. J. Callaway in a meeting. We had a great meeting.—C. A. Bickley, July 30.

Greenville Mission.

Just closed a gracious revival at Salem. Lord blessed us abundantly. Between thirty-five and forty saved; and the good Lord alone knows how many luke-warm Christians were revived. Twenty-four accessions to the Church. We have had thirty-four accessions to our Church at Salem this year, and twenty-five of them were married men and women. During our meeting at Salem we raised more than two hundred per cent of our assessment for that place. At our last service about forty came forward and promised to change their lives by God's grace. We have heard evangelists make such propositions and next day papers report forty conversions. We don't count them. If we did we could report about one hundred conversions. Brother Beckham, of West Lee, Greenville, preached two very inspiring sermons for us. His sermon on the Prodigal Son is a master piece. Brother Neal, of the Presbyterian Church, preached for us once. Brother Townsend, formerly a local preacher in our Church, preached for us three times. The preaching of these brethren was efficient and faithful. We did the rest of the preaching, all the while depending on the Holy Spirit. Bless God for salvation free and full. Brother Tisdal, of Greenville, started a meeting for us at Bethel yesterday. We were on hand there last night. Some ten or fifteen came forward, manifesting a desire for salvation.—E. A. Maness.

Weatherford.

Our revival meeting, which had been in progress for two weeks, closed Sunday night. It was a glorious meeting. Large crowds attended from start to finish. There were thirty-one additions to our Church on profession of faith. A vast number in and out of the Church were blessed, and the day of judgment alone will reveal the good accomplished—backsliders reclaimed, Christians built up and sinners converted at the altar in the good old way. It was, indeed, just such a revival as First Church needed. Dr. A. L. Andrews, of Grace Methodist Church, Dallas, did most of the preaching. Dr. Bradfield was with us a few days, preached twice and did us some good work. Rev. M. K. Little rendered valuable service. We are indebted to Rev. F. P. Flaniken, Presbyterian evangelist, for two sermons and much personal work. The other pastors of the city and resident ministers greatly helped us in personal work. The singing, under the direction of W. J. Ramsey, was glorious. Brother Ramsey is as fine help as I have ever had in a meeting. He sings conviction to the sinner's heart and then goes out in the audience and leads him to Christ. We will carry up a clean sheet and a good report to conference. To our heavenly Father be all the praise.—J. C. Minns, P. C., July 30.

For Stomach Troubles, Bad Breeds and Flat. Use WARE'S BLACK POWDER.

WANTED.

I will be glad to hear from any one who has any of the following Texas items. Texas Almanacs for the years 1857, 58, 59, 60, 61, 62, 63, 64, 65, 66, 68, 69, 70, 71, 72, 73, 74, 75, 81, 86. Bishop Pierce's Letters and Incidents of Travel, 1859. His Life and Time, by G. G. Sweet. Hood's Advance and Retreat. Lieutenant Collins' Unwritten History of the War; Jubilee Number of the Texas Christian Advocate, 1884; Any number of the Advocate previous to 1900. Minutes of the Texas Conferences. Any pamphlet, magazine or newspaper that has Texas matter in it I want. E. L. SHETTLES, Calvert, Texas.

A CORRECTION AND ELSE.

In my article on "The Voice of History" in the Advocate of July 25 it is said that "Origen was born about twenty-five years after the death of St. John." I meant to say eighty-five years instead of twenty-five. Some months ago I wrote a letter to a correspondent of the Baptist Standard concerning some of his views of Christian liberty, in which letter I referred to the saying of Origen, that "the Church received from the apostles the tradition to give baptism to infants." Commenting on this, in the Standard, he said: "Our

brother falls back on the Romish doctrine of tradition." Answer: (1) The first definition of the Latin word traditio, which Origen's translator used in the passage, is "a teaching or instruction." If we take this meaning of the word Origen's saying will mean: "The Church received from the apostles the teaching or instruction to baptize infants." (2) Origen wrote long before the Roman Catholic Church had any existence in the world. Hence, Origen's statement can not be a Romish tradition. JOHN ADAMS.

July 29, 1907.

"The most glittering and dazzling thing in all nature is a tree coated to its topmost twig with ice and standing in the sunshine. But it is also the worst thing that can happen to a tree to be so coated, glitter though it may. The weight of its icy coat of diamond mall breaks its branches, and its buds are often blighted and destroyed. In the same way a life that is cased in cold, glittering indifference to others, and which stands shining in the sunlight of prosperity, is usually a most endangered and unfruitful life, never one to be envied."

OXIDINE.

A Chill Cure in Every Bottle. Conforms to National Pure Drug Law.

Tyler District—Fourth Round.

Alba Cir., Pleasant Ridge, Sept. 7. Mineola Sta., Sept. 7, 8. Tyler Cir., Liberty Hill, Sept. 14, 15. Tyler, Cedar Street, Sept. 15, 16. Lindale Cir., Davis Ch., Sept. 18. Lindale Sta., Sept. 20. Mt. Sylvan Cir., Mt. S., Sept. 22, 23. Wills Point Cir., P. G., Sept. 28, 29. Wills Point Sta., Sept. 29, 30. Grand Saline, Oct. 5, 6. Colfax Cir., Holly Spgs., Oct. 12, 13. Emory Cir., Point, Oct. 19, 20. Chandler Cir., New Hope, Oct. 24. Edom Cir., Edom, Oct. 26, 27. Remaining dates will be given later. As this is the fourth round, let every detail be ready to make the reports full and accurate. Let the Trustees of church property have their reports ready, and let stewards be ready to make full and final reports. THOMAS H. MORRIS, P. E.

ESTABLISHED 1868. If it's a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the OLDEST MAIL ORDER HOUSE IN THE SOUTH. For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address: C. P. Barnes & Co., Box 61 Louisville, Ky. Every Article Guaranteed.

Cotton is making an excellent growth in all parts of Indian Territory, but is still nearly thirty days late. Blossoms are reported in some localities in the extreme southwestern portion of the Territory, but are still rare. In most cases the crop depends upon the character of the fall. If it is late and warm the crop will be short. The original crop acreage this year is twenty per cent in excess of last year, but enough has been abandoned, so that the increase on which a crop will be made is not more than ten per cent. The increase is mostly in counties where cotton is raised with other crops, and not in those where it is the main crop. The present crop condition is about seventy per cent.

UNANSWERED LETTERS.

July 25—J. L. Mills, sub. O. F. Zimmerman, sub. July 26—J. D. Drake, sub. J. O. Peterson, sub. K. S. Van Zandt, sub. J. Kilgore, sub. G. H. Phair, sub. July 27—S. S. McKernan, sub. O. K. J. T. Bloodworth, sub. J. C. Cameron, sub. J. H. Watts, sub. J. W. Bowden, has attention. July 30—E. R. Wallace, sub. O. P. Kiker, sub. P. S. Wilson, sub. W. W. Goldthugh, sub. July 31—W. B. Andrews, sub. G. C. Cray, sub. J. W. Rowland, sub.

The "Improved" Texas Advocate SEWING MACHINE



Any sewing machine is better than no sewing machine. Some sewing machines are better than other sewing machines. The Texas Advocate Machine is equal to any of them. Don't hesitate. Order one to-day. It has pleased others and will satisfy you.

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

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

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

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

Blaylock Pub. Co., Dallas, Texas.

BLAYL Vol. L

"DEI The fi rocal rel Deep cal the nadin profound to God. croosm, and reb the earth from he are co-ro in the o In th There is ing after the hart panteth cry from answer t nature! inspiratio Seek ye O Lord, is the se finitudes er, and which d turns aga All m from the relative, God has perceptiv to think l measure, And only progress tions. A invention dence an the deep Likewi through dep of n ture! O condescen parts of t with Go flesh and and grac "Deep water spe above, wi finitudes, thunder p then bla below. below; th roar of f low, whe reached which sea and ming as it mov tic, sublin The de compassic and prov