

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. RANKIN, D. D., EDITOR.

Vol. LIII,

Dallas, Texas, Thursday, August 15, 1907.

No. 52

Editorial.

GOD'S CALL TO MAN.

God calls men to-day just as He did in the olden times. Then He appealed to them largely through their senses, for He had to deal with them according to their ability to understand and appreciate moral and spiritual responsibility. He spoke to Abraham through visions; and he heard, recognized and obeyed. He appealed to Moses through the miracle of a burning bush. It required this to reach and convince him. For forty years he had been in Egypt, holding official position; but when he saw one of his brethren being imposed upon by an overseer, it was more than he could stand, and he put forth his hand and slew him. This caused him to become a fugitive from justice, and he fled into the distant mountains of Midian. There he became a keeper of sheep, and made the hills and the mountains the places of his retreat and communion. He still kept some knowledge of God, as that knowledge had been imparted to him by his mother; but, for the most part, it was vague and obscure. He had no definite and well-defined idea of God as his maker and preserver. He looked at this subject through tradition largely.

So, when God began to deal with Moses, He began at the beginning. He met him on a lonely peak, amid the wilds of nature. As he was engaged in watching his flock, all at once there appeared before him a bush brilliant with flames, and yet the bush was unconsumed. He drew near to look upon the phenomenon. And then it was that God spoke to him out of the flaming bush and held high communion with him. As a result, Moses, who had been given mental training in the courts and schools of Egypt, became God's prime minister, and upon him was placed the responsibility to lead his brethren out of bondage and to reinstate them in Canaan. No other sort of a call would have ever convinced Moses. Even in this he sought immunity.

God does not appear in this spectacular way now when He wants men to enter His service for a special mission. He speaks to them through His Word and through their consciences. It was thus that He called Martin Luther, John Wesley, Dwight Moody, Sam Jones, and thousands of others. While now and then He needs these unique and towering characters for special work, nevertheless it is through the earnest and devoted lives of the multitudes who engage in His service that the community, the State, the Nation and the world are moved to higher plains of usefulness and consecrated service. The Church needs these great leaders; but, after all, these men of noble gifts could not avail much were it not for the thousands who heed their words and fall into line with them for common labor. The great masses need directing, but it is the sum total of their labors that brings the world to better living. God just as much calls the unobtrusive mother, the hard-working carpenter, the quiet teacher, and the ordinary business man to a

life of righteousness, as He calls these men who tower above us in gifts and brilliancy to become our leaders and instructors in matters of religious progress. The humble workers make up the great army whose leaders direct them to victory. These leaders may stand out in the eye of the world and overshadow, in public esteem, the millions whom they impress, but God keeps an eye upon every toiler whom He calls into the humblest service. His spirit calls to them through their better natures, and they respond with obedient hearts and become His children. Let no man or woman, however humble, get the idea that he or she is overlooked by the great Father of Spirits. He needs us all, and has a task for us to perform. If we will heed His voice, we will hear Him saying: "Son, daughter, give me thine heart." And, when God controls the heart, that life is hid with Him, henceforth, in Christ. The "still small voice" is whispering to you and to me in tones of importunate earnestness to more deeply consecrate our lives to the divine will concerning us. Listen! Do you not hear the pleadings of that voice? It is God calling you!

THE PREACHER AND THE BOY.

The preacher has a wonderful opportunity to get hold of the good will of a boy, and, after he has accomplished this end, he forever has the heart of that boy at his disposal. The boy is a susceptible fellow. He is easily influenced and he likes attention. Not to notice him is to make him offish and shy. He keeps out of your way, and he is disposed to regard you unfavorably. He feels that you are above him, and that your calling digs a gulf between you and him. And when you have thus impressed him it is a difficult matter ever to disabuse his mind of his impressions, or to exert much influence over him. To get close to a boy, you must put yourself on a level with him, always speak to him when you meet him, shake his hand, ask him about his affairs, and talk to him in such a way as to make him believe you regard him as somebody. It is not always best to be in too serious a mood when you meet him, for he is too young and full of life to wear a somber countenance, or to brood over the contemplative side of human interests. He is young and buoyant and his spirits run high. He is not thinking of death, the judgment, and the solemnities of the hereafter. He is taking life as he finds it. He loves to live. He is seeking companionship, recreation, fun, frolic and pleasure. He is interested in games, in a dog, a horse, a wheel, fishing, a swim in the pool, or a hunt in the fields. It is needful then for the preacher to put himself into the boy's life, find out his thoughts, his ambitions—in fact, to make himself a boy again—in order to get hold of the boy's good will. After that, he can handle that boy almost as he pleases.

It sometimes occurs that the preacher is busy with the grown folks and with his sermons and sick people, and he forgets to cultivate the boy. This is a great mistake. The boy ought never to be forgotten. In a few years he will be a man and those early im-

pressions of the preacher will remain with him. And it will be harder to get at him as a man than a boy. While he is a boy is the time for the preacher to lay his hand upon his heart and life. He will be quick to respond now, but slower to respond later on. We well remember in the days of boyhood how we used to look to the coming of the preacher to our home, particularly the preacher who always got close to us with his attentions and his kindly suggestions. But the preacher who had a solemn look, who rarely ever had anything to say to us, and who wanted us to keep quiet while he was in the home; well, we were never glad to see him come, and we were always relieved when he left. He had nothing, so far as we could see, in common with us. He was a preacher for the old people, but not for the boys. And just at this point is where many preachers make a mistake. They may not think that the boy is giving any thought to this matter, but he is. He does think of it, and he takes notice of it. Yes, in his heart, he resents it. It does not cost anything much to be pleasant toward the boy, to make inquiry into his little affairs, and to impress him with the idea that you are really interested in him. When such a boy sees you coming he feels like he is going to meet a genuine friend; he grows larger in his youthful estimate; he is delighted to have such a man take notice of it, and he ties on to that preacher with a life-time grip. Therefore, let the preacher make a specialty of cultivating the boys, of getting right next to them, and, when the time comes to talk religion to them, they will not shy at him and become awe-stricken. They will hear him gladly, because they will regard him as their friend. Christ loved the children, and so must the preacher if he would save them.

THE CHURCH LIFE OF THE FAMILY.

A family without Church life is almost a misnomer. One can hardly think of the home where the Church is not revered and where religion does not have some sort of influence. The father and the mother ought to be members of some branch of Christ's Church and conform to its usages. To bring children up in a home where this is not the case is to do them a great injustice. It is a hard matter to properly train children in the duties of life where both parents are religious and devote themselves to the Church; but where this is not the case the difficulties are multiplied.

And both the father and the mother ought to be members of the same branch of Christ's Church. It matters not how harmonious the father and the mother may seem to be as members of separate Church organizations, the influence cannot be the same in the home. There are points of difference and the children become impressed with this fact from the beginning. To go to one Church on one Sunday and to another one the next, leaving the children to choose for themselves, is not a wise arrangement. In many instances they grow up divided and have no settled Church life. Take for instance the family where the father is a Methodist and the mother a

Baptist, and, however much they may try to disguise the fact, there is an irreconcilable difference. The mother will not commune with the father and the father is not permitted to commune with the mother when the sacrament of the Lord's Supper is administered. To the children this looks badly. They cannot understand it, and they get an idea that there is something wrong with the Church. It gives to them the idea that religion is selfish and exclusive. They come to believe that their father and mother are hopelessly divided, and they regard one of them just as the other. It is a very incongruous state of things to say the least of it, and it does not put the home in the best religious light. Such a state of things ought not to exist if it is possible to prevent it. Either the one or the other needs to make some sacrifice in order to adjust matters.

As a rule it is easier for the mother to surrender her convictions than it is for the father. Men are not naturally given to religious matters, but women are much more so. To be more explicit, women constitute the bulk of our Church membership. Every Church register will show a larger number of women than of men. Now, where a man is devoted to his Church and taking a great deal of interest in its affairs, while his wife is a member of some other Church, she ought to be able to surrender her affiliation and go with her husband for the sake of his spiritual welfare. She can afford to do this because it is easier for her to be religious than it is for him. If she stoutly refuses to do this, and continues to nag at him until for the sake of peace he surrenders his Church and goes with her, the probability is that he will never take any interest in her Church and never feel at home in its membership. Usually such a course results in the shipwreck of his religious life. At best he only becomes a formal member of her Church, his ardor ceases, and his spiritual life grows cold and dead. A sensible woman who is in some other Church, and whose husband is a devoted member of his Church, will take a rational view of the situation and go with him rather than run the risk of destroying his usefulness, not to say spiritual well. Many a man has been lost to the Church simply because his wife was not willing to make a little concession by going with him into his Church. No woman ought to rest under such a grave responsibility. Now, if the man is only a formal member of his Church, and doing no good in it, and getting no good out of it, then his wife is under no obligation to surrender her membership to go with him. Where the contrary is true, the wife ought to have sense enough to consult the interest of her husband and her children. She ought not to jeopardize their moral and spiritual welfare by persistent obstinacy in the face of a plain duty.

God often speaks to us today as he did in the olden days, but not every voice we hear is the voice of God. It takes an alert spiritual ear to distinguish God's voice amid the jargon of voices clamoring in our ears in these days of struggle and inquiry.

SUNNY ITALY

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

"Sunny Italy"—Land of burnished skies, of purple dawns and radiant noons and hazel twilights; of soft sea-winds, of amorous suns and faultless equipose of seasons; of seductive rendezvous and palm-shaded haunts; of electric-eyed maidens and treacherous men; land of romance and story, of history and fable, of peoples great and peoples insignificant; land where stilettoes flash in the climaxes of deep-laid plots and unholy amours flourish like vegetation in the wowing sun; land of incomparable scenery; 'tis thence we came on schedule time midway of our long itinerary.

We saw the Arabic for the last time at Naples, for we quit the ocean there and took to land. We saw Europe on foot and from the car window; saw Italy from its booted step to its Alpine straps; saw Switzerland with its fine, natural beauties; saw the Rhine and Germany; Holland and Belgium and France and England and Scotland; all before we again accidentally caught the Arabic on our return.

Under the softest of skies and in the softest of winds we entered the harbor at Naples. An emerald horseshoe is this superb haven; and if the poet is aboard ship he can find the best of opportunity to go into raptures over the entrancing scenery. What a charming union of mountain in refined, well-kept dress and the ocean in serene and comely habit! What pearls of gleaming tint and gems of richest hue! What grace of slope and ease of extending arms! Such is the picture that excites the eye as the ship follows the lead of the rippling roaches of sea to its mooring in the midst of this elysian port!

The music! We had expected it, or at least it seemed an appropriate reception to summery somnolent Italy. A boat was in waiting with its dark-eyed girls of nimble foot and plaintive voice and its olive-colored men thrumming guitars and mandolins. They had not come out to receive us as uncommon or distinguished or distinguished guests, but merely to induce the small silver from our pockets. That is all. They kicked and sang and played, and when they had secured all that the Arabic was willing to give, they left without ceremony. Boys thrust great bouquets in our faces on the high deck by attaching the pretty things to long canes. A little bag was also attached to receive the coin, any amount the purchaser chose to give.

These were pleasing incidents of our arrival, and everything was in complete harmony with our ideas of such buoyant anticipations.

But yonder in the distance was a great blue-black cone resting against the purple wainscoting of the sky. We had passed Stromboli and Aetna the night before, their furnaces in full blast, as the smoke trailing from their city stacks indicated, the Scylla and Charybdis of Roman times. But this great mountain was one of less settled habits, they say, and of greater notoriety by reason of recent outbreaks. It was Vesuvius, noted in history, and dreaded always.

Many volcanoes sow their wild oats and finally settle down into peaceful habits and spend their elder days in inactivity. Not so with Vesuvius. While we looked he was smoking—a very bad habit for men, and a worse one for mountains—but so far as we could tell, if we had not known his evil history, he was quite docile and inoffensive. The smoke rose in blue curls out of his shaggy top and eloped with the vagrant winds—disappearing ere it had time to assume shape and form. His truncated chimney was like a great ash-heap, fluted and riven by the fiery chisels of his own eruptions, created by the outcast slag from the furnaces that burn in the molten caldrons at gravitation's center; dull, grey and forbidding, barren of vegetation and bereft of life. If we could have dismissed the curling smoke from the scene we could easily have conceived of the mountain, not as a desperado gloating over the havoc he had wrought, but as the mere culminated outthrow of the burrowings of the devils of the "steep down the depths of liquid fire."

Vesuvius, ancient and perennially active, is the central and commanding feature of the panorama of Naples and vicinity, and however the eye may wander along the green vertebrated line of uprise hills or upon the variation of villas and villages, or out upon the dreaming sea merging its modest color and sheen with the violet of the sky, or lazily lapping the pebbled beach, it

will always return to the historic old volcano with its record of repeated disaster and its possibilities of violence to come.

Naples is a queer town in some respects, and in others very modern and commonplace. It has modern buildings, civilized streets, up-to-date shops and stores, street-cars with insolent conductors, horses and carriages. In all the city there is not a donkey nor a goat so far as my observation went. Arabs and gowned Egyptians and indolent camels have all vanished into the limbo of recollection, and a new and assorted variety of men and things appear in the cyclorama of this western life. The main streets are wide, and when the storekeepers are not sweeping them, the wind with gentle and regular motion is hoisting the dust and scattering it broadcast. The water wagon has not yet arrived.

ous voice from her lofty perch what she wanted. Long distance trading, this.

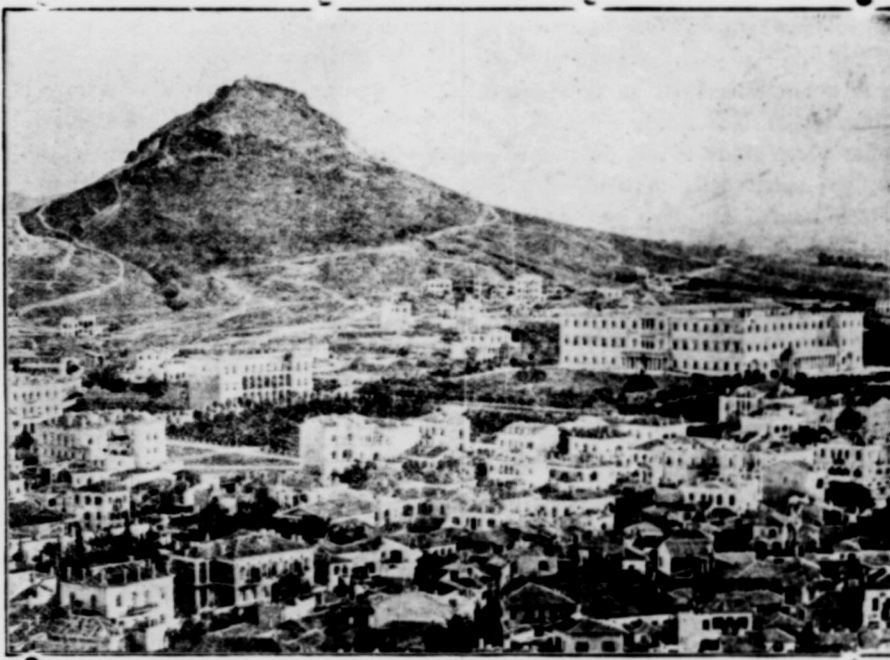
The soldiers of Italy are in evidence everywhere, and they are only peacocks masquerading as militia, a gaudy lot of decorated freaks. The officers wear an entire rooster's tail in their cap—not a feather missing. The underlings have a long feather in their head-gear, like the macaroni of Yankee Doodle, and all the colors of the rainbow flash from their uniform. I may be wrong about it, but I believe a single company of Texas Rangers could run the whole Italian army into the Adriatic. Italy is army-ridden and the taxes for the support of the military forces and the navy are heavy to the point of oppression. The government is convinced that the life of the nation is dependent upon its ability to defend itself from attack, and it is right, for there is hardly a country in the world that is so vulnerable as Italy, because of its long line of sea exposure.

But I cannot tarry in Naples, much as I would like to, if in this article I carry the reader to the sites of Her-dead but well-preserved body, of a

the hurry and confusion of nearly nineteen centuries ago.

The streets are narrow—only about ten feet wide—and are well paved with lava. I will explain that lava is the very best of paving and building stone. Practically every house in Naples is built of it, and the whole town is paved with it. The Pompeians, too, used it for paving and curbing purposes. There the slabs of stone lie to-day just as the last fleeing foot left them in 79. They are considerably worn in places, and on a couple of streets may be seen the deep-cut ruts of wheels, the wheels of the street-cars of Pompeii. The cars were not allowed on other streets nor were any vehicles allowed on the streets where the cars ran. If there had been, there would have been a wonderful crush. In the middle of many of the streets there are wells with the stone curbing worn by the pressure of many hands, and down below the water reflects the features as it used to do long, long ago.

The buildings are all dismantled; the roofs entirely gone, and much of the walls, but enough is left to give a distinct idea of the life of the people.



MOUNT VESUVIUS.

Occasional fountains are playing in occasional plazas, and every wisp of spurting water is gurgling from a fish's open mouth or pouring from a cup in a mermaid's tresses, or from some mythological beast in stone or iron. It is strictly Neapolitan to have everything elaborately ornamental. The stones in the buildings are never merely plain or beveled; that would be vulgar; but the high store fronts are always decorated by the chis and by the plastic creations of the mold.

Once away from the principal thoroughfares, though, the streets become Orientally narrow, picturesquely crooked and quaintly interesting—interesting chiefly in the small scale in which business is transacted. The city is built upon the mountain slope and is nowhere level except near the water's edge. It curves with the horseshoe bend of the shore and mounts the steep inclines, occupying the dangerous tops of cliffs and clinging to the abrupt hillsides. In its very center a mountain rises sheer and perpendicular to a height of several hundred feet, its front a rough untouched surface of solid rock, its rear receding into the Apennine chain that comes up from beyond Vesuvius and winds through the middle of Italy until it joins the Alps. An elevator is in operation from the base of this steep hill to its summit, where the outlook is charming in the superlative degree.

In the tall tenements near the docks the lazzaroni lives and olives his occupation of petty theft and begging. Eight and ten-story buildings are filled with the families of the poor, and the streets are so narrow that the laundry of these "miserables" is swung across them, and this, to my mind, is the queerest feature of Naples. Looking along the deep-cut chasms to where they bend out of sight, these festoons of homely linen flapping in the breeze, here, there and all the way from bottom to top; and then walking underneath the strange spectacle, and to see between the pendant things the heads of black-haired women at work in the rooms, and children scantily clothed at play in the bed of the channel or in the pent up little homes inside; it was a novel experience and one never to be forgotten. Now and then a Dago would roll his cart of vegetables slowly along, with his head turned up toward the towering tenement tops, crying aloud his wares, and occasionally a woman would send down a basket or bucket to be filled with the raw material for dinner, announcing with rau-

Pharaoh who lived 4000 years ago. That was interesting. But within fourteen miles of Naples I saw a disintegrated city; a city dug from the ashes that fell upon it 1900 years ago, and bearing upon its scarred walls and in its homes and shops the startling evidences of a civilization that once illumined a world.

We ran down to this historic spot in half an hour by train. The intervening country is covered with a heavy coating of ashes from Vesuvius. Yet it is exceedingly fertile, and everything from a vegetable grows rank and rich upon it. It is of a gray, ashen color, and has all the appearance of a soil that would discourage vegetation. We stopped for a minute or two at Herculaneum, but there was nothing to see there; nothing but a lot of macaroni factories and Dago joints that were unattractive. Herculaneum was buried in the year 79 A. D., and it lies today secure from vandalism and from view in its tomb of hardest rock. It will be news to many readers, as it was to me, to learn that while the twin cities of Herculaneum and Pompeii were buried at the same time, yet they were covered with a different kind of matter by the eruption. The former was covered with a lava, which, upon cooling, became a solid rock; the latter was enveloped in pure ashes that never solidified into stone. And for that reason Pompeii has been excavated and Herculaneum has not. Just now the Italian government is taking steps looking to the excavation of the latter city. A heavy appropriation has been granted for the purpose, but the work of restoration will be something terrific.

A few miles beyond Herculaneum we came to a stop, and a sign on the station indicated that we had arrived at our destination. We were admitted to the grounds adjacent through a turnstile, and then separating into companies, were conducted by guides up a slight incline through the "Marine Gate" into the city, the exhumed city of Pompeii. The same paved streets upon which Cicero walked, the same street wells from which the Romans drank, the same stores where they bought and sold, the same theaters where they listened to plays, the same amphitheater where they saw the cruelties of the combat between men and men and between men and beasts, the same temples where they worshipped in a way, the same bakeries, wine-shops, dry goods stores and houses of culaneum and Pompeii. In my last letter I spoke of seeing the form, the ill repute which they frequented, are there today just as they were left in

Pompeii was a big city for those days. From a hill looking down upon it, the scene is one of a city that has been gutted by fire, a honey-comb of rock from which the honey of activity has been extracted, the charred remains of a pleasure resort from which all pleasure has vanished. There is something exceedingly melancholy in the ghostly ruins of this ancient town. It is as if the cover had been removed from a corpse that had lain undisturbed for ages and the ghastly work of decay disclosed; no, not so much the work of decay as the preservation of the old features. It is this that rivets the attention and thrills the beholder. As a great and distinguished citizen who has passed away, the light of his life forever gone, every great power paralyzed, every great faculty numb in death, so Pompeii lies in state while the millions of the world's curious pass by and solemnly and sorrowfully review the work of death. How sensation and thrill roll in billows upon the soul of one who stands, say at the market place, and looks, silently looks—for it is impossible to speak except in whispers as one would do in the presence of the dead—looks up the silent streets where rambling tourists peer into the vacant shops and theorize upon the habits of a race that conquered a world only to fall a helpless victim to a mountain's illness, up the sloping thoroughfares where maimed statues sit serenely unconscious of time's destructive vicissitudes; where empty temples and courts, dumb for nineteen centuries, are trying to speak to us now of the old days with their wasted remnants of former grandeur. Then to ramble along with no aim but to see what happens to cross the vision, to note the evidences of every day life, the little things that history omits, the chafings of the rope in the curbings of the wells, the tracks of carwheels on the floor of the street, the wine jars in the cellars, the pictures on the walls of deserted stores, the crude marks made by children on the furniture as our children do to-day, the lascivious drawings by libertines in dens of vice, the bed rooms—oh, what a wicked city Pompeii must have been, as seaside resorts now so often are. The bold advertisements of vice were outrageously vulgar, and would shock the reader if the proprieties permitted me to mention them. No wonder Vesuvius grew intolerant and vomited his wrath in boiling streams upon this wicked place and closed every shop and den. Herculaneum and Pompeii were the Sodom and Gomor-

rah of their day and they went the same route of fire and brimstone. It seems that the Almighty has a hand in the matter and when the wickedness of cities becomes unendurable wipes them off the map. It may be that recent earthquakes have fulfilled His purpose in correcting such abuses.

It would take a day to walk through the streets of the exhumed city and casually note the interesting phases of Roman life without stopping to make studious investigation. It would take a week to make anything like a careful inspection. The best of the sculpture, tapestries, pictures, and the various things found in the kitchens, stores and homes have been carried away, and are to be seen now in the museums of Naples and Pompeii. The beautiful summer homes of the wealthy have been restored as near as possible, and one can walk through the rooms and feel as though he was intruding in the place where a family lived—a family that has only left for a vacation perhaps and will be back and demand an explanation of the housebreaking.

And all the while yonder a few miles away, unchanged while all around has changed time and again, towers the ominous cone of Vesuvius, the active genius of the scene, the fumes still rising from his open mouth, and warning against encroachments upon his right to dominate the surrounding. And, yet, daringly un-mindful of his violent caprice, the Italian farmer still erects his home upon his ash slopes and tends his vineyards in the very teeth of danger.

The sea has taken warning and receded a safe distance—receded when the eruption of 79 marked its new boundary. And a river that then had right-of-way and furnished a sporting place for the gay citizens of Pompeii, closed up and quit when it could no longer be particeps to the frivolous life of the city.

Inside the walls near one of the gates a museum holds the most interesting trophies of the excavator's spade. In glass cases there, with every misery that attended their torture when the hot overthrow caught them in their flight, are the bodies of men and women, gruesome, ghastly corpses encrusted in ashes; one, said to be a soldier or sentry on duty, with hands clenched in agony and arm uplifted as if to ward off the cinders, one leg drawn, and his face bearing evidence of inexpressible distress, a stalwart specimen of manhood, with kilt and girdle and sandaled feet; another, a woman calm and peaceful as if resigned to a fate she was powerless to avert, preserving a magnificent fortitude; and others in different attitudes, drawn and writhing in the agony of a fearful death; all preserved with every feature and part complete just as they fell in the memorable disaster. The woman mentioned has a ring upon her finger.

But there was never a picture of misery more intense and never a case in actual life more vivid and complete than that exhibited in the body of a dog that is preserved in a glass case along with the men and women who perished in the overthrow of the city. He is doubled and twisted, with feet outspread, and shows that he resorted to every effort to escape, and then when all the avenues were closed, died in the writhings of the utmost despair.

There are skeletons of chickens in this museum, of horses and of dogs, cats and various kinds of poultry. There are cakes taken from the cupboard, one a fine specimen of the culinary art though black and hardened now and altogether unpalatable, covered with icing, with a sugared ornament on its top, and with a slice cut out of it that must have given some poor fellow a nice taste in his mouth before he was unceremoniously called away to the hills or to eternity. There are figs and nuts, raisins and all the little things that one finds to-day in the kitchens of the modern home, plates and utensils. And there are musical instruments, iron safes, and everything that was used in the daily life of the people of Roman times.

The city has not been entirely uncovered and there may yet be discoveries that will be of even greater interest than those already found. Every day the ashes are being removed and in the near future the old city of Pompeii will stand exposed completely. It was fortunate that not many lives were not lost in the disaster; they had warning and most of the population escaped; only a few for one reason or another failing to take advantage of the opportunity to escape. The woman mentioned above was in a condition that rendered her unable to flee, and there must have been numerous cases of similar character or of sickness where the unfortunates had to be carried out by others to places of safety.

As we turned our backs upon Pompeii and returned to Naples, the one absorbing reflection that grew out of what we had seen, was that man with all his boasted powers is an impotent

and aln the evo Creator call gro mind, l art per his han handw even th tain.

A par ing to carriag cended we dis tain's ingly t in a fl that w when t walle t was w others in theo turned, to the low w around suspensd reckless insures

A SATI

I hav here in circle o wife an one, lik ing in found : son a time, it yond th busy w my ar trembl teen! her fac —about is not so soft me for she sits thinking more n ever w I owe t never f patient ways b and do has she fortune as well stood b What li very th in my Mercifu boys an lins an tions." Think a piece a How t out of Oscar things the ey of sor built, or a st that w cross; l earth a bend m age I Great l —short have t talked preache who tr taken t ling m pleading true. J feverish thirsty creatur while t hotter his fat the hat

Ther well w every c so mus writer, tures a Good n

In th cussion tion wi therefo miss tl to chee danger In th General tion of statem twenty- the poli The l was n taken." no dem of fati the fati a comi

and almost inconsequential factor in the evolution of the schemes of the Creator. He may attain to what we call great heights in the world of mind, but his best achievements in art perish almost before they leave his hand, and he himself and all his handiwork are powerless to resist even the vomit of an insentient mountain.

A party of us started out one morning to "do" Vesuvius. We rode by carriage along his base and then ascended on horseback to a place where we dismounted and took the mountain's temperature. He was exceedingly feverish, for we placed our hands in a fissure and his breath was so hot that we had to withdraw them. And when the guide took an egg from his wallet and cooked it in an orifice, it was warning enough to me and to others that there was danger lurking in those cracks and we put a period to the sentence of our journey and returned. Others more daring went on to the top, and one venturesome fellow went so far as to tie a rope around his waist and have himself suspended down in the crater. Such recklessness ought to cancel his life insurance and be grounds for divorce.

A SATURDAY NIGHT MEDITATION.

By Rev. J. W. Hill.

I have read until I am tired. I sit here in my easy chair, in the quiet circle of my home, surrounded by my wife and boys. Not all my boys; for one, like the eldest, strongest fledgling in a rookery, has taken wing and found a mate and built a nest. My son a married man! How short the time, it seems, since she who sits beyond the table there, spectated, and busy with her work-basket, hung on my arm in the village church, a trembling, blushing bride of seventeen! I notice, as the light falls on her face, a few gray hairs—only a few—about her temples; and her throat is not so round, and her hand is not so soft and plump as when she gave it me for better or for worse. Yet, as she sits there little divining what I'm thinking, she is fairer, dearer and more necessary to my life than she ever was, it seems to me. How much I owe to her for all I am! I fear I've never fully felt this as I ought. How patient and how careful has she always been, that I might do my work and do it well! How uncomplainingly has she followed my fortunes and misfortunes! In the country on circuits, as well as in the city stations, she has stood by me through thick and thin. What if she were to die tonight? The very thought, like a flash of lightning in my face, blinds and staggers me! Merciful Lord, spare and save! The boys are in the parlor now, with violins and piano. "Morrison's Meditations." That music stirs my heart. Think of a lunatic composing such a piece as that! Poor, mad musician! How tuneful, and yet how sadly out of tune. It is true, as poor Oscar Wilde has said, that "Other things may be the illusions of the eye or the appetite, but out of sorrow have the worlds been built, and at the birth of a child or a star there is pain?" Is it a law that we "stoop to conquer?" Ah! the cross; how pregnant with the hopes of earth and the joys of heaven! Lord, bend me low, if by such humble carriage I may emerge at last into the Great Brightness! The time is short—short at the longest—when I shall have to face the stern realities I've talked so much about. Yes, I've preached to others that the end of him who trusted God, was peace. I have taken the cold, white hand of the dying man and, looking into his anxious, pleading eyes, have told him this was true. And how he drank my words—feverishly drank—as water to a thirsty soul! Poor, fearful, trembling creature! how he pressed my hand, while the hot tears rolled down his hotter cheeks, and how, thank God! his faith rose up to take the Savior by the hand! How shall it be with me?

There! it is twelve o'clock. It is well we prayed just after supper, for every one has stolen off to bed, and so must I. Therefore, my good typewriter, and desk and books and pictures and city and country and world, Good night!

THE PROTEST.

In the heat of suddenly sprung discussion one can not look at a question with coolness and clearness; and, therefore, most excellent men often miss the point at issue in an effort to check a movement thought to be dangerous.

In the protest presented to the last General Conference "against the action of the conference on the new statement of faith," and signed by twenty-three worthy brethren, I think the point at issue was entirely missed.

The first point of protest is, "There was no demand made for the action taken." In a strict sense, there was no demand or call for a restatement of faith, but one must confess that the father of the resolution, calling for a committee on restatement, discov-

ered the state of mind of a large part of the M. E. Church, South, for there is a widespread disagreement with the Articles of Religion as they now appear in our Discipline. That disagreement has been steadily gaining adherents for years, until it is hardly probable that one-half of our preachers would unqualifiedly endorse the statement of the special committee in saying, "While reaffirming our absolute faith in our Twenty-five Articles of Religion."

There is and has been a call for a restatement of faith, though no conference memorial declared the same; and the gentlemen who brought the matter before the General Conference read the signs of the times, but failed to read them aright. That pervasive and unmemorialized call from all over the Church did not warrant the special committee to say "we reaffirm our absolute faith in our Twenty-five Articles of Religion." That call is for a revision of the articles with some emphatic changes.

The third point of protest likewise fails to hit the mark. "That this movement emanates from and is largely supported by those in charge of our Church schools" is not borne out by facts. Many of our circuit riders—men who never went to college—are disseminators from pulpit and fireside of doctrines that call for a revision of the articles.

I called upon one of our worthy superannuates, whose mind is vigorous and must give expression to its thoughts. When I called I found him sitting under an orange tree in his yard. On his table lay a Discipline and the Bible. Before him lay a tablet upon which he had been writing. He said: "I can not preach, so I must content myself with thinking and writing. I have been studying the Articles of Faith of our Church and find them a bundle of contradictions." "Now," said he, "take the second article, which says of Christ 'who truly suffered, was crucified, died and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but for actual sins of men,' then turn to Article 20 and read. 'The offering of Christ once made is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world both original and actual;' and now between those two I put the seventh article and ask, if Christ made a perfect satisfaction to the Father for original sin, what has the Church got to kick about?"

This man has never been a school man, but his force of expression is giving complexion to the theological faith of almost every young preacher who comes in touch with him.

The fact that the General Conference eagerly considered the resolution and after brief consideration adopted the report of the special committee is evidence that there was a demand for such movement even in the body of the General Conference. So that I can not join with the protesting brethren, but would rather face the issue raised as a real and very live question.

But we must not be beguiled into a belief that the Twenty-five Articles of Religion now in our Discipline are to retain the "absolute" adherence affirmed by the special committee, for nothing is more certain than that if a restatement is made it will very materially modify such articles as 5 and 7.

The proposed creed for the English New Connection, Bible Christians and Free Church in England gives some idea of the trend of creed-making. In Article 1, "The scriptures of the Old and New Testaments, through divine inspiration, contain (black type mine) a revelation," etc., thus giving the liberty of choosing out of the scriptures what is really revelation and what is myth or history.

In the third article, "Man...in the exercise of his freedom has fallen (black face mine) into sin," etc., thus opening up the way clearly for my good brother under the orange tree to announce the removal of inconsistency.

That there is a call for some revision of our Articles of Faith must be accepted by those who mix with our preachers.

The object of this article is to discover the cause of this disquietude which, I think, lies in the class of books our preachers have been reading for the past two decades.

If you will go into the study of any city preacher of our Church, or look at the books read by our circuit riders, you will find that they no longer read Methodist literature, but get their doctrines from non-Methodist writers. These preachers have on their book shelves and diligently read books written by men of advanced thinking who give very liberally swing to their treatment of the Bible. They are books written by higher critics of the higher class.

Many of our preachers are devoted students of Emerson. Many of them have in their library—a gift from the New England Unitarian Society—Channing's works. Many of these

books read by our preachers contain much truth and a great deal that is helpful to preachers in sermon-making. I knew a good preacher who admitted to me that he got a first-class sermon from each chapter of Drummond's "Natural Law in the Spiritual World." These men who are writing these great books read by our preachers do not look upon the Bible from a Methodist standpoint, and their teachings, while very attractive, often contravene Methodist teaching.

Many of our preachers get the food with which they feed the lambs of Christ from their pulpit out of these sprightly books, and not from the Bible. They read so many books about the Bible that they lose sight of the fact that they are not going to God's Word for the doctrine they shall give their people. They read Henry Preserved Jones' or William Pickled Smith's book, are attracted by the new way of putting things; a discourse formulates on the basis of the book; a text is thought of to fit—and many a preacher delivers a sermon from a book read and prefixes a text merely to be in good form. Hundreds of preachers know this is a fact.

As men read so they think, and since our preachers are largely reading books written by non-Methodists and mostly liberal thinkers, so they gradually lose hold of the Methodist methods of thought and preaching as maintained by our fathers.

One may say, "All you claim is true, but the outgrowing of old thought is good." To that I have nothing to say at present.

J. E. HARRISON.

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

REV. H. B. URQUHART ON GENERAL CONFERENCE DELEGATES.

I have just finished for the second time the reading of Brother Urquhart's well written and highly interesting article on the subject of General Conference delegates, and from the trend of the article, and such expressions (referring to the election of delegates) as "unbiblical method of electioneering," "scheming," "indirection," "self-seeking," one would be led to think that in Brother Urquhart's mind the Church has or is just about to blunder on most perilous times in the character and the ability of the men she elects to the General Conference.

Now, since the relations between myself and Brother Urquhart have not only been cordial, but of the warmest personal friendship, as letters now in my possession from both he and his good wife will show, and the further fact that early in the year before the election of delegates to the last General Conference he wrote me and that without a word from me on the subject, expressing his preference for me as one of the men to be elected, and then later said, "You are close to the common people, and for that reason I am for you for the General Conference, and shall work to that end," these or words to that effect, and the still further fact that at his request I assisted in ordaining him an elder at that very conference makes it plain that if he had anybody in mind in that article it was not myself. Hence I can, without being misunderstood, make respectful reply to his article. I think it is clear from the general trend of the article that in Brother Urquhart's mind very hurtful blunders have been made in electing General Conference delegates in the past. Otherwise there would be no need of hoisting the danger signal three years in advance of the meeting of the next General Conference. Again, I think if anything can be clearly deduced from Brother Urquhart's own words, it is that the danger against which he would guard us does not exist. He says of 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 the bloom of life, or blight of death, according as is the character and wholesomeness of its enactments." He further says that "the work of the General Conference is the expression of the character and ability of its personnel." Viewed from this standpoint the conclusion must be that the personnel of past General Conferences has been the best in both character and ability. If so, then Brother Urquhart's danger signal is without meaning. If, as our brother says, the General Conference is the heart of the Church, and its acts carry health, life, prosperity and blessing, or on the other hand blight and death, and since the history of our Church from the time of the war till now is one of increasing prosperity and forward movements, then it must follow that the heart is sound and healthy. But the whole is made up of the parts, and if the parts be diseased then the whole could not be healthy. And this is Brother Urquhart's own conclusion. He says, "The state of the Church is in no inconsiderable degree the reflex of the character and ability of the personnel of the General Conference."

The Success Sulky Plow

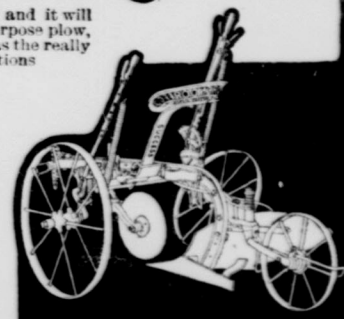
Here's a plow you can buy at a reasonable price and it will last you your lifetime. And you will have an all-purpose plow, too—does the same work and does it just as well as the really high priced plows and it has none of their complications.

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.



Keep in mind that the present state of the Church is the reflex of the character and ability of the personnel of past General Conferences. What is the present state of the Church? Of our Church? By their fruits ye shall know them. Judged by this standard it never saw a better day than the present one. Never has there been a more pure, or thorough or intelligent spirit of evangelism in the M. E. Church, South, than that which blesses us today. Never has there been such a spirit of housing our preachers in good and comfortable and well furnished homes than today. Never such a spirit of Church extension and Church building as today. Never such a genuine spirit of missionary effort among us today, nor such intelligent organization for world-wide conquest. Never were we so alive to the importance of Christian education as now. Therefore, if these things are the reflex of the ability and character of the personnel of past General Conferences, then that personnel must have been of the highest order. And if all the past attest the wisdom of the Church in the selection of her representatives, then there seems to be little reason for fear yet a while.

J. T. SMITH.

Cameron, Texas.

THE PRODIGAL SON.

In the Advocate of July 20, Rev. W. H. Hughes has an article under the above caption which, as it seems to me, conveys ideas never once thought of by our Lord.

The result of reading ideas into the parables of our Lord which were never intended is to hide the real lessons sought to be imparted.

The fifteenth chapter of Luke's gospel is, perhaps, a composition scarcely equaled in literature. I am persuaded that if proper regard is paid to what gave rise to the contents of this chapter it will furnish more practical thought than most any other chapter in the book.

The idea that the Lord intended the elder brother in the parable was to represent the unfallen angels seems to be a strain after something new. Note this fact: The Pharisees and Scribes were the most inveterate enemies with whom our Lord had to contend. They sought on every occasion to bring him into disrepute and to destroy his influence.

That which gave birth to this entire chapter was a text given him by these enemies of our Lord. They meant it as a reproach, as evidence that he was a deceiver, an impostor. "This man receiveth sinners and eateth with them."

This so admirably expressed the object and purpose of our Lord's mission in the world that he sets forward to illustrate:

First, By the parable of the lost sheep. This parable was to picture the sinner's dangerous surroundings, his vain imaginations as to inexhaustible supplies, being oblivious to the fact that he was in the home of the wild beast of prey and at any moment might be devoured.

Being in the mountains suggests that to recover the sheep (sinner) involves much labor and danger. This we know to be literally true. The Master lost his own life. Thousands of his faithful followers, impelled by the same spirit, have lost their lives in search of the lost. The ninety and nine do not represent the unfallen angels, but are a part of the framework of the parable and represent facts with which the Jews were familiar, as shepherds. It is as if he had said, "You leave those that are safely folded and seek the lost. Is it not reason that I should do the same?"

For further illustration of his methods of seeking to "receive sinners," he gives the parable of the lost piece of silver, an article of value for its purchasing and debt-paying power, also capable of a fine polish. To see this valuable commodity wrapped up in muck and filth, lost to the owner, is to see man as a rebel against God and against goodness, and failing as much to answer his purpose in creation as the piece of lost money. Inasmuch, therefore, one would take minute pains to recover the piece of lost money, should it not appear rational that I should seek to recover a lost province?

In these two parables we have pic-

tured to us the lost condition of the sinner and the means needed to be used in order to recover him is suggested by going into the mountain, and lighting the candle, taking the broom and searching.

It is well to observe that nothing is said of how the sheep or the piece of money came to be lost. In these two cases it may have been the carelessness of the owners. Observe, second, that when found they were arbitrarily restored to their rightful places. This arbitrariness has no application to man in his recovery from sin.

Hence the parable of the prodigal son, in which we see how it is that man gets into the condition of the lost sheep and the lost piece of money.

The relationship of the son and the father shows that there was reason in the request by the son to the father to give him the portion of goods that fell to him. This illustrates that stock or capital of divine grace, which is justly the heritage of every born child, and is sufficient, both in kind and degree, for man to work out his salvation.

This is abundantly suggested by the apparent plenty with which the young man left home. By prodigality and wastefulness the young man is brought to conscious want and hunger. This very naturally calls to mind his father and the plenty that is enjoyed by the servants. The natural state of want and suffering was brought about by an abuse of his opportunities and his wastefulness.

So in the case of the prodigal son we see how men become lost. Their lost condition is pictured to us by the sheep in the mountains and the lost money in the filth and trash. The recovery of the world from sin is given by the prodigal son saying, "I will arise and go to my father," and not by force, as in the case of the sheep and lost piece of money.

There is nothing more touching and encouraging than the meeting of the father and the son. No picture better illustrates the spirit of the Pharisee than the spirit and conduct of the elder brother. To make him represent the unfallen angels is to admit a state of things in heaven little in advance of things on earth.

R. A. ELLIS.

Yazoo City, Miss.

Nursing Mothers and Over-burdened Women

In all stations of life, whose vigor and vitality may have been undermined and broken down by over-work, exacting social duties, the too frequent bearing of children, or other causes, will find in Dr. Pierce's Favorite Prescription the most potent, invigorating restorative strength-giver ever devised for their special benefit. Nursing mothers will find it especially valuable in sustaining their strength and promoting an abundant nourishment for the child. Expectant mothers too will find it a priceless aid to prepare the system for baby's coming and relieve the ordeal comparatively painless. It can do no harm in any state, or condition of the female system.

Delicate, nervous, weak women, who suffer from frequent headaches, back-ache, dragging-down distress, low down in the abdomen, or from painful or irregular monthly periods, gnawing or distressed sensation in stomach, dizzy or faint spells, see imaginary specks or spots floating before eyes, have disagreeable, pelvic catarrhal drain, prolapsus, anteversion or retroversion or other displacements of womanly organs from weakness of parts will, whether they experience many or only a few of the above symptoms, find relief and a permanent cure by using faithfully and fairly persistently Dr. Pierce's Favorite Prescription.

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

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

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

Forward Movement in Behalf of Southwestern University

Conducted by REV. W. D. BRADFIELD.

SOUTHWESTERN'S NEW ROLL OF HONOR STILL GROWING.

Mr. W. G. Swenson, of Abilene, was graduated at the Southwestern in the class of 1901 with the degree of Bachelor of Arts. He was first honor man in his class. He remembers his alma mater with his subscription of \$1000 to her endowment fund. No brighter man has gone out from the halls of the university. The Southwestern will not long lack for endowment if she continues to send out men like Swenson.

Hon. Cone Johnson, of Tyler, joins the increasing number of laymen who are responding to the appeals of the Southwestern in this hour of her need. Bro. Johnson subscribes his \$1000. Accomplished as a speaker, popular as a citizen, wise as a legislator, a true friend of Christian education, the Southwestern welcomes him to a place on her new roll of honor.

Mr. C. H. Beaver, layman, member of our Church at Pearsall, subscribes \$1000 to our endowment fund. The old saying that gold is tried with the touchstone and men with gold, is true. Nothing so reveals the real character of a man as his use of money. By such test, then, we unhesitatingly say that in Bro. Beaver higher education under Christian auspices has a true friend. The Southwestern welcomes him to a place on her new roll of honor.

Mr. J. W. Thompson, layman, at Laredo, subscribes \$1000 to our fund. The name of the Southwestern is a household word in every part of our great State. Into every hamlet of Texas her graduates have gone. Now, from the border line of the State comes our good Bro. Thompson with his cheering gift to our endowment fund. A better investment he never made.

Rev. J. T. Griswold, presiding elder of the Colorado District, subscribes \$1000 to our fund. Griswold has risen to his present position of trust by his careful attention given to every interest committed to his hands. A large fund of hard sense, and untiring energy, with the blessings of God, gives us the secret of this good man's success. The Colorado District paid the presiding elder last year a little less than \$1200. A heroic faith and a sublime devotion only explain so large a gift out of so small a salary. When will large-salaried men be provoked to like good works?

Mr. H. H. Simmons, an official member of our Church at Hillsboro, subscribes \$1000 and has a place on our new roll of honor. Other good laymen of Hillsboro will please take notice. Perhaps the immediate incentive to such liberality was the great sermon reported to have been preached by the presiding elder, Dr. James Campbell. Given open-minded laymen and a strong presiding elder, and out of such a conjunction will come large things in behalf of the present endowment movement.

Rev. S. B. Beall, our live pastor at Corpus Christi, subscribes \$1000 to our fund. Beall has a substantial Church in a beautiful little city of some 6000 souls. That he has an intelligent, enthusiastic Church there were many evidences at the recent encampment near by. Presided over by such a pastor, we confidently expect large things from this Church.

Mr. Nat G. Rollins, layman at Aspermont, subscribes \$1000. No other movement in our Texas educational affairs has attracted quite so much attention among the laymen as the present movement for the endowment of Southwestern. Undoubtedly it is the most tangible thing entered among us for the past thirty years. Here's the hearty thanks of the Southwestern to Bro. Rollins.

Mr. W. C. Streety, layman, of DeLeon, subscribes \$1000 to our fund. Money converted into the cultured brains of promising youths yields tremendous returns. This must be what the Savior meant when he says, "Lay up for yourselves treasures in heaven." These treasures can be laid up only as we organize them into human character which shall itself one day be transplanted to the skies. May there be many who have been helped by this noble gift of this good man to welcome him into the eternal tabernacle when he knocks at the gates of pearl!

Mr. J. L. Halbert, lawyer, layman, of Corsicana, subscribes \$1000 to our fund. Corsicana can boast of one of the handsomest Church properties in Texas. Bro. Halbert is a member of that great Church. Great in its architecture, great in its superb location, old First Church is even greater in her loyal membership. May the ex-

ample of this leading layman inspire others to lend a hand to our worthy cause.

Rev. W. A. Sampey, a supernummatee of the Texas Conference, cheers us by his subscription of \$1000. Bro. Sampey's daughter has the honor of being the first A. M. girl graduate of the university. And she took first honor in her class! No wonder the heart of the supernummatee clings to our great institution. Are there not others on the honor rolls of our Texas conferences who will enroll themselves on Southwestern's latest roll of honor?

Messrs. T. S. and E. B. Bullock, of Lorena, jointly subscribe \$1000 towards the endowment of Southwestern. They are grandsons of Mrs. M. F. Barcus. No better things could be said of them. Find a man or woman in Texas with a drop of Barcus blood in his or her veins and you have found an uncompromising friend of the Southwestern University. Blessings upon these choice young men!

Rev. E. R. Barcus, A. M., of the class of 1895, now stationed at Terrell, subscribes \$1000 to our fund. He is the sixth of the family to enroll himself on Southwestern's new roll. When one has seen the strong, beautiful face of the mother he no longer wonders whence the sterling qualities of her boys. Ed is no exception. A strong preacher, a genial friend, a pure man, he is bound to succeed.

The writer of these columns is glad to join those who agree to give \$200 a year for a period of five years to our great central school in Texas.

Mr. H. H. Halsell, layman, of Decatur, subscribes \$1000 to our fund. This he cheerfully gives in addition to the \$250 previously given for the boys' dormitory. Bro. Halsell was formerly President of the State League Conference, also was a member of the Board of Trustees of the Southwestern. Methodism in Texas has no truer friend than H. H. Halsell. His presence at our late Encampment and his address on Education Day were greatly enjoyed.

Mr. C. T. Rucker, of Humble, subscribes \$1000 to our fund. Bro. Rucker was so fortunate as to win the hand and heart of one of our choicest Annex girls and is now beginning to make returns to the university. He ought. It is our prayer that he may never have a "duster" in his field.

Mr. B. D. Wright, layman, an official member of Travis Park, San Antonio, subscribes \$1000 to our fund. It was our pleasure to meet him at the Encampment. Travis Park may count himself fortunate to have such a man on her official roll. The presence of such men accounts for the magnificent auditorium recently built by our San Antonio Methodists.

Mrs. M. A. Galbreath, an elect lady, of Devine, subscribes \$1000. After the masterly address of Bishop Candler, she modestly arose, inquired of the terms of the subscription and announced her name for \$1000. Her nephew she will send to the university this fall. Surely when our people patronize our chief institution and give their money for its endowment, it is all we can ask. Precisely this is the credential given by this good woman of her interest in Christian education.

The family of Mrs. E. W. Sims, of Waxahachie, among our choicest Methodists in that choice little city, subscribe \$1000 to our fund. Miss Sims, a daughter, graduated at the university. Doubtless it is her love for her alma mater that has drawn the entire family to the institution at this time. Blessings upon each of them!

SOUTHWESTERN AT EPWORTH-BY-THE-SEA.

In a choice tent near the Pavilion, Drs. Hyer and Allen, Professors Cody and Barcus and Commissioners Harless and Mood were ideal university hosts. The tent was decorated with the colors of Southwestern and was supplied with catalogues, bulletins, annuals, etc. The large number of visitors who thronged the tent were cordially greeted. Every attention was given them. Hours were consumed during the Encampment in giving all needed information concerning the university. Many delightful memories will doubtless abide and many students, no doubt, will turn into the university this fall as the result of the associations in the university tent.

Monday, August 5th, was Education Day. The eleven o'clock hour was devoted to the interests of Christian education. Dr. R. S. Hyer presided. Four short addresses were made. The writer was given the first twenty minutes and spoke on "The Pre-eminence of the College Graduate." The next twenty belonged to Mr. H. H. Halsell,

who spoke with manifest conviction on "The Epworth League and Christian Education." The address was an effective one. The third twenty minutes were given to Prof. P. W. Horn, of Houston, the subject of whose address was "The Public Schools and Christian Education." The audience was deeply impressed with the evident devotion of Prof. Horn to Christian ideals in education, and felt that the Church has nothing to fear from those public schools which are presided over by men like Prof. Horn. The last address was made by Dr. E. D. Mouzon, of San Antonio. His subject, "The Necessity of Denominational Colleges," was strongly presented. The plea was a strong one for the denominational college. Rev. J. E. Harrison, the originator of the \$100,000 Club, which may be appropriately styled "The Harrison Club," closed the meeting with some telling remarks made in his own inimitable way. Whatever text Harrison takes these days, leads to the discussion of the endowment of the Southwestern University. All honor to President Harrison for his large unselfishness in so cordially advocating the endowment of our central institution which, more or less, of necessity, must come in competition with his own. "Behold how good and pleasant it is for brethren to dwell together in unity."

The evening hour of Education Day was given to Bishop W. A. Candler. It would be impossible to reproduce his address. It abounded in humor, facts, arguments, which at times seemed irresistible. The Bishop was at his best, and if never before, those who heard him were impressed that the perpetuity of our Church depends upon the endowment and proper maintenance of a great university in Texas. Six thousand dollars were added to the endowment fund during the Encampment. The Southwestern plans to occupy even a larger place in the Encampment of next year.

YOUNG PREACHERS AT SOUTHWESTERN.

Attention has been repeatedly called to the fact that nearly one hundred young preachers are being educated at Southwestern University. This not only means a large addition of choice ministers to our number of pastors in Texas, but it means much in the way of moral and religious influence among our student body. These young preachers are, as a rule, among our most industrious and well behaved students. There is no tendency for them to "gang" to themselves and put on an air of "I am more holy than thou." They are manly men, taking their places among other manly fellows in the gymnasium and on the athletic field, as well as in the classrooms. They do not all board at one place, but are scattered among all the boarding places in town. The influence they exert, almost unconsciously, toward creating and maintaining a healthy, vigorous, moral and religious atmosphere is incalculable. Many an inexperienced and ungolly young fellow has been influenced to a better life and to adopt high ideals by reason of his association with one of these manly, religious young fellows preparing for the ministry. The fact that we have a great revival every year and that many of the students are converted, is largely due to the consistent lives and personal work of these young preachers. This is a fact worthy of great consideration in determining where you will send your boy. College life, at its best, has its perils and temptations for young men and boys, but these are reduced to the minimum at Southwestern. God bless our preacher boys! We couldn't do without them. J. M. BARCUS.

ENDOWMENT FOR SOUTHWESTERN.

Nearly Out of the Woods. The last news I had from the Hundred Thousand Dollar Club as I ran for a train at Epworth last Monday night was the announcement that we had sixty-two of the one hundred. Just before I left the encampment Bishop Candler said in his address that if we'd reach seventy-five he would guarantee the other twenty-five by October 31. Only thirteen more to get before we reach the place where his guarantee comes in. Therefore we are nearly out of the woods. We are not going to shout, however, until we do get out into the clear field, but it makes us feel very comfortable to be where we can see the sunshine a little way ahead. There is now not a shadow of doubt in my mind that the Hundred Thousand Dollar Club will be completed by October 31. It is a great club and is to be a historic one. I am glad I am in it and advertise here and now that I would not sell my place in the hundred for the two hundred dollars premium. I feel that in getting myself on the list of the first hundred I have placed my humble name into the history of Texas' greater Methodism because

Southwestern with her five hundred thousand dollars endowment is to make this greater Methodism.

There are men and women who really desire to get into this club, but have hesitated. They'd better hurry now or before they are aware of it the door will be shut upon a completed hundred thousand.

Agreement.

I will be one of a hundred to give each one thousand dollars to the endowment of Southwestern, payment to be made in five annual installments of \$200 each, the first to be due when the full amount has been secured.

J. E. HARRISON.

OXIDINE.

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

RESOLUTIONS OF RESPECT.

Daingerfield W. H. M. Auxiliary. Whereas, It has pleased our Heavenly Father to remove from our midst one of our most consecrated members, Mrs. Mary Ida Lovejoy, one whose place it will be hard to fill, and whose loving Christian influence will long be with us; and

Whereas, The Woman's Home Mission Auxiliary has sustained a great loss, one who was ever ready to respond to the call of duty and lend a helping hand to the needy; therefore be it

Resolved, That we extend our heartfelt sympathy to the bereaved ones and we commend them to God who is our refuge and strength, a very present help in trouble.

Resolved, That a page in our minutes be dedicated to her memory, and a copy of these resolutions be presented to the parents, husband and sisters of the deceased, and a copy furnished the Morris County News and the Christian Advocate for publication.

MRS. C. B. CHRISTIAN,
MRS. EUGENIA HUFF,
MRS. ALLIE RICHARDSON,
Committee.

MISSION WORK IN THE NORTH-WEST TEXAS CONFERENCE.

The mission work in our conference moves on with gratifying success. We had a delightful farewell service at Itasca with Miss Lella M. Lightsey, who volunteered for service at our mid-year meeting, and will teach in Candler College, at Havana, Cuba. She sails the latter part of the month.

We hope to have an Italian Methodist preacher at Thurber within thirty days; and in addition to the very excellent work being done by Dr. Macune there, we trust soon to reach our foreign neighbors and win them to the gospel. Our plan is to do institutional Church work there, and with night schools and hospital work, etc., reach these indifferent masses. And in truth after some years' work among them God will call some of their young men to preach the gospel.

There seems also, now, a good possibility of securing a Bohemian missionary, and if satisfactory arrangements can be made, we will place him at Southwestern University to teach our young men that language that they may devote their lives to work among these foreigners. Let your prayers have this special burden that this may be accomplished.

I am now at Tahoka, nearly ninety miles from the railroad. The meeting is fine. The pastor, Bro. Gore, is doing a great work.

M. S. HOTCHKISS.

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

HEARTY ENDORSEMENT.

I want to say through the Advocate that you have done and are still doing a great work for Methodism and the temperance cause, for the advancement and success of local option. I join you in saying, "On with the battle" until Texas is free from these soul-destroying and demoralizing institutions—the open saloons, gambling houses and all other places of evil.

According to the Bible standard for a servant of the Lord Jesus Christ, no man who is living in the enjoyment of the love of God, and loves his neighbor as himself, can, or will, vote for the open saloon. Are these not the places where men and boys are often started on the way to a drunkard's grave, and maybe to a drunkard's hell? Then talk about a lover of the Lord Jesus Christ voting to continue these demoralizing, soul-destroying institutions! Let all those who think they can, read the holy Scriptures and learn what a pure and holy God requires in the lives of his children, and the standard laid down by the Great Teacher.

I fully endorse what you say about preachers in charge nominating men who vote for the open saloon for stewards, trustees and other places of honor in the Methodist Church.

I do not often ask for space in the Advocate, as there is so much more valuable matter for publication, but I want to add my little mite on this line.

E. H. HOLBROOK.

Secular News

We are informed that the telegraphers' strike is becoming general and that it is difficult to send messages.

While fire was destroying the Colorado & Southern freight depot at Boulder, Col., between fifty and one hundred persons who were assisting in quenching the flames or watching the work of the volunteer firemen were injured by the explosion of four tons of dynamite on a flat car.

The French proposal to prohibit the crews of warships from being paid prize money was discussed at the Hague before the convention of Geneva and carried by 14 votes to 4. Fourteen delegates abstained from voting and twelve were absent. Joseph H. Choate of the American delegation pointed out in this connection that the laws of the United States already prohibited the paying of prize money. Another proposal made by the French that the owners of captured merchantmen should be indemnified was defeated by 13 to 7. Fourteen delegates abstained from voting on this measure and twelve were absent.

For the first eight months of the fiscal year that ended July 1 last, our exports to Mexico were \$46,876,647, as against \$42,682,720 for the same period of the preceding year. This makes the year's increase slightly more than \$4,000,000. The increase of European exports to Mexico was about \$3,000,000 during the same period.

Dr. William Brumby, State Health Officer, has given out the following warning addressed to the citizens of Texas: In view of the fact that there is existing at present an epidemic of an exceedingly mild type of dengue fever, I deem it expedient to urge the municipalities and the individual citizens of this State to join in a determined war of extermination against the mosquitoes. It is granted by eminent authorities that dengue fever is inoculated into man by the mosquito, and it is not disputed that yellow fever is conveyed in the same manner, as well as malaria. The fever prevailing at Brownsville is unmistakably dengue, and there is not the slightest suspicion of yellow fever in that city, but we must not lose sight of the fact that yellow fever sometimes follows in the footsteps of dengue; hence, we should take this outbreak of the milder fever as a warning and redouble our efforts to destroy the cause of malarial, dengue and yellow fever. The city authorities in all towns and cities should pass and enforce regulations requiring the screening of all cisterns, the draining of all premises, and the oiling of all pools and slow running streams; and the citizens of the State, actuated by self-interest as well as patriotism, should act accordingly. At present even the Republic of Mexico is free from yellow fever, and there is none nearer to us than Central America. But after the appearance of the fever it is too late to stamp out the mosquitoes. So let us get busy. Very respectfully.—N. M. Brumby, State Health Officer.

The note communicated by the French Government to the signatories of the Algeiras convention in substance affirms the resolution of France to maintain and safeguard the authority of the Sultan of Morocco and the independence and integrity of his Empire and announced that the security of the inhabitants and freedom of commerce at Casa Blanca will be guaranteed and that the authors of the recent massacre will be punished. It also presages that a police force for the city of Casa Blanca and its vicinity will be organized in concert with Spain, and adds that any further measures necessitated by the situation will be communicated to the Powers.

MARRIED.

Sullivan-Trent.—At the home of the bride's father, Mr. D. H. Trent, Goldthwaite, Mills County, Texas, August 6, 1907, Mr. Sam P. Sullivan and Miss Leatrus Trent, Rev. G. W. Templin officiating.

Prestige-Edwards.—At the home of the writer, near Martins Mill, Van Zandt County, Texas, at 11:10 p. m., August 3, 1907, Mr. T. E. Prestige and Miss Willie Edwards, Rev. Frank Everitt officiating.

Freeman-Taylor.—At the residence of Mr. R. E. Sherrell, in Haskell, Texas, July 30, 1907, by Rev. J. H. Chambliss, Mr. J. Z. Freeman and Miss Margie Taylor.

Grisham-Buchanan.—At the parsonage in Haskell, Texas, August 8, 1907, by Rev. J. H. Chambliss, Mr. Hardy Grisham and Miss Ora Buchanan.

Ferguson-Hanna.—On the evening of July 31, 1907, at the home of the bride's father, Mr. J. P. Ferguson and Miss Ettie Hanna, both of Parker County, Texas, Rev. J. M. McCarty officiating.

Notes From the Field

Mansfield.

We closed a great revival at Mansfield last night. Scores were converted, and many were made to shout God's praise. What a time we did have! To God be all glory forever.—W. H. Brown, Aug. 10.

Kilgore.

On July 28th we closed out a very fine revival meeting at Pirtle. The Church revived as it has not been for many years, and twenty additions to our Church. We are now in the beginning of what promises to be a good meeting at Kilgore. We hope to see Kilgore charge on shouting ground by conference.—Jesse Willis, August 6.

Red Oak.

We have just closed a fine meeting at Red Oak of ten days' duration. There were more than thirty conversions and thirty-one additions to the Church. Rev. C. E. Lindsey, of Venus, was with us six days and preached to the delight and profit of us all. Rev. M. A. Turner, of Grandview, assisted me at Chappell Hill the first of July. We had a good meeting, but only one conversion and seven additions to the Church. Bro. Turner is a splendid preacher and did us faithful service. It is a great pleasure to be with him in the work. As to Bro. Lindsey, he is all right on every part of the ground and always gets the "wheat."—I. E. Hightower, August 6.

Winnboro Station.

The committee appointed by the third Quarterly Conference has decided to build a new parsonage. We have three of our best men leading in this new enterprise of the Church: R. G. Andrews, C. H. Morris and Geo. Hurdle. When we get a good parsonage we will have very fine property at Winnboro. Winnboro Station will then be a very desirable appointment in every way.—S. A. Ashburn, Aug. 6.

Elgin.

I am making progress in many ways. My sight has improved much. I can now see to read some. My first reading was in the Bible and next in the Advocate. How happy I was when I could again look upon those dear

pages! No one can imagine my joy. I will never cease to thank the good Lord for delivering me from total blindness. Oh, how grateful I am to my many friends who have blessed and comforted me by word and deeds! God bless them everyone! I have been preaching quite a good deal. We just closed a fine meeting at Lentz Branch, near Red Rock, Texas. I took up this appointment early in the year. We had a joyful meeting. There were thirty-five or forty conversions. Thirty-five were added to the Church. The membership was almost doubled. Bro. C. S. Harkey, a student in our Southwestern University, was with us. He is fine help. All hearts were won by him. Anyone wanting help would do well to secure him. I am now in a good meeting with Bro. O. Bryant, the recently appointed pastor of the Buda Circuit. He is a fine man and starting well. We will begin a meeting next week at Lytton Springs. Twelve professions and six additions to date. This is a prosperous country and good people. They are rallying to their new pastor in a beautiful manner, and he is getting a strong hold upon them. Thank God for good, loyal people! The Lord is on our side and we are happy on the way. Bros. Mathis and Brooks of Elgin, are in good health and spirits and doing good work. They both look young and happy. God bless our faithful preachers! Amen!—S. H. Morgan.

Winters.

Have closed a week's meeting at Bowman, eight miles from Winters. We had a fine meeting. Ten conversions and three accessions and all Christians much revived. We had refreshing seasons from the presence of the Lord at every service. No ministerial help.—J. M. Bakers, August 6.

Whitt.

We have just closed a most excellent meeting at Garner. Had forty-seven conversions, twenty-two additions on profession of faith. We organized a Methodist Church of thirty-seven members. We trust it is the nucleus for a great Church in the days to come. The Lord was with us from the first. Had no ministerial help until near the end of the first week, then Bro. G. W. Shearer, of Rosen Heights, Ft. Worth, came to our help. He stayed with us a week and did most excellent work. He is a fine preacher and a tireless worker. It is hard to find better help than Shearer. His coming among us was a benediction. We are now in a most gracious meeting at Bethesda. Had nine conversions last night. That tried and knightly old soldier, Bro. Jas. A. Walkup, is doing the preaching, and it is being well done. He is a fine leader. We are expecting great things of this and our meeting at Whitt, in which Brother Walkup will also help. The Lord is with us. Praise his name.—J. M. McCarty, August 8.

Devine.

We have just closed a fine revival meeting at Devine. Brothers L. B. Ellis, of Laredo, and E. Y. S. Hubbard, of Carrizozo Springs, did the preaching. They won all hearts by their faithful work and kindly manner, but best of all, Christ, who is the Captain of our salvation, led his servants on to victory. The attendance was good at the first service and rapidly increased until, by the middle of the week, the house was filled and many stood outside to hear the preaching of the Word. The Church was greatly revived and nine were added to her membership—one by letter and eight on profession of faith. Altogether this has been a good year on the Devine charge. We have lost some members, but have received thirty-two. This part of the country has suffered a severe drouth this year and pastor's salary is far behind, but conference collections are all provided for, and we hope to "read our titles clear" at Yoakum in November.—J. P. Garrett, August 7.

Montague.

Our third Quarterly Conference has passed. It was held at Dye Mound July 20, 21. Rev. Minor Bounds accompanied the presiding elder from St. Jo and preached for us a strong, helpful sermon at 11 o'clock Saturday. Brother Stafford preached Saturday night and Sunday to the edification of the people. Reports were fair, considering the time of the year. The salaries of preacher and presiding elder are not quite half paid as yet. The conference collections are about sixty-five per cent secured. Will pay out in full, I think. The dinner "on the ground" Saturday prepared by the good ladies of Dye Mound was by no means the worst feature of the occasion. It was superb. Following immediately upon this we held our meeting at Mt. Tabor. It was in many respects the best meeting I have ever

held. The crowds were small, there being a great meeting going on at Mallard, about two miles distant. But for the people who attended our meeting the greatest per cent, both of Christians and sinners, were revived and blessed that I ever saw, I think. Family altars were erected, Sunday-school recruited, preacher's salary augmented with money and many good things, \$20 paid on repairs for the parsonage—all of which grew out of the meeting. We had eight conversions and one noble young man consecrated himself to the ministry and will enter Polytechnic College this fall. During the meeting we raised \$46.67 for all purposes. Everybody says, "We sure had a good meeting." Rev. Chas. B. Gholson, of Rosston, did the preaching and from the first he was the master of the occasion. He preached the plain gospel and reasoned with the people, not appealing overmuch to the excitableness and emotional nature. His preaching was most effective, winning both saint and sinner. He won the hearts of my people and left them much better in the line of all the work of the Church than before. He managed to emphasize all the departments of our Church work and led the people out upon higher planes. Two joined our Church on profession of faith. We are now engaged in a great meeting at Woodland.—S. M. Block, August 6.

Greenville Mission.

The Lord has blessed us with another revival. Glory to his name! Closed out a tent meeting at Bethel August 8. Between fifty and sixty conversions and thirty-five accessions. Bro. Beckham, of West Lee Church, Greenville, preached three times for us, and Bro. Crowson, of Farmers Branch, twice. We appreciated the presence of these brethren. We took our collection for conference claims, going several dollars beyond assessment. "Bless the Lord, oh, my soul; and all that is within me bless his holy name forever."—E. A. Maness.

Carrizozo, New Mexico.

Our fourth Quarterly Conference has come and gone. Our beloved presiding elder came on the third, and held our Quarterly Conference on Saturday night and preached Sunday, both morning and evening. Dear Bro. James is one of the best presiding elders that I have ever had. He is a man of God. During the year the Albuquerque District has more than doubled in membership, and no doubt Bro. B. T. James will be able to carry up to conference one of the best reports in the history of the district. Bro. James is a western man, and he certainly does understand the ways of the western people. He started with fourteen charges. He now has twenty-eight or thirty and I feel sure that it is the wish and desire of almost every preacher and people in the district that Bishop Ward may see proper to return Bro. James next year. Last October Bishop Morrison sent me to White Oaks. Since that time I have been able, by the help of God and the good people, to organize a Church in Carrizozo, Tularosa, Corona, Millard, and some other points. During that time I have traveled 5000 miles, preached 280 sermons, and yet I feel my littleness in the service of my God who has been so good. The work is great here. We need men badly, and men of the spirit of Nehemiah. We can't use men who are looking for big salaries and an easy time. We need men here who can live on half pay and do four men's work.—S. M. Roberts, Aug. 7.

Pecos.

We read the Advocate, believe in it, and love its helpful ministrations. Our Annual Conference is less than two months hence, and the work is well up in finances and hopeful for the coming year. Pecos was supposed to have been made a full station last year, but the preacher has been compelled to ride a circuit, or let a large and rapidly growing field go without preaching. Pecos has been having a boom, the first in twenty years, and hordes of people have been pushing this way—new-comers, old-timers and all have gone land-crazy. In spite of all these hindering causes, however, the Lord has blessed us and the outlook is truly hopeful. A two hundred dollar debt has been paid, some improvements have been made on the parsonage property, all current expenses of the Church have been met when due, and fifty new song books have been purchased. The conference collections will be paid in full and over, and a special donation made to the Songdo College, Korea. The salary will be paid in full. We commenced our protracted services the Thursday before the third Sunday in July, and ran over the first Sunday in August. Bro. Wallace Evans, of Hagerman, New Mexico, came to us on the first Tuesday of the meeting and remained over the next Sunday. His preaching was plain, practical and Biblical; his delivery was fervent and calculated to catch and hold the at-

tention. There is not a lazy bone in his small body, nor a prosy word in his sermons. On the last Friday night of the meeting cometh James, the elder, who is surnamed French. He is mighty in the Word of the Lord and is much loved by all these who know him. He has a voice like unto the king's lute, wherewith he praiseth the Lord and delighteth the saints. Brother French is always an inspiration to the people and the preachers, but he was at his best during this meeting and did some of the best preaching it has ever been my pleasure to hear. The actual, visible results of the meeting was not what we had desired, but sinners were saved, backsliders were reclaimed, and the spiritual forces of the Church and town were greatly strengthened. Pray for us, and come to see us at the "gathering of the tribes" at Alamogordo in September.—Joel F. Hedgpeth, P. C., Aug. 9.

Reagan.

We closed our meeting at Reagan, July 28, which was indeed a great revival. We have prayed all the year that God would give us a great revival and He has graciously blessed us in that He has given the Church more spiritual life and placed our feet on higher ground, also many of the unsaved are now rejoicing in God's love. We were assisted by Bro. G. H. Phair and Bro. J. C. Carr. Bro. Phair was with us only part of the time and did not do a great deal of the preaching, but his presence was a blessing to us all. Bro. J. C. Carr, of Madisonville, did most of the preaching and he did it well. This Carr was connected by an unseen wire to the great power house of heaven and stayed on the gospel track and after an hour's run of rapid gospel appeal he would stop and invite the people to get on heaven's railroad and 34 souls got on board and started out for heaven. Brother Carr is a great fellow and a strong gospel preacher, and our people think that their pastor knows how to select a helper in revival work.—A. T. Walker, Aug. 10.

Indian Creek.

The revival at Oswalt Chapel commenced July 26 and closed August 7. It was in some respects one of the most extraordinary meetings ever held at this church. The meeting was conducted by the pastor, Bro. L. A. Clark, assisted by Rev. C. V. Oswalt, of Dublin, and Bro. Abe Long, a supernumerary preacher of this conference. The preaching was deep and spiritual and reached the hearts of the people and caused them to reflect on their ways and repent of their sins and return to the Lord. There were over fifty conversions and reclamations and an influence went out from the meeting that will continue to work good. There were twenty-five additions to our Church and others perhaps will join yet and some will join other Churches. The greater part of the converts were grown people and were the brightest and happiest conversions I ever witnessed. They went to work in the altar. The Lord did for us in the meeting just such a work as we were needing—a spirit of work and more zeal for the Master's cause and His Church. While we still had some consecrated and faithful members in our Church, many of them had grown cold and indifferent to the great discouragement of the faithful ones, but now the future of this Church is brighter and more encouraging than it has been in all its past history. The mid-week prayer-meeting has been revived, the Epworth League has been reorganized with a membership of seventy-five, Juniors and Seniors—twice as large as it has ever been before. The Sunday-school has also felt the effects of the revival and the interest has increased and the membership greatly enlarged. Old Oswalt Chapel is now well equipped to do a great work for the Lord. The pastor and people have been drawn closer together, and I think Bro. Clark's people appreciate his labors among us now more than they ever did before. Bro. Oswalt's preaching and work in the meeting were also greatly appreciated. He was the first pastor appointed to this charge, twenty-three years ago, when the work was organized without a church building, and but few members, and before he left the charge he had built three good, substantial church buildings which stand to-day as a monument to his labors, the church building at this point, Indian Creek, being one of the best church buildings in the county, and bears his name—Oswalt Chapel. His last visit to this place was sixteen years ago, at which time we had a great revival, something similar to this one. Bro. Oswalt is very dear to the people of this charge, he being their pastor when they were going through hardships and struggling to maintain themselves and the Church in a new country. Many came from all over the charge to meet him and renew memories and associations of former days, when the young preacher was on his first charge. He seemed

as much at home with the people here as he did twenty-two years ago. Bro. Oswalt's work on this charge is one that will never be forgotten. At the request of Bro. Clark he took his conference collections on Sunday, raising \$156—a good deal more than was asked for—besides the people made an offering to Bro. Oswalt of between \$50 and \$60. The praises of the Church here go with him that he may be spared to labor for the Lord for many years to come.—W. M. Hooper, Aug. 12.

Chandler Circuit.

Two good meetings recently; one at Murchison, the other at New Hope. Twelve or fourteen conversions; two baptisms, one marriage, and four additions to the Church, with many reclaimed from backslidden lives, and nearly all the Church members happy. Our revivals must be among Church members, before we can hope for much outside. Congregations large and attentive to the preached Word. Pity the outside world finds cause in the inconsistencies of Church members to stand back and halt in opinion.—Dr. Hall, Aug. 12.

Pioneer Mission.

On July 13 we started a meeting here at Pioneer with our beloved pastor, Bro. Luker, in the pulpit, Sister Maud Canifax at the organ, and a consecrated choir, for our pastor was determined to not have anything but consecrated singers in his choir. Surely such preaching, playing and singing were never heard before. While Pioneer has some good people, it is in some respects the hardest place I ever knew for its size. There were so many old backslidden, dead and dying church members it was hard to do anything with them, but Bro. Frank Luker, though on his first work, has the faith that will not shrink and he started in determined he would win. The results have been the greatest meeting that Pioneer has ever known. Thank God for sending us such a pastor, such a man of God. The meeting closed on July 31, with twenty-six conversions and reclamations, and God alone knows how much more good for his cause has been done in this community. Giving himself no rest, and with no other preacher to help him, he went to Salt Tank on August 2, holding a meeting there which has just closed with fifteen conversions. He is starting to Okra, his next appointment on the work, this evening. He has this meeting and two others to hold, yet without the prospect of any other preacher's help. May God be with him in his work.—W. M. Gardner, Aug. 11.

Glen Rose.

I closed our Cedar Springs camp-meeting with W. C. Childress on the night of the 11th inst. The power of God was manifest almost from the start. People came and knelt at the altar and screamed for mercy and rose shouting and told to "sinners round what a dear Savior they had found." Meantime Bro. M. K. Little, presiding elder, came and preached two excellent sermons. If this quarterly meeting was a sample of his meetings, you can safely say Weatherford District is on fire. The footprints of Brothers Boone and Story are still here for good, but Little and Childress have the whole affair in a blaze, and, notwithstanding the drouth, had fair row to wind up with the biggest report every way in the history of Weatherford District. Cedar Springs don't mince matters. Their camp-ground has eighty acres. They move in Friday night with all the family and stay till meeting is over. In fact, they have an old-fashioned camp-meeting. From here (D. V.) I go to Abbott, Ark., and the regions round about. Am called for three meetings up there.—F. M. Winburne, August 13.

Decatur.

Rev. Jno. B. Andrews, of Siloam Springs, Ark., and Prof. Phillips, his singer, are with me in a fine meeting. The interest is increasing and a number of hard sinners have been converted.—J. M. Sweeton, Aug. 12.

Beaumont.

I wish to add the following statement to my former report. When I returned to Beaumont I found that the church and parsonage at Cartwright Chapel were receiving each two coats of paint and the carpenters are finishing the parsonage. The Senior Epworth League has put new carpets in the aisles, and there is an air of thrift and prosperity highly gratifying. Brother Fowler has built a nice station at the foot of Roberts Avenue, on the street car line, which has proven a great convenience to those who avail themselves of the street cars to attend service. The work is done on a cash basis and will cost about \$300.—V. A. Godbey, Aug. 10.

For Indigestion

HORSFORD'S ACID PHOSPHATE
An effective remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

FEARFUL ITCHING BURNING SORES

Boy in Misery 12 Years—Eczema Spread Over Body in Rough Scales, Cracked, Inflamed, and Swollen—Case Pronounced Incurable, but Completely Cured by Two Sets of Cuticura Remedies.

HIS SKIN NOW FINE AND SMOOTH AS SILK

"I wish to inform you that your wonderful Cuticura has put a stop to twelve years of misery I passed with my son. As an infant I noticed on his body a red spot and treated same with different remedies for about five years, but when the spot began to get larger I put him under the care of doctors. Under their treatment the disease spread to four different parts of his body. The longer the doctors treated him the worse it grew. During the day it would get rough and form like scales. At night it would be cracked, inflamed, and badly swollen, with terrible burning and itching. When I think of his suffering, it nearly breaks my heart. His screams could be heard down-stairs. The suffering of my son made me full of misery. I had no ambition to work, to eat, nor could I sleep.

"One doctor told me that my son's eczema was incurable, and gave it up for a bad job. One evening I saw an article in the paper about the wonderful Cuticura and decided to give it a trial. "I tell you that Cuticura Ointment is worth its weight in gold, and when I had used the first box of Ointment there was a great improvement, and by the time I had used the second set of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent my child was cured. He is now twelve years old, and his skin is as fine and smooth as silk. Michael Steinman, 7 Sumner Avenue, Brooklyn, N. Y., April 16, 1905."

FOR WOMAN'S EYE

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment, and Pills in antiseptic cleansing, thus affording pure, sweet, and economical local and constitutional treatment for inflammations, itchings, irritations, relaxations, displacements, and pains, as well as such sympathetic affections as anemia, chlorosis, hysteria, nervousness, and debility.

Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Prepared Free, How to Cure Skin Humors.

he telegra-
general and
essages.
g the Colo-
ot at Boul-
one hun-
sisting in
atching the
en were in-
our tons of
rohibit the
eing paid
ed at the
n of Gene-
o 4. Four-
om voting
Joseph H.
delegation
n that the
ready prom-
oney. An-
he French
i mechant-
was de-
legates
is measure
hs of the
l last, our
\$76,647, as
me period
his makes
more than
European
\$3,000,000
te Health
following
citizens of
that there
pemic of
dengue
o urge the
ridual citi-
n a deter-
against
ed by em-
e fever is
mosquito,
low fever
anner, as
prevailing
ably den-
greatest
s that city.
of the fact
follows in
ence, we
the mild-
redouble
use of ma-
r. The
and cities
egulations
l cisterns,
s, and the
running
e State,
s well as
ngly. At
of Mexico
and there
a Central
arance of
stamp out
get busy.
Brumby,
by the
gnatories
in sub-
of France
e authori-
s and the
his Em-
e security
m of com-
e guaran-
the recent
It also
e for the
s vicinity
ert with
her meas-
situation
Powers.
me of the
ent, Gold-
s, August
and Miss
Templin
home of
fill, Van
10 p. m.,
stige and
r. Frank
residence
kell, Tex-
H. Cham-
nd Miss
e parson-
t 8, 1907.
r. Hardy
nnan.
vening of
e of the
uson and
f Parker
Carty of

The Home Circle

ONLY A LITTLE.

Work not, worry not, your little life way,
You are just a tiny atom of the lovely ocean spray;
And whatever you may do or whatever you may say,
You are only one atom of the lovely ocean spray.
The ocean was created long before your day,
And bore upon its bosom just as lovely a spray,
And no single atom has the world's work to do,
And none of the other atoms want advice from you.
So just do the task God gave you, and do it in His way.
No matter what the others of you may think or say,
For they are only atoms of the same ocean spray;
And as no single sunbeam makes the glory of the day,
So no single atom makes the beauty of the spray;
Then work not, fret not, your little life away;
Just do the work God gave you, and do it in God's way.

Oakwood, Texas.

ADA GILL.

ANSWER TO PUZZLE IN ISSUE JULY 18.

For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. Luke 6:44.

THE PLEBEIAN PRIZE.

"Twas a warm, sultry day, and the white paint of the new piazza uncomfortably reflected the heat through the partly-open kitchen window, where Mildred Pendexter stood by the sink, "doing up" the breakfast dishes. There were only a few knives and forks left in the large dishpan, and these were fast disappearing under the dexterous hands of the "gingham-aproned girl," as Mildred's grandmother loved to call her.

"I wish Carl would come now with the canvases; he's been gone exactly an hour and twenty minutes," glancing hurriedly at the clock through the open door of the dining room, "and it shouldn't have taken him more than half that time."

With the last dish carefully put away, Mildred sat down for a moment on the little dull red chair—the only one that the kitchen afforded—and spread out in her lap a crumpled piece of the one local newspaper. She knew the contents of the paragraph "by heart," and yet Mildred slowly re-read—for the what-th time she herself couldn't have told—the brief clipping:

"In order to increase our girls' interest in those things that pertain to a well-cared-for home, a prize of \$25 will be given by a former citizen of the town to the young woman under twenty years of age, who shall exhibit something made by her own hands—something that will make the home life more worth the living. Such articles must be delivered at the Brae-Burn Club House parlors before 9 o'clock Tuesday morning, the 25th. All contributions will be on exhibition during the day, and in the evening, in the

presence of all citizens who care to attend, the award of the judges will be made."

Mildred arose and laid the bit of newspaper on the kitchen shelf.

"I'm glad mother is so much better. I can now have plenty of time to paint a rose piece—if Carl ever comes with my canvases," with a glance from the window. "If she hadn't improved so rapidly I couldn't have thought of entering the competition. She'll be sitting up by tomorrow."

Just then a quick step was heard on the hard gravel walk outside.

"That's Carl," and Mildred ran to the door.

"I found it—just what you wanted," almost panted Carl, wiping the perspiration from his heated forehead. "But it wasn't at Lord & Homer's; they were all out. They told me where they thought I could get it, and I did; but I had to go over to Silas Faunce's for the stuff. There's an artist boarding there, and he let me have a piece just the size you wanted. And he wouldn't take a cent for it—human sort of a chap, wasn't he?"

"You're a dear—the best boy in the world!" exclaimed Mildred, giving her brother a hug. "I'll fry an extra big doughnut for you the next time I make them, and I—I'll forgive you for being gone so long," playfully.

"All right, Mildred; you're a brick!" and Carl hurried away to his interrupted work.

"If I am only the fortunate one—I know it's selfish in me to hope for it—he shall have something good," planned Mildred, looking fondly after the retreating form of the jolly-natured boy. "But it can't be much, though, for 'twill take at least twenty dollars to send mother to Colfax. A little visit at Aunt Sarah's, among the mountains, will do her worlds of good. If I can only get it—I must!" and Mildred listened a moment to see if her mother was calling.

Before noon Mildred had her canvases stretched, and was ready, after the washing of the dinner dishes, to start on the to-make-home-attractive picture.

"I wonder what Lucy Holman will take—probably one of her embroidered centerpieces," reflected Mildred, as she sketched in the outline of her rose pattern. "And I wouldn't be a bit surprised if she stood a good chance of winning the prize; she does her work beautifully. And Nora Lockwood—if I were in her place I'd take some wood-carving. Her music rack is the most exquisite thing I ever saw. Mildred, girl, look well to your laurels if she takes that!"

Slowly, with great pains, Mildred bent over her rose piece that afternoon, having taken her work into her mother's room in order to be near if she wished for anything.

"Is it for Aunt Mary's birthday?" asked Mrs. Pendexter, interestedly, as she watched Mildred prepare her paints.

"No; it's a secret, mam—just an awful one—but it's a beautiful one, also," and Mildred looked over to her

mother on the bed with a mysterious smile.

"If I can only make this secret come true," thought Mildred, "won't she be surprised—a whole month of rest among those dear old mountains! It must come true—I must make it!"

The next morning Mrs. Pendexter's rheumatism was worse.

"I'm afraid," announced the doctor, gravely, "it means another week in bed—perhaps longer; but I hope not. There's no use, though, in crossing bridges till one has to. Mildred is a good nurse and an excellent housekeeper; it isn't as though you were alone, or had incompetent help."

With the extra work to do Mildred had no time that day to devote to her "secret," as she called her rose piece.

"Perhaps I won't have so much on hand tomorrow," she thought, cheerfully, as she prepared the dinner for her father and the children. "And I've five days before it has to be carried to the club; and I can finish it in three if mother's no worse."

That evening brought a letter from Mr. Pendexter's brother. "I'm planning to spend a week with you on my way from Colorado—shall be at Welchville, if nothing happens, the 21st."

"That's tomorrow," in a troubled tone, and Mildred's courage quickly sank. "I—I never can do it—not if Uncle Mason is coming—with all the extra work. And the housekeeping must be done first—that's mother's way. I'm afraid—and I had so hoped on her going! But—"

Mildred took up the tray with the delicately prepared food, and carried it slowly to her mother's room.

It is so nice looking, dear," and Mrs. Pendexter's face flushed appreciatively, as Mildred set down the tray in a chair beside the bed. "Everything you make is so tempting!" Then, looking up, inquiringly, "I'm afraid you haven't had much time lately for your roses, with the many mouths to feed and Uncle Mason's coming."

"Never mind about the roses," replied Mildred, smiling, brushing back her mother's hair. "When you are about again I'll have all the time I need."

Three days passed quickly, and the "secret," of necessity, remained untouched.

"I wanted so much to try, and to get it—if possible—for mam's sake," and there were traces of disappointment in Mildred's voice. She was speaking to herself, the afternoon of the 24th, as she set about preparing her bread for the next morning's baking. There had to be extra loaves, for the company was still there.

Mildred arose the next day, while it was cool—the day of the prize contest—and baked the bread before breakfast.

"I never had such good luck before," she said, with pardonable pride, on taking the tins from the oven. "It's baked exactly according to grandmother's recipe—with the crust the color of the leather on a new saddle. I must show a loaf to mother—it's so light and—eatable!"

"I couldn't equal that," commented Mrs. Pendexter, smiling, as Mildred held out for her mother's inspection a loaf of the warm bread. "And you know my bread at different fairs has taken more than one"—Mrs. Pendexter

Every ounce of **DUFFY'S Apple Juice** contains the juice of two ripe apples. Then why overload the stomach with skin and fibre to get the benefit as a digestive medicinal agent, when you get all the substance and a pleasant beverage in Duffy's Apple Juice?

Non-alcoholic Sterilized Effervescent

American Fruit Product Co. ROCHESTER, N.Y.

Duffy's Apple Juice is sold by all first-class grocers, druggists, dealers, hotels and clubs, or a trial order for one dozen pints, all charges prepaid, will be forwarded on receipt of \$3.00 sent to the American Fruit Product Co., 83 White St., Rochester, New York.

ter immediately interrupted her own partially formed sentence. "Why not take some of this to the Brae-Burn Club?"

"This—bread?" exclaimed Mildred, in amazement. "Why—but—"

"Have—you haven't finished the rose piece?"

"No-o; but bread! It didn't say that—'twas something to make the home life more worth the living, and bread is—isn't that—it's just to eat! A prize wouldn't be given at this contest—to anything so plebeian as that—just merely bread!"

Mildred started to leave the room with the sample loaf, and then suddenly stopped.

"But—but how did you know about the prize? Who told you?"

"Never mind, dear, how. I heard it, and I've been greatly pained over your disappointment, though I've only guessed at it. But you've something better than a rose piece—I'm sure, daughter."

"Mother—do you really mean it? Would you?"

"Take it? Certainly I would. It may not win the prize, but it's something you need not be ashamed of. 'Twill do you good to get out, and I shall be proud to have the people know what a splendid little housekeeper my daughter is; and a pretty fair indication of that is one's cooking."

"I'm afraid people will laugh at my contribution," declared Mildred, finally; "but I—I guess I'll do it."

It was not so much the bread that brought about the decision as the thought of the cool mountains, although even then Mildred hadn't the slightest idea of winning in the coming contest.

By the time appointed Mildred entered the Brae-Burn Country Club parlors and handed Mrs. Jefferson her four loaves of bread neatly done up in a willow basket.

"I think you are the only one who has brought food. But this is splendidly baked—as light as a feather," and Mrs. Jefferson prepared a place for Mildred's contribution on the long table.

Around the four loaves were pieces of lace work, water-colors (both marine and interiors), a plant stand of carved wood (it was Nora Lockwood's), decorated book covers, painted china, and a great variety of other "home attractive" articles.

Mildred hurried away, taking her empty basket, with a wish-she-hadn't-done-it sort of feeling, as she expressed it to her mother, on reaching home.

"They did look so plebeian, mam—dear—those four loaves of bread among so many beautiful articles—really homey things. I couldn't help feeling that they were blushing under their brown crust, with a water-color painting on one side and a burnt-leather sofa pillow on the other. I know I should have!"

It was getting late that evening—Mildred felt she ought to be at home—when suddenly there was a hush in the Brae-Burn Club rooms. A lady, the head of the domestic science department in a large university, yet known to but few of the company, went over quietly to the table where the articles were on exhibition.

"I have been asked—and I regard it as a most pleasant task"—she said, "to announce at this time the winning of the prize by the young lady who, in the opinion of the judges, has placed on exhibition today the thing most conducive to a well-cared-for home. While many articles on this table are of an exceptionally attrac-

tive nature, and would make more beautiful any of our homes, there is one thing displayed here of the utmost importance—a thing which all too many of our young girls are prone to overlook, or to hold lightly—and that is good practical cooking. Good bread is more essential in any home than is any other thing here exhibited. I am highly gratified, therefore, to announce the twenty-five dollars as having been won by Miss Mildred Pendexter, the maker of four of the best loaves of bread I have ever seen."—Adelbert F. Caldwell, in Zion's Herald.

THE LITTLE RED HEN.

A little red hen found some wheat. "Who will plant this wheat?" she said.

The dog said, "I won't." The cat said, "I won't." The pig said, "I won't."

"I will," said the little red hen, and she did.

When the wheat was ripe, the hen said,

"Who will take this wheat to the mill?"

The dog said, "I won't." The cat said, "I won't." The pig said, "I won't."

"I will," said the little red hen, and she did.

The wheat was made into flour. The little red hen made the flour into bread.

"Who will eat this bread?" said the little red hen.

The dog said, "I will." The cat said, "I will." The pig said, "I will."

"No, you won't," said the little red hen. "I will eat it myself." And she did.—The Jingle Primer.

NEW USE FOR BUTTER Prevents Boiling Over.

Coffee frequently produces biliousness and all of the accompanying distresses, such as loss of appetite, dyspepsia, bowel troubles, etc. A lady from Ill. says: "I had used coffee many years, and though I took great care in making it, felt its ill effects very seriously. It made me bilious and robbed me of my appetite for breakfast."

"I always had trouble with dyspepsia while I used it. I was told by physicians that I had catarrh of the stomach, and came to believe there was no help for me. Two years ago I quit the use of coffee and began to use Postum Food Coffee. At first I missed the stimulant, although the taste of the food coffee was delicious."

"In a few days I forgot all about my coffee, in the satisfaction I derived from Postum, and soon found that my appetite returned, the bilious condition and dyspepsia disappeared, so that now I am proud to say that at the age of seventy-five years I enjoy my food as well as when young and all my dyspeptic symptoms and stomach trouble have gone."

"These troubles had been with me for most of my life and it is really remarkable that I am now so perfectly well. To say that I am grateful does not express it. Once in a while I find a person who does not like Postum, but I always find it is because it has not been properly prepared. There is but one way to make good Postum, and that is to make it exactly according to directions, allowing it to boil full fifteen minutes, not after it is placed on the stove, but after the real boiling begins. Use a small piece of butter, about the size of a pea, to prevent boiling over." Read "The Road to Wellville," in pkgs. "There's a Reason."

THE BIBLE SAYS:—



REMINISCENCES No. 13.

With the \$5000 and improved health I took my departure for the Confederate Army, Forney's Division, still in camp near Alexandria, La. At Shreveport I called on Gen. E. Kirby Smith for two reasons: First, To present him with the finest pair of spurs I ever saw—a gift of John Edwards, of Freestone County, Texas, and made by Dr. Millner, of Fairfield. There were \$60 in gold and silver most artistically wrought into the two spurs. The rowels were of steel, all the other parts of gold and silver.

"Yes," said I, "but this is a special case," and showed him the spurs and explained that they were for Gen. Smith and I wanted them engraved before presenting them.

"Oh, well, that is another matter," said he, and he ordered them engraved at once, and in a few hours I presented them to the General. He admitted them very much and was very anxious to know who had sent them, but I told him that the condition upon which I was entrusted with the presentation was that I should in no way permit him to know the author of the gift, and that I could not betray my trust.

The truth is Edwards had heard of a man who had been exempt from military duty to stay at home and make hats. Being a hatter, he made the finest hat he could and sent it to the General with perhaps more pomp and circumstance than the magnitude of the enterprise would justify and Kirby Smith canceled his commission to make hats and sent him to the front. Edwards was a tanner with no military ambition, but was doing a thriving business in his line. He made me a fine pair of saddlebags and kept me in boots while the war lasted free of cost—a noble, generous soul, whose benefactions seemed to do him more good than the recipients of his favors.

The second purpose I had in visiting Gen. Smith was, if possible, to get an order for the exchange of my \$5000—which was in the old issue—for its equivalent in the new, which was just then coming into circulation, which would add just about \$2000 to the intrinsic value of the money. The General appreciated the importance of the matter, but told me he had no money, nor did he have any authority over the monetary affairs of the department. I told him that I had called on him at the suggestion of Judge Battle, who had jurisdiction but no money.

"Finally he said, 'Can you go back to Marshall, Texas?'"

"Yes," said I, "if there is a probability of effecting this exchange I will go back. I have nothing to do but to serve the soldiers."

Then calling for pen and paper he wrote a polite note to Peter W. Gray, of Marshall, who had charge of the monetary affairs of this whole department, commending me to his kindest consideration, stating that I was engaged in a praiseworthy enterprise for the benefit of the soldiers in the field, etc.

for the most needy class of soldiers, it appears to me that without any law or precedent to be governed by, you might afford to make the exchange."

"Well," he replied, "I have no money."

"But," said I, "Judge Battle, of Shreveport, told me he was expecting \$400,000 in a few days and that you would receive \$600,000 about the same time."

"Yes," said he, "I will receive my money as soon as Battle will his. Can you remain a few days? If so, I will make the exchange."

"Why certainly," I replied, "I will remain until your money comes," and I returned to Col. Taylor's.

While there a young Lieutenant rode up with a burning fever. The next day Col. Taylor put the sick man in his carriage and sent him to the hospital. After several days spent in his hospitable home I mounted my horse and Col. Taylor accompanied me to the city.

Calling on Judge Gray, we learned that his money had come, and he gave me an order on Mont Hall, Treasurer, for the exchange of the \$5000 for its equivalent in the new issue, which, I believe, amounted to \$4500. The terms of exchanging at that time in business was about \$3 to \$1. Mont Hall complimented me on beating Dr. Keener, of New Orleans, in a financial transaction, but I was healed by Gen. Kirby Smith's letter of endorsement and Keener was not.

Here a little incident occurred that was quite amusing. Sister Taylor had fixed up a nice little lot of delicacies for our sick Lieutenant at the hospital. Col. Taylor went with me and introduced me to the Chief Surgeon, and I inquired for our sick man. The Doctor said he was convalescing nicely and gave me permission to go back to his ward and give him the delicacies Mrs. Taylor had sent. I did so, and while talking with him quite a number of soldiers gathered around, several of whom had professed religion under my ministry before the war began. I remember Loss Killian, Bro. Wright, one of the Onstat boys from Navarro County, and others. Of course they were out of money. I told them I could help them some when I came back. So Taylor and I went to Hall, the Treasurer, and got the money exchanged, and coming back to the hospital Col. Taylor stopped in the surgeon's office and I went back to relieve my friends, took out my money in crisp new bills in \$1000 packages, laid it on the cot where I was sitting and began asking as to the necessities of the boys, giving from \$10 to \$20 according to circumstances and making entries of names and amounts given, that I might report to I. G. John, who was the Secretary of our army Mission Board. While thus engaged, a little red-headed doctor came down the aisle cursing at an awful rate, and to my amazement I found he was cursing me. He told me that if I had looked at the placard at the entrance of the hospital I would have seen that no man had a right to enter these wards without first asking his permission.

I looked at him coolly and said "Doctor, I hope you don't object to what I am doing."

But without waiting for an explanation he wheeled around and went cursing back to the office. There he found the Chief Surgeon who told him that he had given me permission to go into the wards. And Col. Taylor told him who I was, that I had stopped with him several weeks in 1858 when I first came to Texas as a transfer to the Texas Conference, that he had known me ever since, that I had just spent near a week with him and that morning had found a number of young men in the hospital who had professed religion under my ministry before the war and had brought money to relieve the necessities of the soldiers, giving me the best reputation he could. In the meantime I gathered up my money and scattered thoughts, told the boys to excuse me a few minutes, that I must go back and settle with that doctor. When I met him I said:

one! had told him that I was there under the authority of Gen. E. Kirby Smith, and that might have had something to do with his proffered kindness, for he insisted on fixing me up a batch of medicine, which I declined, telling him that they physicked and fed me in the army and it didn't cost me a cent.

"Oh, yes," said he, "but you might, in going from one command to another, find some poor devil by the road side sick and perhaps could save his life, just if you had such a lot of medicine as I can fix up for you."

So I could decline no more, and he gave me a lot of staple medicine that lasted me long after the war was over.

I had witnessed the distress in camp for the want of paper to communicate with the folks at home. Each brigade in the division had its mail carrier detailed to carry letters home and bring letters from home to the camp, but the trouble was to get paper to write on. Everything possible was utilized. These detailed men, with an "eye to the main chance," would buy paper at Governor Allen's State store at Shreveport at \$15 a quire, take it to the army and sell it at \$80. A soldier would give the last dollar he had for paper to write to wife, sweetheart or mother. Knowing these facts I wrote out an earnest appeal to Gov. Allen, setting forth these facts and pledging myself to sell to the soldiers at retail for the same price he would sell to me by wholesale, and would give a nequal amount of paper to those who had no money to buy with, exercising my discretion in the use of the money my Baptist brother at New Salem had so singularly started to raise. This proposition impressed the old gentleman very favorably, and while he sold to the army mail carriers at \$15 a quire, he sold to me at \$10, and I bought nine reams of foolscap—as much as I could well carry on horseback and as much as the Governor could spare at a time—carried it into camp on Red Shoat, La., shut myself in the doghouse I occupied, barred the door so no one could get in, got my paper and account book ready and made proclamation to the soldiers to come up and get paper. In a little while the dog house was the center of attraction. My rule was to sell each man a quarter of a quire for \$2.50, requiring each man to make his own change. I did this to facilitate business.

A number of the boys would get long sticks, split the end of them, put their money in the split and pass it over the heads of those in front of them to me. In several cases I took the money and put the paper in its place. I never did business as rapidly before in my life and in a little while all my paper was gone. I bought out all the paper Gov. Allen would sell to one man three different times, having the paper conveyed to the army in our band wagon, giving the Governor a written statement signed by Gen. Forney and others that I had faithfully carried out my contract. I think I distributed about 200 reams of paper and envelopes and steel pens without number. Allen's goods were bought in Mexico, and his supply was limited.

I felt like old Bishop Asbury, who in his declining years was engaged in distributing the Bible, and said: "Whatever I may have done heretofore, now I know I am sowing good seed." I was using what money I had of my own as well as the army fund, but giving to destitute soldiers soon well nigh exhausted my supply, so after we had gone into camp at Hempstead I visited Houston, Galveston, Chappell Hill and Brenham and received donations of coffee, sugar, tea, tobacco, two barrels of beans, tin cups—anything the soldiers could use. A druggist in Houston gave me a whole case of itch ointment. I was a little doubtful as to the propriety of receiving it, but it proved one of the most valuable contributions I received.

I furnished my own horse, but the government furnished rations for myself and forage for my horse and railroad transportation for myself and the goods I received for gratuitous distribution. Allowing that the soldiers would have bought as much as they received of me at the prices paid to the army hucksters when I inaugurated this business, I made and saved to Forney's Division fully \$30,000 during my connection with it.

When the division broke up at Hempstead I had seven boxes of tobacco, five sacks of coffee, about ten reams of paper and many other things ready to distribute, but the hilarious soldiers, intoxicated seemingly with the sudden impulse to quit the field and go home, raided me, as well as the government warehouses, and this last lot of supplies was not as equally distributed as I could have wished.

I do not wish to leave the impression that I devoted myself wholly to this mercantile business. I joined the soldiers in building an immense tabernacle while we were encamped near Alexandria, La., in which I often preached, and in which Dr. Marvin, of St. Louis, Charley Hamell, of Marshall, Texas, and others preached for us. I organized four separate churches in the division. We were banded together as Christians without reference to doctrinal peculiarities, and when a soldier would leave for home I would give him a letter from the Army Church and sign it as Missionary of Forney's Division, Confederate Army. I have never heard of one of these letters being declined by any home Church.

My rule was to do all I could for the bodies and souls of the brave men who had devoted themselves to the defense of their country. While at Minden, La., I bought sixteen fine turkeys from a Methodist brother in the country, had them sent to the hospital in charge of Dr. Needlet, and said to him: "Doctor, these turkeys are for the sick in your hospital. The people in the country say they would send many things to the hospital if it were not that you rascally headquarter fellows eat it, or the lion's share of it, and the sick soldiers get but little."

"I pledge you my word," said he, "that I have to run my own hens nearly to death to make them lay eggs enough to make eggnog for a lot of my sick that I am feeding on milk punch at night and eggnog in the morning. Yes, sir, you may be sure the boys shall have the benefit of these turkeys."

I never was in a position before where I could do so much good for my fellow men as during my connection with the army as missionary. Say not that the cause is lost.

"Thou canst not toil in vain. Cold, heat and moist and dry Shall foster and mature the grain, For garner in the sky."

S. C. LITTLEPAGE. Waco, Texas.

For Stomach Troubles, Bad Bowels and Flux, Use WARE'S BLACK POWDER. A man's worst enemy is his selfishness. It narrows and poisons his existence and transforms him into a slave of himself. Love is the free, vast horizon where the soul can spread its wings.—Charles Wagner.

More Good Than Doctors. "I have a little girl 8 years of age. For 3 years her head has been a cracking sore. I have tried the doctors and they do no good. I bought a box of Tetterine salve and it did more good than all the doctors. My wife says it will cure the child's feet. Send prices on dozen and half dozen lots." W. M. Elliott, Goodwin N. C. Of all druggists 50c, or from J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c Cake.

FROM SOUTH TEXAS. Last week the writer received a letter from Rev. V. A. Godbey requesting him to give two Sabbaths—one at Orange and the other at Beaumont—presenting the cause of Christian education. After laying the matter before the Shearn Board, the arrangement was perfected. So last Sabbath was spent in the enterprising town of Orange, and in fellowship with the pastor of the Church, Rev. C. J. Oxley, and Rev. J. B. Sears, who was present to present the claims of the missionary cause.

Orange is a lumber town. Three or four great mills furnish employment for a large number of men, and have made the fortunes of a score or more of capitalists. The Presbyterians are preparing to build at this point the greatest church in the South. It will be the gift almost entirely of one family and will cost probably two hundred and fifty thousand dollars. The contract for the building alone has been let at the cost of \$165,000. Methodism can not hope to compete with the Presbyterians in an equipment, but there is talk of a neat and commodious church building which will more thoroughly trench us in that important East Texas town.

Brother Oxley has the work well in hand and has sustained his reputation as a pastor, preacher and man of affairs. The Sunday-school is well conducted, and in its exercises the pastor takes a leading part. One feature of the worship is a most excellent choir. Years of successful service in responsible appointments have made Brother Oxley one of the best equipped workers in our conference.

At the morning hour the cause of Christian education was presented and in the afternoon Brother Sears made an effective talk to the ladies. Maturer years have not destroyed his power to say pleasant things to the women. At night to a large congregation the cause of missions was presented by Brother Sears in a telling manner. I have heard many connective officers who have fallen far below the level of Brother Sears' missionary sermon. It displayed thought clothed in eloquent speech.

I shall not tell whom the joke is on, but just before one of the speeches, a sweet voiced chorister sang "And now the time of rest has come. Of sweet and peaceful sleep." Dr. Godbey filled the pulpit of Shearn Church and delighted the people with his practical and forceful sermons. Beaumont District rejoices in the greatest hustler in our Methodism. Shearn's new building enterprise is moving along as well as could be expected. The architect is working on the plans and will have them ready by the middle of the month. This promises to be the best equipped and most modern building of Southern Methodism. Completed it is expected to cost in the neighborhood of \$210,000 or \$215,000. Its location is the most eligible that could be found in the city of Houston. It is of easy access to four street car lines, and, by transfer, people from all over the city can reach it. It has been pronounced by a former presiding elder, long connected with the Methodism of our city, "as the most eligible site for Shearn Church in the city of Houston." The site is in the midst of the boarding house and flat section, the principal field for down-town Church operations. The wisdom of Shearn Board in their unanimous agreement on this property has been approved by the leading laymen of our city of all denominations. The building of the new depot destroys practically all the population north of Texas Avenue, and the old site of Shearn is left to one side and in closest proximity to the red-light district.

This decision as to site was not reached in a moment, but after a year of careful thought bestowed upon it by those men who have done most to establish Methodism in our city. Shearn Board is composed of our most prominent business men who know the trend of population and what the future of Houston is to be. They planted Shearn with the same wisdom and careful forethought that they would have used in establishing a business enterprise and were actuated chiefly by the motive of doing what would be best for the general good of Methodism in Houston. That these brethren acted wisely, the pastor is firmly convinced. The site is nearly a mile from St. Paul's handsome new building, and about three-quarters of a mile from the site that was selected for Tabernacle Church by its committee, in accordance with the plan, which they, together with Bishop Hoss, formulated two years ago, and which was temporarily abandoned on account of some legal complications, which are now about straightened out. Under the enterprising and aggressive leadership of Brother Crum, Tabernacle will then plant herself in a favorable location and united and triumphant Methodism will move forward to greater conquests.

The general good of Methodism, as a whole, has always been in the mind of the brethren who compose Shearn's Board. That no mistake has been made time will abundantly demonstrate.

Under the painstaking care of Bro. C. F. Smith, the district, as a whole, is making advancement. The work is gradually extending, and places that have been neglected are now being looked after. Houston District will make a good showing at conference, and Houston is looking forward eagerly to the annual gathering. Let us come together in the spirit of prayer. O that God would give us a great revival of religion during the session of the conference! We long for it and Houston needs a baptism of fire.

J. W. MOORE. Houston, Texas.

A PROFESSIONAL WOMAN Experiments Made With Food.

A professional woman in New York, connected with one of the large institutions there, has had a curious experience in using a certain kind of food. It seems she had a serious illness and was at the point of death, the brain and body in the last stages of exhaustion. She writes as follows: "I have no objection to the public knowing of the wonderful transformation my system has undergone by the use of Grape-Nuts. I began using the food when convalescing and while in an exceedingly low condition. I used a small quantity and became so fascinated with the flavour that I gradually discontinued nearly all other foods, including tea and coffee.

"I have gained 20 pounds in flesh, and am a marvel to all my friends who know of my former state of health. There are about fifty families who have adopted the use of Grape-Nuts because of my experience."

The makers of Grape-Nuts select certain parts of the grains of the field that contain delicate particles of phosphate of potash and albumen. These elements, when combined in the human body, go directly to rebuild the gray matter in the brain and nerve centres of the body. This is a demonstrated fact and can be proved by any one who cares to make the test. When one nourishes and builds up the brain and nerve centres, that is practically the keynote to the whole health proposition, for when the nervous system is in perfect poise, all parts of the body respond. "There's a Reason." Read "The Road to Wellville," in pkgs.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 15 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 107, South Bend, Ind.



GLAYLOCK 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. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2.00
SIX MONTHS 1.00
THREE MONTHS50
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 GLAYLOCK 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 Glaylock Pub. Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, change of address, advertising or other business matters, to Glaylock 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. 28
German Mission, New Fountain, Texas, Bishop Candler Oct. 24
West Texas, Yoakum, Bishop Candler Oct. 20
North West Texas, Amarillo, Bishop Candler Nov. 6
North Texas, Sherman, Bishop Candler Nov. 27
Texas, Houston, Bishop Candler Nov. 27

Mr. John J. Tigert, son of the late Bishop Tigert, has recently finished his course in England as one of the beneficiaries of the Rhodes' scholarship, and has returned home to take a position as teacher in Central College, Missouri. He made a most creditable record at the great Oxford University, and he bids fair to make as great a scholar as his lamented father. Our ministers' sons usually take high rank in all the walks of life, and we congratulate this young man and his relatives upon his meritorious work in one of the greatest institutions in the world.

Our Cumberland Presbyterian brethren who refused to go into the union of that body with the Northern Presbyterian Church are having trouble over their alleged property rights. In several States they have gone into the courts to retain their interest in the property held by the Cumberland Church; but the courts have almost invariably held that the union is valid, and that the property goes with the united body. Particularly is this true in a decision handed down by a Missouri court last week.

We notice in the daily papers of last week that the will of Mrs. Anna R. McDowell, of Cleburne, was recently filed for probate, and that among other bequests made by her there is one for \$20,000 for Southwestern University. This is good news, and we reproduce it here in order that our readers may see the good deed of this noble woman. She being dead yet speaketh. The gift consists of bank stock and good property easily convertible into cash. No doubt but that other good Methodists have good things in store for Southwestern, and in course of time they will come to light. We commend the good example of this sainted woman to hundreds of other well-to-do Methodists in Texas.

THE INSTITUTIONAL CHURCH AGAIN.

Some time ago we had an editorial on the Institutional Church, in which we endeavored to give in outline the work being done, and intended to be done, by an enterprise of this character. A good lady correspondent wants more light on the subject. She propounds a number of questions, nearly all of which lead us to suspect that she failed to understand the nature of such a movement. Perhaps others are in her same condition. So we will make the matter a little more plain in its details. To begin with, let it be remembered that an Institutional Church is usually a many-roomed building, three or more stories high, and that all these societies meet in other places than the sanctuary of course. This is always sacred and used only for the purpose of preaching the gospel and administering the sacraments according to the word of God. The basement is usually the place where these different things are carried on, and where these societies meet. The night school is a free school for newsboys and bootblacks and other unfortunate ones who must give the hours other more fortunate children spend at their books to a livelihood, not only for themselves, but often for a sick mother and other helpless babes. The Institutional Church, seeing this great need, provides for them with the night school at which Christian people frequently teach without money and without price, and thus in some way prepare these unfortunate ones with at least the rudiments of an education. Can there be anything wrong in this? The reading rooms are only rooms, with comfortable furniture in them, where a weary wayfarer, frequently a stranger waiting for a railroad connection, can find a good, comfortable room, with good, religious and secular literature, free to all who desire to use them. The dining room is usually kept for special purposes, though it is not uncommon for them to serve meals at very nominal prices, thus enabling many a poor, hungry man to satisfy his hunger at the lowest possible price, say 10 or 15 cents. The nursery is a room furnished with cradles and rockers and swings and blocks and picture books and such things for the entertainment of little fellows too small to go to Church yet. Sometimes a committee of good women, sometimes a matron paid for that work, takes the little ones in charge and cares for them while the mother attends the services in the auditorium above. Indeed, sometimes this department is kept open all the week, and laboring women, who must make their own living, bring their children here and for a very nominal sum, say 5 or 10 cents a day, are cared for, while the mother makes the meat and bread the family must have. The boys' club is simply that. A club of boys who meet from time to time, to study how to make men, organized to do similar to that done by the Woman's Missionary Societies, and in fact anything that offers itself which is liable to be helpful to others. The social entertainments are held occasionally in the basement of the building, simply as a place where the large membership meets in social diversion. In the country or in the small village, where everybody knows everybody else, especially members of the Church, this may not seem necessary, but in the city, where Church membership is frequently as much as 1500 people, they would never become acquainted were it not for these social services. They are not religious nor semi-religious. They are entirely social, and the very same games and songs are played and sung as are usually played and sung at other social gatherings of religious men and women. They are found to be very helpful indeed. Now with reference to the theaters, and whether or not any Christian denominations believe they are any help to Christianity, clean theaters, modern plays, vertant dances and sacred concerts, this is entirely too large a question to be answered in this article. We believe that God is putting his approval on the

Institutional Church, simply because He is using it so wonderfully in blessing the people in the various ways outlined above. Can any one doubt that He is pleased to see this work prosper? We hope the hundred Methodists are able to see how wonderfully God can use such means in those centers of population where thousands of little children have no place in which they may play but the halls of crowded tenement flats, and to whom such a thing as a roof garden, where they may play for a while and breathe the pure air of heaven is a glimpse of paradise.

The Hon. John Sharpe Williams was elected in the recent primary election in Mississippi to the United States Senate over Governor Vardaman by the narrow majority of six hundred and forty-odd votes. It is well for the South that Mr. Williams defeated his opponent. Governor Vardaman is a man of many fine qualities, but he belongs to a class of politicians whose presence in the United States Senate will not help our section. We already have Tillman, of South Carolina, and Davis, of Arkansas in that body, and we do not need to add another of the same sort to their number. They are men of radical views, and they do not represent the best type of Southern life and sentiment. Williams is a man of broad culture and ripe experience and as a statesman he is a credit to the people whom he is to represent.

The Rev. Jack A. Anderson, of the Arkansas Methodist, seems to think in his last issue, that he sees a decided leaning toward his views of Spiritualism in a little paragraph, which appeared in this paper not long since. No, No, Brother Jack! You are lifting your voice on a cold trail. We have no sort of sympathy with your ideas of Spiritualism, as expressed in your labored editorial a year or so back. Neither do we sympathize with that other position you also took, that the Ten Commandments had been abrogated by the coming of Christ. You are always most admired when you "rise to a point of order, Mr. Chairman," and we advise you to stick to your subject. When you undertake to ford out into deep things, your voice of distress is not musical. B flat is its natural key.

OUR COLORED CHURCH IN DALLAS.

We have in this city a very promising colored Church under the pastorate of Rev. I. G. Jackson. It is located on Boll and Juliette Streets. The property is valuable, comprising a lot fifty feet by two hundred and forty. It has a good parsonage on the lower corner. The old church structure is also on a portion of the lot, leaving fifty by one hundred feet for the new structure, the walls of which are well nigh completed. It is of artificial blocks made of best cement, and has the appearance of stone. It is of modern design and when finished will cost \$12,000 exclusive of the lot. It will be supplied with handsome memorial windows, nearly all of which will be taken by members of the congregation. Dr. Jackson has been in charge only since Christmas. He came from Nashville, and when he arrived found his congregation worshipping in the old house and but little heart for the enterprise of a new structure. But he went to work with a vim and soon put spirit and hope in his people. As a result he has raised \$5000 with which the walls of the building are now in place and paid for. He is paying as he goes. He is an educated and an intelligent man and has the good of his people at heart. His membership now numbers four hundred and it is constantly growing. As a man and a minister he is a credit to his race, and his work can have no other influence than to elevate them and put them in the way of mental and moral progress. Nearly all his people are hard working, poor people, but they have shown great liberality in this enterprise. No white congregation in this city with equal ability have surpassed this colored congregation in liberality of spirit. Since they have done so well,

It is now time for our white Methodists in the city to help them finish their church. These people belong to our branch of Methodism. We set them off into a church nearly forty years ago, elected them into an independent body, and they have done well. They have their own Bishops and their own educational institutions, and they are now one of the strong negro Churches in America. They have always been true to Southern Methodism; and now this local congregation needs some help. We are sure that when Dr. Jackson calls upon our ministers and their members, they will help him in this worthy enterprise. We have inspected his work and it is first-class.

We now have poolroom gambling and Sunday theaters in full blast in Dallas. We owe these luxuries to Judge W. W. Nelms, the official whom Governor Campbell appointed to the District Judgeship of this county. As soon as he went upon the bench, he made a ruling that turned these crimes loose in the city. Yet the Sunday theater people have themselves arrested every Sunday night by their own police and they go down to the city court Monday morning and pay a fine of \$20. They seem to have some sort of an arrangement by which this nominal fine is weekly imposed upon them, and using this as a license they open up regularly. In Fort Worth three District Judges held that poolroom gambling is a violation of the law and they are closed over there; but our one District Judge is mightier than all power, and he gives the poolrooms the right of way in Dallas. And the Sunday theaters have nothing to fear at his hand. Yet the moral element of people are the sufferers. But what is this to Judge Nelms?

We are sorry to learn of the continued ill health of the Rev. J. R. Mood, of Clarendon College. Under the circumstances he has deemed it best for his physical condition not to try to do active work in the school room; and as a result he has tendered his resignation as President of the College. He will seek a higher climate in search of health, and we hope he will find it. We have no nobler and more capable spirit than Brother Mood. He has done fine service at Clarendon College, and had his strength not failed him he had a bright prospect for large success. We trust that he may soon recover and take his place in the active ranks. Rev. J. Sam Barcus has been elected by the Board to succeed Brother Mood in the presidency of the school. It is generally thought that he will accept the place. If so, he will go to it not as a stranger, but as one familiar with the work to be done. He served in this same capacity before he went to Southwestern.

DID GOVERNOR CAMPBELL SAY IT?

We clip the following from the Comfort News:

Governor Campbell, while at Fredericksburg attending the Confederate Reunion last week, is reported to have said, when speaking in an unofficial way of the recently enforced legislation governing Sunday closing, card playing and the sale of liquors, that "this legislation was never intended for places like Fredericksburg."

If the Governor made this statement he certainly gave expression to a sentiment which is strongly echoed in the heart of the average citizen of our own communities in Kendall County.

The fact that there is a marked disposition in these communities to resent the restrictions laid upon their liberty by these recently enacted Texas laws, is due not to any lawless tendency on the part of our people (for a more law-abiding class of people could not be found), but solely to the feeling alleged to have been expressed by the Governor, the same having been held from the very beginning by our citizens who cannot see why they should be punished for the misdeeds of other and larger communities elsewhere in the State, which may require the restraints imposed by these new laws.

We are not prepared to believe that Governor Campbell made any such a statement as the one accredited to him by the little whisky paper above quoted. Governor Campbell stands for law and order, and he would hardly make a discrimination in favor of a

little community like Fredericksburg in order to give them immunity from the operation of a State law. At least we are willing to give him the benefit of the doubt until we get the information from a more reliable source. The Comfort News lives in a locality where some of our State laws are a dead letter, and it would be very much pleased to have Governor Campbell come to its support in a statement like the above. State laws apply to all sections of Texas alike, and the Chief Executive would hardly favor their application to one section and their suspension in other sections. We have a few localities in Texas that regard themselves above law; and it is to this element that the Comfort News caters.

This buncious little sheet had another object in view when it quoted the supposed utterance of the Governor, and then made the above significant comments upon it. It wanted to serve notice on the county authorities that its little neighborhood was a law unto itself, and that they must keep hands off of their "liberties" to violate law. But if we mistake not there is a County Attorney over there who will look after law enforcement, even in Comfort. And the good people in that little community will give him their co-operation in his work. The News is not the expression of its better element of people. It speaks for the beer-guzzlers and Sunday violators.

DEATH OF REV. J. F. DENTON.

This aged and honored servant passed to his better reward at Weatherford on the morning of the 8th of August, full of years and ripe in a glorious Christian experience. At the time of his death he was, and had been for years, a member of the West Texas Conference. Rev. J. F. Denton was born in Clark County, Arkansas, July the 30th, 1828. He moved to Texas and was converted under the ministry of Rev. Harvey Cummins in Lamar County in 1864, and immediately joined the Methodist Episcopal Church, South. He was licensed to preach by Rev. J. M. Binkley in September, 1872, and a few weeks thereafter he was admitted into the North Texas Conference at Sulphur Springs, Bishop Keener presiding. He was ordained deacon by Bishop McTyeire at Denton, October 1874; and he was ordained elder by Bishop Doggett at Seguin in October, 1876, having been transferred to the West Texas Conference in 1875. His first work was Montague Mission, which comprised Montague and the most of Cooke County. Since then his life has covered a wide scope of Texas country, and his services were given unreservedly to the Master's cause. He was a faithful field hand, working arduously wherever his lot was cast, and hundreds were converted under his ministry. For some years he was on the retired list, but he remained the same devoted servant of the Church. His going out takes one of our oldest ministers from the Church below, but the influence of his long life will abide. He has at last entered the company of his brethren beyond the river where the most of his comrades had preceded him. He lived well, wrought nobly, and he rests from his labors.

PIONEERS' REUNION.

On Wednesday, August 7, 1907, the pioneers of Dallas County assembled in Oak Lawn Park for their thirty-fourth annual reunion. The President read the names of twenty who had died during the year, and Rev. W. H. Hughes delivered the memorial address. The following, in part, was the address:

We are assembled to-day in this beautiful park, which gives every evidence of thrift, comfort and civilization, to pay a tribute of respect to the memory of the hardy pioneers who brooked the privations and dangers of frontier life and made it possible for us to enjoy delightful homes in this the most productive and God-favored country on the face of this terrestrial globe. To them we are under many unrequited obligations. In the exuberance of our enjoyment, in the possession of this second Eden of earth, we forget too often to honor those whose courage and brain and brawn made these things possible.

They have not only given us the best country on earth, but by their

honest have l equal beautif conven ufactor any St not le church ward, f worship a good who h honor a word daught in this mother ries t of pr present show daught who he selves. brings disresp one of childre that th offsprit respect affectio self pl those mother with p ther an long in a curse who cu We l a type be four natural colorin Texas society any co no nec the pr indolen energy their w tried e well sa thelves it was of god in God the so which this cla the in society these v fertile: such a face th semble like th All t which great i "The la brave." size th tion on in a lo forefati gious v they c cording conscie oppress side w Christi on the and th nation of Kim ors; b hearts gious t investin queath oppose is that ples in tions w i The lowing law of lockers When comes house offer a place a all clu genera toxi can use of It is State l the pr clubs, and do The an field is ventin such c the pro The ter We ter her Bi for a v was he the Ad Vinson "Our

honesty, piety and good sense they have bequeathed to us a civilization equal to any known to man. This beautiful city, with all the modern conveniences, the public schools, manufacturing, court houses unequaled in any State in the Union, and last, but not least, the scores of beautiful churches whose spires point heavenward, filled with devout and intelligent worshippers of Almighty God, all show a good foundation, well laid, by those who have gone before us. While we honor our fathers, we would not say a word derogatory of their sons and daughters who do credit to themselves in this day honoring their fathers and mothers, who wrested these rich prairies from savage Indians and beasts of prey. This large assembly here present to honor their predecessors show themselves worthy sons and daughters of a noble ancestry. They who honor their parents honor themselves. Our conduct in this respect brings its own reward. Those who disrespect their parents always prove one of two things: That they are the children of unworthy parents, or else that they themselves are a degenerate offspring. All men admire those who respect age and show the greatest affection for their parents. God himself placed his Divine approval upon those who honor their fathers and mothers in the first commandment, with promise, saying: "Honor thy father and mother that thy days may be long in the earth," and by pronouncing a curse upon the unnatural miscreant who curses father or mother.

We have in this community as good a type of Christian civilization as can be found anywhere. This is perfectly natural, because ancestry always gives coloring to posterity. The pioneers of Texas were of the middle class of society, which is always the best in any community. Gloated wealth saw no necessity to interrupt their ease by the privations of frontier life. The indolent drones of poverty had not the energy and self-assertion to carve out their way to fortune in a new and untried country. As Bishop Candler has well said, our ancestors were neither theives nor fashionable people. Hence, it was only the solid, intelligent men of good, common-sense who, trusting in God and their own energies, dared the solitude and dangers of Texas, which was then a wilderness. It was this class of men and women who left the indolent and congested state of society and came West and converted these virgin prairies into a garden as fertile as the valleys of the Nile. With such ancestors I am not surprised to face their sons and daughters here assembled, "Everyone of whom looks like the child of a King."

All this is but a repetition of facts which resulted in the creation of this great nation which has been called "the land of the free and home of the brave." History has failed to emphasize the fact that this is the only nation on this globe which had its birth in a love for religious freedom. Our forefathers, persecuted for their religious views, longed for a place where they could worship Almighty God according to the dictates of their own consciences. They left the land of oppression and came to this then outside world, and the first act of these Christian heroes was to bow the knee on the soil of this new world in prayer and thanksgiving to God. All other nations had their origin through greed of Kings or the ambition of conquerors; but this nation was born in the hearts of men who longed for religious freedom. They obtained this inestimable blessing and have bequeathed it to us, and any man who opposes the religion of Jesus Christ is that far a traitor to the vital principles in which this the greatest of nations was conceived and brought forth.

The Atlanta Georgian has the following to say about the prohibition law of that State and the clubs and lockers:

When the general tax act again comes up for consideration in the house Mr. Sheffield, of Decatur, will offer an amendment to which will place a prohibitory tax of \$10,000 upon all clubs which are not open to the general public, and which permit intoxicants to be kept in lockers for the use of members.

It is stated that club officers in this State have expressed the opinion that the prohibition bill does not affect clubs, since they are not public places and do not keep intoxicants for sale. The amendment proposed by Mr. Sheffield is framed for the purpose of preventing the keeping of intoxicants by such clubs and will serve to reinforce the prohibition bill already passed.

The following is the prayer of Sister Wolfe, who died July 5, 1907. After her death the prayer was found in her Bible. It was evidently prepared for a weekly prayer meeting which was held in her home. It was sent to the Advocate by her pastor, Rev. J. E. Vinson, of Wolfe City:

"Our Father, who art in heaven, we

have met this evening, we trust, for no other purpose than to worship Thee. But, Father, we are so weak we know not how to worship Thee aright unless Thou help us; and we beg Thee in Jesus' name to help us this evening. Teach us how to pray. Have mercy upon each one of us here. Help us to do our whole duty. And now, Father, we beg Thee to help us all to be ready to do all in our power for the meeting that is soon to begin. Give us a gracious meeting. Bless our pastor, and fill him with power from on high. Give him power with the unconverted, and help him to do much in Thy name."

We clip the following from one of our Northern exchanges anent the trial of a noted labor agitator, Haywood by name, at Boise recently, and its effect upon other cases yet to be heard:

The trial of George A. Pettibone, co-defendant with William D. Haywood, recently acquitted of the charge of murdering Governor Steunenberg, will begin October 1. The frenzy that characterized the first few weeks of this affair at Boise will be lacking. Since the acquittal of Haywood, interest in the trial has languished. If the prosecution can produce no corroborative evidence to show that the defendant was an accomplice of the notorious Harry Orchard in the cold-blooded crimes perpetrated, Pettibone, as well as Charles H. Moyer, will be let off scot-free. Moyer already has been released on bail, a significant indication of the attitude of the presiding judge. Haywood "comrades" are now talking in earnest about putting him forward as a Presidential candidate. Undoubtedly they look upon him as a martyr—one who has suffered for the sins of others. But the world at large will fail to see how his connection with an unprincipled labor organization and his suspicious association with an assassin like Orchard, at a time when no life was sacred in the mining district, will qualify him for the office of Chief Executive of the United States. Haywood had a fair enough trial, but the jury evidently governed themselves according to the principle that it is better that ten guilty men escape punishment than that one innocent man be hanged.

The North Carolina Advocate well says:

There is no substitute for the social meetings of the Church as organized by Mr. Wesley, such as the Love Feast, the Class Meeting and the Experience Meeting. Some claim that the Epworth League has come to take the place of these. The Epworth League may take its own place, but can never take the place of these. One reason why there is to-day a dearth of applicants for license to preach is no doubt the failure to utilize these means of grace. Religious faith and zeal are wonderfully strengthened by conversation or personal testimony. The pastor who neglects these is not wise. He may be great in pulpit ministrations, but he will fall in the vital work of soul-saving and the best spiritual culture.

The Alabama Advocate thus speaks of Senator Tillman and prohibition:

It has been only a few years since Senator Tillman ridiculed the prohibitionists as impractical dreamers, and intimated that their trouble was mainly above the eyes. Already he sees the handwriting on the wall, and virtually acknowledges that the people of South Carolina are ready to register their disapproval of his dispensary scheme, and rid their state of this evil. In an interview at Augusta, Ga., he expressed the belief that the prohibition bill for Georgia would pass, and added: "North Carolina will pass a similar bill, and when that is done South Carolina will be dry as a bone. My State would go dry to-morrow under these conditions."

The Pittsburg Advocate speaks the truth on this wise:

A minister is at a disadvantage as compared with any other man. His work is all public. Not so with any other one. The attorney deals with his clients, and only when he has a case in court which attracts attention does he come before the public. The doctor is much the same. Their weaknesses and mistakes are known to but few. But the minister lives in the public eye. From two to half a dozen times a week he appears in public address. He is among the people all the while. All his mistakes, weaknesses and peculiarities are exposed to public view. He deals with all classes of people, and it is impossible to please all of them. Many judge him unfairly because of their prejudices. They disparage him because for some reason they dislike him. And yet, in spite of these disadvantages, the ministers stand up better as a class, and succeed better than any other class of their fellows. They do not succeed as well as they should, nor as well as they

wish to do; but they are not ashamed to compare with other men in any respect.

PERSONALS.

Brother Y. M. Searcy, of Kilgore, made the Advocate a delightful visit recently. He speaks encouragingly of the work and conditions in his locality.

Rev. W. D. Bradfield spent a few days at the League Encampment and preached for the young people. The papers spoke in high terms of his discourse.

Rev. L. B. Tooley, of Eastland, made us a pleasant call this week. He is now actively engaged in his revival services. His health has much improved and he now feels encouraged over the outlook on his charge.

Rev. J. W. Hill, of First Church, this city, is off for a few days of rest, and the editor of the Advocate occupied his pulpit for him last Sunday morning and evening. Good congregations were present and the worship was helpful.

Bishop Seth Ward was given a great welcome at the Encampment by the thousands of young people; and his work was most satisfactory and uplifting. No man has a stronger hold on the Methodist heart of Texas than Bishop Ward.

Professor W. J. Ramsay, who led the singing at the Epworth Encampment, passed through the city this week and made the Advocate a good visit. He rendered efficient service for the young people in the department of song.

Dr. A. L. Andrews, of Grace Church, spent a few days at Epworth-by-the-Sea, and did some good work for the young people. His sermon is well spoken of and he enjoyed his first trip to the Encampment, with the opportunity of seeing Texas' young Methodism.

Mrs. J. S. Bowles, the good wife of our pastor at Goldthwaite, died the 8th of this month, and he and his children are passing through the deep waters. But God is with them and they do not mourn as those without hope. She died in great peace and has gone to the Church triumphant. His brethren will remember him and his stricken children at a throne of grace.

Bishop Candler simply captured the Leaguers at the Encampment. His sermons and addresses struck a most popular chord, and his praises are on the lips of all our young people. Yet he went to the heart of the subjects treated, and did not spare the foibles and follies of modern times and usages.

Rev. G. W. Truett, of the First Baptist Church of this city, made a most spiritual address at the Epworth League Encampment last week. He is one of the ablest ministers in the Baptist Church, and a most devoutly religious man. He preaches to one of the most numerous congregations in this city, and his people are wonderfully devoted to him.

Revs. O. F. Sensabaugh, Ed. R. Wallace, W. M. Lane and L. A. Webb, all of Fort Worth district, are off on a pleasant jaunt to the East. They contemplate taking in the principal cities en route, the objective point being New York. A private letter from Bro. Wallace, from Chicago, states that the weather is delightfully cool and the trip thus far has proven exceedingly pleasant.

We had a delightful visit from Rev. J. S. French, of Atlanta, Ga., who was on the Encampment program at Epworth-by-the-Sea. He did good work for the young people, and his presence was greatly appreciated. We knew him as Stuart French back in the Holston hills years ago. He is now one of the prominent preachers in the North Georgia Conference.

The little ten-year-old son of Rev. and Mrs. A. E. Rector, of the German Mission Conference, died recently from an attack of appendicitis. Mrs. Rector was on a visit to friends in New York, and the child was attacked en route home. His remains were brought home for burial. This is a hard blow to Brother and Sister Rector, for he was a child of unusual promise. But God knows what is best, and He doeth all things well.

DONATIONS.

For the Church at Rochester, which was wrecked by the storm:
 Stamford \$15 70
 Haskell 25 00
 Abilene 14 00
 Many thanks. I. L. MILLS, P. C.

A CARD FROM BRO. DEETS.

Since my last card to the Advocate I have been from one meeting to another. Have not had one week's rest since the first of March. I came in ten days ago for a much-needed rest, but the pastor of Duncan Circuit insisted on my going out on his work for a few days, so away we went. I preached twice each day while I was resting. Had over fifty converts and thirty-five additions to our Church. My rest time is over now until November 15. Am now off to a town in the Creek Nation 240 miles away.

These pastors know how to work a new preacher, but I am standing it well. Health better than for years. Fine climate, fine country and fine set of preachers, and we want our great Church to watch the Oklahoma Conference go to the front. Our flags are today floating from one side of the great State to the other.

The Advocate comes as a welcome guest, bringing cheering reports from Texas—my old home. R. J. DEETS.

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

UNANSWERED LETTERS.

August 8—J. E. Hightower, sub. C. G. Shutt, sub. Horace Shaw, subs. A. T. Culbertson, subs.

August 9—G. G. Smith, sub.

August 10—D. F. Pulley, sub. A. A. Kidd, sub. J. T. Osborn, sub. O. S. Thomas, sub.

August 12—W. A. Manly, sub. B. W. Allen, sub. A. S. J. Haygood, sub.

August 13—G. W. Kincheloe, subs. C. R. Wright, subs. B. F. Alsop, sub. L. B. Tooley, sub.

August 14—J. C. Huddleston, sub.

OXIDINE.

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

READY FOR WORK.

If any of the brethren desire my help in meetings this fall I would be glad to communicate with them. Am holding my fifth meeting and have one more engagement for this month. Address me at Weatherford, Texas. J. W. BRIDGES.

LET IT SPEEDILY RISE TO HIS HONOR AND GOD'S GLORY.

I am glad Emory College is to erect a memorial chapel in honor of Dr. Young J. Allen, Emory's best beloved and most illustrious son.

He loved the dear old college with the tenderest and most profound affection. When he returned for brief visits to America during his long life in China he would on landing hasten first to Oxford as an exile might quickly seek the home of his early love on escape from banishment. I was present at Oxford when he returned in 1878, the first time he returned to America after going out in 1859 to China. He preached to the people assembled there to hear him, from these words, "And thence they sailed to Antioch, from whence they had been recommended to the grace of God for the work they fulfilled. And when they had come and gathered the Church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Very tenderly he reverted to his going out from Emory, and then he proceeded to rehearse the story of the work in China and to tell of how God was opening the doors of the Celestial Empire to the coming of Christ and his gospel. I can see now the radiant face of the venerable Lovick Pierce and the seraphic countenance of his great son, Bishop George F. Pierce, as they listened to the burning words of the returned missionary, and caught the vision of triumphant Christianity which he unfolded before them. It was a great hour. On the platform sat the Pierces, Haygood, James E. Evans, H. H. Parks, James W. Hinton, J. O. A. Clark, W. H. Potter, and many others. If we could secure an expression from all who sat about him that day as he talked of Christ's conquest of China, and who have now welcomed him to that high company who walk in white and bear palms in their hands, I doubt not with one voice they would give united approval to this proposal of a memorial building at Emory.

(1) It is proper and well-deserved honoring of Dr. Allen. No man among us has wrought more effectually than he, and none who have departed from us are more worthy to be held in grateful and reverent memory. And where else on the planet could such a monumental structure be raised to his memory more appropriately than on the campus of Emory College?

(2) It will serve the interests of the great cause to which he gave his life. Many men are needed for the foreign field, and many more will be needed as they develop. The men needed must come from our Christian colleges. Emory has already made many contributions to the great work, especially to the work in China. Allen, McLain, Loehr, Park, Burke, Hendry and Campbell have all gone out from Emory to serve the cause of Christ in

China. They have drawn after them a degree of interest in that great field which tends to make Emory a plant-bed from which to draw for the replenishment of the China Mission. This memorial chapel will deepen and intensify that influence. It is said that on one occasion when Adoniram Judson, the great missionary, was in company with a friend passing a Christian college in this country, he said, "Do you know what I would do if I had \$100,000?" "Yes," said his friend, "you would give it to missions." "No," replied Judson, "I would put it in a college like that. Building Christian colleges and filling them with Christian students is raising the seed corn for the world." It may be doubted if any better investment for the China Mission can be made than the building of this memorial chapel. It is harder to get suitable men than it is to get money for foreign missions.

(3) Emory College has been in existence since 1827—seventy years. Before the war a splendid chapel was on the campus; but during the war it was condemned for hospital purposes and it was so damaged and neglected during that trying time that in 1872 it was necessary to pull it down because it had become unsafe for use. Since then the college has had no chapel, its daily prayer services being held in a small stuccoed building wholly inadequate for commencement exercises and the exercises of commencement being held in the rambling old house used as the village church. Thus for half of its useful life the college has had no suitable chapel for its work. It is time it had one. It ought to be a grand structure in keeping with the lofty life of the great man whose name it will bear and in keeping with the glorious history of his alma mater from whose instruction he went forth in the class of 1858 as a strong man to run the race of honor and usefulness which reached its goal at Shanzai, China, on May 30, 1907, when he went from his earthly toil to his heavenly reward.

Let this noble structure be built speedily. Lay deep and strong its foundations, and let its towers quickly rise until its cap-stone is brought forth amid the acclamations of the thousands who loved him, "Crying, grace, grace unto it."

WARREN A. CANDLER, Atlanta, Ga., July 18, 1907. (Send cash or subscriptions to President Dickey, Oxford, Ga.—Ed.)

NOTICE.

The District League and Sunday-school Conference, Fort Worth District, will be held in Grapevine September 10-11. Opening service 8:20 a. m., September 10.

A. H. McVEIGH, Pres. O. F. SENSABAUGH, P. E.

And the Apostle John, writing to young men, says: "I have written unto you because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14). It was their knowledge of the Word of God that made them strong, and able to conquer the world, the flesh and the devil, and we need it for the same purpose. "Wherewithal shall a young man cleanse his way?" asks the Psalmist, and his answer is, "By taking heed thereto, according to thy word" (Psa. 119:9).

FARM FOR SALE.—Half mile from Farmerville and twenty acres on the north side of the public road, thirty-eight acres on the south side will sell separate or all together. If not sold before October 15th be for rent. Address Mrs. A. E. Harless, Farmerville, Texas.

Good opportunities for young ladies desiring pleasant employment, short hours, good salaries, opportunities for promotion, pleasant surroundings, office work. Apply in own handwriting, stating age, to O. S. P. O. Box 952, Dallas, Texas.

RANDOLPH-MACON ACADEMY For Boys and Young Men. Fits for college, university or business. Work endorsed by over 50 colleges and universities. Beautiful and healthful location. Ample athletic grounds. Gymnasium. Terms only \$250. No extras. For catalogue address E. SUMNER SMITH, Principal, Box 468, Ohio, Va.

GET SOME TANKER MONEY HAVE YOU A FARM FOR SALE? Write H. W. FINLAYSON, No. 1228-55th St., Brooklyn, N. Y. You will hear something to your interest.

Visitors to the Jamestown Exposition desiring to obtain lodging in a private home with all modern improvements, immediately on car line, address Rev. G. W. Wray, pastor McKendle M. E. Church, South, 304 Clay Avenue, Norfolk, Va. Rates, \$1 for room, breakfast, if desired, 50 cents.

SAM JONES
 HIS "LIFE AND SAYINGS"
 EVERYBODY WANTS IT.
 AGENTS BEING PER MONTH \$150.
 SEND 50¢ FOR COMPLETE OUTFIT AND TERRITORY QUICK.
 Southern Book Company, WACO, TEXAS.

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

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

State League Cabinet.

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

IN SESSION.

The State Epworth League Conference is at this writing in session at Epworth-by-the-Sea, with weather ideal and Leaguers and Methodists by the thousands in attendance. We note this year more of our Texas Methodists of prominent leadership present than ever before. We note a deeper interest in the classwork in the various departments. We note a larger number of notebooks in use at the general meetings. We note better equipment and better arrangement for the meeting on every hand, and the consequent comfort and happiness of the Leaguers in greater degree. There are many notable features of this Encampment. The Sunday-school on August 4 broke all previous records; the attendance was 1305, the collection \$50.18, the methods employed highly instructive. One very satisfactory feature of note is the fact that very many of our most prominent men, both of the ministry and of the laity, who have heretofore stood aloof from this enterprise, have been free to acknowledge their conversion to the practicability and advisability of developing the Assembly work to the fullest extent. In other words they are now ready to co-operate with their influence and their means. The future of the enterprise is unquestionably settled. We are to move for greater and grander things.

Bishop Candler has been pre-eminently the most popular speaker so far on the program. Every sermon, almost every utterance, has been great. He took up a mammoth collection on the night of August 6, or rather sold bonds, the amount reaching \$6500.

The enrollment of Leaguers and Methodists has reached 1800, while visitors have increased the attendance beyond 5000. The latter part of the week will bring in a very large contingent who will come for a few days. The attendance will reach last season's mark—8000, if not more.

We are making notes as our time will allow and hope to give a readable account of the great meeting in due time.

An excursion is being made up to Old Mexico to follow the Encampment. Many are going. The editor hopes to be one of the number.

G. W. T.

OFFICIAL MINUTES.

The fifteenth regular session of the Texas State Epworth League Conference, being the third Annual Encampment, convened at Epworth-by-the-Sea, Friday morning, August 2, 1907, with President A. K. Ragsdale in the chair, and the following State officers present: A. H. McVeigh, Cleburne, First Vice-President; Miss Laura Allison, Austin, Second Vice-President; Prof. F. W. Horn, Houston, Third Vice-President; Miss Mae Dye, Plano, Fourth Vice-President; Mrs. W. F. Robertson, Gonzales, Junior Superintendent, and F. L. McNeny, Dallas, Secretary. The following members of the Board of Trustees were present: Rev. Geo. S. Sexton, President; A. J. Weeks, Secretary; Theo Bering, Jr., Treas.; Gus W. Thomasson, Rev. T. S. Armstrong, W. G. Lee Woods and C. H. Benecke.

Beginning at 8:30 a. m., song service was conducted by W. J. Ramsay, of Chattanooga, Choir Director. At 9 o'clock Rev. W. D. Bradford, pastor Trinity Church, Dallas, conducted Bible Study, using for his theme, "The True Ground of Christian Joy," and his text, Luke 10:20. Prayer was offered by Rev. E. R. Barcus.

Promptly at 10 o'clock the President declared the 15th regular session of the conference opened, and owing to unfinished work on the grounds asked to be excused from presiding for the day and appointed Dr. E. D. Mouzon as presiding officer. The President called a cabinet meeting for 2 o'clock and announced that more thorough organization would be entered into at the evening service, at which time committees would be named and further announcements made.

Intermission of ten minutes. Service was resumed with song, after

which prayer was offered by Rev. T. S. Armstrong.

10:30. Dr. Mouzon introduced Dr. Ed. F. Cook, of Nashville, Educational Secretary of the Board of Missions of the M. E. Church, South. Dr. Cook is in charge of the Foreign Missionary Study Classes, but owing to late trains and delayed baggage organization of the classes was postponed, and Dr. Cook used the time in a very strong and impressive address, emphasizing the place of missions in the Church, and more particularly in the Epworth League. He stated that the hope of the Church lies not in the people of this generation, but in the children of this generation.

Miss Mabel Head, of Nashville, made announcement of Home Mission study classes and missionary exhibits. Tom C. Swope also announced an exhibit of Japanese book-marks and wares.

11:30. Sermon by Rev. Geo. M. Gibson, of El Paso. Text: John 17:19.

12:15. Dr. Ed. F. Cook returned to the rostrum and announced that the Mission Study literature had arrived. He exhibited a copy of "The Uplift of China," the text-book to be used in the classes, and to be used also in the oncoming fall and winter course of mission study. Cards were distributed for application and something more than 125 enrolled for membership.

12:25. Benediction was pronounced by Dr. Cook.

Beginning at 8 p. m. a spirited song service was conducted by W. J. Ramsay, Choir Director. At 8:15 Miss Mae Dye, of Plano, had charge of the prayer and praise service. In less than 15 minutes something more than 40 people testified.

8:40. President Ragsdale made several announcements with reference to order on the grounds, what to do for the comfort of all campers, and general information about the Encampment. He announced the following as chairmen of the various committees, the other members to be announced later: Tom C. Swope, Houston, Chairman Committee on Resolutions; Rev. F. B. Buchanan, Corpus Christi, Chairman Committee on Nominations; Mrs. C. W. Henry, Cleburne, Chairman Reception Committee. Committee on Program: P. W. Horn, Dr. E. E. Rall, Dr. E. D. Mouzon, Miss Laura Allison, Assistant Secretaries: Roland H. Stokey and Miss Josephine Wolf. Ushers: A. H. McVeigh, A. A. Hughes, F. K. Stuart, and Reginald Eddleman.

9:00. Address, "Back to Christ," Dr. W. D. Bradford, Dallas.

9:45. Announcements and adjournments.

Saturday, August 3.

The second day of the conference opened Saturday morning, August 3, at 8:45, with song service of 15 minutes. Tom C. Swope conducted the prayer and praise service.

At 9 o'clock Dr. Jno. R. Allen, of Southwestern University, Georgetown, conducted the Bible Study, using as his subject, "Deepening the Spiritual Life."

The 11 o'clock service opened with song and a prayer by Rev. S. C. Riddle, of Van Alstyne. The President appointed the following committees:

Committee on Resolutions—Tom C. Swope, Houston, Chairman; Mrs. H. T. Cunningham, Willis Point; Miss Linda Bintliff, Austin; W. P. Rylander, San Marcos, Byron R. Smith, Prosper; Miss Evelyn Wynn, Dallas; Rev. G. E. Cameron, Pittsburg; A. H. McVeigh, Cleburne; Mrs. W. F. Robertson, Gonzales.

Committee on Nominations—Rev. F. B. Buchanan, Corpus Christi, Chairman; Miss Mattie Harris, Dallas; Gus W. Thomasson, Van Alstyne; W. C. Rylander, Belton; Miss Ella Mae Christopher, Arlington; Miss Pearl Pace, Palestine; Rev. T. S. Armstrong, Waco.

Committee on Reception—Mrs. C. W. Henry, Cleburne, Chairman; Miss Dora Brack, San Antonio; Miss Pearl Crawford, Corpus Christi; Miss Victoria Webster, Dallas; Miss Mary L. Traylor, Olivia; Miss Kathleen Jones, Corpus Christi; H. H. Halsell, Decatur; Theo Bering, Jr., Houston; W. A. Palmer, San Marcos; Miss Belle Wallace, San Antonio; F. L. McNeny, Dallas.

Committee on Recreation—L. G. White, Terrell, Chairman; W. L. Traylor, Chappell Hill; Dr. E. E. Rall, Austin; Miss Mary Decherd, Austin.

Committee on Program—Superintendent, P. W. Horn, Houston; Dr. E. D. Mouzon, San Antonio; Dr. E. E. Rall, Austin; Prof. W. A. Palmer, San Marcos; Miss Laura Allison, Austin.

Assistant Secretaries—Roland H. Stokey, Dallas; Miss Josephine Wolfe, Dallas.

11:30. Address of the morning by Dr. E. D. Mouzon, taking as his text, "The Spirit himself beareth witness with our spirits that we are children

of God." He brought out very strongly the truth of his topic, "The Secret of the Power of Methodism."

At this juncture Miss Mabel Head, of Nashville, was introduced to the conference and made a brief address. Dr. Yeager, the ground's physician, was also introduced.

12:15. Announcements and adjournment.

The evening service opened at 8 o'clock with a song service, after which Miss Norwood Wynn, Missionary to Mexico, made a short talk, followed by Rev. Frank S. Onderdonk.

The minutes of the first two days of the fifteenth regular session of the Texas State Epworth League Conference were read and approved.

At 8:30 o'clock Rev. A. L. Andrews, of Grace Church, Dallas, delivered an address, using Luke 2:51-52 for his text.

Announcements for Sunday were made by Superintendent P. W. Horn, who also announced that something more than 125 had enrolled in the Mission Study class, which necessitated dividing the members into two classes, one meeting from 9 to 9:50 and the other from 10 to 10:50, both in charge of Dr. Cook.

Sunday, August 4.

Sunday-school exercises began promptly at 9:30 a. m., Superintendent P. W. Horn, of Shearn Church, Houston, presiding. After song roll call was had and the following officers were noted as present: P. W. Horn, Superintendent; F. L. McNeny, Secretary. Teachers: Dr. E. E. Rall, Prof. W. A. Palmer, Prof. C. C. Cody, Miss Laura Allison, Miss Mary Decherd, Blackboard Assistant, Mrs. W. F. Robertson. President State Association, W. N. Wiggins. Mr. Wiggins led in prayer.

After discussing the necessity of meeting certain conditions, Superintendent Horn suggested the cardinal points in the conduct of a Sunday-school. Rev. S. C. Riddle, of Van Alstyne, led in prayer.

Expression was heard from the various teachers with regard to their ideas as to what should be emphasized in the Sunday-school lesson. Verses were read from the 122d Psalm. This was followed with song and responsive reading of the lesson.

Dr. Rall briefly gave the connecting links between the lesson of this and last Sunday. Prof. W. A. Palmer discussed "The Tabernacle as a Whole." "The Tabernacle as a Holy Place" was discussed by Miss Allison. Miss Mary Decherd discussed "The Holy of Holies." Prof. C. C. Cody spoke with regard to the spiritual application of the lesson.

Secretary's report was called for, showing a total attendance of 1305, and a collection of \$50.27. Adjournment.

11 o'clock, sermon by Bishop Candler.

4:00 p. m., song service. 4:15. address: "The Young People's Part in the World's Evangelization," by Dr. Ed. F. Cook.

8:00 p. m., son and praise service led by Gus W. Thomasson; prayer by Rev. F. S. Onderdonk.

8:30. Announcements. W. N. Wiggins, of San Antonio, President of the State Sunday-school Association, was introduced to the conference and made a brief address pertaining to the field of Sunday-school work in Texas.

8:30. Sermon by Rev. G. E. Cameron, Pittsburg. Text Heb. 12:1.

Monday, August 5.

8:30 a. m. Song service. 8:45, prayer and praise service led by H. H. Halsell, of Decatur.

9:00 to 9:50 and 10:00 to 10:50, Mission Study classes led by Dr. Cook.

11 o'clock, Educational Rally, Dr. R. S. Hyer, Regent Southwestern University, presiding. Opening prayer by Bishop Candler. Dr. Hyer introduced Dr. W. D. Bradford, who spoke on "The Pre-Eminence of College Graduates." "The Epworth League and Christian Education" was discussed by H. H. Halsell, Supt. P. W. Horn talked on "The Relation of the Public School to Christian Education." Dr. E. D. Mouzon discussed "The Place of Denominational Schools."

At this point was introduced Dr. J. E. Harrison, of San Antonio Female College, who has done so much recently toward endowing Southwestern University. Dr. Harrison spoke very briefly, but during his talk added the name of H. H. Halsell, of Decatur, to his list of \$1000 subscribers for the Endowment Fund, which makes a total of 60 names.

Adjournment was had at 12:30.

OVER 100 MORE CHAPTERS TO HEAR FROM.

But of course they will not be long in responding. They are anxious that the North Texas Conference be a greater success than ever. Following are the Chapters sending in their 5c per capita dues this week: Prosper Juniors, \$1.75; Prosper Seniors, \$1.25; Lamar Street Juniors, of Paris, \$1.50. O. L. HAMILTON, Sec-Treas. Lewisville, Texas.

BISHOP CANDLER'S ESTIMATE.

"Epworth-by-the-Sea" is a charming place, where things pleasant and profitable are admirably combined. It deserves the support of all Texas Methodists—especially the Epworth Leaguers of Texas.

W. A. CANDLER.

August, 1907.

NOTES FROM EPWORTH-BY-THE-SEA.

P. W. H.

It was a great encampment. It was the first of the series which the writer has attended, but he will not willingly let it be the last.

To begin with, the physical accommodations for the crowd were good. The hotel is a great success. Thanks to an invention by Allan Ragsdale for ventilating the back rooms by means of a wire screen in part of the ceiling, every room was cool and well ventilated. The meals were as good as can be purchased anywhere in Texas for 25 cents. The crowds were well handled; even the great throng of Sunday was handled with little difficulty. Some of us had to wait a little while for dinner, but if anybody went hungry I never heard of it.

The surf was excellent. Men who have been in the water all along the Atlantic and Pacific coasts report that they had never found better bathing. Crowds were in every morning and evening of the week, but none on Sunday. The bath house was not elaborate, but it answered every purpose. When people furnished their own bathing suits, as most did, the charge for using the bath house was only five cents.

The program was a strong one. Bro. Bradford delivered an address, "Back to Christ," which was an inspiration to all who heard it. Dr. Mouzon's sermon on "The Secret of the Power of Methodism" ought to be put in pamphlet form and read by every Methodist in the State, young or old.

Some of the best of all the work done was that of the Mission Study classes. Dr. Ed. F. Cook conducted the classes in foreign missions, using as a text Dr. A. H. Smith's very helpful book on "The Uplift of China." This was studied chapter by chapter, and most effectively. Miss Mabel Head conducted the classes in home missions, using as a text book, "The Challenge of the City," by Dr. Josiah Strong. These two books should be in the hands of everybody interested in the intelligent study of missions. About 125 members were enrolled in these various classes; so that each class had to be taught in two sections. It is the opinion of many that in the future more and more stress should be laid upon the careful study of definite subjects by small groups of really interested students. The most effective work can be done in this way.

The only serious disappointment in the program was caused by the enforced absence of Mrs. Hargrove, due to ill health. This made it impossible to carry out the Bible study feature as it had been originally planned.

The Sunday-school on the opening Sunday was a great one. There were 1305 people present by actual count. The collection was over \$30. The corps of teachers was selected from the teachers in the Sunday-schools of Texas, and included members of the faculty of Southwestern University, the University of Texas, the San Marcos Normal School, and the public schools of the State. There was an orchestra of five pieces. The excellent blackboard work was done by Mrs. Robertson, of Gonzales, State Superintendent of the Junior League work.

The choral singing was as good as the best ever heard in Texas—which is saying a good deal. It was led by W. J. Ramsay. He is a leader who leads.

Monday was Christian Education Day. There was a rally at the 11 o'clock morning service, at which several short addresses on educational topics were delivered. At the close of Bishop Candler's wonderful sermon at night a call was made for \$10.00 subscriptions to the endowment fund of Southwestern University. Five such subscriptions were made.

Tuesday was Mission Day, although the subject of missions had been so much emphasized through the entire session that every day might almost have been called Mission Day. Miss Norwood Wynn presented the subject

Constipation

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Digestion of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

Radway's Pills

will free the system of all the above named disorders.

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

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

EPWORTH ORGANS

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

DROPSY Cured: quick relief; removes all swelling in 5 to 25 days; 25 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars testimonials and free trial treatment write Dr. H. H. Green's Sons, Box 6, Atlanta, Ga.

MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Baggeley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength nicely. Cardui has been a God-send to us both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

of child life in Mexico, and displayed some highly creditable work done by the children in her mission school. Rev. Frank O. Rendon presented most vividly some phases of mission work on his mammoth district in Mexico. One of the most interesting things he showed was a big rock which was recently hurled in a window during one of his meetings, striking one of his converts. Bro. Onderdonk is a twentieth century hero of the cross, and his heart is simply on fire with the spirit of the Master.

The life work services held each afternoon from 5 to 5:45 were a very helpful feature of the Encampment. One of the sweetest services of the whole occasion was the one of these touching on "The Ministry as a Life Work," held by Rev. Cullom H. Booth, pastor of the University Church at Austin. It should have been heard by a thousand young men just on the point of choosing their life work. Seldom has the spirit which actuates the true minister of Jesus Christ been more clearly or more sweetly voiced than on this occasion. No one who heard the modest young man who spoke on this occasion will ever be surprised to hear of great things coming to him and from him in the future.

Mrs. W. F. Robertson, of Gonzales, State Superintendent of our Junior League work, held a meeting for Junior League workers every afternoon from 4 to 5 o'clock and accomplished much good thereby. Mrs. Robertson has a great department and is enthusiastic and intelligent in her work for it.

What shall be said of Bishop Candler and his preaching? Simply this: That to hear him on several occasions when he spoke at this Encampment was one of the experiences of a lifetime, and that any young Methodist in Texas who could have heard him and did not is distinctly a loser by that fact. The greatest experience that can come into any young man's life is for him to come into touch with the life of Christ. The next greatest is for him to come into contact with a great man who is himself aflame with the life of Christ. This is what Bishop Candler is. His Sunday morning sermon had as its text Ephesians 1:3, 4. However, it might about as well have had any other text—that had Christ in it. The Bishop preached Christ and sonship with God. The memory of that great occasion, with the roar of the sea coming in on the breeze through the open windows, and the mighty surges of God's truths sounding from the lips of the great speaker in the pulpit within, will linger long in the minds and hearts of all who were present. He was announced to speak again the next night on the subject of Christian Education, and we all felt rather sorry for him, hardly deeming it possible for him to keep up to his former level. Our fears were groundless, for he reached an even higher level than he had the night before. He would alternately sweep the audience with a flood of merriment, and then dissolve it to tears, all the time hammering the truth home in a way few men can. The effect was cyclonic. That he is not dependent upon the size of his audience for inspiration was shown the next morning at 8:30, when he talked at a memorial service held in honor of Dr. Young J. Allen, the great missionary who was with us in our meeting last year, but is now in a far grander meeting above. The auditorium at the early hour was over half full; but the Bishop delivered one of the sweetest and strongest addresses of the whole Encampment. Never have I heard the matchless heroism of the soldiers of the cross in foreign field, so forcefully, yet so tenderly presented. Many considered this the greatest address of the Encampment. He spoke again the next afternoon, and that evening he helped the Encampment management to sell bonds to the extent of \$6200. In every instance the level of his work was high.

When he preaches the announcement of a specific text is a mere formality, and the face of the clock is merely ornamental. Nobody thinks of the clock, and nobody remembers the text. One hardly thinks even of the man, but we can not help thinking of the mighty message of God's truth that is being presented.

The Bishop has no superstitious regard for the English language. He substitutes African for English wherever he thinks he can clinch a nail for his Master by so doing. He can make as much fun as a negro minstrel, yet never once lose his dignity as a Bishop and an ambassador for Christ while so doing. He is quick as lightning in retort, yet as kindly, sympathetic and approachable as a man well can be.

Some speakers come before an audience like a man who goes to a hotel without money enough to pay his board. They have nothing to say, and should be arrested for obtaining attention under false pretenses. Others

present what is intended to pass for ideas, but is spurious. They should share the fate of all who undertake to pass counterfeit coin. Most good speakers are like a man who by labor and economy has saved up a sum of money, greater or less, which is now ready for careful and judicious investment.

Bishop Candler is like some man who has struck it rich in Alaskan gold fields, and whose pockets are so full of money—all of it gold—that it makes no particular difference what pocket it comes from, or what the denomination of the coins. He does not worry about next time, nor about getting back the change. He is so rich that he spends luxuriously, royally. But his coin is all gold.

It was a matter of regret that Bishop Key had to be in Colorado, and hence could not be with us. It was a matter of pleasure that Bishop Ward was with us. He is so well known to Texas Methodism that it is hardly necessary to do more than to state that he fully maintained his usual high standard. That means that Texas, big as she is, was well represented. There are few men in the State better known, better loved or more respected by the Epworth Leaguers of the State than Bishop Ward.

Dr. George W. Truett, pastor of the First Baptist Church of Dallas, was present and delivered two strong sermons. His message of fraternal greeting was distinctly helpful. The text of his Wednesday morning discourse was, "And Amariah willingly offered himself unto the Lord." Seldom have Texas Leaguers ever heard the great truth of cheerful, willing consecration of one's self to God so forcefully presented. He was introduced as "the biggest Baptist in the United States," and his words justified the introduction. If there are any bigger Texas Leaguers we'd like the chance to hear them.

BISHOP CANDLER'S SAYINGS.

"If you are any count as a preacher you are busy, quite busy."

Speaking of a conversation which he had recently with a higher critic he said: "A small sprig of a preacher opened up the subject of higher criticism with me." The Bishop said he was about higher criticism like Sidney Smith was about ghosts—he'd seen too many of 'em.

"There is nothing better than an old-fashioned case of Methodist religion this side of heaven."

In urging the brethren to contribute to the incidental collection on Sunday evening he turned to some of the ministers present, saying: "Contribute, brethren; it may help you to the eldership." One brother replied: "We will, Bishop, if you will assure us of the eldership." The Bishop replied: "No, bud; I am not dealing in futures."

"When you get rid of thieves and fashionable people you have a decent community."

DR. TRUETT'S SAYINGS.

"O what a debt the world owes to John Wesley! If ever there was a saint who walked this earth, it was John Wesley. He never put down a track but that the flame of glory and lie followed that track."

"One of the most heroic chapters which will some day be written will be to the honor and memory of the Methodist ministry."

Bishop Candler is not only a representative man of the Methodist Church, but he is one of the representative men of America.

Dr. Truett's theme for his sermon on the morning of August 7 was "Consecrated Personality in God's Service." Among other things he said that the supreme need of the people in this day and time is that they should put God's call as the first thing in their lives. Numbers are not what we need, but consistent lives. A half dozen of consistent lives are worth more than half thousand of ragged lives. Money is not the supreme need as some suppose. We have Churches all over this land which are water-logged with money. Every power belongs to Christ. For the Christian there is no such a distinction as secular from sacred; all things are sacred to the Christian.

Speaking of a prominent shoe man, he said that upon one occasion on a visit to his office he saw the card bearing this inscription hanging over the desk, "God first; family second; shoes third."

Speaking of spiritual power he said:

"The humblest man of us will have the power if we will pay the price for it."

FROM OUR VISITORS.

I am so well pleased with Epworth-by-the-Sea as we saw it during the last Encampment just closed that we look forward to building a cottage on the grounds and to occupy same each year during the Encampment season.

We not only found comfort in the excellent service of Epworth Inn, but a feast for the soul was in store for us each day in the well prepared program.

To any one who enjoys companionship with a large company of God's noblest men and women we heartily advise a summer sojourn at Epworth-by-the-Sea.

With the immense improvements already made I have only this suggestion to add: Good sidewalks and a more convenient supply of water which can be easily done, and Texas Leagues and Methodism may well be proud of their investment.

J. A. BOWMAN.

The Epworth League Assembly, as conducted this year, promises great good to our cause in Texas. The "mission study" work that has been conducted by Dr. Cook and Miss Head will surely bring the young people of Texas into hearty co-operation with the great movement of the Churches looking to the immediate evangelization of the world. Then the inspirational influence of the assembly, coming from sermons and addresses, has been of a high order.

It would perhaps add to the unity and cumulative force of the program in future meetings if the committee would make, not general, but specific assignment of topics for each sermon and address. It would also add to effectiveness if there were provided comfortable retreats where one could go for reading and study.

G. M. GIBSON.

El Paso, Texas.

Dear Brother Thomasson:

In answer to your inquiry, I will say that I had no idea, previous to coming here, how valuable a piece of property we own, or what fine natural advantages it has. The beginning of improving it already made is very gratifying indeed. I have enjoyed my stay here immensely.

The program has been unsurpassed and almost unsurpassable. The man who could fail to get both intellectual inspiration and spiritual uplift from the work of such men as Bishops Candler and Ward and Doctors Mounzon, Bradfield and Truett would be hard indeed to reach.

However, in my judgment the best feature of the whole assembly was the work in the mission study classes, conducted by Dr. Cook, Dr. Parker and Miss Head.

I believe that such study classes should be stressed and made an even more permanent feature in future encampments than in this.

P. N. HORN.

OUR NEW YORK LETTER.

Your correspondent has been asked to write articles on "What New York thinks of John D. Rockefeller's arrest and Mark Twain's return from Europe," always obliging, here it is—nothing.

The writer mingles with as many people and asks as many questions hears as much going on, keeps abreast of everything, as any individual in this great city, and, to be candid, neither of the two subjects have been mentioned, discussed or heard of, excepting, of course, the articles in the papers that the fellows fill with and get two dollars a column for writing. Away from New York people naturally imagine the entire city is agog over such matters as the two mentioned and others, but not so; far from it. There is less gossip, less discussion on such things, less interest, than anywhere else on the face of the globe. Of course the "penny-a-liners" fill in much stuff; people read it; here they think no more of it; elsewhere they read, remember, inwardly digest, discuss, etc. Why? Simply for lack of time here. Elsewhere, because time hangs heavily on the hands of many; still others have an idea 'tis a way to keep abreast of the times. Some think because in the papers everyone is discussing it, and they must, too.

There is no hero worship here; a man is valued at his worth, be it small or large. The multimillionaire cuts no more figure going in and out, moving hither and thither, than the mechanic or merchant. In politics it is the same; only the dollars drawn from some entitle them to little recognition, but this is usually in private, and not publicly.

Grover Cleveland visited the city last year. Several hotels were visited, all "full up," and the ex-President had to cross to Brooklyn for a lodgment for the night. There is neither aris-

ocracy nor peasantry here. "A man's a man for a' that."

Elsewhere he or she rolling in wealth or rejoicing in honors is eyed as he moves along, envied, extolled. The crowds here prevent this in New York, and the wealthy will confide to you that their wealth affords them little pleasure. They have it in their power to buy anything they want, but they want but little; the poorer persons wants and needs, but has not the wherewithal to purchase with; the rich have the cash, but don't, as a rule, need anything. It is a truth New York is different in all these respects from any other spot on earth. Fame and renown do not count as one would think. Mark Twain was lionized at dinners, but not elsewhere; the wash woman for her nickel gets as good a seat on the cars as he does, and the crowds jostle the two and step on their toes just as they do on other mortals. Things and people apparently creating a stir, furor here (in the papers), are not doing so in the public mind (of New York).

H. W. FINDLAYSON.
450 Broadway.

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

BIRTHDAY OFFERINGS.

Among other useful things which our Sunday-school Board did at its annual meeting this year was to request our Sunday-schools "to establish a regular system of birthday offerings, the money thus collected to be turned over to the Treasurers of the various Sunday-school Boards to be sent to the Treasurer of the General Board for such special uses as may from time to time be agreed upon. In view of the rapid development of our work in the Oklahoma Conference and of the fact that there are in this conference about 300 congregations without houses of worship, it was decided that the birthday offering for 1907-8 be devoted to church building in the new State of Oklahoma."

If every superintendent would establish this system at once and keep it upon the minds and hearts of the teachers and pupils, enough would be secured by the end of 1908 to guaran-

tee a church to every congregation in Oklahoma.

There are about a million teachers and scholars in our Sunday-schools. An offering of 10 cents from each of these would mean \$100,000 for church extension. The amount in the Northwest Texas Conference alone would exceed \$5000.

But it seems to the writer that a better way would be to let the offerings correspond to the age of the givers, say not less than 1 cent for each year. The plan is certainly worth trying, and I expect to see it work well. The money is needed and the plan will work a hardship on no one. I commend it to pastors and superintendents.

E. HIGHTOWER,
Chairman S. S. Board Northwest Texas Conference.

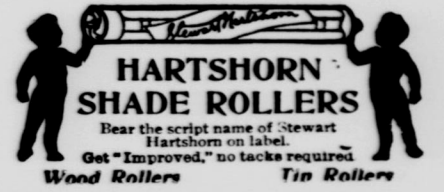
BAPTISM.

Our immersion friends frequently parade the fact that some who were believers in affusion turn and become immersionists. It might be instructive to some to learn that some that were believers in immersion have changed and have become believers in affusion. I happen to know that some have so changed, having become convinced that the Bible does not sustain the immersion theory.

Will all the readers of the Advocate who once believed in immersion as the only mode of baptism, but do not now so believe, please drop me a card at Haskell, Texas. I will appreciate your answer to this request very highly and will give results to the Advocate, with Dr. Rankin's consent.

I was brought up to believe in immersion. I have tried to learn all I could about the subject, and am thoroughly convinced that neither the Bible nor history sustain immersion only.

J. H. CHAMBLISS.



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.

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.

W. F. M. SOCIETY, NORTH TEXAS CONFERENCE, SPECIAL ANNOUNCEMENT.

The minutes of the twenty-seventh annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference have been sent out and are by this time in the hands of the members of the Auxiliary Societies. The President of the Conference Society wishes hereby to call the special attention of the membership to page 16 of the minutes, containing reference to an executive meeting which was held June 10, next day after the formal adjournment of the annual meeting of the Conference Society. By reading same it will be learned that two special departments of work have been inaugurated for the Conference Society, one to be known as the Department of Young People's Work and the other as the Department of Juvenile Work, and Mrs. H. C. Cunningham, of Oak Cliff Auxiliary, Dallas, has been appointed superintendent of the former and Mrs. W. B. Dashiell, of Terrell, has been appointed superintendent of the latter.

It is hoped that all Lady Managers of Auxiliary Young People's Societies and of Auxiliary Juvenile Societies will bear this announcement in mind and communicate with the respective superintendents on any matter connected with the work of their organizations.

The executive officers of the Conference Society on consultation realized the importance of giving distinct and special attention to the work among the young people and children of the conference, and agreed upon this plan as one that would be the means of special advancement in the same, and they feel gratified that they were able to secure the services of two such competent and faithful members to take charge of the two departments in behalf of the Conference Society.

It is earnestly hoped that the young people and children of the Conference Society will become more and more enthusiastic in the work and rally to the cause and thus cheer and support their two worthy and zealous leaders, and all make renewed efforts for an advance movement in the work this year.

The members of the Woman's Foreign Missionary Society of North Texas Conference are indebted to the faithful Recording Secretary, Mrs. R. S. Galbreath, for the prompt and satisfactory preparation and publication of the minutes of the last annual meeting of the Conference Society. Mrs. Galbreath has also prepared a suggestive program and quiz for the study of these minutes, which we give in this issue, and it is urged that the Auxiliary Presidents will each appoint a leader to conduct the program and quiz and have the same carefully studied and carried out at the next monthly meeting of the auxiliaries.

We wish here to call the attention of the Lady Managers of Young People's Societies and of the Juvenile Societies as well, to the fact that the Recording Secretary of this Conference Society has had 250 extra pictures made of the two young missionaries recently appointed to this Conference Society, Miss May Dye and Miss Ruby Kendrick. These pictures are made from the same original "cuts" as those appearing in the minutes of the recent annual meeting of the Conference Society. The Recording Secretary of this Conference Society will sell these pictures, with a suggestive program, which she purposes to prepare in connection, to Young People's Society or to the Juvenile Societies of the conference, at one cent for picture and program together; for instance, Miss Dye's picture, with suggestive program on Brazil, the field to which she is to go, or of Miss Ruby Kendrick, with program on Korea, for one cent, those ordering sending return postage with the order.

It is desired that the Lady Managers of the Young People's Societies and also of the Juvenile Societies will avail themselves of this opportunity to give their members the added information and interest to be gained by this kind assistance thus offered them by this officer of the Conference Society.

Send all orders for these pictures and programs to Mrs. R. S. Galbreath, Lady Manager of Young People's Society, Lamar Avenue Church, Paris, Texas.

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

(Annual message of President of the W. F. M. Society of the North

Texas Conference at annual meeting held in Sherman June 5-9, 1907, and published by request of the Conference Society.)

A convocation of Christian people assembled for the purpose, which has called us together here tonight, is a specially favored place, and we are glad to be here. This is the twenty-seventh annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference, this Conference Society having been organized November 17, 1880, during the session of the North Texas Annual Conference held in Dallas, Texas, Bishop Pierce presiding.

The General Conference of our Church organized the Woman's Foreign Missionary Society in Atlanta, Ga., in May, 1878, this being the first work given to the women of the Methodist Episcopal Church, South, by the authority of the General Conference; in fact, the first work inaugurated for women alone by any denomination in the South. This was years before the advent of the club as we have it today, and it may therefore be said that the women of Southern Methodism are the pioneers in forming and conducting organizations solely by and for women.

This Conference Society came into existence within about two years after the General Society had been organized and set apart for the women of the Church by the General Conference in Atlanta, Ga. I know you will pardon my personal reference when I mention the fact that to this speaker belongs the honor of being the first President of this Conference Society, for it is an honor of which I am justly proud, if pride is ever justified. There have been others of our sisters in the North Texas Conference who have filled the office of President of the Conference Society in the interval of years which have passed since the organization in 1880, noble, consecrated women who have given of their best to the work.

In the providence of God two years ago I was again called to the presidency, having been an officer in one capacity or another since the organization of the society. When I glance backward at the years that have come and gone since this Conference Society came into existence and grasp the fact that twenty-seven years have been given us—over a quarter of a century—in which to work for our Lord in the advancement of his kingdom in the world, years full of golden opportunities for us as women of North Texas Conference, I feel a sinking of the heart, for myself individually at least, at the thought of the many neglected opportunities—opportunities dead and gone, whose ghosts rise up and confront us and will not down. Oh! the vanished years! We can not recall them, but, blessed be God, we are still here in his world—some here tonight, true and tried, who have been with this organization from the beginning, and there is yet given us opportunity to retrieve the past and make the remaining time the best and most fruitful of all our lives in this work. We know, too, that much has been wrought and good done by the women of Southern Methodism in this work of foreign missions committed to them, the fields occupied by the society being China, Korea, Brazil, Mexico, the Indian Mission work and Cuba.

The total amount collected by the W. F. M. Society of our general Church in the twenty-nine years since organization, in dues, special pledges, etc., not including amount collected for the fiscal year, ending March 1, 1907, is \$2,046,913.

In this record of work the W. F. M. Society of our North Texas Conference has sustained a worthy part, in noble service cheerfully rendered through all the years and in substantial contributions to the General Treasury of the Woman's Board of Foreign Missions.

Our North Texas Conference Society was one of the very first of the Conference Societies to send out a missionary to a foreign field. In the year 1881, next year after this Conference Society was organized, Miss Dona Hamilton, of Paris, Texas, offered herself as a missionary candidate. She attended the annual meeting of the Woman's Board of Foreign Missions in 1882 in Nashville, Tenn., and her application was considered. At that period in the history of our General Society there was no training school for Christian workers, such as our society now has in Kansas City, Mo., to train and prepare our young candidates by a two years' course before going out to work. So Miss Hamilton was accepted, with the recommendation that she go to some good school for two years to further qual-

ify herself for her work as teacher and missionary. She spent two years in the Female College of Millersburg, Ky., Mrs. Trueheart, now the General Secretary of our Woman's Board of Foreign Missions, being then the principal of this school, after which she was sent to China by the Woman's Board. She labored there most faithfully and well in our work in Shanghai for about five years, when her health failed and finally death came to her in that foreign field. Tonight we think of her, our first missionary—Dona Hamilton—who lies buried in her field of labor, and her grave in that far-off land is a sacred bond which should unite us in heartfelt interest for the needy, benighted heathen women and children of China.

We turn at this moment to the thought of our own missionary from this Conference Society, now at work so effectively in Guadalajara, Mex., Miss Norwood Wynn, who went out to that field about six years ago from Trinity Church, Dallas, after a two years' course of training in our Scarritt Bible and Training School in Kansas City, where she graduated. We feel devoutly thankful that in this dear young worker, so well equipped for her work and so earnest in purpose, and so consecrated to God, as a Conference Society have a "living link" which binds us in sisterly interest to our heavenly Father's needy ones in Mexico.

This Conference Society has also another representative in Mexico—Miss Mattie Hugh Fladger, daughter of the presiding elder of Sulphur Springs District, a graduate of our Scarritt Bible and Training School of Kansas City, who is now employed as a teacher in San Luis Potosi, Mexico, by our Woman's Board of Foreign Missions, where she is doing fine work.

We rejoice in the further fact that as a Conference Society we have two young missionaries, who are with us tonight, Miss May Dye and Miss Ruby Kendrick, of Plano, who are both graduates of our Scarritt Bible and Training School, and for the past year have each been taking a special course—Miss Dye in the Girls' School of Industrial Arts in Denton, and Miss Kendrick in the Girls' Annex, Southwestern University, Georgetown. They attended the annual meeting of our Woman's Board of Foreign Missions held May 9-14 in Richmond, Va., where they were formally accepted by the board and appointed to their fields of labor—Miss Dye to Brazil and Miss Kendrick to Korea. How much we thank God for the call which came to these two dear young girls, resulting in their giving themselves to this work, we can hardly express to you tonight, nor how our hearts go out to them in loving interest and sisterly sympathy. We know you all, as friends of our work and many of you co-workers with us, do rejoice with us that God has thus so honored us and so blessed us in giving us these two exceptionally well-equipped and consecrated young workers to go out to represent us in the foreign field. We do feel that these two dear young sisters have come in answer to special prayers which have gone up from the membership of our Conference Society in the past, and we praise God tonight for this signal answer to our prayers. We are glad to have them with us at this annual meeting, and we hope to have you meet them and to hear them while they are here.

In thinking of the various institutions, day schools, boarding schools, etc., built and supported by the Woman's Foreign Missionary Society of our general Church, we think with special gratification of our Scarritt Bible and Training School in Kansas City, Mo., to which we have made several references, the only school of the kind, so fully established and equipped, owned by any denomination in the South, and the second one of the kind in the United States, the Training School located in Chicago being the one other.

The Woman's Board of Foreign Missions felt from the very first experience in the work the need of some institution where the missionary candidates or applicants could get certain training to better fit them for the work before going out to their fields of labor.

In the year 1890 a proposition came to the Woman's Board from Dr. Nathan Scarritt, of Kansas City, Mo., to give the board the lots in that city for such a school and \$25,000 cash toward the erection of a suitable building, if the board would raise \$25,000 cash for the building. This proposition was accepted, and as many of us already know; but we give these items for information of our friends who do not know.

Miss Belle Bennett, of Richmond, Ky., an officer of the board and now one of its General Managers, who is now the General President also of the Woman's Home Mission Society of our Church, undertook by authority of the board to raise the required \$25,000.

Here we would pause and reflect

for a time upon the fact that another special friend came to help the Woman's Foreign Missionary Society at this crisis. Rev. Sam P. Jones, that noble man, the stalwart soldier of the cross who for years wrought so valiantly and so faithfully for righteousness in our land, hearing of the desire of the Woman's Board to raise the required sum to secure the Training School and of the plans looking to this end which had been made, invited Miss Bennett to attend his revival meetings and bring the matter before the public congregations. The kind invitation was accepted and Miss Bennett attended a number of meetings conducted by this noted evangelist, who was then in the zenith of his power and influence. After a word of introduction from him to the large audiences gathered at different times and places, she made her plea in her own effective way for the enterprise and received in return contributions and subscriptions for the contemplated school.

Through the influence and patronage thus of this large-hearted brother and friend, Miss Bennett was enabled to get the ear of hundreds—yea, even thousands—of people whom she could not otherwise have reached, and thus added hundreds, even thousands, of dollars perhaps to the fund she was endeavoring to raise for the enterprise in view.

In the name of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, we would lay a wreath of fair flowers in grateful appreciation and love upon the grave of Rev. Sam P. Jones, the champion of righteousness everywhere and the benefactor of humanity, who in such a special way, at such a time of need, came to the aid of the society in this enterprise, the establishment of the Scarritt Bible and Training School.

Miss Bennett went through the bounds of our Church, making appeals for the Training School at important pastoral charges and at other points from time to time and succeeded so well in her efforts that she had more than the required amount on the day that the cornerstone of the school building was laid in Kansas City.

In September, 1892, this school was formally opened and has been a blessing to the work in every sense in the years which have followed. The W. F. M. Society of North Texas Conference was the first Conference Society in Texas to endow a permanent scholarship in this school, having in 1896 completed the raising of the necessary amount, \$2500, for this endowment. The benefit of this scholarship has been enjoyed each term since (of course, free of cost to the beneficiary) by some applicant, Miss Norwood Wynn, our missionary in Mexico, having graduated as one beneficiary; Miss May Dye as another, and the beneficiary for the past term, opening last September and closing in May, being Miss Hattie Rankin, daughter of Dr. G. C. Rankin, editor of our Texas Christian Advocate.

This school not only offers fine advantages for one wishing to better qualify herself for work as a foreign missionary, but gives an opportunity for training for the Christian worker, as a Sunday-school teacher, an Epworth League worker or for city mission work, etc., and we recommend it to any of our young women who may wish to become better equipped and fitted for any such work in the home field of labor.

In contemplating the progress of civilization in the world we are impressed with the fact that in those lands where civilization has entered and advanced, and we are justified in calling it Christian civilization, the missionary has been the pioneer and has opened up the way. What of the civilization of Japan today, which will serve as one example? We are familiar with the fact that in the very midnight of Japan's moral and spiritual darkness appeared a naval commander from our own United States, Commodore Perry, of whom it is said "he was a constant reader of the Bible and a devout worshiper," who with his "peaceful squadron," July, 1853, entered the bay of Jedo and cast anchor. Not a gun fired in warlike demonstration, but music and sacred song were the sounds that greeted the natives. Was it accident that on the Lord's day, on which Commodore Perry would transact no business with the Japanese authorities, the Church flag—the only ensign allowed above the stars and stripes—was hoisted on the flagship for prayer and worship? No, this was the rule and custom. And it was noteworthy, even prophetic, that the hymn sung on that Sabbath morning as they entered the harbor was an invitation to the people living in what was then heathen idolatry, but a land now open to the gospel and where conscience is free.

"Before Jehovah's awful throne
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create and He destroy."

But alas! with the opening of the heathen ports to the world, with the coming of the Christian missionary came influences of evil. A scriptural quotation is very appropriate at this point: "With the sons of God came Satan also." As in the parable of the tares, evil was mingled with the good.

In the history of the march of Christian civilization in all lands opened to the work of the missionary we note with deep regret one fact: following in the wake of the missionary comes the mercenary, the former to do the people all the good he can in the name of our blessed Christ, the latter to get all he can from the people to benefit himself. Greed and self-interest go hand in hand in many instances, undermining the influence for good which the missionary would exert. The deeds of the mercenary, untouched by divine faith and love, make a black story, these mercenaries coming many of them from our own fair land of America, so that the least we can do in very shame, if not otherwise, is to give all we can as Christians, in money and men and women, in schools and hospitals and churches, to remedy the evil as far as we may wrought by the mercenaries from our own land. But in it all we glory in the fact that the cause of truth is just and will prevail, the principles of justice and mercy, under the influence of the Spirit of God and our blessed Christ, will triumph, and all the ends of the earth shall yet be brought under the reign of righteousness. God's word is given that it shall be so!

"We sing the tune that's coming,
When all who love the Lord
Shall dwell in perfect brotherhood
And so fulfil His Word—
Coming, coming; the shadows melt
Apace,
And through the rainbow mists of dawn
Truth lifts her lovely face."

Let us, sisters of the Woman's Foreign Missionary Society of the North Texas Conference, and friends beloved in Christ, be more earnest and faithful in the discharge of our duty as Christians in doing all that we can, each in his or her place, to aid in bringing the world to a knowledge of Christ. This society represents the very work Christ would have us do; it represents Christ's plan for the redemption of the world from idolatry and sin of every kind. And this is a blessed work! I can testify myself as one individual to the gracious reflex influence it has upon the heart and life. I came into this work at its first organization, over twenty-seven years ago—the first work given to me in a special way to do, very soon after I in my early young womanhood had joined the Church—at a time when I was younger than I am tonight by over a quarter of a century. And I know what it has done for me, as an individual, in lifting me out of self and selfishness and bringing me into a closer relation to my Lord and Master, my blessed Savior, who has done so much for me. As I have studied the needs of this work and have realized more and more what it is that Christ would have his true followers do in obeying his special and divine command, "Go preach my gospel to every creature," I have felt more and more the need of faithfulness on my part. Oh, that we might claim every sister in Christ here tonight as one with us in this work for the redemption of the world! Just try it, my sister, you who may be here tonight, who may not have responded as yet to Christ's call, his special command, "Go teach all nations," and see if it does not prove one of the greatest means of blessing to you spiritually that you have ever had; see if it does not give you a clearer, sweeter vision of your Lord, your precious Savior, than you have ever had before in any line of Christian service you have as yet known. In thus blessing others you will yourself be thrice blessed. One bright morning in May as the soft sunshine bathed all the landscape a little daughter stood beside her mother waiting to carry a bouquet which the mother was arranging for an invalid friend. As the little hand finally grasped the thing of beauty teeming with its fragrant perfume of heliotrope and rose, and she started out on her mission of love, the child threw back a bright glance and said as she tripped away: "I shall get the best of these sweet, lovely flowers myself, mamma, as I go along!" So it is, God commits rare, priceless gifts to our hands, and while carrying them to the sick, the halt, the imprisoned, we get the best of them ourselves as we go along. True, we are sometimes sent through paths we know not, and the way is sometimes strange and narrow, but it is always a path of security, always a path of peace—that of the path of duty—and it is ever hedged about with evidences of God's abounding love and mercy. It is he who has said, "Fear not, for I am with thee;

Continued on Page 13

North Texas Female College

"KIDD-KEY" Conservatory of Music and Art.

Sherman, Texas.
FOUNDED 1877.

TWELVE WELL EQUIPPED BUILDINGS OCCUPIED—525 GIRLS FROM 13 STATES AND TERRITORIES.

Location accessible, healthful and refined. Artesian water in abundance. Night watchman and trained nurse. Rooms furnished and carpeted. Lighted by electric lights. Thoroughly equipped gymnasium, library and reading rooms. Scientific and chemical apparatus. Special advantages in music, vocal and instrumental; art, elocution and physical culture. Eighty-six pianos, besides other musical instruments. George Kruger of Cincinnati, of the Leschetizky School, Vienna, director.

We have made a valuable addition to the faculty in Prof. Haroldi, violin. Thirty officers and teachers. Standard literary course, leading to scientific and classical degrees. Rates reasonable for advantages offered. For catalogue and other information address the president.

For information, Address

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

Rev. E. L. Spurlock, Business Mgr

Metropolitan BUSINESS COLLEGE

Dallas and Houston, Texas.
A SCHOOL WITH A REPUTATION.
The best business college in the South. Write for full information—it's free. Ask about Chartier shorthand—it's the best shorthand system in existence.

Mary Baldwin Seminary FOR YOUNG LADIES

Term begins Sept. 24th, 1907. Located in beautiful Valley of Virginia. Unexcelled climate, beautiful grounds and modern appointments. 304 students past season from 23 states. Terms moderate. Pupils cover exp. times. Send for Catalogue. Miss E. C. WELSH, Principal, Staunton, Va.

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.

Belmont College For Young Women

Regular College and Preparatory Courses. Music, Art, Language, Physical Culture. Beautiful location. Golf, tennis, hockey, all the year. Register now. Catalogue on request.
Rev. Ira Landrith, D. D., LL.D., Rector.
Miss Hood and Miss Heron, Principals.

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.

SOUTHWESTERN UNIVERSITY MEDICAL COLLEGE

Medical and Pharmaceutical Departments of Southwestern University, Corner Hall and Bryan Streets, Dallas, Texas (opposite St. Paul's Sanitarium). Member of Association of Southern Medical Colleges. Four Year Graduated Course. Fifth Session will begin October 1st, 1907, and continue seven months. Well Equipped Laboratories in all Departments and ample facilities for Clinical Experience and Practical Work in Hospitals of City.
For Announcements or further information, apply to JNO. O. MCKEYNOLE, M. D., Dean; DEBO B. SEAY, M. D., Sec., 701-3 Wilson Bldg., Dallas, Tex.

The University of Texas.

Main University, Austin. Medical Department. Session 1908 and Upwards. Tuition Free. Annual Expenses \$180 and Upwards. 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. Engineering Department: Degree courses in civil, electrical and mining engineering. Law Department: Three-year course, leading to Degree of Bachelor of Laws, with State University. Summer School: Regular University and Normal courses; seven weeks. Session 1908 begins June 15. For catalogue, Address
WILSON WILLIAMS, Registrar.
Medical Department: Session eight months, opening October 1st. Four-year course in medicine; two-year course in pharmacy; three-year course in nursing. Thorough laboratory training. Exceptional clinical facilities in John Sealy Hospital. University Hall, a dormitory for women students of medicine. For catalogue, Address W. S. CARTER, Dean.

THE NECESSITY FOR THE CHRISTIAN COLLEGE.

The first function of the college, and I am prone to think its most important function in our day, is to discover to our young people their capabilities; to teach them to distinguish truth from error; to develop in them that poise of judgment and open-mindedness which makes them the allies of every good thing which seeks to get itself done in their community; to teach them that the great spiritual facts of faith, hope, will and love are still the greatest facts in a true civilization.

We believe that religion is as deeply rooted in human nature as any of the impulses which distinguish man from the lower orders of life. We must safeguard this impulse and cultivate it in its truest form under the influence of teachers of Christian life, if it is to be a true part of the life of the next generation. It is in the Christian college with a Christian atmosphere and view point we are most apt to secure this result. We need not

sacrifice equipment, or standards, or traditions of college association, or leave of graduate relation. We have these all and in Christian schools.—
Epworth Outlook.

Lakeside Classical Institute

San Antonio, Texas
J. W. Coltrane, A. B., Prin.
A high grade school with military training for many boys from good homes. Correct discipline, robust health, hard work, best results. Careful and well balanced Social, Physical, Moral and Intellectual Training. Send for catalogue. "Do It Now!" "Come and See!" and you will place your boy with us.

Randolph-Macon Woman's College,
Lynchburg, Va.
One of the 15 "A" colleges for women in the United States. For catalogue address Wm. W. SMITH, A. M., LL. D., President.

The Southwestern Conservatory, Incorporated.

Management of MR. CLARENCE WAGEE. W. T. FAKES, President;
J. E. GILBERT, Secretary; GEO. W. RIDDLE, Treasurer.
Organized and incorporated by a half hundred business men to give to the Southwest a modern, aggressive and progressive Institute of Music and Art, possessing all advantages of the East or Europe. The most renowned teachers of the Southwest are associated with this Conservatory.
Opens September 1st. Matriculation at any time.
Artist talent furnished. Write for Catalogue.
THE SOUTHWESTERN CONSERVATORY, Bush Temple of Music, DALLAS, TEXAS.

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 8 States and 49 cities and towns last year. Write for new Catalogue.

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.

Prepares for Universities and for Practical Life.
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.

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.

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.

San Angelo Collegiate Institute

Property of West Texas Conference. First Term Begins September 4th.
Co-Educational. Boarding and Day School.
50-Acre Campus. \$43,000.00 Building contract let.
Best Advantages offered in Literature, Music, Art, Elocution, etc.
Address WALLACE M. CRUTCHFIELD, 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.
Address D. S. SWITZER, ITASCA, TEXAS.

The Thomas School for Girls

SAN ANTONIO, TEXAS.
Located in the most interesting, most beautiful and healthiest city in the South. Unsurpassed facilities for instruction in all literary branches and in Music, Art, Elocution, Spanish, Book-keeping, Shorthand, and Typewriting. Limited number insuring individual attention and instruction. Write for catalogue.
A. A. THOMAS, A. M., President.

Educational

18 Years' Success Indorsed by Business Men. Incorporated. \$300,000.00 Capital
29 Colleges in 16 States. Jno. F. Draughon, Pres.
Draughon's PRACTICAL BUSINESS Colleges
Safe Reliable
K-known as the Up-to-Date Business Schools
POSITIONS SECURED or MONEY REFUNDED
FREE BY MAIL
A COURSE IN Book-keeping, Banking, Shorthand, Penmanship, Arithmetic, Telegraphy, Letter Writing, Law, Mechanical Drawing, Business English, or Illustrating FREE by MAIL to FIVE persons in each county, desiring to attend a business college, who will at once CLIP and send this notice (mentioning this paper) to Draughon's Practical Bus. College: Dallas, Denison, Ft. Worth, Waco, Austin, San Antonio, El Paso, or Oklahoma City.

THE SMITH SCHOOL

Prepares for College, Teaching or Business. Healthful, prohibition town, athletic field. Catalogue on request. Total expenses one year: \$125.00 to \$150.00.
LONDON F. SMITH, Principal, Pittsburg, Texas.

Stamford Collegiate Institute



Co-educational; delightful climate and healthful 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 5,000 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.

CHAPPELL HILL FEMALE COLLEGE

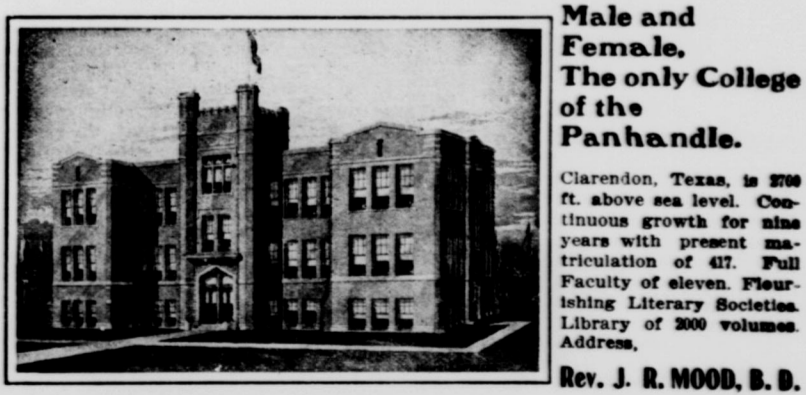
A BOARDING SCHOOL FOR YOUNG LADIES.
Courses: Academic, Literature, Elocution and Physical Culture, Art and Music. Five Scholarships given away. Write for terms and get one. Address:
J. E. WILLIS, A. M., or REV. T. G. WHITTEN, Chappell Hill, Texas.



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 dissipations 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 Catalog and Illustrated Bulletin, etc., address
PRESIDENT R. S. HYER, LL.D., Georgetown, 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 417. Full Faculty of eleven. Flourishing Literary Societies. Library of 3000 volumes.
Address,
Rev. J. R. MOOD, B. D.
PROPOSED NEW STRUCTURE
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 10, 1907. Send for new catalogue.
J. R. FISHER, M. A. } Principals.
W. T. ROWLAND, M. A. }
REV. E. V. COX, B. S.,
Business Manager.

THE PARABLE OF THE PRODIGAL SON.

While Christ was on earth men were astonished at his teachings, and it has ever been thus even down to this present day. Men continually look for something strange or unnatural instead of plain, common sense. In this parable Christ says a man had two sons. The younger became tired of parental restraint and wished to be his own master, while his elder brother enjoyed his home and loved to have his father's advice and was a dutiful son. Some think he had no right to act as he did when the younger son came back. Put yourself in his place and think if you could do other than he did. His brother had drawn his portion of the estate and had gone into a far country and there wasted his substance with riotous living, thereby bringing disgrace to his family. How often do we hear of a father disowning his boy or girl for something similar today which is wrong!

One lesson, and the one I think the Savior had in view, was to teach us (mankind) our dependence on the father (God), for if we leave or turn aside, then we, like Adam, take the keeping of our souls upon ourselves, thereby saying, I am as wise as God Himself, which is one of the greatest of all sins. The Prodigal Son represents two different classes of mankind. (1.) The unconverted. (2.) The backslider or one that has been converted and has fallen away. The elder son represents a Christian from his youth up. The father says to the elder son, "Thou art ever with me and all that I have is thine." 1 Kings 19:18; Romans 11:4. "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." Romans 11:5. Even so then at this present time also there is a remnant according to the election of remnant. Again, raise a child in the way it should go and when it gets old it will not depart. God has always had a following that has never left the fold. There is no doubt in my mind but that there is and has always been a goodly number of firm believers of whom it can be truthfully said that they needed no repentance. I refer to those that were taken into covenant relationship with God in their infancy, and that when the first temptation presented itself to them they chose the right way or there accepted Christ as their guide. I have heard persons in relating their experience say, "I cannot remember when I was converted." Have you not heard it also? I believe it is possible for them to so live as not to need repentance.

"At a meeting of ministers in Germany some one asked the question, 'Who is that elder son,' and Krummacher answered, 'I know him, I saw him yesterday,' and when they insisted upon knowing whom he meant he said 'myself; when I saw the account of the conversion of a most obnoxious man I was irritated.' Have you ever seen him?"

The prodigal son, as I have said before in this article, is guilty of the sin for which Adam was driven out of the Garden of Eden (Gen. 3:5), that of independence of his father (God). In the Lord's prayer it says: "Give us this day our daily bread," by which we are taught to acknowledge a constant dependence in our Father (God).

The father granted the request of his son to divide his substance, not wishing to keep him against his will. God does not make us serve Him against our wills, but asks for a free will offering of our bodies (Rom. 11:1), and will accept nothing that falls short of this. When he left home he was free; free to think and act as his mind dictated, having become his own keeper. But alas, his substance wasted; a famine in his adopted land and forsaken by his friends, with hunger and destitution, he finds himself as low as is possible for him to go, and amid the hogs he comes to himself. His first thoughts are about what? That he had forsaken father, home, with its associations, and he says, "I will arise and go to my father and say, father, I have sinned against heaven and before thee." (Thank God for the declaration "I will." Would to God all prodigals would do as did this son.)

By his own confession he says, "I am not worthy to be called thy son, neither do I expect to be taken back

as such, but I will be content with a servant's place and fare." How different his home-coming from his going, but the love of the father (God) does not intend to make any difference between the sons.

Nowhere in the Bible do I find anything about kinship between man and the angels in heaven. If the elder son is the angels in heaven, then the younger son must be the angels that were cast out and are in hell, and the home-coming is yet in the future. If this be true, then all, sooner or later, will be gathered to the Father.

GEO. B. HUBBARD.
Kaufman, Texas.

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

THE PARABLE OF THE PRODIGAL SON.

The exposition of this parable in the recent articles in the Advocate by Bro. W. H. Hughes is quite thoughtful, and worthy of investigation. It may be correct, but before it can be accepted some explanation must be made, some difficulties removed. To this I have no idea he will object. In the first place, he apparently labors under the impression that the only alternative to his position, to-wit: "That the elder son represents the unfallen angels, is that he must represent any character but a good one—a wicked Jew, a self-righteous Pharisee, or some other sinner. This he calls the common view. I was not aware it was common.

I have heard such an explanation of the parable, but have regarded it as uncommon or exceptional. It is very true, as he indicates, that to make the party represented by the elder son a bad character is at variance with the main tenor and import of the parable. But is it necessary, or even true, on this account, that he represents the unfallen angels, or any other class of beings that are absolutely pure? We think not, for reasons that will appear as we proceed. While he (the elder son) was comparatively a good man, as shown by the fact that he had remained at home and been obedient to the Father, yet he evidently bore in his character the marks of the human and the fallen.

Evidently there lurked within a streak of the self-conceit, and like many of the good of the earth, he overrates and overstates the case, when he says, speaking of himself: "Lo these many years do I serve thee, neither have I at any time transgressed thy commandments." Yet he is not to be classed among the vile, for he is not further from the truth than the young man who in reply to the Savior said in reference to the commandments, "All these have I kept from my youth up." This was their estimation of themselves. The record does not say that their statements were true. But the elder son further proves that he is one of Adam's children, and not an unfallen angel, when he gets angry and sulks on account of the ovation given to his prodigal brother. This, if I have read aright, the angels never did. In fact if they were to do so, would it not introduce sin and mutiny into heaven? On the contrary, their attitude toward the recovery of man has ever been one of uniform acquiescence, culminating very frequently into joyous participation in the great work. In the face of this fact I can hardly see how the conclusion can be reached that the joy in heaven, in the presence of the angels, was not of the angels themselves. It must stand as a conjecture, and an improbable one at that. But while this conduct disparages the elder son, it does not out-law him.

If so, we would have to outlaw also the author of the 73d Psalm, for he uses language equally strong. He says, "But as for me my feet were almost gone, my steps had well-nigh slipped, for I was envious at the foolish, when I saw the prosperity of the wicked." The parable is carried further when he declared: "Verily I have cleansed my heart in vain, and washed my hands in innocency." This is on a par with the remark of the disgruntled son: "And yet thou never gavest me a kid." The purport of these several expressions is: After all, it does not pay to be religious, for the wicked have all that the righteous have, and frequently more besides.

Here we have in evidence the devil's "big stick" with which he pounds, and wounds, and sometimes drives astray those who otherwise are faithful to God.

But by far the most objectionable feature of Bro. Hughes' construction of this parable is his making the younger son represent all of the human family. Of course, if the elder son cannot, as we have shown, represent beings wholly exempt from sin, such as the holy angels, then he must represent a part of the human race, and the younger son does not represent all mankind.

But a much stronger reason for rejecting the position that the younger son represents the entire human race, is that in this construction there is

both assumed and directly stated that all men wander from God and must be reclaimed to be saved. Now, if the alienation here referred to is that which is incurred by all on account of their existence in Adam, and hence he's of his transgression, then to this it may be said that this alienation has been overcome and reconciliation effected by the atonement wrought out by Christ and applied by the Holy Spirit. For the atonement is not, as many seem to think, a mere plan or offer of reconciliation, but it is reconciliation itself. "For if when we were enemies we were reconciled to God by the death of His Son," etc., the innocent and irresponsible are unconditionally saved. The lost sheep and the piece of silver were not invited back. They were hunted up, found, and brought back. So the human family, previous to personal sin, are both literally and virtually borne back to God by the Son, "Who his own self bare our sins in his own body on the tree." The human race, then, one and all, are, once in life at least, in touch with God and in the kingdom of Christ. "The free gift came upon all men unto justification of life."

But the wandering of the younger son was both personal and voluntary. Then it could not symbolize the wandering that took place in Adam and was remedied in Christ. He was old enough to be entrusted with his part of the estate, and it is to be noted that his wandering was into a "far country," to the extent that it carried him entirely off his father's premises and across the border line into a foreign land. In short, out of the kingdom of God into the kingdom of the devil. Now the question is: Do all men or persons thus wander? Is it true that every one, without exception, does pass a part of his life in the kingdom of the devil?

Can it be a fact that the only route that is traveled by human beings, from infancy to the grave and from earth to heaven, lies across the kingdom of Satan? Must there be an experience of personal alienation, if not antagonism to God, in order to furnish a basis for repentance and faith, and being born again? Now, it seems to us that these gracious states and activities belong to the justified state more properly than to the unjustified state, as breathing is the act or function of a living, and not a dead physical body, and the prime purpose of breath is not to get life, but to maintain and therefore retain it. So faith, and repentance, too, on the part of a fallen creature, are primarily not to obtain spiritual life or even to recover spiritual health, but to preserve and develop the spiritual life already imparted through the atonement. Repentance and faith being spiritual activities of the highest order are possible only by a soul already alive unto God. They cannot be, therefore, the precursors or antecedents of the spiritual birth. They follow after "being born again" as the fruits or result of it, and cannot precede it.

It is very true that both of these, repentance and faith, precede conversion. But it must be remembered that conversion and prodigality both imply a former state of personal union and favor with God. If conversion is not the entrance or first stage of Christian life, but rather a return to said state, the day when the prodigal returned was not his first day in his father's home. The day the sick man gets well is not his birthday, yet how many confound the two, making conversion and regeneration, or "being born, or begotten, of the Spirit," the same work. This, it occurs to us, has been done by our brother when he makes the younger son represent the entire race. The Bible maintains a marked distinction throughout. The one is universal and unconditional, wholly of God without human will or even human knowledge, "which were, or had been, born not of blood nor of the will of the flesh nor of the will of man, but of God." The other is one in which human will and human action must co-operate with the Divine Spirit. The one is the very "Alpha," the initial stage of Christian life. The other a second start, yet not absolutely new in the career of the backslider and wanderer from God. The son, though perishing, did not entirely perish, though lost, knew the way back to the Father's house. We conclude the one is a universal necessity.

Verily, verily, I say unto thee, "Except a man (any one) be born again he cannot see the kingdom of God." The other (conversion) is necessary only for those who wander and apostatize, and must return to be saved. The ninety and nine sheep that were left in the wilderness and the ninety and nine just persons who need no repentance if they represent a real class and are not used hypothetically, then they must represent those who comparatively remain loyal to God all their lives.

With these views it is easy to designate who are represented by the two sons. The elder son: Those, though not free from moral imperfections and even moral delinquencies, yet retain their union with God. The younger son: Those who fall away and are reclaimed. JNO. W. HALL.

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.

NANCE.—W. B. Nance was born in Russell County, Alabama, March 31, 1838, and died at his home near DeLeon, Texas, June 27, 1907. He served as a Confederate soldier from 1862 to the close of the war. Was married to Mrs. Caroline Edmonson, February 22, 1865. This was a very happy union. To them nine children were born (two girls and seven boys), all of whom (save one girl), with a step-son, Bro. Charley Edmonson, of Texline, mourn their loss. A second marriage to Mrs. Sophia Speegle occurred October 26, 1904. This, too, was a very happy marriage. The devotion of father, stepmother and children one to the other was most beautiful to the end. Christ was in the home and reigned in the hearts of all. The value of this good man's life can not yet be known. In all of the relations of life he was faithful and true—brave as a soldier, upright as a citizen, just as a peace officer, careful and painstaking as a school director, devoted as a husband, loving and indulgent as a father, yet stern in his demands for the right, and above all and that which made him what he was in all these relations of life, he was a faithful and true follower of Christ. This also made him just in all his business transactions. He had accumulated some property, but not one dollar of it was tainted with injustice. He joined the M. E. Church, South, in early life and was on the official roll almost from the beginning to the close. He fell with his armor on, being an honorary member on the Board of Stewards as well as trustee of our church property. He loved God, and as a result he loved the Church, her institutions and her ministry. In proof of this his neighbors loved him and mourn his departure. His children are all active members of the Church. It was my good fortune to be with him often during his last long illness. I always found him cheerful, hopeful and patient, yet resigned to the Father's will. When the end came his house was in order. Some time before he had made his will as to the property he left behind. Likewise, some weeks before, he called in each of his children one at a time and gave them his parting instructions and a father's blessing. So when the call came he had nothing to do but to fold his hands in sleep and awake in the glory world. Surrounded by his broken-hearted wife and children and a multitude of sorrowing friends the writer held his funeral service and laid his weary body to rest to await the resurrection morn. We miss him, but "we sorrow not as those who have no hope." We shall see him again. "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors."

D. C. ELLIS, P. C.

BROWN.—Mrs. Sarah J. Brown (nee Sargent) was born in Kentucky, October 6, 1836. When she was an infant her parents moved to Arkansas, where she grew to womanhood. She was converted in youth and joined the M. E. Church, South. Married M. J. Brown August 25, 1865. One child was born to this union, living but a few months. They moved from Arkansas to Texas, settling in the Jewel community, in Eastland County, at which place they lived until the summons came calling her home, which occurred April 7, 1907, aged 71 years. She was a consistent Christian. Her life was such that all who knew her had implicit confidence in her as a true and faithful Christian. Her home was open to all true servants of God. She had great influence over her neighbors for good. She was always in her place at Church, ready to pray or do anything for the cause of Christ. In her death her husband has lost a faithful companion, the Church one of its best members, the community a good and tried friend. Sister Brown is no more among us; the spirit has taken its flight to God who gave it. We commend Bro. Brown to the grace and love of God, who doeth all things. J. C. MOORE.

PRIEST.—Baby Priest, infant daughter of Lute and Rosy Priest, died at Smithville, Texas, July 29, 1907, being only about ten days of age. The little one is better off than we are, for we who are of such age are experiencing the trials and burdens of life that the little one will never have to pass through. While so hard to give the little ones up in death, yet we know they are with God and the holy angels in the better world. W. D. M. WARD.

Jeddo, Texas.

MORRIS.—Thomas J. Morris was born at Mariana, Florida, December 29, 1843. In the year 1874 he entered the ministry of the Episcopal Church and was for several years rector of St. John's Church at Columbus, Texas. In 1899 he went to Overton, Rusk County, Texas, where in a revival held in 1906, he united with the Methodist Episcopal Church. His health failing he left this place, traveling overland with his family, hoping that the dry atmosphere of West Texas might benefit him. In the early spring of this year he and his family settled on a farm near Goldthwaite, Texas, where on July 21 he passed away. The writer visited him during his sickness, and just a few days before his death received him, his wife and four of his children into the Methodist Church. He spent only a few short months among the people here, yet his consecrated Christian life greatly impressed those with whom he came in contact for good. Only a few days before his death the writer and Rev. G. W. Templin visited him, and sang the old songs which he loved so well, and prayed with him. He told us he was only waiting to go home. When the messenger came it found his house in order; every preparation had been made and he quietly passed into rest. The last public service he held was at Overton, Texas, last Thanksgiving day. In this, his last public utterance, he exhorted the people to thank God for our free and happy country. He leaves to mourn their loss a wife, four sons and two daughters. They mourn not as those who have no hope. J. S. BOWLES.

WEISINGER.—Eliza E. Derrick, daughter of Jacob and Catharine Derrick, was born February 7, 1829, Lexington, D. C., South Carolina; moved with her parents about 1828 to Montgomery County, Alabama; was converted and joined the M. E. Church at the age of 14 years; was married to Michael Weisinger February 6, 1840. She moved with her husband to Harrison County, Texas, in 1849; moved from Harrison County to Walker County, Texas, the same year. In 1854 they moved to Montgomery County, Texas. This union was blessed with eight children. Three died in infancy. Her husband died February 6, 1854, and she died at Willis, Texas, November 17, 1906. Her death was the first in her immediate family for more than fifty-two years. She was loyal to her Church and nothing gave her more pleasure than preparing for the quarterly meetings, observing the Friday before as fast day and administering to the wants of the preachers, making them always welcome in her home. And she loved the dear old Advocate! She read it with great interest until her sight failed, which was more than a year before she died. She was kind and attentive to the sick, and was a loving mother. She leaves five children to mourn their loss—two sons and three daughters—but we mourn not as those who have no hope.

HER CHILDREN.

SHOOK.—Mrs. E. A. Shook (nee Gamblin), wife of E. A. Shook, was born December 13, 1867; born again July, 1884, and was married July 13, 1882. Sister Shook was the mother of 11 children, of whom 11 are still living. She was surely a true Christian, a pure, good mother, a loving wife and a sympathetic neighbor. She was certainly a model, consistent Christian character, a living epistle, known and read of all who knew her. Her place as a mother can never be fully supplied; her place in the Church can only be filled by Him who doeth all things well. Our hearts go out in sympathy for the precious husband and sweet little children, the aged father and mother and the innumerable host of friends in the Mesquite community and elsewhere. But, thank God, we do not weep as those who have no hope, for we know where to find her. Thank God, only a few more old storm-clouds to blow over our heads, a few more battles to fight and we shall meet and greet our loved ones on the shores of eternal deliverance where we can be forever with the Lord. T. H. DAVIS.

W. T. KINSLOW.

HERRON.—Mrs. Mary A. Herron (nee Ellis) was born at Searcy, Arkansas, May 19, 1871, and died at Childress, Texas, July 20, 1907, after only a few days' illness. Sister Herron was married to Mr. E. W. Herron at her home near Bowie the 7th of February, last. She was converted and joined the Church at the age of 14 years. Her faith and devotion were without a break from that hour till her last breath. I conducted her funeral and just before beginning, one who knew her for many years, said to me: "You can't say too much in her favor." All who knew her loved her, and had the utmost confidence in her entrance into eternal rest. O death, where is thy sting? O grave, where is thy victory? Sister Herron was the victor. A mother, two sisters and one brother are left to mourn her departure. J. A. OLD.

Bowle, Texas.

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been DRINKING TOO MUCH, they will promptly relieve the nausea, SICK HEADACHE, and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated. Take No Substitute.

WILSON—Novemb was con Church ber 17, Sarah J. the Met were bo sons an survive, practic good du the Cor to Texa tied nec ty. Dec and se Greea trust to duty, Church cause t ure to friend ready t both at altar a hearth neighbor loyal to and St attendi call to he lives To his who is daughte our sym own go Father ten by

WOLF—daughte caid, v Februa dying v she can relative living i grown, young She w Wolfe, joined husband vout n called 5, 1907. She wa H. M. with h do any fare of all and She v Christ Tennie and tv Kincaid her hu mourn Cemete the sic dren's agala, and w Her pa Wolf

OTT—was b August and joi at 17 y true, i all her to Joe blessed whom, father, sisters a kind true a mothe friend "she i us hot breaki ing. Thu

Buying often pa money t home, ai came di looki t ing peo per cent. estate is compari Co., Ill you foll lts, the That is company son ha to them they tell

The with l be a utterl is, as —Ami

WILSON.—Wm. Wilson was born November 15, 1828 in Tennessee; was converted and joined the Baptist Church in early boyhood. On December 17, 1848 he was married to Miss Sarah J. King and soon after joined the Methodist Church. To this union were born 8 sons and 5 daughters. Six sons and one daughter and the wife survive. He was an accomplished practicing physician and did much good during the war administering to the Confederate soldiers. He moved to Texas November 18, 1876, and settled near Mansfield, in Tarrant County. December 18, 1903, he moved west and settled near San Angelo, in Tom Green County. He was one of the truest men to the right, most faithful to duty, most zealous to his family and Church and liberal to every righteous cause that it has ever been my pleasure to know. He was the preacher's friend and helper. He was always ready to testify to his love for God both at home and abroad. The family altar always burned around the hearthstone. He loved his friends, his neighbors, his family, his Church; loyal to every institution of Church and State. He died suddenly not attending to the stock without time to call to the family. But what of this—he lived well, we know he died well. To his loved and lonely companion, who is our mother, to the precious daughter and many sons, we tender our sympathy and pray that in God's own good time they may meet their Father in the heavenly home. Written by one who loved him. E. V. COX.

WOLFE.—Sister Emma Wolfe, daughter of John H. and Judith Kincaid, was born in East Tennessee, February 6, 1854. Her parents both dying while she was but a little child, she came to Texas in early youth with relatives and settled near Bonham, living in Fannin County until she was grown. She was converted while young and joined the Baptist Church. She was married to Brother H. D. Wolfe, December 18, 1878, and then joined the Methodist Church with her husband, ever afterward making a devoted member until death suddenly called her from earth to heaven, July 5, 1907, at two o'clock in the morning. She was an untiring worker in the W. H. M. Society, being always ready with head, hands, heart and purse to do anything in her sphere for the welfare of the Church. She was kind to all and the special friend of the needy. She was a conscientious, humble Christian. She leaves one sister, Mrs. Jennie Dodd, of Dodd City, Texas, and two brothers, Alvis and Frank Kincaid, of Bonham, Texas, who, with her husband and her many friends, mourn their loss. In Willow Wild Cemetery, in Bonham, we laid her by the side of her two only little children's bodies. We expect to meet her again, where death holds no dominion, and where separations are no more. Her pastor, J. E. VINSON. Wolfe City, Texas.

OTT.—Mary Jesse Ott (nee Price) was born January 11, 1868, and died August 2, 1907. She was converted and joined our beloved Church in 1885, at 17 years of age and has remained a true, faithful and devoted Christian all her life. In 1891 she was married to Joel Ott and their union has been blessed with four children, all of whom, with her devoted husband, her father, mother, two brothers and two sisters mourn her departure. She was a kind sister, a dutiful daughter, a true and devoted wife and a loving mother. She was a sympathizing friend and a fervent Christian. Truly, "she hath done what she could." Let us honor the memory of the dead by breaking the bread of life to the living. C. W. MACUNE, P. C. Thurber, Texas.

A SURE WAY TO MAKE MONEY. Buying land and laying out and selling city lots, often pays 200 and 300 per cent. annually, on the money invested. I made enough to buy a nice home, and started with only \$50. Since people became disgusted with life insurance, thousands are looking for a safe and profitable investment. Thinking people will not deposit in Savings Banks, at 4 per cent. when the Banks make 100 per cent. on the money. We want the 100 per cent. ourselves. Real estate is safe and profitable, if you are in a good company. In a company like the Co-operative Land Co., Block 60, Pittsburg, Pa., there is no risk, if you follow their advice. They are careful, and their lots, their oil, coal and mineral lands are the best. That is why I advise my friends to start with this company, even if you have only \$10. You will very soon have more. If you want to make money, write to them for information, and you can rely on what they tell you. JAMES McNAUGHTON.

The man who is perfectly content with his own spiritual condition may be a respectable Pharisee; but he is utterly without that saintliness which is, as it were, the genius of goodness.—Amiel.

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.

WEST TEXAS CONFERENCE.

Austin District—Third Round. University Church, 11 a. m., Aug. 18. South Austin, 8 p. m., Aug. 18. J. M. ALEXANDER, P. E.

San Angelo District—Third Round. Midland, Aug. 18. Ozona, Aug. 28. WILL T. RENFRO, P. E.

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

San Marcos District—Third Round. 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.

San Angelo District—Fourth Round. Water Valley, at W. V., Sept. 5. Sterling City, at S. C., Sept. 6. Garden City, at G. C., Sept. 7, 8. Midland, Sept. 9. San Angelo Cir., Mereta, Sept. 14, 15. Sherwood, at Sherwood, Sept. 17. Ozona Sta., Sept. 18. Sonora, at Sonora, Sept. 19. Junction, at Junction, Sept. 21, 22. Menardville, Sreeter, Sept. 28, 29. Mason, at Mason, Oct. 1, 2. Fredonia, at Pontotoc, Oct. 5, 6. Brady Sta., Oct. 7. Brady Cir., at Crothers, Oct. 9, 10. Milburn, at Locker, Oct. 12, 13. Paint Rock, at P. R., Oct. 16. Miles Sta., Oct. 19, 20. San Angelo, Oct. 22. WILL T. RENFRO, P. E.

Llano District—Fourth Round. Goldthwaite, August 17, 18. Mullin, at Mullin, August 19, 20. Center City, Pleasant Grove, Aug. 24, 25. Lometa, at Lometa, August 25, 26. Lampasas, August 31, Sept. 1. Ogles, at Kempner, Sept. 2. Cherokee, Valley Spgs., Sept. 7, 8. San Saba, Sept. 14, 15. San Saba Cir., at China, Sept. 14, 15. Willow, at Walnut, Sept. 19. Johnson City, at J. C., Sept. 21, 22. Blanco, at Blanco, Sept. 22, 23. Kingsland, Sept. 28, 29. Marble Falls, Sept. 30. Burnet, Oct. 5, 6. Llano, Oct. 12, 13. Boerne, Oct. 16. Bandera, Oct. 18. Center Point, Oct. 19, 20. Kerrville, Oct. 20, 21. THEOPHILUS LEE, P. E.

NORTHWEST TEX. CONFERENCE

Corsicana District—Third Round. Powell, at Powell, Aug. 17, 18. Blooming 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. 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. Graham Mis., at Goosen's, Aug. 17, 18. Graham Sta., Aug. 18, 19. Farmer Mis., at Hawkins Ch., Aug. 20. M. K. LITTLE, P. E.

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

Gatesville District—Third Round. 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. 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. Bono, George's Creek, Aug. 16, 17. Cleburne, Main St., Aug. 18, 19. Cleburne, North Side, Aug. 18-20. Joshua, Burlington, Aug. 24, 25. Mulkey Memorial, Sept. 1, 2. Glenwood, Sept. 1-3. Weatherford, S'pt. 8, 9. O. F. SENSABAUGH, P. E.

Waxahachie District—Third Round. 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. 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.

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.

Waxahachie District—Fourth Round. Ennis, Sept. 8. Waxahachie, Sept. 8, 9. Milford, at Hamlet, Sept. 14, 15. Italy, Sept. 15, 16. Bristol, at Bristol, Sept. 21, 22. Ferris, Sept. 22, 23.

Hillsboro, First Church, Sept. 29, 30. Hillsboro, Line Street, Sept. 28, 29. Lovelace, at Lovelace, Oct. 5, 6. Itasca, Oct. 6, 7. Midlothian, Oct. 12, 13. Venus, Oct. 13, 14. Palmer and Boyce, at B., Oct. 16. Grandview, Oct. 19, 20. Alvarado, Oct. 20, 21. Forreston, Oct. 23. Bardwell, Oct. 25. Bethel, Oct. 26, 27. Maypearl, Oct. 27, 28. Red Oak, Oct. 30. Ovilla, at Sardis, Nov. 2, 3. JAS. CAMPBELL, P. E.

Brownwood District—Fourth Round. Ballinger, August 30. Robert Lee, at Bronte, Aug. 31-Sept. 1. Olga, at Rock Springs, Sept. 1, 2. Wingate, at Wingate, Sept. 3. Winters, at Winters, Sept. 4. Glen Cove, at Crews, Sept. 5. Coleman Station, Sept. 6. Talpa, at Valera, Sept. 7, 8. Blanket, at Turkey Peak, Sept. 14, 15. May, at Green's Chapel, Sept. 24, 25. Gustine, at Gustine, Sept. 28, 29. Comanche Circuit, at Cottonwood, Sept. 30. Comanche Station, Sept. 30. Indian Creek, at I. C., Oct. 5, 6. Cross Plains, at Dressy, Oct. 11. Pipe Springs, at S. S., Oct. 12, 13. Pioneer, at Okra, Oct. 13, 14. Rising Star Station, Oct. 14. Bangs Circuit, at B., Oct. 19, 20. Coleman Cir., at Junction, Oct. 21. Santa Anna Cir., at S. A., Oct. 22. Brownwood Station, Oct. 26, 27. JAS. S. CHAPMAN, P. E.

NORTH TEXAS CONFERENCE Greenville District—Third Round. Leonard, Orange Grove, Aug. 17, 8. Quinlan, Cash, Aug. 24, 25. JNO. H. McLEAN, P. E. Paris District—Third Round. Rosalie Cir., at Bethel, Aug. 17, 18. J. F. ALDERSON, P. E. Bonham District—Third Round. 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. Plano 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. Dexter, Aug. 17, 18. Marysville, at Sivel, 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. Holliday, August 17, 18. Archer, August 18, 19. Crafton, 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. 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. Sulphur Springs Dist.—Third Round. 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. Parley, 2nd Sunday in September. Lake Creek, 3d Sunday in September. C. B. FLADGER, P. E. Corsicana District—Fourth Round. Corsicana Cir., at Zion's Rest, 11 a. m., August 28. Richland, at Birdston, 11 a. m., Aug. 30. Corsicana, Eleventh Ave., Sept. 1, 2. Wortham, at W., 11 a. m., Sept. 5. Mexia, 8 p. m., Sept. 5. Mungia Mis., at M., 11 a. m., Sept. 7, 8. Cooldige, 8 p. m., Sept. 7, 8. Brandon, at B., 11 a. m., Sept. 13. Blooming Grove, 8 p. m., Sept. 13. Frost, Post Oak, 11 a. m., Sept. 14, 15. Kerens, Bazette, 11 a. m., Sept. 20. Powell, Long Pre, 11 a. m., Sept. 21, 22. Corsicana, First Church, Sept. 29. Horn Hill, Horn Hill, 11 a. m., Oct. 5, 6.

Groesbeck, 8 p. m., Oct. 5, 6. Thornton, Big Hill, 11 a. m., Oct. 8. Cotton Gin, Forest Glade, 11 a. m., October 10. Kirk, Kirk, October 12, 13. Barry, 11 a. m., October 15. Alma, 11 a. m., October 17. Rice, Rice, 11 a. m., October 18. Purdon, Pursley, 11 a. m., Oct. 19, 20. Dawson, Harmony, Oct. 29, 7:30 p. m., October 21, 11 a. m. Irene, 11 a. m., October 22. HORACE BISHOP, P. E.

TEXAS CONFERENCE.

Brenham District—Third Round. Bay City, Aug. 17, 18. Lexington Aug. 28. Chappell Hill, Aug. 25, 26. C. R. LAMAR, P. E.

Beaumont District—Third Round. 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. 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. 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. 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. Coffeeville at Coffeeville, 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. Arleston 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. Flatonia, August 17, 18. Lavonia, 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. Halletsville, September 18. Palacios, September 21, 22. Markham, at Buckeye, September 28. Shiner, Sept. 29, 30. Cuero, October 5, 6. Porto 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.

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.

Jacksonville District—Third Round. Malakoff, Trinidad, August 17, 18.

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.

Athens, August 18, 19. Neches, Shald's Chapel, August 24, 25. Brushy Creek, Frankston, August 31. Larue, Oak Grove, Sept. 1, 2. Henderson Cir., Pleasant G., Sept. 7, 8. Elkhart, Holmes Chapel, Sept. 10. Bullard, Pleasant Hill, Sept. 11. ELLIS SMITH, P. E.

Erenham District—Fourth Round. Milano, at Minerva, Sept. 7, 8. Caldwell Mission, Sept. 9. Davilla, at Tracy, Sept. 14, 15. Buckholts, Sept. 16. Rockdale, Sept. 22, 23. Thorndale, Sept. 23. Giddings, at Giddings, Sept. 29. Pleasant Hill, at Saly, Oct. 5, 6. Caldwell Station, Oct. 13, 14. Bellville, at Cochran, Oct. 19, 20. Maysfield, at Maysfield, Oct. 26, 27. Cameron, Oct. 27, 28. (Other dates later.) C. R. LAMAR, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—Fourth Round. 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. Artesia, N. M., August 17, 18. Dayton, N. M., August 24, 25. Carlstad, 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. 18. Deming, N. M., Sept. 14, 15. Lordsburg, N. M., Sept. 21, 22. El Paso, Texas, Sept. 28. Alamogordo, N. M., Sept. 24, 25. J. T. FRENCH, P. E.

\$100 Reward, \$100. The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known in the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh 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 propolis has 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, 75c. Take Hall's Family Pills for constipation.

To bring up a child in the way he should go, travel that way yourself.—Dr. McLeod.

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, 2926 Olive Street, St. Louis. Mo. Send for Texas testimonials.

LIFE. Call it not a solemn thing. For the message of the King Threads its mazes thro' and thro' Sets the Star within the blue!

Only solemn with the joy Of the Master's glad employ! Grief and Pain the lesson is. That all human hearts must wis!

Sorrow, from its ghostly throng Of dead days, the newer song Of a stronger faith to be Crowneth mortal Calvary! Life is glad and life is gay As a childhood's holiday! For the message of the King Rims it round with blossoming! E. S. L. THOMPSON.

THE WOMAN'S DEPARTMENT.

Continued from Page 12.

be not dismayed, for I am thy God! Let us do, therefore, all we can to make known to others the true God, and to acquaint those who have never known, with our blessed Savior, Jesus Christ. Let us be earnest, let us be faithful in our efforts to so bless the world!

MRS. FLORENCE E. HOWELL.

SUGGESTIVE PROGRAM.

Suggestive program to be used in the study of minutes of the twenty-seventh annual meeting of the W. F. M. Society, North Texas Conference.

Silent prayer, that each individual member may feel her responsibility to the Woman's Foreign Missionary Society of the North Texas Conference and covenant with God to faithfully discharge her duty.

Song—Entire consecration. Scripture lesson—Prov. 4. Prayer—For deeper consecration and a yearning to learn more of the great work of foreign missions.

Roll call—Answered by name of one of the conference officers and her residence.

Quiz—When was the W. F. M. Society of the North Texas Conference organized?

Where was the twenty-seventh annual session held? When?

What is said of this meeting in comparison with others?

How many delegates enrolled (page 12)? What officer of the Woman's Board was present? Give some of her helps (pages 4, 9).

What did Miss May Dye quote from Bishop Hendrix? What did Miss Dye say is the true spirit of the foreign missionary (page 4)?

Who preached the opening sermon? Where is this to be published? What other addresses and reports will be published in the same paper?

Mention some thoughts in the President's annual address (page 4). What other addresses were made at this service?

What Bishop preached on Sunday morning? His text?

Have Auxiliary Corresponding Secretary give summary of report of the Conference Corresponding Secretary (page 21).

What of our scholarship at Scarritt Bible and Training School (page 8)?

Name some of the persons introduced to the body at different times, and the messages they brought.

What District Secretaries reported? What change has been made in the location of the Eliza Bowman School in Cuba?

What thought did Mrs. Bryant stress in her paper, "How to Increase Our Gifts?"

Read carefully and emphasize report of Finance Committee.

What three missionaries, in what fields, are we to support?

What pledge was subscribed after adopting item 7? What other fund subscribed? Who were the missionary candidates? (See report of Committee on Extension of Work.)

What items should be stressed in this auxiliary? Note carefully items 9 and 10.

Give substance of report of Committee on Young People and Juvenile Work. Where are their special funds to be directed? How is this calculated to increase interest?

In report of Committee on Publications, upon what does the life of our missionary work depend? How are we to acquire this knowledge? What resolution was adopted concerning Rev. L. S. Barton, the missionary evangelist of North Texas Conference?

At the Saturday afternoon session a letter was read from what missionary?

What is the "Conference Pledge"? (See item 1, Finance Committee report.)

What was pledged on the Eliza Bowman Lot Fund? How is this to be supplemented? (Item 12, report of Finance Committee.)

What pleasant diversion was enjoyed at the Saturday afternoon session? Where will the next annual meeting be held? Will the Sabbath be included?

What was decided concerning reports of delegates? (Note also notice under statistical table.)

What honorary life member was made at the Sunday night service? What constitutes an honorary life member? How many have we?

At an executive meeting after adjournment of the Conference Society what departments of work were added and who are the superintendents?

In the statistical table, how does your auxiliary rank?

The report of Committee on Memoirs shows how many to have been taken from our ranks the past year? How does the annual collections compare with preceding years?

"Did I do my very best?" Why are pages 34-37 incorporated in the minutes?

Let us "attempt great things for

God and expect great things from God" in 1907-1908.

Praise God from whom all blessings flow. Dismissal.

A Suggestion.

Announce the lesson to be on the minutes, urging a full attendance and as many as can be provided with a copy of the minutes. Time can be saved by the leader distributing questions previous to meeting, asking each one to answer her question fully and orally, when possible, to avoid monotony.

(Prepared by Mrs. R. S. Galbreath, Recording Secretary Conference Society, Paris, Texas.)

NOTICE, DISTRICT MEETING.

There will be a joint meeting of the Woman's Home Mission and Woman's Foreign Missionary Societies of Fort Worth District at Missouri Avenue Church, Fort Worth, Texas, August 27 and 28.

We invite every charge in the district to send two delegates, one to represent each society, whether you have an auxiliary or not.

An interesting program has been arranged, and you are earnestly requested to come for the two days' session.

MRS. M. H. COX, MRS. M. L. WOODS, Secretaries.

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

POLYTECHNIC COLLEGE NOTES.

The session of the Summer Normal and Summer School came to a close last week, and it is regarded as the most successful session ever held in this county, both from the standpoint of the character of work, and the number in attendance. The total matriculation reached a little more than 180.

As September 4, the date set for the opening of the seventeenth session of the Polytechnic College approaches, the prospects for a full school grow more flattering than ever before. Prospective parents from different parts of the State come out to the college every day, with a view of placing their sons or daughters in school. A great many rooms have been engaged in both the Young Ladies' and Young Men's Homes. Nearly one hundred girls have engaged rooms.

The spirit of improvement of the College Hill seems not to abate any. A great many cottages and residences have gone up since our last session closed, and every week marks the beginning of others.

The public school building now under course of construction is one of the most substantial improvements that have been made. It is a two-story concrete building, having eight large class rooms, assembly hall, cloak rooms, etc. When complete it will cost \$12,000. It will be ready for occupancy when school opens in September.

Work on the new Y. M. C. A. Gymnasium Building is progressing nicely. Excavation is being made for the swimming pool, and the steam heating plant. This building is being erected by the students of the Polytechnic College. Messrs. Jno. W. Hawkins, J. J. Calloway, A. W. and Horace Gordon are spending most of the summer in canvassing among friends of the college in the interest of this building. They anticipate pushing the work to early completion. The building will cost about \$15,000.

The Mulkey Hall for young men is undergoing a complete renovation. The rooms have been re-kalsomined, wood work and floors repainted. A large assembly hall and parlors are being fitted up. The furniture is undergoing repairs, and the beds will all be supplied with new mattresses. By the time school opens this hall will be in as good condition as if new.

The Library has been moved into a larger and more commodious room. Reading tables, magazine racks, book-cases have been added. Quite a number of new volumes will be added, which will give the student a very good working library.

The young Ladies' Home is also undergoing repairs and a complete renovation. A gallery has been added to the infirmary, and it has been repainted and papered, and presents a neat, tidy and comfortable appearance.

Rev. H. A. Boaz, D. D., and wife left Monday for cool Colorado for a much needed rest and a two weeks' recreation. They will return about a week before the opening of school.

J. D. YOUNG, Bus. Mgr.

FROM OUR FIELD EDITOR.

Right in the midst of a revival, in Willis, I write this time. Early next week I must hurry on to a Mississippi camp-meeting. We have fine interest here; congregations are large; many are seeking the Lord; several professions and splendid prospects for a harvest of souls. The Advocate is

well circulated in this town. I shall send a few new subscriptions.

Bro. R. W. Adams is pastor of Conroe and Willis. A good pastor he is, too. Early in the year I assisted him at Conroe. His work in both places is in good shape. This is his fourth year on this charge. To-day I heard him singing:

"When from this place I go What will become of me?"

These people would gladly keep him longer if possible. "Bob" Adams wears well. He grows in favor with folk all the time. He knows his business and attends to it.

Bro. H. C. Willis, the presiding elder, has been with us. He looks carefully after the interests of the Church. He is succeeding admirably on the district. This is the fourth meeting I have conducted this year in the Huntsville District. I dare say the district was never in a more prosperous condition. I would like to suggest a thing or two to Bishop Candler. But just a few days ago I heard him say: "Appointments made in dog days don't stick."

We Houston preachers certainly enjoyed Bishop Candler's visit last week. We all dined with him at Bishop Ward's home. What a big time we had with the two Bishops!

Bro. George Sexton and I had the pleasure of a ride over the city with the Bishops. What we told them about great, growing Houston and our Methodism in the city was a plenty. Bishop Candler is a close observer and a wise listener as well as an instructive talker. I ventured to tell him that a Bishop should not believe all he hears in Texas. Not that any of the brethren would wilfully misrepresent or intentionally falsify; nevertheless, mistakes are made. A thing, we know, looks different from various viewpoints. One brother seems to see a "conference ring" "which should be broken up," while, at the same time, that brother himself may be aspiring most unconsciously to the rank of "ring master."

A presiding elder may minimize the work and worth of a brother with whom he is not in close touch and magnify the gifts and graces of a near and dear friend. Then there is the brother with a peculiar case, which he must present in person to the Bishop. Nobody else could rightly represent him. His failures, he claims, are due to circumstances, or he may lay the blame on a make-believe scapegoat in the person of an harmless man. He would not act upon the good advice of an old preacher to a young brother: "When things don't go right in your charge keep on blaming yourself." What a time our Bishops must have! We should honor and love them and should sympathize with them too. I believe I would rather be an evangelist than one of our general superintendents. Of course I am better fitted for my present work than for the office of a Bishop. After our delightful association with Bishop Candler, I believe all the Houston preachers thought that the right man had been appointed to the Presidency of the Texas conferences. Circumstances may alter cases, but I hardly think this opinion will be changed. God bless Bishop Candler and his work in Texas. JNO. E. GREEN.

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

A PRESIDING ELDER'S FIELD NOTES.

Some Hot Weather Reflections. The personal equation in Church work is beyond power to estimate, and the greatest factor in the solution of every community's moral development is the preacher. "Like priest, like people."

Some preachers are powerless in the presence of factious strife; some become the weak and contemptible instruments of designing men and head the old ships of Zion toward the breakers; some are heroic captains who know the sea, keep vigilant watch, and give orders to the crew which guarantees the safety of all on board. How tranquil the souls of those who take passage on a good ship, with so trusty a seaman, even though storms arise, or the chilling atmosphere of passing icebergs be felt.

The people who minify the pastor in the home need not be surprised when their children do not magnify him abroad. Generally the certain way to capture an army is to kill the general, and wound or capture the officers. One of the best ways to insure all this is to secure a traitor in the camp and obtain all dangerous secrets and foment conspiracies through him. But there are Church members and even preachers who strike at the superior officer with the hand of malice or envy, and they seem to be unaware that they make war on the officers of the Church of God. But the devil has no better ally than the man who breeds distrust and discord in the Church.

The writer once was tactfully requested by an elegant lady to see if

her pastor could not be induced to bathe more frequently in summer. Complaint was made against another preacher because of the offensive way in which he used tobacco. Still another was neglectful of the little courtesies and proprieties, and another loaded his food on his knife and ate with such lack of refinement as to be mortifying to his friends. It is undonorable in this day of opportunities for a man to neglect these ordinary matters and thus lose in some degree his value to the Church and to society.

The office of a presiding elder affords advantages which are not available to any other worker in the Church, and when pastors duly respect the leadership of this office, it is possible to carry out great plans as far as conditions will permit. Insubordination is a source of confusion and trouble in all government, and to conscientious people the law of the land and of the organizations to which they belong should be the end of all strife. When such leadership is given to the presiding elder, and he is in full sympathy with the work of the Church, what splendid opportunities are afforded to educate the preachers who need help, and the people at large, in all the work of the Church. He reaches the middle and lower classes as the highest Church officer the most of them ever see, and he has the opportunity to specially prepare his chosen themes and perfect them by repetition. If he does not preach with acceptability and power he ought to do so.

The opportunities for study are greater to the writer in the office of presiding elder than in any other relation he has ever sustained. Although he has preached more than once a day, on an average, since the first day of the new conference year, the absence of pastoral work and tedious details in building church property affords much time for study and general reading. Of course those who neither do pastoral work nor build up church property would find more leisure time elsewhere, as would those who have not learned to find opportunity to read while traveling and in homes as a guest. The presiding elder has also the good fellowship of his brethren, and derives much from contact with them. And in this district this feature is peculiarly delightful just now. With few exceptions, the brethren have gone to the limit to give this "beloved" a chance to do his work, and to make him comfortable and happy, and they have succeeded admirably. They are a mighty fine set of fellows. Let all candidates for my place here write Bishop Candler at once.

While we have many good men, we need many more in this part of the State who are equipped and consecrated, refined and settled in character and purpose. The Church schools are the safeguard of the pulpit, and the Church papers are the religious university of the common people. Let us patronize and encourage both.

V. A. GODBEY.

CAMP-MEETING.

The camp-meeting on the old campground near Winona, Smith County, came to a close last night. Bro. T. H. Morris, the presiding elder, conducted the meeting for about eight days, preaching twice a day. He is an able and successful preacher, and a cultured Christian gentleman, and is much beloved by the people of his district. It was a good meeting. The order was perfect, or as nearly as could be expected. This was due largely to the assiduous care and attention of the pastor, Bro. S. W. Lowe, who is one of the best managers of a camp-meeting that I have ever known, and besides, he is a good man and an excellent preacher.

JOHN ADAMS.

Tyler, Texas, August 12.

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

PERSONAL.

After the third Sunday in the month I will be at Seashore for a month. If any of the brethren need my services please drop me a card to Graham, Texas.

H. H. WINDHAM.

Georgetown District—Fourth Round.

- Belton, Aug. 31, Sept. 1. Moody, Sept. 7, 8. Belton Cir., at Midway, Sept. 14, 15. Temple, 1st Church, Sept. 15, 16. Bruceville & Eddy, at B., Sept. 21, 22. Temple, 7th St., Sept. 22, 23. Troy, at Troy, Sept. 28, 29. Bartlett, Sept. 29, 30. Granger, at Jonah, Oct. 5, 6. North Georgetown, at Weir, Oct. 6, 7. Hutto, at Hutto, Oct. 12, 13. Taylor, Oct. 13, 14. Holland, Oct. 19, 20. Rodgers, Oct. 20, 21. Salado, at Salado, Oct. 26, 27. Florence, at Gravis, Oct. 27, 28. Georgetown, Oct. 28.

B. R. BOLTON, P. E.

Advertisement for C. F. Barnes & Co., jewelry and watch shop. Includes text: ESTABLISHED 1866. If it's a ring, a diamond, a watch, jewelry or silverware, 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. F. Barnes & Co., Box 61 Louisville, Ky. Every Article Guaranteed.

UNION LEAGUE.

The meeting of the Fort Worth Union League for July was held with the St. Paul Church. About one hundred and fifty Epworth Leaguers were in attendance. After the business session, a program and refreshments were furnished by the entertaining League. Increasing interest is shown at each meeting, and the work desired is being undertaken. The meeting for August will be held the fourth Monday evening with Polytechnic College League. J. E. PORTER.

Austin District—Fourth Round.

- Liberty H. & Leander, at L., Aug. 24, 25. Elgin, Aug. 31, Sept. 1. Bastrop, Sept. 4, 5. Manor, Sept. 7, 8. McDade cir., 3 p. m., Sept. 11. LaGrange, Sept. 14, 15. West Point, at W. P., 2 p. m., Sep. 18. Smithville, Sept. 21, 22. Bertram, at Briggs, Sept. 28, 29. Manchaca, at Carl, 2 p. m., Oct. 3. Webberville, at Haynes, Oct. 12, 13. Weimar, at Weimar, Oct. 12, 13. Columbus, Oct. 13, 14. Eagle Lake, at E. L., Oct. 15, 16. Tenth Street, 11 a. m., Oct. 20. First Street, 8 p. m., Oct. 20. Walnut, at Merriltown, 2 p. m., Oct. 23. University Church, 11 a. m., Oct. 27. South Austin, 8 p. m., Oct. 27. JOHN M. ALEXANDER, P. E.

Clarendon District—Fourth Round.

- Rowe cir., at Union Hill, Aug. 31, Sep. 1. Memphis st., Sept. 7, 8. Claude cir., at Claude, Sep. 14, 15. Canhandle mis., at Groom, Sept. 18. McLean cir., at McLean, Sep. 19. Wheeler mis., at Wheeler, Sep. 21, 22. Higgins mis., at Higgins, Sep. 28, 29. Miami cir., at Miami, Sep. 30. Canadian cir., at Canadian, Oct. 5, 6. Canyon City sta., Oct. 7. Clarendon sta., Oct. 12, 13. Dalhart sta., Oct. 16. Stratford cir., at Stratford, Oct. 17. Hansford mis., at Hansford, Oct. 19, 20. Plemmons mis., at Leib Sch. H., Oct. 21. Dumas mis., at Dumas, Oct. 23. Channing sta., Oct. 24. Amarillo sta., Oct. 26, 27. J. G. MILLER, P. E.



THE ENVY OF PEDESTRIANS

are those who ride in a stylish and up-to-date buggy, runabout, phaeton, stanhope or surrey that is bought at P. & O. Imp. Co.'s. Our carriages are made for comfort as well as beauty, and a ride in them is a pleasant experience. When you want a new vehicle that is made from the best materials and in the latest style, look at our attractive stock and 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.

BELLS.

Advertisement for LYNNER CHURCH BELLS. Includes text: LYNNER CHURCH BELLS. The best quality of bells at the lowest prices. Write to-day for our free illustrated catalogue. Address: LYNNER CHURCH BELLS, P. O. Box 100, Dallas, Texas.