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Editorial.

THE LESSONS OF AFFLICTION.

We do not enjoy affliction. Rather we dread it and try to avoid it. It brings suffering to the organism, grief to the heart, sorrow to the spirit. It makes us shudder when we think of it. When the thought of it enters the mind we see visions of the sick bed, bitter medicine, restless nights, long and feverish days, loss of appetite, inaction and restless tossing.

Yet, as an element of discipline, affliction is sometimes the most potent remedy that God can apply to us. It takes our minds off the world and it puts them upon things more sacred. We realize our dependence, and it arrests the spirit of our greed and self-seeking. It causes us to cease to look without, and we turn our thought within. Life takes on a different aspect, and our relation to men assumes a change. If we hold grudges against others we want them settled, and if we have been harboring ill feelings we want to get rid of them. Yes, and we often make our best resolves, and when we recover we look at the world and the people who live in it from a different standpoint. No amount of prosperity could bring about such a state of mind and heart. The fortunate things of this life tend to harden us and to make us more selfish. But when the iron enters the soul it is different. On account of this the Psalmist said: "It was good for me that I was afflicted." It takes this to bring us into nearness with God and into a recognition of the rights of other people. And it develops sympathy. A fellow feeling makes us wondrous kind. When we occasionally suffer we feel more deeply for those who suffer likewise. In fact, God sometimes has to break our hearts to make us realize that he has claims upon us; and through this method he often trains us into obedience and submissiveness of spirit.

We once read of a good shepherd who had a wayward lamb in his flock. Notwithstanding his care and watchfulness it would break away and run into danger and give him trouble. It seemed impossible for him to train it into gentleness and docility. So he fell upon a strange method of correcting its naughtiness. He took it up into his arms one day and deliberately broke its leg! Then he set the broken limb carefully and nursed the little thing tenderly. By the time it had gotten well it had learned to depend upon the good shepherd. It ceased to fear him and became perfectly tame and gentle. Henceforth it was his pet of the flock and it gave him no more trouble. It was a drastic remedy, but it was successful. Is this what the Psalmist means when he says: "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." God occasionally has to break our bones to teach us wisdom. But how gently he nurtures and provides for us while these bones are healing! Look up, thou poor, suffering shut-in; God loves and cares for you. He hears all your groans, he sees all your agony, he feels the heat of your burning tears. It is still a fact in reli-

gious experience that "all things work together for good to them that love God." Therefore, affliction is not always a calamity; on the contrary, it is more often a blessing. Do not lose heart if his hand "rests heavily upon you." He knows the training you need, and "Behind the dark unknown standeth God within the shadows, keeping watch above his own."

SALOONS AND THE NEW LIQUOR LAW.

The Baskin-McGregor liquor law was gotten up by Messrs. Baskin, of Fort Worth; McGregor, of Houston, and Willacy, of Corpus Christi—all of whom are known to be the friends and supporters of the licensed liquor traffic. In drawing their bill they went just as far, in making it drastic, as they thought the liquor and beer people would stand. Even in their drastic features they left certain loopholes in the interest of barkeepers in order to secure their support. We have been authentically informed that after Mr. McGregor had drawn his bill, prior to his going to Austin with it, he took the brewers into his office and went over it with them carefully, and, after some discussion, they agreed to it. Having passed the Lower House it went to the Senate. There it was referred to the Finance Committee, of which Senator Willacy is Chairman. Strange that it should have gone to this committee, but it went there for the purpose of giving Mr. Willacy an opportunity to shape it so as to make it acceptable to his San Antonio crowd. Some features of it were slightly changed, and it passed both houses. Since then it has been the bone of contention among the liquor people, and now the saloonists of San Antonio have issued an official call for a convention of all the liquor dealers in the State, or their representatives, to take steps looking toward contesting the law in the courts. In other words, they are preparing to have their own off-spring tried, convicted and judicially executed. Its parentage has no use for it.

This brings out some strong editorials from the anti papers of the State condemning the San Antonio movement, and pointing out the fact that such a step upon their part will result in the destruction of the liquor business in Texas. Chief among these is the Houston Post—the paper that has always stood for the liquor people and brewers of South Texas. The Post proceeds to read a caustic lecture to the liquor people who are setting themselves against this Baskin-McGregor law, and prophesies direful things for the "trade" in Texas if their tactics are to be adopted by the business in general. Even the brewers of South Texas are sending forth doleful lamentations because of the action of the San Antonio liquor people. They see awful calamities in the near future unless this movement is immediately checked. And all this flurry upon the part of the liquor-supporting press and the brewers leads us to conclude that this Baskin-McGregor law was only intended to arrest the tide of temperance sentiment in Texas, and, at the same time, to leave the saloons practically unmolested. For, in Gal-

veston, right where these brewers have their headquarters for that part of the State, no attention is paid to the requirements of the new law by the saloons. They run wide open on Sunday, and as late at night as they desire. And the only thing in the new law that annoys the San Antonio dealers is that they can not get credit on their new license for the amount of money due on the unexpired old license. The other features of the law give them no concern. As a matter of fact, the law is a fraud and a failure as a system of regulating the liquor business. It has been in force some sixty days, and the same old gang are in charge and the same old practices are in operation. Really, the old law, in many respects, was a better law than the new one. Liquor dealers have more advantages under the new one than they enjoyed under the old one.

As a result, the local option movement is not retarded by the Baskin-McGregor law, as was the intention of that law, and as many of our people feared. The better it is understood the more objectionable it is to the public in general. Hundreds of the liquor people hate it, and all the temperance people estimate it as an imposition upon the credulity of the public. It is now a conceded fact that the saloon can not be regulated by law. It has never respected any law placed upon the statute books of the State, and it is not reasonable to suppose that it ever will respect any law in the future. Barkeepers who, for fifty years, have been educated in the arts of violating laws, can not be converted into law-abiding citizens through the operation of the Baskin-McGregor law, or any other law. The liquor business is essentially a lawless business, and the only way to regulate it is to exterminate it by the votes of the people. This the people are doing, and they will continue to do until the job is completed. A State campaign will deal the final blow to it, and the action of the liquor people is hastening this ultimate movement. On with the battle!

FRUIT BEARING A CONDITION OF LIFE.

The purpose of life is fruitfulness. This is true in all forms of life. Take the vegetable, we plant it and give to it cultivation that we may enjoy its fruit. The vine and tree are valued according to this rule. If we get no fruit from them we pluck them up or cut them down, for they are useless. We do not want to expend labor upon them, neither do we want the ground cumbered with them. We cultivate the flower yard for the same reason. We want the fruit of their beauty and fragrance because they yield us pleasure.

It is true when we enter the realm of spirit and mind. Our own lives are intended to be fruitful, and to this end we are wonderfully adapted. "This is my commandment that ye bear much fruit," says the Savior. The fruit for which He designed us is twofold: the fruit of the Spirit and the fruit of a useful life. The fruit of the Spirit is love, gentleness and peace. "The kingdom of heaven is not meat and drink, but right-

eousness and peace in the Holy Ghost." In this is found the evidence of our acceptance with God; it is the assurance of faith. It is God's spirit bearing witness with our spirits that He has pardoned us and adopted us in His family. It is Christ formed in us the hope of glory. Then follows the fruit of good works. The inward life reproduces its vital force in outward speech and conduct. We do good when opportunity presents itself. We help those who need it in sympathy, in counsel, in influence, and in good deeds. We let our light so shine before men that they see our good works and glorify our Father in heaven. By our manner of living we say to the world that we belong to a different order of faith and practice from the people of the world; that we are seeking another country, even the heavenly.

All life is expected to bear good and wholesome fruit. That which is poisonous and obnoxious we destroy, because it is hurtful. No man wants a pernicious tree in his orchard, or a diseased vine in his vineyard. He takes steps at once to get rid of it. So we do in our civilization. That which injures society and interferes with the progress of human interest, we extirpate by law. On the other hand, we protect and encourage everything helpful to the human race. That is also God's relation to us. If we bear evil fruit, He has so constituted us that our own conscience punishes us, and His law eventually disposes of us. We must either repent and get forgiveness, or we must take the moral consequences. God keeps a strict record with us, and He deals with us accordingly. There is no place in the kingdom of God for a non-fruitful life, or a life that bears evil fruit. If such a life cannot be corrected, it will have to be cut off and destroyed. It is, therefore, incumbent upon us all to seek to put our lives in perfect adjustment to the law of righteousness. We owe this to ourselves, to humanity and to God. Then we will bring forth the peaceable fruits of righteousness, and thus meet the end of our creation as rational beings. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." And "by their fruits shall ye know them."

When we hate we show our kinship with Satan; when we love it reveals our relation with God. The devil inspires hate; God teaches us to love. Hate has its birth in sin; love originates in righteousness. The one is of the earth and is earthy; the other comes down from heaven and is of God. God is love.

Peter was impulsive, John was loving and trustful, James was an executive and Paul was a scholar. Christ needed them all in the work of the ministry. There is a great variety of minds among mankind, and it takes a variety of types of preachers to reach and save them all. There is a place in Christ's Church for every man and woman called of God to work.

WESTERN NOTES NO. 12.

In my last notes I was over in Dawson County with a certain disciple named Sweeney, at the goodly town of Lamesa. Going on from thence I passed on northward to the borders of said county and spent a few days at Pride, still with the aforesaid disciple.

At Pride, in the absence of the presiding elder, I proceeded to hold the Quarterly Conference just like a sure enough presiding elder.

Pride is a fine farming community. The land is a deep-sandy loam, and very fertile. Great country for melons and almost anything else that grows on a vine. Cotton does well. The people dig their wood from under the ground.

Going on north and east from this point, I passed through Lynn and Lubbock Counties on to Floydada, the county seat of Floyd County. Here I engaged in a revival meeting for eight days with that disciple called John, whose surname is Howell. There were many things in the way of the meeting. For two nights in succession we were hindered by "small fry" shows. My! my! How the plains are overrun with the shows in the summer time! These show folks are smart fellows though. They are wiser in their generation than the children of light. They will "do" this great stock country in the summer, just after the cattle are put on the market, while money is plentiful. Then they will make a swing for the cotton growing regions just after the cotton begins to go to market, and thus they are with the money all the time. Then, how they do advertise! The papers are full of them for weeks before the show arrives. Great display bills are in evidence on every side, giving dates, etc. How different are the surroundings under which our revival meetings must begin! Often there is not even a brief notice of it in the papers, and the meeting sometimes runs for several days before all the people know it.

Other difficulties were in the way at Floydada. The windows of heaven were opened and the rain came down in torrents. If anyone has an idea that it does not rain in the West he should have been about Floydada in those days.

Now as to bugs. Behold, they came by the million, even forcing their way through the meshes of the window screens, and demanding of the congregation "hands up." In spite of all the difficulties we had a good meeting. Several conversions and additions to the Church.

I am as favorably impressed with Floyd County as any county on the plains. Oh, the fertility of the soil and the abundant crops! The corn crop is made, and will turn out forty to fifty bushels per acre.

Cotton growers from the East say the cotton already had a half bale per acre in August, and still putting on. Real estate is changing hands and property advancing. The town is improving right along. An elegant school building is now being erected, building and furnishing to cost \$6,500.

I spent a few days at Lockney, another appointment on Brother Howell's charge. We have no church here yet, but there are several hundred dollars already on deposit to build. This is also a flourishing town, with a thickly-settled community adjacent. Lockney is also taking steps to put up a good school building.

From Floydada I went over into a place called Strip, in the south part of Hale County, and spent a few days with a disciple called Hussey, who has charge of the Hale Center Circuit. That is a fine region of country about Strip, settled by a substantial citizenship from different parts.

The Methodists have a good organization here, but oh, how badly they need a church building! Hundreds of thousands of dollars could be well spent in erecting churches in this great plains country.

From Strip I went over to Meadow, in Terry County, and hitched up with that disciple called Cash for a revival meeting. It was a hard fight, but we had a fine meeting. There were a goodly number of conversions, and the pastor received twelve persons into the Methodist Church.

This is another point where a church building is badly needed, and the people should arise and build at once.

The last week in August I labored with a disciple called West, in the town of Emma. Here we had a fine meeting. Several conversions, seven additions to the Church, and five children baptized. Emma is the capital of Crosby County.

Crosby is rather thinly settled, but the prospector is paying his respects to that part of the world, and the country bids fair to settle up at no distant day. I notice from the billboards that there are 600,000 acres of land on the market out that way. The soil is black and very productive. No trees, rocks, stumps or anything

in the way of the plow. A large portion of it is near enough to the brakes to get wood by making some sacrifice of time.

C. G. SHUTT.

ANOTHER LAYMAN SPEAKS.

May another layman speak through your columns to criticize Bro. Milton Finch's plea for better sermons?

He does not want better man morally or religiously, for he is sure our preachers are faultless in these particulars. Mark you, he doesn't see why our preachers don't preach elegant sermons full of good things, that all of the members would be glad to hear, in this day and time. With the plenty of libraries, books and periodicals, staleness is inexcusable. The plain inference is our preachers are too indolent and trifling to do their best work. If this is the case, our preachers are not blameless, but are downright wicked. It seems to me he is making an attempt to palliate the imperfection of the laymen by censuring the ministry.

Brother Finch laments the fact that our "strong-minded, thinking laymen, the backbone and sinew of all that is good and great, are kept from the house of God because our pastors do not entertain them with thought, wit, oratory, erudition, or even religion," but in lieu thereof gives them "twaddle, empty nothings, and as a peroration a silly tear or two, disgusting them." Did it ever occur to Brother Finch that good, attentive listeners tend to make good sermons? If those fine laymen had religion enough to attend Church to worship God, instead of seeking entertainment, they would, I dare say, get more out of the sermons. I have yet to see a layman who persisted in absenting himself from the Church because the pastor did not entertain him that was of any account as a moral force in the community in which he lived. I have known learned professors to deliver able lectures to a class, and some would absolutely get nothing out of it because they were inattentive, listless young men.

I want strong, educated men in the ministry, competent to "reason of righteousness, temperance and judgment to come," not to entertain laymen, but to cause them to tremble, as did Felix of old. I have no patience with men pretending to be servants of God who are so worldly-minded and so fond of their ease they stay away from the preaching service and blame the preacher for their triflingness. Suppose from motive of entertainment this class did go to Church, what good would be accomplished, either to them or the Church? I further object to Brother Finch's article because he makes no distinctions. His pastor may be too worthless to get up good sermons, but not so with mine; and yet we have some strong-minded laymen who assist largely with their hard-earned money in his support, and have never heard him preach. I think, however, they are too wise to blame our pastor for their unfruitful lives. V. M. WEST.

San Antonio, Texas.

WE DIFFER FROM THE BISHOP.

That letter from a Texas preacher to Bishop Candler in regard to using, or rather not using, the word "obey" in addressing the woman in the marriage ceremony, and the Bishop's reply reminds me of the old saying: "If daddy put two pumpkins in one end of the sack and a rock in the other end to balance it, we must do as daddy did."

There may have been a time when, and a country where, it was altogether proper and expedient to require such promises from the woman, but I, for one, am in favor of leaving it out. If I were in Mexico, or China, or some other heathen country, where the woman is hitched to a cart with a donkey or a steer to pull the wood to warm her lazy husband's toes, and wanted to perpetuate the custom, I should certainly use those two words of the ritual; the first, to obey, and the second is like unto it, viz.: to serve.

But we live in a better age and a better country, where woman has been exalted through the process of education and civilization to her proper sphere. She is, or should be, the queen of the home, and the equal of her husband, and not his slave.

I ask why should we be trailing around in the garb of the eighteenth century in our ritualistic ideas and service. I know that some old stickler who may chance to read this will be ready to cry out, "loyalty, loyalty, great is loyalty." So say I, but what does loyalty mean anyhow? If it means conformity to our General Rules and the polity of our Church, I am in favor of it, but if it means that I must say "thou," when I should say "you," and that I should use other antiquated expressions instead of modern English, I beg to be excused.

Those who contend for the old ideas on the marital relation invariably fly to Saint Paul to substantiate their ideas and opinions. Well, Saint Paul does have something to say on the sub-

ject; but if we are going to stick to the apostle so very close in these matters we should abandon several things which we practice in our Church work.

The fact is, or, at least it appears to me to be, this much: That what Saint Paul says in regard to such things was simply an opinion of his own, which was in keeping with the customs and ideas of his day.

I believe that the husband is and should be regarded as the head of the family, and the wife should be his helpmeet in the matter of governing and directing the affairs of the home and the family; but she is not to be his slave or servant. What more could be exacted of a slave, if he were binding himself for life than, "Wilt thou obey him, serve him, honor him?"

J. H. HELPINSTILL.

Shelbyville, Texas.

NOTES FROM MEXICO.—NO. 2.

I have had an exceptional opportunity to see Mexico, for I have had for a guide the Rev. J. B. Cox, who has now been in this field thirteen years and who is thoroughly familiar with everything worth seeing in the Republic. And when he could spare me time, his wife, who has been here only six months less than he, has furnished intelligent and very agreeable companionship. I have accompanied Bro. Cox to two quarterly meetings in the country. On these occasions I saw simon pure (?) Mexican life, and also witnessed and heard (though I did not understand) their native worship. The first place we visited was Tulyehualco, about 16 miles out, and situated on the La Vega. This is the canal that serves a good many useful purposes. It drains a large section of what without it would be a marshy, uninhabitable country, and makes it available for cultivation and for homes. Then it affords cheap means of transportation to the city for country produce. This is brought on backs of peons or burros to the canal and loaded on flat boats which by means of poles are brought down to market. These products consist of all manner of fruits, vegetables and flowers. Perhaps the two most staple products of the country are pulque and corn. The first makes the natives tight and the other satisfies his appetite. The pulque is obtained from a plant resembling the cactus. When first taken out it has the taste of sweetened water and is perfectly harmless, but after it is kept for a few days it ferments and becomes intoxicating. It is cheap and everywhere obtainable and has a most deplorable effect on men, women and children. Other stronger and more deadly drinks are made from the same stuff. Thousands of acres are devoted to its cultivation, and while it produces a large revenue, it is an unmitigated curse to the Republic.

The La Vega is also the great public laundry. From almost any point along its bank, and any day, may be seen large numbers of women, each with a flat rock in front, down on their knees, washing clothes. They dip them into the canal, then rub them on the rock and hang them out to dry by spreading them on the grass. The canal also affords bathing facilities for such of the population as desire to avail themselves of it. It also furnishes many of them with water for domestic purposes. At this little town of Tulyehualco we have a neat little stone chapel—just refitted. The congregation is very poor, and the money they contributed for the building represents great personal sacrifice. As I looked into the faces of those assembled for the Quarterly Conference—men and women—and marked the evidences of sincerity and genuine loyalty to Christ, I felt my own heart strangely warmed and it required no unusual faith to believe this little chapel with its devoted band to be the haven which is destined to heaven the whole lump of ignorance, poverty and superstition with which they are surrounded. And this is but a typical case. We witnessed practically the same thing the next Saturday at a little mountain village about 25 miles out from the city. Small and insignificant as these little stations appear, to those who know recent history, to those who know recent history they mark a distant and encouraging advance. It is less than twenty years ago that a Roman Catholic priest hired an outlaw, agreeing to pay him \$200 if he would kill all of a little band of Protestants that dared thus to worship God. The story, as told me, is stranger than fiction. The outlaw called to his aid several men of kindred spirit. They agreed on a Wednesday night, when they knew the little band would be at prayer-meeting. But the Spirit of God intervened. The outlaw went to the place the appointed night, but instead of leading the band of murderers in the attack as planned, he took his stand outside the building and acted as their defender. That man is now a local preacher in the M. E. Church. Such a bargain as that recited above is now scarcely possible anywhere in the Republic. This illustrates the change that is taking place

in public sentiment and how the doors of opportunity are opening to an aggressive Protestantism.

I had the pleasure of spending one day at Puebla, the third largest city in the Republic, and witnessing the laying of the cornerstone of the new educational institution projected by our brethren of the M. E. Church.

They already have a splendid school there conducted in a property worth \$150,000. This new building represents an outlay of another \$100,000. When this is finished they will have a magnificent plant. They have now about three hundred and fifty students, and can easily fill the additional space they are providing. I looked in on their student body. They are earnest, intelligent and faithful students, representing the various grades of Mexican population. When we think of these, and the students in other schools of our sister Church, and the more than thirty-seven hundred students in our own schools, and the splendid work being done in the same line by our brethren of the Presbyterian and Baptist Churches, and let our minds run forward ten years, when these students, with their education, refinement and, in many instances, true religious experience, will deliver themselves on the moral and economic problems of their day, it requires no prophet to say that a moral revolution will be imminent. The only limit to the Church in this direction is their willingness or ability to furnish buildings and equipment. There is scarcely a Protestant school in the Republic but that is crowded to its capacity. The man who expects to see Old Mexico as it was and as it is now in many places will have to hurry. A few years more and "old things will have passed away."

JNO. M. BARCUS.

CHARACTER BUILDING.

St. Luke 14:28-30.

What is character? The true meaning of the word character is impressions stamped on coins, pages of books or the brain of man. Physiology teaches us that the brain has convolutions which are indicative of the condition and power of the mind. The brain is the seat of the mind. The brain controls the actions and thoughts of mankind. The brain of an infant being undeveloped has no convolutions. We are taught the brain, like the phonograph, receives impressions, but differ in the retention of same. We can never erase from the brain the impressions made. To prove this, it had been said that a few years ago a lady became insane, and while in this condition she started the doctors by reciting long passages from Latin and Greek authors. Tracing her history back a few years it was found that at one time of her life she had served as cook for a man that was a teacher of these languages and she had heard him recite the same. It has often been asked what elements compose or enter into the formation of character? The answer is very easy to give and to understand.

The Formation of Character.

There are three elements that compose true character, viz: Heredity, environments and the grace of God. Every child has a right to be well-born. The law of heredity is seen on every corner. Someone has said that to train up a child in the right way, we must begin 100 years before it is born. This is true. Someone has said in reference to Mr. Wesley that when God wished to make a great man he first made a great woman. No woman had a purer heart or life than Mrs. Wesley. Parents, you owe your children a good body, mind and soul.

Remember, parents, that if you persist in sowing your wild oats that you will reap the result in the lives of your children. A person's surroundings help to form his character. Place a man in a company of ungodly men and see the result. One night's sin may ruin one's life forever. Let us be careful with whom we associate. The grace of God is able to change our character if we will but let him.

Character is what we really are. Reputation is what the world thinks we are. Washington's character was not made by his capture of the Hessians at Trenton on that dreadful night, but his reputation was. Character is not made in a moment. It is made by the small things of everyday life and not by the great things we do. The next question to be asked is, at what time of life does character begin?

The Time of the Dawn of Character-Building.

A child begins to form its character at the dawn of its earthly existence. See the fond Christian mother as she rocks the babe and sings her sweet songs, such as "There is a land that is fairer than day," and "Jesus, Lover of My Soul." The songs of the mother will affect the character of the child. On the other hand the ungodly mother will sing some silly song, such as "The Turkey in the Straw." That

child will go astray from the beginning. At last the child reaches the age of understanding and although he has a good moral character, yet he has not accepted the Savior. So he hears the word of God and is convicted of sin and made to think on his way. The next thing to consider is the cost of change of character.

Counting the Cost.

Jesus says that no one starts to build a house but who will first sit down and count the cost. That sinner must count the cost. What must he give up and throw aside. After having counted the cost he is ready for another ordeal.

Building Christian Character.

Jesus said that a man must not build on the sand. Let us notice that sinner who is striving for salvation. He is convicted of sin; Jesus says that he must build a new character and it must be built on a rock. Other foundation can no man lay than that which has been laid, which is Jesus Christ.

Digging Down to the Rock Christ Jesus.

Confession: He confesses his sins and Jesus forgives him. Repentance: He repents of his sins and Jesus takes them away. Now he thinks it is hard to find the foundation. He digs the sand of confession and repentance away and still no rock. Jesus whispers to him, believe on me and I will save you. At last he believes on Christ and his feet touch the Rock. We now turn to 2 Peter 1:5-7, and find out the elements of Christian character.

The Elements of Christian Character.

And add to your 1. faith; 2. moral courage; 3. knowledge; 4. temperance; 5. patience; 6. godliness; 7. brotherly kindness; 8. love.

He is now a complete man in Jesus Christ. May God help us to build our character on the solid rock, Christ Jesus, and we shall bear fruit.

L. A. ALKIRE.

Colony, Okla.

HEREDITY.

The human body is a wonderful piece of mechanism—a framework of bone, an outward elastic covering, within a vast organism of muscle and nerve, and a heart constituting a clockwork that throws the blood to every part of this intricate system seventy-two times in a minute. This beautiful structure from the hand of a Divine architect is given to man for the abode of his soul—a casket containing a jewel—also a mind of intellect, by which he is capable of taking care and preserving his body with all of its intricate machinery. Yet it is subject to a great deal of abuse. There are many diseases to which it is liable, some, perhaps, unavoidable, others from intemperate living and abuse. Heredity lays claim to a large per cent of deaths annually, and much bodily suffering, and alcohol is the hereditary monster that is taking off its thousands every year.

Smallpox, yellow fever, scarlet fever and a few others may be exempt, but who can not say that often in these the hereditary taint of alcohol is there, vitiating the strength and dragging the patient down to death, when otherwise he might have recovered? Alcoholism, with its hereditary taint, often drags an entire family to the grave, and will still march on in its destructive influence till the third and fourth generations are wiped out. How terrible and sinful it must be for the drunkard to bring such misery and destruction upon his innocent and helpless posterity! And yet this cruel monster, alcohol, every day is the cause of floods of tears, broken-hearted and destitute widows, orphan children and new-made graves. No wonder Judge Artman, of Indiana, refused to sign the license of saloons! Are not our Legislatures and Judges largely responsible for the above results?

This arraignment is not visionary, but facts recently brought to light by some of the best physicians and pathologists. Alcoholism, with its hereditary influence, is declared to send more individuals to the grave, by far, than consumption, the pale scourge of our country.

A long line of nervous or mental diseases follow, also in its wake. How pitiable is the idea that revenue can compensate for all of these disasters and the whiskey bullet that so often finds its way to the heart!

Let everybody say: "Blot it out. Curtail its head by cutting it smooth off."

J. R. TAYLOR, M. D.

TO W. H. HUGHES—AN INQUIRY.

For the benefit of a young preacher who is somewhat confused by your recent articles on the parable of the prodigal son, will you please harmonize your theory that the elder brother represents the "unfallen angels" with the following passages: "There is joy in the presence of the angels of God over one sinner that repenteth?" Luke 15:10. "And he was angry and would not go in." Luke 15:28.

ROBT. A. BAIRD.

Lindsay, I. T.

The man ha next be That w an anir sonality consci make i will, be cther n and pr those ad formal, those o his wil sacrific of an c almost "throw become which i so he g and possibl The days, i row of himsel son to with a upon He di no imp a trus staff, l ergy o prophe serve t Elisha of grie had th the de son w the st child hearing ted, in is not et thr its again, the fo arms. The a met secret Person ways in hu person more it is so ha cially is bet does a sco a pru Epir ticular home costs, the c to do the l send, self. the i stry serva It od o sional lower form men men a "I here pour synj the may reset and high sum in t hear and In easi bit ano

Devotional—Spiritual

THE GIFT OF PERSONALITY.

The most precious gift that any man has to give is himself, and the next best gift is a part of himself. That which distinguishes man from an animal is personality. By personality we mean those attributes of consciousness, character and will make up a nature that can, if it will, become in turn a blessing to other natures. In common speech and practice we distinguish between those acts of a man which are purely formal, mechanical or "reflex," and those offerings and outpourings of his will and heart and mind which sacrifice their subject on the altar of an objective need. We say, with almost exact literalness, that a man "throws himself" into a cause and becomes a part of the best of that which is about him. When he does so he gives his personality—himself—and thus completes his highest possible sacrifice for the world.

The prophet Elisha, in the olden days, in the time of the deep sorrow of the Shunamite mother, gave himself in the effort to restore her son to life. Gehazi had been sent with a staff, with orders to lay it upon the face of the dead child. He did so, but the staff produced no impression. It was a good staff, a trusty staff, perhaps a beautiful staff, but it had no life-giving energy or value. It had served the prophet Elisha well, but it did not serve the child. It was only when Elisha himself came to the house of grief, only when, furthermore he had thrown himself upon the body of the dead boy that the Shunamite's son was restored to life. So long as the staff lay upon the face of the child there was "neither voice nor hearing," and it had to be admitted, in mortifying failure, "the child is not awaked." But when the prophet threw himself upon the dead child its flesh waxed warm, its color came again, it opened its eyes, and again the fond mother had her boy in her arms.

The old episode in Palestine is a metaphorical reminder to us of the secret of influence in every page. Personality is power. There are two ways in which men commonly work in human society—by proxy and by personality. The first method is the more popular of the two, because it is easier and cheaper. It is not so hard to send another man, especially if he be a Gehazi, whose room is better than his company. A staff does not cost much—if one is lost, a score of others may be cut with a pruning hook in the mountains of Ephraim. But to come oneself, particularly to come into a shadowed home and into the abode of death, costs. It takes manhood to fulfill the duty of a man, and an Elisha to do a prophet's work. But that is the law of all higher life—go, not send. The prophet must come himself. Proxy piety will not do for the individual believer; proxy ministry will not do for the individual servant.

It is because this costlier method of working, by the gift of personality, is not more generally followed, that Church causes and reform movements so lag today. Many men will give money where a few men will give time; many will send a "representative" where only one here or there will go himself, and pour out his treasures of emotion, sympathy and counsel. Yet while the kitchen work of the kingdom may be done by hirelings and representatives, cultural, educational and evangelistic activities in their higher ranges can be completely consummated only by personal toilers in the vineyard and by heart-to-heart work amid scenes of gloom and need.

In life there are hundreds of occasions offering every day where a bit of personality may be given to another. It is not always or per-

haps often that Elisha must raise a dead child. Generally he will give himself by cheery words, glad smiles, friendly counsels, or other prosaic ministries to daily need. Task yourself as well as your pocketbook or your postage stamp box for the needs of others. There are lonely hearts to comfort while the days are going by. There are weary knees to strengthen along the dusty highways of life. There are wandering souls to rebuke, to counsel, and to draw

young man who had travelled a long distance told a chapter of his experience in the wilds of Australia. His father had settled on a ranch in a sparsely populated region. A custom had grown up among the frontiersmen to meet at the house of one of their number every Saturday, spend the evening in feasting, drinking, gambling and Sunday morning in telling stories, and go home in a bad shape on Sunday afternoon. When it came the turn of the father of this young man to entertain he called his sons together, and said to them: "We have come to the parting of the ways. I was brought up in the old

perous of any in all that part of the country.

All this because one man had convictions, and the courage of his convictions. He knew what he ought to do and did it. He decided to do right, cost what it might. He did right because it was right and not because of any glory or reward that might come. It was this positive and manly character that made him strong. His influence in that community was mighty. He was a prince. Had he wavered, faltered, halted between two opinions, he would have lost his crown. It pays to be steadfast. It is weak and cowardly to waver. "They that fear the Lord shall be strong, and do exploits."

FOR LIFE'S EVERYDAY.

Let your best moments give color to your life. Do not believe that because there is shadow in your life, therefore God has forgotten you and loves you not. Do not believe because there is ever apparent variety and seeming contradiction that there is no underlying unity of life. The mind of man can play with intellectual sophistries and be miserable and sad, and be ready in the hour of gloom to agree with the fool, that there is no God. But against such conclusion the heart battles, the soul fights, and the better nature rebels. Is there one here who is content to let his life be directed by those moments of despondency which comes to all of us, or will you live in the sunshine of the better moments? The heart glows and expands and rejoices when in noble thought and trustful aspiration, it breathes the invigorating air of faith and hope and love. Which experience shall control and give color to your life? The noblest moments when you stand on the mountain top of faith and breathe the very air of God's own blue; so near to heaven and holy things that you can almost feel the presence of the angelic hosts and be conscious that a cloud of witnesses are singing the heavenly hallelujahs to cheer you on your way, and to make you know that God and Christ and heaven and immortality are facts and not fictions; shall this noble experience which comes to all in the best moments direct the energies and control the efforts of your life? Or will you grovel in the valley of despondency and let the spectres of scepticism and doubt cloud the beatific visions, count again and again your trials and discouragements, forgetting the joys and the delights, build around you a high wall of distrust and unbelief and refuse all entrance to the nobler, higher ideals of life? Away with such a melancholy view of life, away with such unwholesome doubt and unbelief! Against all opinions which end in sadness, against all views which terminate in uncertainty, against all fancies which breathe distrust and envy and strife, let the inspiring song of the Psalmist be heard, "Oh taste and see that the Lord is good. Blessed is the man that trusteth in him." Let this high, God-given moment color your life. Do not decide when you are in the valley against what you know is on the mountain top. You have been on the mountain and you must descend into the valley. In that valley say you know what is on the mountain, and in that glorious faith, go forward, conquering and to conquer.—Christian Intelligencer.

THE CHEERFUL MAN.

What a boon he is in everybody's life! Like a bright sunrise and a gentle south wind, coming together on a winter morning, he is to all who cross his path. He brushes cheerily along, knocking grief and disappointment out of his path, and leaving it fringed with flowers. Such a man is worth a great deal to the world; more than all his money, his wisdom or his ambitious schemes. People feel a sort of pleasure just



MULKEY MEMORIAL METHODIST CHURCH, FT. WORTH, TEXAS.

back into the paths of righteousness and peace.

All this work requires the highest qualifications and presupposes self-tasking manhood. It is said in highest possible praise of the Lord Jesus Christ—"who gave himself for us." What Christ did in his great way he asks us to do in our lesser way—give ourselves. There can be, so far as we are concerned, no greater gift to give; there can be no lesser duty to perform.—The Rev. C. A. S. Dwight, in New York Observer.

"BE STRONG."

Weakness is sometimes sin. Some are weak because they waver. One whose mind is not fully made up on the fundamental questions of life does not quite respect himself, and forfeits the respect of sensible people. There are three things concerning which there should be no wavering. Concerning God and sin and the future everyone should have a settled mind. Toward God there should be unswerving loyalty at all hazards. From sin each one should turn away with his whole heart and forever, cost what it may. As for the future, every man should set his face toward Mount Zion, and march as straight as possible toward the gate of the city of light. There can be no two intelligent opinions about these great fundamental things. The man who is positive and unwavering in the right will have the respect of all sensible men, and wield a mighty influence in the community where he may live. His neighbors may not chose to fall in with his ways, but they will be forced to respect him.

Some years ago an international convention of the Young Men's Christian Association was held in Boston, and delegates from all parts of the world were present. One

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seeing him coming down the street, and when they meet him, there is not a cloud in sight.

Such men are a blessing to a town. They make one feel that the town is growing, is getting more beautiful, more than a place just to eat and sleep and make a living in. Sometimes one doesn't meet such men, and then he feels that the town is degenerating, that things are going wrong, and that the evil spirit is trying to put a little malice in his heart, and goes home and meets his wife's smile with a feeling of suspicion.

A cheerful man doesn't realize the amount of good he is doing in the world. But it is his nature and he cannot help it. Heaven has picked him out as one of its angels, and he is faithful to his mission. Every day some fellow has been made happy by his pleasant smile and his genial "good morning;" and if one has a bit of business with him, it passes by very much like an exchange of compliments.

To be cheerful may not be so great a duty as to be honest or unselfish, but it certainly widens the radiance of these virtues.—Ohio State Journal.

I believe if we could only see beforehand what it is that our Heavenly Father means us to be—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through eternity—if we could have a glimpse of this, we should not grudge all the trouble and pains he is taking with us now to bring us up to that ideal which is His thought of us. We know that it is God's way to work slowly; so we must not be surprised if he takes a great many years of discipline to turn a mortal being into an immortal, glorious angel.—Annie Keary.

The Knock-out Blow.

The blow which knocked out Corbett was a revelation to the prize fighters. From the earliest days of the ring the knock-out blow was aimed for the jaw, the temple or the jugular vein. Stomach punches were thrown in to worry and weary the fighter, but if a scientific man had told one of the old fighters that the most vulnerable spot was the region of the stomach, he'd have laughed at him for an ignoramus. Dr. Pierce is bringing hope to the public a parallel fact; that the stomach is the most vulnerable organ out of the prize ring as well as in it. We protect our heads, throats, feet and lungs, but the stomach is utterly indifferent to, until disease finds the solar plexus and knocks us out. Make your stomach sound and strong by the use of Dr. Pierce's Golden Medical Discovery, and you protect yourself in your most vulnerable spot. "Golden Medical Discovery" cures "weak stomach," indigestion, or dyspepsia, torpid liver, bad, thin and impure blood and other diseases of the organs of digestion and nutrition.

The "Golden Medical Discovery" has a specific curative effect upon all mucous surfaces and hence cures catarrh, no matter where located or what stage it may have reached. In Nasal Catarrh it is well to cleanse the passages with Dr. Sage's Catarrh Remedy fluid while using the "Discovery" as a constitutional remedy. Why the "Golden Medical Discovery" cures catarrhal diseases, as of the stomach, bowels, bladder and other pelvic organs will be plain to you if you will read a booklet of extracts from the writings of eminent medical authorities, endorsing its ingredients and explaining their curative properties. It is mailed free on request. Address Dr. E. V. Pierce, Buffalo, N. Y. This booklet gives all the ingredients entering into Dr. Pierce's medicines from which it will be seen that they contain not a drop of alcohol, pure, triple-refined glycerine being used instead. Dr. Pierce's great thousand-page Illustrated Common Sense Medical Adviser will be sent free, paper-bound, for 21 one-cent stamps, or cloth-bound for 31 stamps. Address Dr. Pierce as above.

Forward Movement in Behalf of Southwestern University

Conducted by REV. W. D. BRADFIELD.

GREATEST OPENING IN ITS HISTORY.

The Southwestern University is having the greatest opening in its history. At the end of the first week five hundred and ten students had been enrolled in the college and Fitting School. This is an increase of some seventy-five over the first week's enrollment of any previous year. The second week's enrollment, it is believed, will largely increase this magnificent number. The exact proportion of college students can not now be given. Up to Friday morning 347 were reported as taking college work. Last year the total enrollment in college was 322.

It was the writer's rare privilege to attend the formal opening Thursday morning, the 12th instant, and to deliver the address. The spacious college auditorium was packed with students and the good citizens of Georgetown. An equally inspiring scene can be found nowhere else within the bounds of Southern Methodism. The large majority of the students are young men. They filled the entire center of the auditorium, also the part to the left of the platform, and many were in the galleries. The young ladies of the Annex packed that part of the building to the speaker's right. The sea of upturned faces, the strongest, most handsome and prettiest to be seen anywhere, can not soon be forgotten. A more eager throng it was never this writer's privilege to address.

The increasingly mature character of the student body impressed me. There were many youthful-looking boys and girls, to be sure, but, by far the larger part seemed to be mature college men and women. Many of them, no doubt, have had previous training at our correlated schools. Of these, it must be remembered, we have now no less than ten: the Alexander Collegiate Institute at Jacksonville, the University Training School at Blooming Grove, the University Training School at Granbury, the Wall School at Honey Grove, the Chappell Hill Female College at Chappell Hill, the Clarendon College and University Training School at Clarendon, the Coronal Institute at San Marcos, the Hughey and Turner School at Weatherford, the Douglas-Schuler School at Waco, and the Collegio Palmare at Chihuahua. In addition to these, the Fitting School at Georgetown, under the more immediate control of the University, must be mentioned. These schools are the property of the Methodist Episcopal Church, South, and have the largest share in the glory of Southwestern's superb opening. But for these the great opening of the university would have been impossible. To their Presidents and faculties the Southwestern gives unstinted praise.

Moreover, the university has affiliated with it no less than one hundred and eleven public and private high schools throughout the State. The graduates of these schools are admitted without examination into the Freshman class of the University in those subjects covered by the affiliation. Many of these schools prepare the students in Latin, Greek, history, mathematics, and even the modern languages, for entrance into the University. It can readily be seen, therefore, that our student body at the Southwestern is becoming more mature with each passing year. The first-honor graduates of both our correlated and our affiliated schools have awarded to them scholarships which entitle them to free tuition, and are, therefore, coming in large numbers each year to the Southwestern.

President Hyer and his faculty are jubilant and hard at work. Each professor at the formal opening was given the opportunity to announce the schedule of work in his department. Hearty rounds of applause from the student body greeted the new men who, for the first time, have work in the faculty.

The Annex is full to running over, and Doctor and Mrs. Allen are happy and exceedingly busy. An invitation to dinner at the Annex gave me an opportunity to see the girls. A more beautiful, earnest company of young women I have not seen. Happy to the highest degree are they; nevertheless, having once seen them, I should say that each seems to appreciate the serious business of acquiring an education.

The local Church, with Dr. John M. Barcus at the helm, is thoroughly alert. The names of the teachers in the Sunday-school were announced from the platform, and the students were requested to enroll for the work. In this way no student will be lost sight of in the crowd. A great Church choir is being organized by one of the vocal teachers in the university.

Everything was being done to make the Church at Georgetown the greatest in our Methodism for the next nine months. Dr. John M. Barcus preached the opening sermon of the University last Sunday morning. That it was well done no one who knows him doubts.

The magnificent three-story stone dormitory is nearing completion. The stone work is completed, and the building is ready for the roof. The dormitory is built of the same beautiful stone of which the main building was constructed. It is very handsome in its appearance. When it is finished the Southwestern will be equipped with one of the handsomest boys' dormitories in the South. Nearly two hundred young men can be accommodated in the building.

THE GROWTH OF OUR COLLEGES.

In the St. Louis Advocate of September 11, Rev. Willis Carlisle, agent for Central College, Fayette, Mo., gives the percentage of increase in Vanderbilt University, and in each of our colleges in classes A and B. The increase is from the year 1905 to the year 1907. The percentage of increase in each, based upon the reports of our Secretary of Education, Dr. J. D. Hammond, is as follows: Vanderbilt increased 9 per cent; Emory, 21 per cent; Millsaps, 6 per cent; Randolph-Macon, 6 per cent; Randolph-Macon Woman's, 12 per cent; Southwestern University, 36 per cent; Trinity, 10 per cent; Wofford, 29 per cent; Emory and Henry, 4 per cent; Hendrix, 23 per cent; Kentucky Wesleyan, decreased 5 per cent; Southern University, increased 10 per cent; Central College, 104 per cent.

Brother Carlisle, of course, calls attention to the percentage of increase, and is able to show that Central stands at the head of the list. Carlisle is clearly entitled to all there is in these figures. As a financial agent, he is a model of energy and a marvel of endurance. He has been a providential man for Central in a very trying period of her history.

Let us look, however, at another phase of the growth of these colleges. Let us begin with Central. The figures now to be given are from the thirtieth annual report of the Board of Education, published in August, 1907. According to this report, in 1907 there were 102 students in college at Central. This is a gain of 104 per cent over the enrollment in 1905.

At Emory in 1907 there were 278 students in college, a gain of 21 per cent over 1905; at Millsaps, 191 in college, a gain of 6 per cent over 1905; at Randolph-Macon, 150 in college, a gain of 6 per cent over 1905; at Randolph-Macon Woman's College, 260 in college, a gain of 12 per cent over 1905; at Southwestern University, 326 in college, a gain of 36 per cent over 1905; at Trinity, 290 in college, a gain of 10 per cent over 1905; at Wofford, 290 in college, a gain of 29 per cent over 1905; at Emory and Henry, 109 in college; a gain of 4 per cent over 1905; at Hendrix, 53 in college, a gain of 23 per cent over 1905, at Kentucky Wesleyan, 110 in college, a decrease of 5 per cent from the enrollment of 1905; at Southern University, 176 in college, a gain of 10 per cent over 1905. The report of Dr. Hammond for 1905 I haven't at hand, and, therefore, can not continue the investigation into colleges in class C.

The latter phase of our study very considerably changes the order in which our colleges should be placed. Southwestern University, it appears, has had the largest numerical increase in college students of any college in our connection. Without in the least wishing to discredit Central, it may be said that the numerical increase of college students at the Southwestern for the session now at hand is, perhaps, quite as large as the total enrollment at Central for 1906-07.

This wonderful growth of our chief institution in Texas should make some things very clear to Texans. It should be a providential call to our people for a permanent endowment fund. The splendid success of our institution makes its needs all the more urgent. Already we are overworking our willing faculty. The machine, as President Hyer has so clearly shown, is overloaded. New professors are needed. Additional equipments for both the laboratory and the library are needed. A library building must shortly be erected. A science hall is woefully needed. Not one of these needs can be supplied at the present. Our people must adequately endow Southwestern. She must be enlarged, for the same reason that the successful merchant who finds his plant inadequate, must enlarge. Not her failure, but her brilliant success, is a bugle call to Texas Methodists to enlarge,

equip and endow our Southwestern University.

And the People Are Responding. Two New Names Added.

The endowment fund steadily grows. Our people are in dead earnest. The challenge of Bishop Candler to finish out the \$100,000 during his conferences, if \$75,000 were secured by the opening of his conferences, has been duly accepted. We are now nearing the \$70,000 mark.

The following letter from one of our Commissioners explains itself:

Bruceville, Texas, Sept. 15, 1907.
Brother G. E. Kincannon, of this place, joins the \$100,000 Club. He is a most excellent layman, President of the Board of Stewards here, a broad-minded man, and his pastor, Brother Morphis, says he is the best steward he ever had. He is deeply religious, loves his Church and all of her interests, has a most interesting family. O if only more of our laymen could be made to see what a magnificent opportunity this movement offers! I feel confident that the interest in our University is going to grow, and that our broad laymen are going to see the responsibility now on the Church in Texas. Brother Kincannon is a dealer in lumber and implements, and says that he has never done anything for his Lord, but that the Lord has done more for him. Yours cordially,

MOOD.
In addition to Brother Kincannon, an ex-student of the Southwestern, who wishes his name withheld, joins our club. The loyalty of Southwestern's former students in this hour of her crisis speaks volumes. An institution so ardently loved must have done its work well.

A GREAT OPENING PROMISED FOR THE MEDICAL COLLEGE.

Dr. J. O. McReynolds, Dean of the Medical College of Southwestern University, reports the prospects for the new year to be very flattering.

Entrance examinations begin Thursday, September 30. Friday morning, October 4, at the college, the formal opening will be held. Bishops Candler, Key and Ward will be present. President Hyer will also be present. Addresses will be delivered by these brethren and by Dr. J. O. McReynolds, Dean. The friends of the institution are cordially invited.

Friday evening a banquet will probably be given, to be attended by the Bishops, the President of the University, the dean and faculty of the college, the Advisory Board and other invited guests.

Sunday morning and evening the Bishops will fill the local pulpits, and, in their services the Medical College will receive due attention. Altogether, the opening of the college should be a most auspicious occasion. A full program of the exercises will appear in next week's Advocate.

TO THE PREACHERS OF THE TEXAS CONFERENCE.

In my September statement of "Facts sent out to preachers and laymen of the Texas Conference," there are three charges misrepresented which I wish to set right. 1. The Lexington charge in Brenham district is in Class B, whereas it ought to have been put in Class C, as they had sent in before the statement was made out their full assessment for foreign and domestic missions. 2. Reagan in the Calvert District also by mistake is in Class C, whereas it ought to be in Class B, as they have paid their assessment for foreign and domestic missions. 3. Bro. D. S. Burke, of the Jacksonville Circuit, assures the presiding elder that he has receipts for both foreign and domestic missions and that they were paid before the 31st of August. Hence the Jacksonville Circuit ought to have been placed in the B class instead of the C class, where it is by mistake.

These are the corrections that have been suggested so far. If any of the brethren have found others I hope they will report them as soon as convenient.

JOS. B. SEARS.
Conf. Miss. Sec'y for Texas Conf. Sept. 14, 1907.

BIG TENT WANTED.

I want a big tent for the George Stuart meeting to begin in Cameron last of October. Let any brother who knows of one write me a card at once and tell me about it, and thereby put me and my people under many obligations to him.

J. T. SMITH.
Cameron, Texas.

To the Presiding Elders of the Northwest Texas Conference:

After this semi-drouth there may be some of our preachers in need of the good offices of the Woman's Home Mission Society in the way of a box of supplies. If so, please notify the Conference Superintendent, Mrs. C. C. Armstrong, Weatherford, Texas. Our good women stand ready to bear their share in helping those brave, faithful preachers and wives stand at the outposts dispensing the bread of life in the needy places.

Desperate Coughs

Dangerous coughs. Extremely perilous coughs. Coughs that rasp and tear the throat and lungs. Coughs that shake the whole body. You need a regular medicine, a doctor's medicine, for such a cough. Ask your doctor about Ayer's Cherry Pectoral for these severe cases. We have no secrets! We publish the formula of our preparations. J. C. Ayer & Co., Lowell, Mass.

Secular News

President Estrada Cabrera, of Guatemala, in view of the recent difficulties between his country and Mexico, is unwilling to give President Roosevelt and President Diaz, of Mexico, a free hand in arranging details for the coming peace conference of Central American Republics in Washington. He has instructed Toledo Herate, the Guatemalan Minister here, to be unusually careful in following any arrangements which may be suggested by Mexico, and to sign no preliminary papers for the meeting.

For this reason negotiations for the conference are at a standstill. All the other diplomatic representatives are clothed with full power to act, but Guatemala is not willing to co-operate in the same way as her sister republics. Acting Secretary of State Adee has requested the Guatemalan Minister to communicate with his President and arrange matters so that the conference may proceed on a friendly basis. Thus far no reply has been received from President Cabrera.

The total of summer victims of Alpine accidents is the heaviest ever recorded. Eighty persons were killed and twenty-two injured in ninety accidents this year, as against the previous record of seventy-six fatalities in 1906 in seventy-one accidents. Thirty-eight of the eighty persons killed were guides.

Thoroughly alarmed over what threatens to be the most alarming coal famine in history, coal operators in Western Pennsylvania, and West Virginia bituminous field, have called a meeting in Charleston, W. Va., for Thursday next to devise ways and means of increasing the coal output and handling it. One of the probable results of this meeting will be a voluntary advance in wages of the miners in the hope of increasing the output. Operators declare that never has there been such a shortage of miners. Men who have for years worked as miners are able to get work in other lines and are deserting the mines. Every inducement has been offered to the miners to increase the production, but without result.

On the ground that the Standard Oil Company, with its affiliated interests, is rapidly strengthening its ascendant position in the German market and threatens to break down or absorb Austrian and other competition, an agitation has been begun in organize an effective opposition. German oil dealers, both retailers and wholesalers, are being urged to unite in resisting the American invaders.

At a meeting of the Orphan Brigade at Glasgow, Ky., Sept. 12, a resolution was adopted looking to the celebration in June next of Jefferson Davis' birth, and the preservation of the house in which Mr. Davis was born, in Todd County, Kentucky.

In preparation for any emergency, Col. Goethals, engineer in chief in charge of the Panama Canal, has arranged for storing in the refrigerator plant at Colon a quantity of meat supplies. The Isthmian Canal Commission has approved his suggestion to send to the Isthmus 2400 quarters of beef, which will be forwarded on a transport sailing September 17. A large supply of coal is also to be sent on five vessels.

A steamer stranded on the Carysfoot Reef, off the Florida south coast, was sighted on September 10 by the steamer El Dia, which arrived at New Orleans, September 12, from New York. The El Dia did not stand by to learn anything of the plight of the stranded steamer and was too far away to make out her name or how many persons were on board. The funnels of the stranded steamer indicated that she was a Munson Line boat. She grounded far out of the line of regular travel of Munson Line passenger carrying steamers and in waters usually plied by freighters of this line.

The relatives of the late Archibald Henry Blount, lord of the manor of Orleton Herefordshire, who bequeathed \$400,000 to Yale University, and one of the executors of his will, have been communicated with, but are unable to explain the reason which he had for leaving such a large bequest to Yale.

A royal proclamation has been issued by which New Zealand has advanced from the position of a colony and hereafter will be known as the

Dominion of New Zealand, sharing with Canada this coveted title.

The Chinese and Japanese quarters at Vancouver, B. C., are practically in a state of siege. Hundreds of revolvers and guns have been sold during the last twenty-four hours to Orientals, until the police prohibited the sale of firearms to everybody. Every Chinese merchant goes about with an armed bodyguard, and beside the entrance to every Chinese store stands a Mongolian with a rifle. All Chinese cooks, mill men and laborers, and all the Japanese working in the city and country within a radius of fifteen miles from Vancouver have been summoned to the Oriental quarter, and are filling all the houses therein. Besides the firearms, knives, stones, bottles and bricks are in stock ready to repel the attack of a mob at any future occasion. Glass in every Oriental house and shop in the city was broken by the mob on September 7, except in the Japanese Curio, which escaped.

Emperor William, it is stated, will make a special effort to give the American Secretary of War, William H. Taft, a hearty reception and memorable entertainment during his sojourn in Berlin, two months hence. Already the several officials who have the arrangements in charge are holding conferences on the subject. The Emperor probably will receive Mr. Taft at Potsdam Castle. Laudatory articles regarding Mr. Taft are appearing in the newspapers.

The Standard Oil Company of Indiana, September 10, applied to the United States Circuit Court for a writ of supersedeas preventing the United States Government from proceeding to collect the fine of \$23,240,000 recently entered against it on the order of Judge Landis. Judge Grosscup, before whom the application was made, declined to take action until he had heard arguments from the attorneys for both sides. The arguments consumed the greater part of the day.

More than 1100 persons applied for first citizenship papers in the Naturalization Bureau of the United States Court at New York September 9. This is a record number. Many of the applicants were Russian Jews, but all nationalities were represented.

The Navy Department has been notified of the death of Commander Simon Cook, United States Navy, retired, at St. Louis. He was a native of Illinois, entered the navy as a cadet in June, 1873, and served in the Spanish-American War. He was an inspector at Memphis, Tenn., for the sixteenth lighthouse district.

Although France and Spain have scrupulously avoided taking sides in the struggle for the sultanship of Morocco, there are indications that they feel that at present Sultan Abdel Aziz has more followers than his brother, Mulai Hafig. Premier Clemenceau announced September 10 that he had particular reasons for believing that Abdel Aziz would go to Rabat and that he had been reliably informed that Mulai Hafig's popularity is on the wane. The Premier announced that the situation in Morocco was calm. No further reinforcements, he said, would be sent out to Gen. Drude, that officer having indicated that the force at his disposal was adequate.

Travelers who have arrived at Braila, Roumania, from Odessa declare that the anti-Jewish excesses there continue, and it is estimated that the deaths in the Russian city during the last week exceed 100. The police are preventing Jews from leaving Odessa. Placards have been posted at Kishinev and elsewhere summing the populace to attack the Jews and consequently the Jews are in a state of panic.

A SPLENDID OPENING.

The University Training School at Blooming Grove has had a splendid opening. Boarding department about full and pupils constantly coming. The school is certainly on the highway to a great future. Let all its friends rejoice and rally more earnestly to it.

J. M. ARMSTRONG.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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Notes From the Field

Burnet

Conference will soon be here, and we expect a full report on all lines. Thus far we have had a good year; have held five meetings on my work; about seventy-five converts with fifty additions, and two meetings to be held yet. I have helped in four meetings—M. T. Allen, at Clement, Okla.; J. T. King, at Llano; S. J. Franks, at Kempner; N. D. Wood, at Walnut, Willow City work. God blessed us in all these meetings. Burnet charge has lots of fine people. Our presiding elder is all O. K. on all lines of work.—M. J. Allen, Sept. 10.

Mt. Nebo.

Our meeting here has just closed. We had ten days of good services and good interest all the time. This was the first good revival this people have had in many years. The Baptist preacher and people helped and were wonderfully blessed. All took a part. We had with us Brother F. M. Sellers, a lay preacher of Groesbeck; a very fine helper in a revival. His service was appreciated and did great good. Sinners were converted, backsliders were reclaimed and Christians were made to shout the praises of God. All were lifted to higher plains of Christian living. We are glad it has fallen to our lot to be among this kind people. This humble circuit-rider has had a busy year's work, but hopes to finish up the year and round out with everything in full at conference.—Benj. S. Crow, Sept. 11.

Granger.

On July 7 we began our meeting at Granger. On Tuesday following Bro. H. D. Knickerbocker, of Ft. Worth, came to us and remained with us about two weeks. We closed the meeting on the night of July 21, with between forty-five and fifty conversions and forty additions to the Methodist Church. Bro. Knickerbocker is first-class help, and he did some strong, plain and convincing preaching. He is a manipulator of men, and his generalship is born, not made. The earnestness and sincerity with which he presents the truth is characteristic of the man. The tenacious spirit with which he prosecutes his work cannot be surpassed.

He knows how to distribute his powers so as not to fag throughout the whole series of services. He has the one great requisite necessary to success—consecration of heart and life to God and his service. Bro. Victor Howell, of Dallas, led the song service for us. He has the most flexible and mellow baritone voice to which we have ever listened. As a soloist we have never heard his equal. His selection of solos was perfectly ideal Christian in every particular, and as he sang them from time to time we saw both old and young shedding tears. We feel glad that we were able to secure such a godly man whose voice was so absolutely consecrated to the service of God. We began our meeting at Jonah August 2, and it continued for ten days with twenty-five conversions and nineteen additions to our Church. Bro. Nat. B. Read, of Midland, assisted us in this meeting, and I don't know when I have heard such powerful and eloquent preaching. At times he would mount up as on eagle's wings and soar into the very ethers until the people would almost rise from their seats. Under his preaching the spirit of conviction seized the people, and they were made to rejoice in a Savior's love. In some respects it was a great meeting. The membership of the charge is upon a higher plane than ever before, and we believe that we will round out one of the best year's work of our history. You can't beat the Granger and Jonah people; they know no such thing as failure. Their motto is, "Go forward!"—J. B. Berry.

Willow City.

We have just closed our last protracted meeting. Began at Willow City in the spring, with Rev. J. T. King, of Llano, to assist. Notwithstanding the rain and mud, we had a good meeting, in which the Church membership was revived. Had one conversion and one accession. Our next meeting was at Sid Smith's, with Rev. R. L. McIntyre, of Blanco, as our helper. Results, five conversions with five accessions to the Church. We went next to Legion school house, where we had a fine meeting. Rev. R. A. Waltrip, of South Heights, San Antonio, assisted me in this meeting from Monday until Friday night. There were seven conversions and four accessions to our Church. From Legion, Bro. Waltrip came to Willow City and began our meeting here on Saturday night, leaving me to close out at Legion Sunday night. We ran the meeting ten days. This, in many respects, was one of the greatest meetings that I have ever been in. Strong men and women who were at enmity with each other met in the altar, shook hands, acknowledged their faults to each other and to the public, asked each other's forgiveness, straightened up and agreed to keep straight. In this meeting we had some thirty-five conversions, with twenty-one accessions to the Church. Bro. Waltrip is a man of God. He preaches with great power. He is a great success in revival work. Next we went to Walnut; began our meeting on Friday night. God was with us from the first service. Rev. M. J. Allen came to us on the following Tuesday and remained over the following Sunday. Truly we had a great meeting. Results, twenty-five conversions, the Church greatly revived and fourteen accessions to the Church. Our conference collections are coming up nicely.—W. D. Wood, Sept. 10.

Madisonville.

On Sunday, August 11, I commenced a meeting here by preaching two sermons on the "Personality and Work of the Holy Spirit," exhorting the people to pray for His presence and help during the meeting. I continued the services until Tuesday night, at which time Rev. J. W. Bergin, of Brenham Station, came to my assistance and did all the preaching from then until the close of the meeting. Bergin is fine help in a meeting. His preaching is clear, sound, practical, convincing, persuasive and logical. The lines between sin and righteousness were closely drawn. The old-time doctrines of repentance, faith and obedience were presented in unmistakable language and Methodist emphasis. For one week the battle was waged with but small visible results, but on the second Tuesday of the meeting the enemy began to weaken and during the next two days the reaping was great. There were about seventy-five conversions and reclamations and fifty-five accessions to the Methodist Church. Old men and young men, boys and girls, were converted at the altar in the old-fashioned way. Prof. W. D. Smith, of Garner, Texas, led the singing and it was immense. Bro. Smith is a great helper in a meeting. This was the greatest meeting ever held in Madisonville, so say the oldest citizens. Many of the Church members did fine work in the meeting and some of the converts went right

to work and helped lead their loved ones and friends to Christ. Congregations were large at the day services and at night the church house would not hold much more than half the people. Many stood at the doors and windows, while great numbers sat in buggies driven as close as they could get to the house. Methodism is alive and on rising ground in Madisonville. When I came here two years ago to help Rev. T. B. Anderson in a meeting I said to him, "Methodism is going to move up here in the near future." They were building a nice, new church at the time. I little thought at that time that I would be assigned to Madisonville at the approaching conference. But I was, and preached the first sermon in the elegant new church. The salary was raised \$300 last year and overpaid, while all assessments against the charge were paid in full. Ninety-three persons were received into the Church last year. This year salary raised \$100 over last year, and up to date eighty-five persons received into the Church, and all assessments will be paid in full. We have here as loyal people to the Church as I have ever met anywhere. The stewards are fine men in every sense of the word, and they look well after the financial interests of the pastor. The Sunday-school and Epworth League are doing splendid work, and the W. H. M. Society is active and full of pluck and energy. This society has added two rooms and two galleries to the parsonage since I came here and have put in needed furniture and helped the work in many ways. New matting has just been put on the floors of three rooms of the parsonage. Bro. Bergin is chargeable with engineering the last item. All and all, we are having a good year, Bishop. Place not to let.—J. C. Carr, Sept. 11.

Center Point.

We are rounding out the fourth quarter of my first year in this pleasant charge. Our reports at conference will show progress. During the year we have received twenty-four by profession of faith and seventeen by certificate. Our net gain for the year will probably be more than twenty-five. Our Sunday-school and Epworth League and prayer-meeting and Foreign and Home Mission Societies and Juvenile Mission Society will all compare quite favorably with much stronger Churches. Our membership now is 263. Brother Joe F. Webb conducted a splendid revival for us in May. Webb is a fine man for his position. The financial reports will also show an increase (in the assessments and payments) over any previous year. All will be paid or overpaid. Our foreign and domestic missionary assessments will be fully \$150 overpaid. Our folks are talking new church, and but for the unprecedented growth we would have probably been building now. We shall go to conference with happy hearts for the future.—Z. V. Liles.

Spring Creek Circuit.

We have just closed a glorious meeting at Spring Creek, Rev. Z. B. Pirtle, from Knox City, did the preaching, and he preached—there is no mistake about that. The power of God accompanied his message, and as a result strong men and women came and fell upon their knees in the altar and cried for mercy and the Lord wonderfully saved their souls. Bro. Pirtle certainly understands how to dig up sin, and his preaching will never be forgotten in this town. The power of God was manifest in our meeting from the very first service. We had the old-time shouting and praising God, and the people say this is the greatest revival that Spring Creek has ever witnessed. Had 45 conversions and reclamations, and the Church is wonderfully strengthened and built up spiritually, and our faith in God is stronger than ever before. We believe now that Spring Creek can have a revival any time in the year, because the people have the old-time religion—the kind that makes them happy.—J. O. Little, Sept. 9.

Roby.

Our round of meetings was brought to the ending on last night. We began at Royston about July 15 and closed with Roby. In all except the latter we were assisted by the Rev. J. F. Isbell, a student of Southwestern. Isbell is a young man of great promise, most companionable and very helpful in the Master's work. God greatly honored him in the work. Our people cheerfully gave him in return for his services \$100, which will help him in his efforts to secure a better preparation in school. With me the problem of help for meetings is solved. I would say to any pastor who has work to engage six weeks or two months that you will find it most satisfactory to take a worthy young man from one of our schools and use him through the entire service, and your people will gladly pay him, besides the experience is worth to the young man quite as much as a year in school. It builds both ways.

The work is safe in your hands (for it is in the pastor's hands) and the young man is being properly trained at a most important point in his ministerial preparation. In the meeting at Roby we were assisted by the Rev. J. T. Griswold, presiding elder. At his suggestion we preached in turn and God greatly honored the work. Though our superior every way as well as officially, he it said Brother Griswold stood with us as a helper and in every way kept the meeting in the hands of the pastor, as much so as if he had gone into another conference to aid a brother, and this he did in his own district. A great preacher and true revivalist, there are few to equal him. As presiding elder the humblest steward approaches him as he would his near neighbor. May he long live to bless the Church. We were also greatly helped in these meetings by the singers, A. E. Davis and Neely Morton, with whom the young people harmonize as with a friend. The results of the meetings can not be measured. In part, our Church and many of the other Churches were greatly blessed and lifted to higher ground and a great number have been converted from sin to God. To date we have received to membership 170, about equally divided by certificate and ritual. Baptized eighteen babies.—G. J. Irvin, Sept. 10.

Gilmer Station and Gilmer Circuit.

The station moves on in perfect peace and harmony. The pastor will make a good report at conference. The circuit has been swept with a revival tide. At the beginning of the year Bro. Burroughs, presiding elder, divided the circuit, giving to Bro. C. M. Davis, a local deacon, three appointments, and leaving Bro. Dent five appointments. These brethren have held revivals at each place and each meeting was a real revival. To my knowledge 153 have been added to the Church. At Grice, one of Bro. Davis' appointments, the meeting assumed large proportions. The pastor had no ministerial help and was well worn from previous labors, but he got the Church stirred and men and women arose to his assistance; laymen led the services. God's power was manifested in reclaiming backsliders and converting sinners. The available material being worked up in the immediate neighborhood, the meeting was moved to a large saw mill and the great work continued. Seventy-six were added to the Church. A new church building is to be erected, and what was believed to be one of the wickedest neighborhoods in the county has turned to the Lord. Some of the best men in the county are now members of the Grice Church. One physician feels that he must preach and is preparing for license. The other meetings were all good and will bear much fruit, but I speak of the Grice meeting to show what God can do with a man that will let him use him. Brothers Dent and Davis are all right, so is the Gilmer Circuit.—J. M. Adams, Gilmer.

Pinkerton.

We closed our meeting at Pinkerton last night. It was a great success. Twenty-six conversions, eighteen added to the Church and several reclaimed. The Church was greatly revived. We take courage and press on, giving all the glory to God. Bro. T. N. Lowery did the preaching, and it had the right ring. He condemned sin in all its phases, but showed plainly that he loved the sinner. No pastor will make a mistake in securing his services, and we heartily recommend him to all. No clap-trap manipulations, but the gospel straight and plain, with the old-time altar. I believe all our collections will be in full at conference.—L. L. Mills.

Hico.

The Mulkey meeting closed Sunday night, Sept. 8. Visible results, between 75 and 100 conversions, 65 additions to the various Churches, 46 to the Methodist Church. Abe did us fine work. If the meeting could have had twenty instead of ten days we would have had a much greater meeting, I think. But it was a great victory and we all love the Lord better and are determined to work harder for him.—J. E. Stephens, Sept. 10.

Stockdale.

We are nearing the end of the conference year on Stockdale charge. In many respects it has been a good year. We have had much sickness and have been hindered in our work. We have had some good meetings; have held four, in which we have received forty-nine members on profession. In some of these the Church has been greatly revived. We were assisted in two of them by my father, Rev. J. D. Burke, of Leesville. The help was very efficient and much appreciated. After holding our last meeting the preacher and his family took a two-weeks' lay-off at Sutherland Springs, where there is as fine water for drinking and bathing as may be found anywhere. If

I Can Cure Cancer

At Home Without Pain, Plaster or Operation and I Tell You How, Free.



I Have Proven Cancer Can be Cured at Home. No Pain, No Plaster, No Knife.—Dr. Wells.

I have discovered a new and seemingly unfailing remedy for the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures, and I will be glad to give full information free to all who write me and tell me about their case. Peter Keagan, Galesburg, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures. Address, Dr. Rupert Wells, 2909 Radol Building, St. Louis, Mo.

only this place was developed and advertised it would become one of the leading health resorts of the State. The preacher is considerably revived physically by the rest and cold water treatment, and now starts in for the final round-up before conference. The people of Stockdale and vicinity have been very kind to us, which kindness shall not be forgotten. I don't know where the itinerant wheel may land us, but have never failed yet to fall among good people. We have built a church at Pandora, a mission place, and hope to report all collections full at conference.—S. L. Burke, Sept. 11.

Plainview Mission.

We are glad to have some good news for the Advocate. The Lord has blessed us this year. We had about forty members at the beginning; have added about twenty this year. Have lots of space, but few people. Have held five meetings, had about twenty-five conversions, and reclamations I wouldn't begin to number. I am indebted to the following brethren for aid: Bro. Sherwood, a supernumerary of the North Texas Conference, helped me in two meetings. He is an able preacher and full of the Holy Ghost. Bros. Dunn and Laney gave me some good service. They are all O. K. My last one was a union meeting (at Alton) with Bro. Williams, the Baptist pastor. Bro. Trammell did some preaching for me. Here the Lord graciously blessed us. Well, we are just ready and anxious for the Lord to send more people to this part. We need more "wind-brakes" and "coaling stations." The people that are here say we have the finest section of Texas, and they know something, too. Am glad my lot fell so luckily.—F. Pilley, Sept. 14.

New Boston.

I am glad to report one of the best meetings in the history of New Boston as attested by those who have been living here for years. From first to last it was of the old-time power and type. Sinners were deeply and powerfully convicted, many of whom went to the altar and were happily converted. There were fifty conversions, and forty names given for church membership, thirty-five of which number were for our Church. I was ably assisted by Rev. R. F. Bryant, of Roysse City. Words are inadequate to describe the great work done in our midst by this strong, earnest and faithful gospel preacher. God has certainly blessed him as a revivalist. His sermons were logical and forcible, charged with the power of the Holy Ghost, allowing no quarter to the enemy, no compromise with sin; fearless in their onslaught upon the forces of evil; yet, underneath, and apparent to all the hearers, a manifest love for the lost sinner and

Continued on page 18.

SEVERE ECZEMA CURED IN SOUTH

Suffers Three Years—Hands and Eye Most Affected—Employed Doctor to No Effect—Now Entirely Recovered and Will Recommend

CUTICURA REMEDIES IN ALL PARTS OF PARISH

"My wife was taken badly with eczema for three years, and she employed a doctor with no effect at all until she employed Cuticura Soap and Ointment. One of her hands and her left eye were badly affected, and when she would stop using Cuticura Soap and Ointment the eczema came back, but very slightly; but it did her a sight of good. Then we complied with the instructions in using the entire set of Cuticura Remedies and my wife is entirely recovered. She thanks Cuticura very much, and will recommend it highly in our locality and in every nook and corner of our parish. God bless you for the sake of suffering humanity." I. M. Robert, Hyderabad, La., Jan. 5 and Sept. 1, 1906.



SOUTHERN MAN CURED Of a Terrible Eczema by Cuticura in Six Weeks.

"Some time ago I suffered terribly with eczema, and I had the best medical attendance, but the more medicine I took the worse it seemed to get. I kept on with medicine for about five weeks until I saw the Cuticura Remedies advertised, and I at once purchased the Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent, but had not the slightest hope of them curing me. After I had used the first set of the Cuticura Remedies I saw the improvement, and in just six weeks my skin was as smooth as ever. I advise any one suffering from this terrible disease to use the Cuticura Remedies. Henry J. Steljes, 132 Spring St., Charleston, S. C., June 12, 1906.

Complete External and Internal Treatment for Every Humour of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) for the Form of Blisters, Coated Pills, 25c. per vial of 60 to Purify the Blood. Sold throughout the world. Foster Drug & Chem. Corp., Sole Preps., Boston, Mass.

The Home Circle

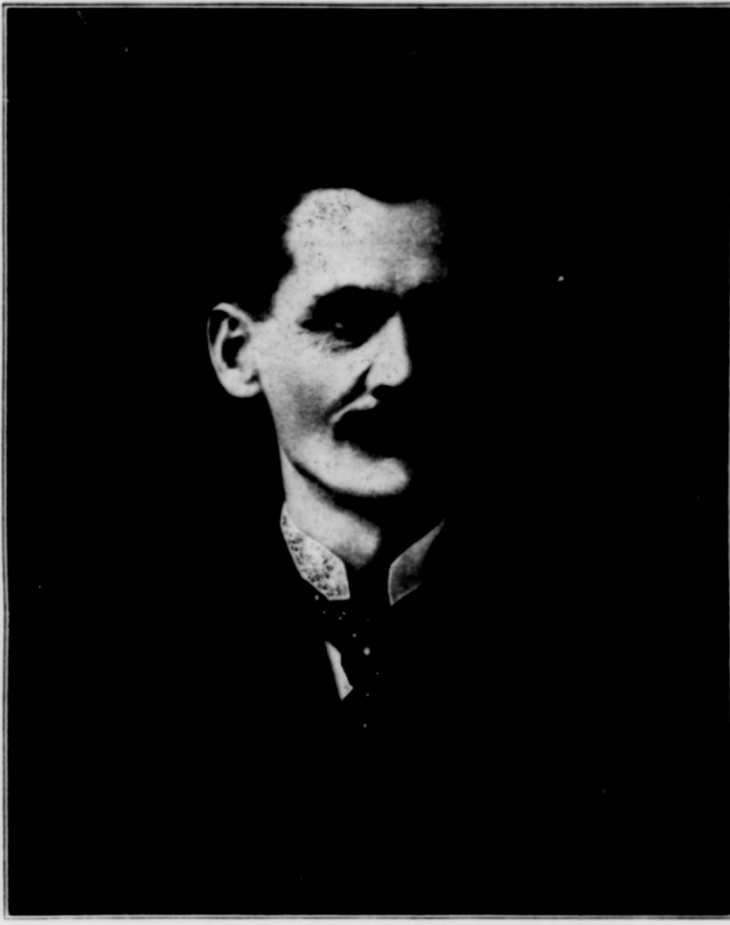
THE FORTUNATE ISLES.

You sail and seek for the Fortunate Isles,
The old Greek isles of the yellow-bird's song?
Then steer straight on through the watery miles,
Straight on, straight on, and you can't go wrong.
Nay, not to the left, nay, not to the right,
But on, straight on, and the isles are in sight,
The Fortunate Isles where the yellow birds sing
And life lies girt with a golden ring.
These Fortunate Isles they are not so far,
They lie within reach of the lowliest door;
You can see them gleam by the twilight star;
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled grave-stones,
They were landing steps; they were steps unto thrones
Of glory for souls that have sailed before,
And have set white feet on the Fortunate shore.
And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the isles of the watery miles,
That God let down from the firmament.
Lo! Duty and Love, and a true man's Trust;
Your forehead to God, though your feet in the dust;
Lo! Duty and Love, and a sweet babe's smiles;
And these, O friend, are the Fortunate Isles.
—Joaquin Miller.

THE CHARM OF FOLKS.

Once Mrs. Alice Freeman Palmer sent a poor family from the north end of Boston into the country, intending to pay their board at a farm house and give them the delights and benefits of country life for an entire year. A few weeks later, however, she discovered the same family in Boston again, occupying a tenement very near to the one they had vacated. When pressed for a reason for their sudden and unexpected return to the city, the mother of the family, after some hesitation, replied: "Well, I'll tell you, if you care to know. I came away because I like folks better than stumps."
Ah! the unequalled and imperishable charm of folks! Humanity's love for humanity is one of the deepest and strongest and most redeeming characteristics of the race. It accounts for many things that otherwise seem inexplicable, and particularly for that tendency of the working people to overcrowd, to congest in big cities, in spite of the fact that the labor market is glutted at such points, while there is employment to spare in other parts of the country.
The student of sociology puzzles over the problems of the congestion of great cities with superfluous population. Why will people herd together in the slums, living in layers one over another like shell-fish, enduring poverty, squalor, discomfort, ill health, degradation and misery of every sort, snatching at the most beggarly jobs as half-starved dogs snatch at scraps; while out in the country, farmers not a day's journey away, perchance are begging for help, offering high wages and a comfortable living to all who will come and help them secure the overflowing bounties of nature? Why will laboring people spend their lives in wretched city tenements, amid unsanitary surroundings, suffocated by heat in summer, and tortured by cold, which they can not properly combat, in winter, when all through the beautiful, healthful country idle farms are crying to be tilled, and pleasant farm houses are going to rack and ruin for lack of occupancy and care?
It is, indeed a puzzling problem, until such illumination falls upon it as is afforded by the words of Mrs. Palmer's truant protegee. The charm of folks for folks is a stronger spell than the charm of natural beauty, or the attraction of steady, congenial, well-paid employment, or the inducements of comfort, or plenty, or ease of mind. To thousands upon thousands of people the problem always presents itself as a question, simply as folks versus stumps, the slum versus solitude. Nature may be ever so beautiful, but, compared with folks, it is only so much stumpage. Mountains, woods, glorious sunrises and sunsets, flower-spangled meadows, lakes that hold inverted forests in their crystal depths—all these make no appeal to the heart that is hungry for folks!
After all, is this not a beautiful hu-

man trait? Would any true lover of mankind have it otherwise? Is there not an element of the noble, the heroic, the redeeming, in the willingness of the great masses of humanity to sacrifice and undergo so much for the sake of intimate associate with their kind? Just to be in the thick of folks, to feel the charm of the human presence, to share the feelings of the multitude, to thrill to the human touch, to be merged in the common brotherhood, just to share such intangible rewards as these, how readily, how gladly, the great majority of men and women will give up the material satisfactions of life! They admit that they would be better off in many ways if they were out of the city—away from that ever-increasing congestion of wage-earners; away from that fierce and appalling struggle for existence; away from the sweat-shop and the boss; away from the dive and the station-house and the saloon; away from the enervating charity organization; away where folks folks are few and land plenty, and there's work enough for all; away where homes are cheap and comfort-



REV. ATTICUS WEBB

A. M. of Southwestern University and President of University Training School, Blooming Grove, Texas.

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THE CHILDREN OF SILVERTON LODGE.

"Only another week of the holidays, and the stupid old school begins again," said Frank Causton, standing in front of the play-room fire and making vicious digs at it with the poker. "I hate school!"
"It's a shame!" cried his younger brother Cecil. "I can't think why we may not have lessons at home like the girls."
"It's ever so much jollier to be able to go to school," said Madge, with a pout on her pretty lips. "I'm sure you and Frank have lots of fun. You said

yourself the other day that there was always some joke on."

"My dear child," said Frank, flourishing the poker to give emphasis to his words, "that was three weeks ago, when the holidays had only just begun and school seemed miles away. Now, you see, we have only a few more days and we shall be packed off from eight o'clock in the morning till five o'clock in the afternoon, and homework to do after that, while you girls just play at learning with Miss Morton for a short time and then go out for a walk."

"I hate walking!" said Muriel, snappishly. "I'd far rather go to school."
"You'd have to walk then, so there!" cried Cecil, making a ball of his handkerchief and throwing it at his tiny brother. You are a lucky fellow, Jack, anyway, for you have no lessons, no school, no work, and no walk, so you've got nothing to growl about."

"Me's got to go to bed," said little Jack, and sure enough nurse appeared at that very moment and beckoned to him to go to his mid-day rest.

Then a strange thing happened. I suppose the children were a little tired of doing nothing, for that is possible you know, strange as it may seem, and then, talking about their grievances had made them appear much bigger than they really were.

"Come along, dear," said nurse, finding that the little fellow did not obey

her signal, "and you others, please, had better dress and go out at once."

Frank sprang on the table and exclaimed—

"Boys—girls—be brave! Do as I tell you and all will be well. Sit still, Jack, and you shall be no more dragged off to lie down against your will. Go, woman, he added, flourishing the poker as if it were a sword. "We will not go out or go to bed, and you will touch one of us at your peril!"

Nurse, who happily had a keen sense of fun and loved every one of the children, retreated quickly, choking with laughter. She went straight to Mrs. Causton and told her what had happened.

"If you had only seen Master Frank, ma'am, I'm sure you'd never have forgotten it. I don't know where he gets his ideas from."

"A little knowledge is a dangerous thing, nurse," said Mrs. Causton. "He reads so many books about brave men and boys that he is apt to forget that the best courage of all is that which makes you do your duty in the little things of everyday life."

"But what am I to do, ma'am? Will you go and speak to them?"

"I think not, nurse. They have rebelled against you, and it will be better for both you and them if I let you manage it alone. Go to them once more and ask if they are ready to do as you tell them, and if not, say you will not go near them again till they beg you to do so."

Nurse ran off and returned in a few minutes to say the children had all indignantly refused to obey her, and when she had stated her intention to leave them quite to themselves, Cecil had exclaimed, "That's a blessing! Now for some fun"—and had locked the door against her.

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

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For an hour or so all was happy in the play-room. Their mother looked in at a little window which gave light to a staircase, and saw that they were all sitting on an old-fashioned sofa enjoying themselves in different ways. "Poor baby will have a dreadful pain if he eats that orange without sugar," whispered nurse.

"Never mind," said Mrs. Causton, "he will be less likely to rebel in future. He is very young, but not too young to learn that if you plant thistles you cannot expect to gather roses."
Many times within the next few hours the two people who loved them most took peeps at the young rebels. There were plenty of cakes, biscuits and fruits in the school-room or they might have been driven to call for help sooner, but, as it was the shadows of evening came on, and only the blaze from the fire lighted the room. There had been plenty of fun and laughter, but Mrs. Causton felt sad as she saw the children gradually getting fretful and tired, till at last they all settled to sleep on the couch in positions more or less uncomfortable.

"The fire is nearly out, nurse," said Mrs. Causton, "so they are quite safe. I will get my supper and you can do the same."

"But we can't go to bed and leave them like that," said nurse.

"I don't think there will be the least chance of it," said Mrs. Causton. "The next thing will be that one or two of them will tumble down."

Sure enough within half an hour there was such a commotion as had never been known at Silverton Lodge.

Jack fell off the sofa, and woke with a scream, then, terrified at finding himself out of his own little cot, set up a shriek for nurse and mother which would not be silenced, while the bigger children, cold and stiff from their uncomfortable positions, could not refrain from loud complaints.

"Get the door open!" cried Madge. "I'm afraid to move for fear of knocking myself against the furniture."

"It's all very well to say get the door open," replied Frank in a suspiciously choky voice. "I don't know where the key is. Nurse! Nurse! Open the door quick! We want to go to bed!"

And so ended the rebellion at Silverton Lodge, for Mrs. Causton opened the little window and the children were dragged one at a time through it. A rather ignominious ending to such a very noisy beginning; but half an hour afterwards they were all happily tucked up in bed, having sleepily resolved that rebellion may sound very nice, but obedience feels better.—Child's Companion.

SAMUEL CHADWICK'S LAZARUS.

When Mr. Chadwick, the now celebrated Wesleyan minister, was a young local preacher he was sent to a charge where the population was mostly quarrymen and factory hands. Here is his story of how he succeeded:

"I was confronted with the problem of bringing the outsider to the house of God. I was inexperienced, and, having no idea of the magnitude and complexity of the task, was not destitute of confidence in my own resources. My sermons were prepared with the utmost care and my energies were given without stint to every form of religious and social activity. Still nothing was accomplished. My resource failed and I was driven back upon God. The first answer to my prayer was a revelation of my own heart, which led to a crisis and a baptism. This gave me a new Bible, and through it came a revelation of the divine method of Christian service. * * * For weeks the story of Christ's raising Lazarus from the dead possessed me. It seemed to accomplish just the work we needed. It brought the people. They came to see Lazarus when they would not come to see Jesus. When they saw Lazarus they believed in Jesus. For weeks we prayed that the Lord would send us Lazarus—a man so dead and buried in sin that his wickedness had become offensively notorious and hopelessly bad. The man came of his own accord and volunteered to sign the pledge. He was a dreadful character. Everybody knew him; no one ever expected he would be better. He had never been

to a religious service except in jail. He was a terror of the neighborhood, and did most extraordinary things out of sheer devilry. When he had signed the pledge we wanted to pray with him, but he said, 'Not this time, one thing at once.' A fortnight later he came to the service, and our hearts nearly stood still when we saw the big, rough fellow in his working clothes walk down the aisle and fling himself on his knees at the communion rail. He was gloriously saved. Next morning he told his workmates what had happened. Then men who before his conversion dared not have spoken a cross word to him persecuted him most cruelly. He stood splendidly, until one day as they were blasting, his bar slipped and jammed his finger. Before he was aware an oath had escaped him. The men laughed, but only for a moment. They released his finger, and in compassion wanted to wrap it up. The tears were on his face, but not for the pain. With a broken voice he said, 'Nay, I have a bigger wound than this; we'll have that seen to first.' And, surrounded by the men who had heard him swear, he prayed earnestly and with great simplicity for the forgiveness of his sin. Peace came into his soul, and when he got up he said, 'It is all right, mates; God has forgiven me. Now we'll have it wrapped up.'

The news of his conversion spread like wildfire. Hundreds came to church to see the man Christ had raised from the dead. When it was announced that this man would tell the story of his conversion they flocked from far and near to hear his testimony. We had been trying for months to fill the church without success, but when this Lazarus stood up to speak of the things of God it was impossible to get near the steps for the crowd. They would not come to hear sermons; they would not come to see Jesus; but they came to see Lazarus, whom Jesus had raised and saved. Hundreds were converted through that one witness.—Exchange.

THE LESSONS OF LIFE.

If we could read nature as Jesus Christ read it we should never look on a garden or walk through a field without picking up a living sermon and receiving a message from our heavenly Father. The commonest things spoke to him great and elevated truths. He saw heaven mirrored in a flower, and heard celestial music in the twitter of a bird. Being himself divine, he discerned a certain divine meaning everywhere. The earth was covered with the foot-prints of the Creator; all things were bathed in the pure light which shone forth from his own soul. The dullest objects were clear enough in his eyes to reflect some thought of God; the most insignificant things were grand enough to point like cathedral spires, heavenward. Would that it were given to us to read all things with the mind of Jesus, and to find in all the common paths of life suggestions of the Divine.—Selected.

CHANGE FOOD

And Lose That Uneasy Feeling

A man who has always been a "skinny chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritability and nervous condition.
By chance he had a taste of Grape-Nuts food at the table of a friend and enjoyed the flavor so much that he began to have it every meal. He says:
"In a short time I found myself another person, the old feeling of discontent and uneasiness left me entirely, it became a pleasure to go about my work, whereas, before, for years, I had always had the feeling of being a little weary, but now I seem to have a surplus of energy for everything; my weight has increased 11 pounds in four weeks, and am still gaining."

"I have never been very sick and am satisfied if my present improvement in health continues, I shall not be."
"The change that this food has made in my life has been remarkable and so satisfactory that I am glad of the opportunity to tell you." Read "The Road to Wellville," in pkgs. "There's a Reason."

WHO DID THE ELDER SON REPRESENT?

This question, as raised by W. H. Hughes, and discussed by himself and others, we consider very interesting. The parable of the prodigal son was the latter part of Christ's discourses recorded in the fifteenth chapter of Luke, which begins by saying, "Then drew near unto him all the publicans and sinners to hear him, and the Pharisees and scribes murmured, saying, "This man receiveth sinners and eateth with them." Then followed the parable of the lost sheep, the piece of silver and the prodigal son.

Underlying them all is this heavenly truth: "There is joy in heaven in the presence of God and the angels over one sinner that repents."

Now, to come to the question, "Who did the elder son represent?" We believe he represents a class of men—the self-righteous—such as were the scribes and Pharisees, who kept the letter of the law and not the spirit of it. They who abstain from outward known sins, which is for their own benefit, for their religion. They had searched in vain for an act of his life or a word from his lips that was wrong. On this occasion they murmur a whisper to prejudice the people against him, that he eateth with publicans and sinners, which they would not do, and could not rejoice that sinners were being saved.

If we examine the conduct of the elder son, he resembles very much the self-righteous. He stayed at home, but that might have been a selfish preference. He was very ready to receive his part of the goods, which were divided unto them. It is true he was out in the field when his brother returned, but the record does not indicate that it was a time for work, as all the servants were at the house. His reflection that the father had not given him a kid to make merry with his friends shows that his mind was running in extreme selfishness on his own supplies. He said, "This thy son hath devoured thy living with harlots." The father's gentle rebuke was, "This thy brother was dead and is now alive." The fact that he did not rejoice over the return of his lost brother, but was obstinate and would not go in, shows very clearly the spirit of the scribes and Pharisees, or the self-righteous spirit.

Christ said to this class on another occasion that "publicans and harlots go into the kingdom of God before you" (Matt. 21:31).

Here the curtain falls, so far as the record goes, with the father pleading with his son who would not go in.

C. M. BARRICK, Rising Star, Texas.

"THE PRODIGAL SON AGAIN."

The value to the world of the parable of the two sons makes it always in order to discuss the teachings of the Savior as given in this parable. From the last few issues of the Advocate it is evident that all minds do not agree upon some points of the parable, and yet that difference of opinion is quite likely due to a failure to remember the conditions and circumstances surrounding Christ at the time he spoke this parable. Christ was at this time journeying toward Jerusalem and the Cross. He was, as it were, closing up his earthly ministry. There were at this very time great multitudes with him, attracted no doubt by his wonderful sayings; yet the principles of his gospel which he was giving to the world were far from being generally accepted and especially by the leaders of the Jewish religion of that day. Just preceding this parable Jesus had taught that lesson of doing good on the Sabbath day and the parable of the great supper as narrated in Luke 14. St. Luke says all the publicans and sinners drew near unto him to hear him. Christ no doubt felt that this particular class of people were in special need of fully understanding the relation of sinners to God. His association with them as complained of by the pharisees and scribes was to get better access to them that he might do them good. Especially are we justified in this conclusion since we know that Christ had a definite purpose in every act of his life. Just before coming to the parable Christ had exclaimed, "He that hath ears to hear let him hear." (Luke 14:35.)

This much then as to the circumstances and people surrounding Christ when he spoke the parable. It is noticeable further that immediately before coming to this great parable Christ told his hearers of the lost sheep and how the shepherd would leave the ninety-nine which were safe and go search after the lost one and the rejoicing when it was found.

Also the incident of the woman losing the piece of coin and what diligence she used to recover it and how she rejoiced when it was found. This was evidently calculated to prepare their minds for a proper consideration of the greater parable which he was now ready to speak to them and which also dealt with something lost and found.

What definite purpose did Christ

have in mind in giving to them this parable? First, to get them to see and understand that they were sinners away from God; second, to show them how in that condition they must approach the Father; and thirdly, to assure them of the wonderful love of the Father and his readiness to forgive them.

How Did He Show Them All This?

In representing the conduct of the young man in asking for a portion of his father's estate, the people hearing the parable were in a much better position to know whether the young man was right or wrong; and I believe that Christ knew that his

of the younger son? Could he have made it plainer to them than to show them how the earthly father forgave, received and restored the son?

The force of the parable certainly was to show them that they were sinful, in the wrong, and that if they, like the younger son, would repent and come confessing their unworthiness, that God would forgive them and acknowledge them his children in the complete forgiveness of their sins.

Why split hairs about who the elder son represented in the parable? Most of us come in under the other boy's confession, but if the elder son had any particular part to be played, it could have been none other than to

and is consecrated and loves God with all his heart and his neighbor as himself, he will go to Church. Now, I don't aim to leave the impression that all men who stay away from Church are unbelievers, but I do say that they are not supporting the Church by any means except a few dollars; and they are not doing their duty. The brother says the reason they stay away is that they are not entertained with wit, oratory, erudition or religion—"old time," or any kind. Brother, I have heard the old, old story time after time and I thank God it is new yet. I do not believe a man can go to Church expecting a great display of oratory, wit, etc., and to be entertained thereby and get any good from the service, nor is he any good to the service. Wit, oratory, etc., such have a very small place in the service of God. When the Lord chose his disciples did he go and get the wit and humor, oratory, etc., of the land? I rather think not, judging from the class of men that they came from. The Master was meek and lowly; so let us not get so thoughtful as to get above the Master, or get to where the plain, simple story of Jesus does not entertain us. The brother says instead of entertainment we get twaddle. I don't know the meaning of that, but if that is what I get when I go to Church, my prayer is that I may get more twaddle. Lord give us more twaddle. And he says as a peroration, a silly tear. I say thank God for tears; yes thank God for a minister that can stand before a congregation and shed tears of joy unspokeable when under the old time power of religion, and thank God for a congregation that can weep with him for joy and who do not think enough to call it silly and twaddle. I do not write this by a way of centreversy, but in a kindly and brotherly spirit and my own honest opinion and conviction.

L. Z. BROWN, Roysse City, Texas.



REV. JOHN LEE JAMES.

A. B. of Southwestern University; B. D. of Vanderbilt University; Professor of English Language and Literature in University Training School, Blooming Grove, Texas.

conduct in that respect would be considered by his hearers as sinful. Be that as it may, the young man took all his belongings and went away into a far country and lived a very sinful life. After a bit his money was gone and he found himself both purseless, friendless and a long way from home. With a famine on and food high, there was no other alternative but for the young man to fall upon his personal labor for his support. The best work he could obtain was feeding swine, which doubtless lowered him in his own respect. So hungry was he that he was tempted to eat of the husks of the corn; still no man gave him a morsel. Alone, away from home, debauched in character, no friends and hungry. Solitude brings meditation, which in turn brings a consciousness of one's past conduct. The young man came to himself and immediately wanted to go home, but realized that there was much besides distance between himself and his once happy home. He felt a sense of self-condemnation, and that there was only one way to go back home. He soon arrived at a conclusion—"I will arise and go to my father and will say to him, Father I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." It was not in his contemplation to ask to be restored to his former position in the family. He felt that his life had been such that he was not authorized to do other than service in the house of his father. His resolution was a proper one and the key to the situation. No father worthy of the name could refuse to receive an erring son or daughter coming home with such a confession. As he came his father saw him and went out to meet him, and not only that, but he ran to meet him. He had compassion on him; took the erring boy in his arms and there was perfect reconciliation. The son, true to his own promise to himself, begun to make his confession, but the father would not hear it all. He had seen enough; he had heard enough. His great, loving, fatherly heart at once beat in sympathy with the aching, throbbing heart of a wayward boy, whom the father had regarded as lost, but whom he now realized was alive.

The last sentence uttered by Christ before beginning this parable was to say to the publican and sinners listening to him, that there was joy in the presence of the angels of God over one sinner that repenteth. (Luke 15:10.) He concluded the parable by showing them the extent of the son's restoration and the complaining of the elder son.

Could Christ more tenderly have suggested to these publicans, sinners and others that they were estranged from the Father and needed to repent, than to narrate to them the condition

remind the murmuring Pharisees and scribes that if they were good and loyal always, like the elder son claimed to be, that they need not complain because some of the benefits of the kingdom were offered to publicans and sinners; but rather that they, like the elder son, were always with the Father and entitled always to all the benefits of sonship. I am glad that all the benefits of this parable were not spent on the small portion of the human race who heard Christ speak this parable.

Christ never intended that the story should be hushed as long as sin creeps into the human heart. This parable has doubtless been the inspiration giving courage and hope and prompting the return to father and mother of thousands of erring sons and daughters. Certainly it has been the means of millions of earth's foot-sore and tired pilgrims arising like the young man in the parable and coming to the Father with an humble contrite heart. In it we have the assurance from Christ, our elder brother, that even when we are in sin the Father loves us; that in our repenting he sympathizes with us, and when we come home confessing our unworthiness to be called sons or daughters that he will meet us on the way and forgive us. NEWMAN PHILLIPS, Cooper, Texas.

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IN ANSWER TO BRO. MILTON FINCH.

I am a reader of the dear old Advocate and a lay member of the grand old M. E. Church, South, and I wish to notice a few points in Bro. Finch's article, "Better Sermons Wanted," in Advocate of August 29.

He says: "By better preachers I do not mean better men morally or religiously, and the ministers are above criticism on that point."

Now, I agree with him as to this, for I believe our ministers as a rule live godly lives and I believe godly living yields a more powerful influence for God than all that we can say. It may be that, as the brother says, we need men who will preach abler sermons—sermons full of meat, thoughtful, full of enthusiasm and entertaining, if you please. He says further, "It is a fact that the thinking men do not attend Church," and says our preachers are not entertaining enough. May the Lord have mercy on our poor illiterate people who attend Church! I guess they do not know any better, but I thank God that I am not a thinking man. No, brother, I contend that if a man reads his Bible and thinks upon his way

HAS A HOME.

To the many who have offered a home to the little girl I wrote about in the Advocate, I wish to say that I have arranged for her. Many thanks to all those who have so kindly written me. W. H. BROWN, Whitesboro, Texas.

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 softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

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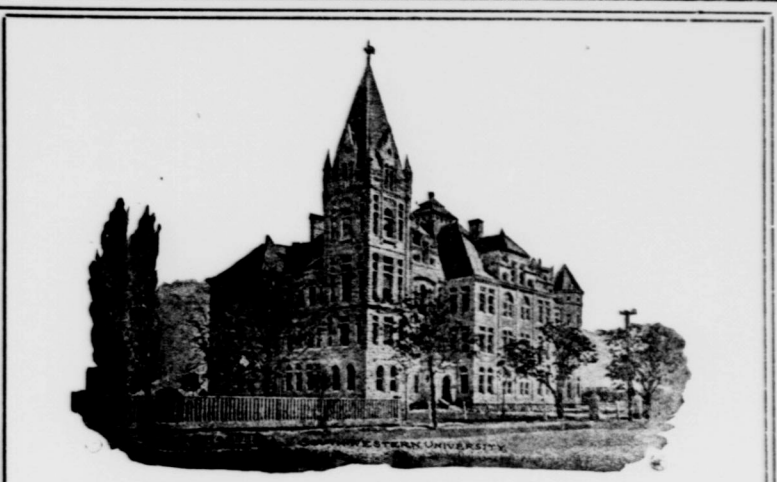
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TO OUR CORRESPONDENTS.

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

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

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they must in turn protect us by observing the rule which stands at the head of the first column on the eighth page.

JOINT BOARD MEETING.

The Joint Board of Publication of the Texas Christian Advocate will meet in First Church, Dallas, on Tuesday, October 14, 1907, at 9 a. m. Let all the members take due notice and govern themselves accordingly.

JAMES W. HILL, President.

The visitation of fire which destroyed our church building at Nacogdoches has resulted in the purchase of an additional lot, the adoption of plans for a handsome new structure and a movement to make the enterprise a success. When completed it will be a modern building with all conveniences, and it will cost in the neighborhood of \$20,000. Those good people, led by their pastor, are not to be discouraged by a calamity like the burning of their church property.

The Nashville Advocate, in speaking of the interest of young people in preaching, has this to say of the long sermon as it impresses them:

Young people universally object to long sermons. That is natural, as they are prone to movement and impatient of quiet. But they will not think a sermon of ordinary length long if made interesting to them. The preacher's mind should scintillate. Real sprightliness of thought is worth a thousand times more than sentimental stories, rhetorical tricks, and other such devices to arrest attention. Naturalness of voice is also of the utmost importance. Young people instinctively detest affectation. And, lastly, let the preacher quit when he is done. This is an art difficult of attainment, but immensely valuable once it is learned.

The following note from Rev. Nathan Powell, of College Station, is important to parents who have sons in college at that point:

I am asking all our pastors to write me about any young men who may be coming to the A. and M. College from their pastoral charges. This information is very important to me. If you write, stating the facts about these young men, it will greatly aid me in giving them the proper moral and religious help.

A FEW MORE DAYS IN HARDEMAN COUNTY.

We spoke last week of a trip to the Panhandle country. Hardeman County is at the foot of the plains, and is one of the most beautiful and well-developed counties in that section. We spent a night with our people at Gypsum. They own their church building, and they are a true band of disciples. Rev. M. D. Hill is their pastor, though we did not get to see him, as he lives at Kirkland. He is a live, energetic and progressive young preacher. Gypsum is hardly a town, though it is located on the railroad. The people are rather thickly settled in the community, and they have a very good school building. Acme, the largest cement mill in the county, is just below, and this is quite a little village. We also have an appointment there and Bro. Hill ministers to them. North Groesbeck is several miles to the northwest, and I visited this point. It is a fine country community and the land is productive. We have several families living in this vicinity and Bro. Hill also has charge of them. In fact, he is the only pastor we have in all that country lying between the railway and the Oklahoma section.

Two years ago this was the only settlement in that section. It was the one school house for a stretch of twenty miles, but there were few people then to travel that distance to reach the school center. Now the country is settling up all the way to Red River. There is no church building in the entire country, but the school house is used for a preaching place. There are several families belonging to the Church of the Disciples and they have an organization. They had an evangelist on the ground with an ample tent, holding a meeting. We had a large audience at the local option meeting that night. People think nothing up there of going twenty miles to a night service. We enjoyed the hospitality of a family by the name of Williams. The old mother is a most interesting character, now over 80 years of age, but spry and in possession of all her faculties. She was born about six miles from Dandridge, East Tennessee—about four miles from the spot where I first discovered America. She was as glad to see me as though we had been near of kin.

Elbe is another well settled locality not far from the Territory line. We have no Church organization there, and no one to represent us officially. The school house sets away out on the prairie and can be seen for miles. I did not know where to go when I reached the school house about sundown. So I drove two miles to one of the nearest houses—a neat cottage with lots of young trees growing around it. A tall, good-looking gentleman came to the gate and said, "Get out, brother, and take supper with us." We told him our business, and he said that was all right. We went in, and after a short conversation we found that he and his family were Mormons. I had been among all sorts of people in my time and travels, but that was the first time I ever entered a Mormon home. He had not been one very long, but he and his household are zealous members of that peculiar Church. He did not tire talking about it, but made himself very pleasant and agreeable. He said he believed in polygamy, but that Mormons were law-abiding people, and as the Government had laws against polygamy that his people did not practice it. He told me that there were seven members of his communion and that they ran a Sunday-school and had worship in his house. However, he had just sold his fine farm a few days before for \$25 per acre, having bought it two years before for \$5.75 per acre. A Methodist family from Beville bought it. I asked this gentleman if any Methodist preacher ever passed that way, and he remarked that Bishop Hill had been in the community a time or two, and he added: "You know he is the Methodist Bishop for this section, with headquarters at Kirkland." On a little further inquiry I learned that there were fifteen

Methodist families in that vicinity, but they are unorganized, with nobody even to preach for them. "Bishop Hill," with all his energy and enterprise, is not able to cover that wide section.

At night we had a fine congregation at the school house and an enthusiastic service. There I met several of our people. I spent the night with a Baptist family, thinking that I was going to a Methodist home; but they showed me every kindness and seemed to enjoy having me with them. They lived in a semi-dugout, but they were clean, nice people and had everything in abundance. That community is developing rapidly. The lands are very fine, and cotton, wheat, Kaffir corn and the like flourish. Our Church needs more men and money to keep up with the influx of population. Doubtless Bro. Howard, our presiding elder, will try to look after it as he has means, men and opportunity. By the way, I heard good reports from this sub-Bishop of the Vernon District.

From thence I returned twenty-two miles to Quanah, about which I wrote in my former article. While there I met Rev. M. W. Clark, of Crowell, and his brother, Rev. C. A. Clark, of Palmer. The latter is with his brother at Crowell for his health, and he is improving rapidly. He will have to be kept in that country somewhere until he completely recovers. They both had good things to say of Crowell and its prosperous people. Crowell, however, is not in Hardeman County, but several miles northeast of it.

The next point visited was Big Valley Church, seven miles northeast of Chillicothe. This is one of the most beautiful valleys upon which my eyes ever rested. It extends to the foot of Medicine Mounds, where General Sull Ross surprised the Indian marauders, killed their chief, Nacona, and captured Cynthia Ann Parker. This forever broke up the Indian depredations of that section. Now the whole country is owned by a thrifty people and farming has the right of way. The soil has enough sand in it to make it cultivate beautifully. It looks like a veritable Eden. We have some fine people there and a good church building. It is in handsome repair. The Easlys own large tracts of land and they are prosperous. Some of them went in there and filed claims in the early eighties. We spent the night, after a delightful service at the church, with Bro. and Sister J. C. Flynt. What a delightful night we had under that religious roof! They own a large tract of that splendid land and they have done well. They have but one child, a son, and he is at Polytechnic College; so they miss him very much. Bro. T. B. Hilburn, the pastor of the Chillicothe charge, was with me. He is one of the hard-working and successful pastors of the Northwest Texas Conference. And he is a good preacher and his people love him. I had the pleasure of sharing the hospitality of his good home in Chillicothe. He is doing a good work, and his influence is strong in the community. We have a good church in the town, with a good parsonage on the lot near by. Our membership is large and it comprises many of the leading people of the community. I remained two nights in this delightful town, helping in the cause of local option. It was also my pleasure to enjoy the home circle of Rev. C. T. Neece and family. He is a veteran local preacher, owns good farming land and is prosperous. He has been there for thirty-odd years, and went there from North Georgia. When he located where Chillicothe now is, there was no railroad and scarcely no other family was in the settlement. But what growth has taken place! The whole country is making progress. Chillicothe now has a population of about fifteen hundred. The Orient Railway will cross the Fort Worth & Denver near this point, and the community has a bright outlook. As a result the lands are now valued at forty dollars an acre and still climbing. People from a distance are there every day to make investments. In 1890 these lands could have been

bought for two dollars per acre. But the day of cheap lands in Texas is a thing of the past. Some of our preachers did well in the years passed by taking up some of these farms when they were going at a song. The men who did this are in good financial conditions now. From present indications that whole section is destined to be a very populous and prosperous division of our great State. G. C. R.

The Alabama Advocate goes after Our Brother Finch, awhile back, touched a live subject in these columns when he undertook to explain some of the troubles of the ministry, on the ground that they, or some of them, do not give their best thought to preparing good and wholesome sermons. We are not going to sit in judgment on the correctness or incorrectness of his views. But from a number of articles inspired by his critique, now reaching this office, on first one side of this question and then the other, lead us to conclude that he touched the button of a live wire. Well, we are glad to hear from the laity on the matter, as they are the only ones who, in good taste, are better prepared to write on the subject. They may write wide of the mark, but it will give the preachers an opportunity to read what their listeners have to say on the subject. The laity are the people who sit in the pews, and they ought to be fairly good judges of sermons, as they have been trained under the ministry from Sunday to Sunday. So let the brethren read, take notes and inwardly digest while these laymen take the floor for a season. Maybe we will learn something.

From a score or more of preachers we have received postal cards bearing the following statement: "The place for a good boy is a military school of strict discipline. Any minister who recommends a Church school to the mother who knows her boy needs a military school is not loyal to his Church. It is a misused confidence to persuade a young boy, unprepared, to attend a university. It is a shame! There is no college or university that can look after a boy at night." We doubt not but that the military school sending out these cards meant well, and meant no reflection upon the Church. But from what our preachers say who have sent us numbers of these cards, they do not appreciate them. And it is our decided conviction that our Church schools are the best schools in the world for our boys. We concede the fact, however, that we have boys enough for all our schools—military and other sort. But the work of the preacher is to send Methodist boys, as far as possible, to Methodist schools, these postal cards to the contrary notwithstanding. We are willing for the military school, as well as the Church school, to stand on its merits. There is no need for the former to make comparisons, as comparisons are often odious.

Bishops Candler and Ward will begin an educational campaign in Dallas about the first of October, and they will extend it into other and numerous parts of the State. We have a letter from Bishop Candler to this effect. We wrote to him for a communication in these columns, as he is to be our presiding Bishop at the approaching sessions of our conferences. He had to decline the invitation on the ground that he is very busy studying the printed copy of the minutes of our last conferences, and has only till the first of the month to familiarize himself with our matters preparatory to his responsible work. After this he will canvass the State in the interest of Southwestern University. The Bishop is not coming to Texas uninvited as to our needs; neither is he going to leave himself in the position to have to depend upon a few men for his knowledge of these matters, altogether. He is now studying the conditions, and then a month in the State will bring him into direct touch with many of the men and much of the work. In this way, aided by his presiding elders, he will come prepared to act intelligently in the appointment of preachers to their several charges. Texas is such an immense territory that this is the only way a Bishop can know anything satisfactorily about the demands of the work. Presiding elders know much

about these matters; but there are some things to be known that can only be acquired by the methods adopted by Bishop Candler. Therefore, when he goes into the cabinet at conference he will already have a very good knowledge of the work done by each preacher during the last conference year. All the preachers and the people will give to Bishop Candler a cordial welcome.

Our Brother Finch, awhile back, touched a live subject in these columns when he undertook to explain some of the troubles of the ministry, on the ground that they, or some of them, do not give their best thought to preparing good and wholesome sermons. We are not going to sit in judgment on the correctness or incorrectness of his views. But from a number of articles inspired by his critique, now reaching this office, on first one side of this question and then the other, lead us to conclude that he touched the button of a live wire. Well, we are glad to hear from the laity on the matter, as they are the only ones who, in good taste, are better prepared to write on the subject. They may write wide of the mark, but it will give the preachers an opportunity to read what their listeners have to say on the subject. The laity are the people who sit in the pews, and they ought to be fairly good judges of sermons, as they have been trained under the ministry from Sunday to Sunday. So let the brethren read, take notes and inwardly digest while these laymen take the floor for a season. Maybe we will learn something.

TWO LOCAL OPTION ELECTIONS.

Since our last issue there have been held two county local option elections. One of these was in Llano County and the pro won out by a good majority. The antis tried hard to recapture this county, but failed. The other election was held in Hardeman County. Two years ago the pro carried that county by only fifty-four majority, but this time they won by 374 majority! Every box in the county save one small one gave a pro majority. It was a Waterloo for the antis. Even Quanah, the stronghold of the antis, went pro by 163. What is the cause of these victories? They are easily explained. White people—people who write and speak the English language—did the voting. When this is the case there is no trouble for local option.

Just as we go to press we are receiving the news of the Oklahoma election. From present indications the Democrats have swept the State, the new Constitution is overwhelmingly adopted and State-wide prohibition has won by a good majority. It seems that the new State is making a fine record. The brewers and the liquor people made a strenuous fight and spent dead loads of money to defeat the prohibition amendment, but they utterly failed. The State of Oklahoma will come into the Union without the incubus of barrooms fastened upon its body politic. Good for Oklahoma! On with the battle!

The Wells Fargo Express Company has ordered all its agents not to handle any more C. O. D. liquor packages anywhere in the United States. This is following the decision of the United States Court, in which it was held that express companies cannot be forced to be a party to this sort of business. The American Express Company had already refused to carry such business, and we presume that it does not matter what turn our law taxing the C. O. D. business \$10,000 a year may take, we will not be bothered further with this iniquitous subterfuge for carrying on the liquor business in dry territory. Good for the express companies!

LETTER FROM AN INVALID.

The following letter was written a short time before the death of Mrs. M. J. Bryant, whose obituary appears in this issue. Her relatives and friends desire it printed in the Advocate, and we are glad to give it space:

I have been reading or hearing my nephew read in the Advocate of some

of the suffering and especially of Bro. E. L. Armstrong, of his patience and endurance, in his long affliction. It has been a benediction to me. What a bright crown he will have when he crosses over to wear it. If I could say anything to help others as they have helped me I would be glad to say it. I have been an invalid for ten years and living with my nephew and niece, who have been as kind to me as a son and daughter could be. I sometimes wonder at the patience she has in doing for me in my helpless condition. She will have many bright stars in her crown. They have no children of their own, but are raising a sweet little girl who is six years old. She never refuses to do anything for Auntie that she can do. God has raised up the best of friends for me all the way. My loved ones have been my consolation. I have a daughter-in-law and grandchildren in Pensacola, Fla., who are as dear to me as my own children. I have a step-daughter in Ennis, the wife of Rev. J. A. Pace; they, with their lovely children, are very dear to me; we have kind and sympathizing neighbors and the letters that come from my absent loved ones, their expressions of love and sympathy, all of which is uplifting to me, and the host of loved ones who crossed over, oh so long, so long ago, all are awaiting me there. When my Savior calls me, what a meeting there will be for us to meet around our Father's throne to part no more. What a glorious thought! God grant that this shall be our happy lot.

MRS. M. J. BRYANT.

It is encouraging, even to the newspaper man, to know his efforts are appreciated. It is, therefore, pardonable to let the general reader into the "secret" that the Advocate has some strong admirers by copying occasionally kind words from private correspondence. Mr. W. Erskine Williams, an attorney at Fort Worth, Texas, sends the following:

"Enclosed find check for \$2 to pay another year's subscription for the Advocate for Judge J. C. Terrell. He is, perhaps, the oldest of your subscribers, and asks me, as his friend, to see that his subscription does not expire. He wants to read it to the end of his life. He is past seventy years, and takes great interest in reading this great paper."

It is a pleasure to labor when one's efforts are appreciated by such men as Judge Terrell. The Advocate appreciates the compliment.

The Pittsburg Advocate, in speaking of the world-wide Church union, gives our Baptist brethren the following wise advice on their part in that work:

The Rev. F. B. Meyer, D. D., is reported as saying: Dipping or sprinkling doesn't matter; the heart is what counts in baptism." When the entire Baptist Church, in both hemispheres, are ready to unite in this utterance of this eminent English Baptist minister, we will mark a distinct advance towards the union of Protestant Christianity.

SOUTHWESTERN UNIVERSITY OPENING.

Rev. W. D. Bradfield, who has charge of our Educational Department, went to the Southwestern University opening, and in his column will be found an interesting account of that great occasion—one of the greatest in the history of our central institution. We mention the matter here because we want to copy a brief account of that event as it appeared in the Georgetown Commercial. It has some things to say of Dr. Bradfield that modestly would prevent his saying in his own behalf. He made a fine address and it produced a profound impression on the student body. Southwestern is having a great patronage, both in the University proper and in the Annex. But we here copy the account already referred to:

The formal opening of Southwestern University took place yesterday morning at 10 o'clock in the presence of a large audience assembled in the S. W. U. auditorium. The largest number of students ever attending the opening session were present. Dr. Jno. M. Barcus, pastor of the Methodist Church, conducted a song service. Rev. R. G. Mood, Commissioner of Education, read a scripture lesson and lead in a fervent prayer.

Dr. R. S. Hyer arose and introduced Dr. W. D. Bradfield, of Dallas, who delivered the opening address, his subject being "The Pre-eminence of the College Graduate." The distinguished speaker urged every young man present to secure a college education and to remain at Southwestern until their hopes were realized to fit them properly for the duties of life. Dr. Bradfield is one of the leading men of Southern

Methodism, a scholar and a splendid man. He paid a high tribute to Christian education. God never put a nobler earthly sentiment in the hearts of men and women than the higher Christian education idea. At the close of Dr. Bradfield's address Dr. Hyer announced that all appreciated the speech and Southwestern was formally opened for the greatest, grandest year's work in its splendid history and achievement.

PERSONALS.

Rev. and Mrs. Charles W. Hearon, of Fort Worth, are rejoicing over the arrival of a little daughter. She put in her appearance on August 21.

Dr. Bert McGee, of Sherman, and Miss Ivah Weaver, of Cameron, Missouri, were united in marriage September 12. They will reside in Sherman, Texas.

Judge Getty, of Mineola, made us a pleasant visit recently. He is an able attorney, a staunch Methodist and an ardent local option worker. We are always glad to see such a man in this office.

In the death of Bro. H. F. Spencer, of Marlin, recently, our Church has lost one of our best and most devoted laymen. He died September 14. For years he was an active official member of the Church at Marlin.

We have an interesting private letter from Rev. F. A. Downs, of Santa Rosa, Cal., in which he speaks kindly of his old conference, the Texas, and his friends in this State. His work is prospering, but he says the temperance sentiment of that section is twenty-five years behind the South on that subject.

Miss Lalla Hotchkiss, daughter of Rev. and Mrs. O. T. Hotchkiss, of Marlin, was recently married to Mr. E. B. Pickett, of Beaumont, in which city the happy couple will make their home. The Advocate extends congratulations to them, with the wish that their future may be redolent with joy and peace.

Moreland R. Stafford, oldest son of Ex-Senator R. N. Stafford, of Mineola, died recently in the Territory of appendicitis. He is said to have been a model young man, a good member of the Church, and his death was one of peace. He leaves a young wife, a father, mother and many relatives and friends to mourn his early departure.

The trio called. Their desires shall be gratified. We could not find it in our heart to disappoint them. The publisher found this note on his desk. It was written by Dr. A. L. Andrews, of Grace Church, this city: "R. G. Mood and W. D. Bradfield have been in and desire their names in the paper." Call again, brethren.

On September 14, 1907, there was born unto Mr. and Mrs. Walter H. Stevens, of Dallas, a fine baby boy. The contemplated name for the new arrival is Walter Rankin Stevens. The publisher is pleased to state that Grandpa Rankin is doing as well as could be expected under the circumstances.

"Uncle Buck" Hughes has stirred up the brethren by his articles on the prodigal son, and they are using their pencils very freely. He struck something very original, to say the least of it, and a goodly number are looking into the question he has raised. Well, Uncle Buck is amply able to take care of his end of it, and he will always give a reason for the hope that is in him.

Captain F. M. Easley, once a citizen of Dallas, but for some time living in Big Valley, Hardeman County, died in Chillicothe last Tuesday. He was a leading citizen of that section and a man of exceptionally fine character. He was also a life-long member of the Methodist Church. He was the father of Mrs. T. H. Morris, of Bonham.

Rev. E. S. Smith, D. D., now of San Marcos, was in the city the past week with his granddaughter, Miss Kone, who takes a place in one of our city schools. Dr. Smith is now seventy-nine years of age, but he is active for a man of his years. On account of a throat trouble he has not been able to preach for about a year, but his interest in the Church is as acute and strong as ever.

Rev. J. C. Rawlings, of Cedar Hill charge, North Texas Conference, has been transferred to the Southwest Missouri Conference by Bishop Key and stationed in connection with our Institutional Church in Kansas City. Bro. Rawlings did not get to meet his brethren at conference last year, as he

came to us after we had adjourned, and they will not meet him this time, as he will be gone before we meet at Sherman. However, we have met him often during the year. He is a fine preacher and a most capable pastor. The brethren in Kansas City will find him all right in every particular.

Rev. Geo. S. Slover, of Mulkey Memorial, Ft. Worth, has been appointed to the presidency of Clarendon College, and he has accepted the charge. He has been for years one of the successful preachers and pastors of the Northwest Texas Conference, and we predict for him a successful career at the Clarendon College. He has all the qualifications necessary for that position, and we congratulate the College in securing such a competent man for the position.

Rev. Ellis Smith, presiding elder of Jacksonville District, reports Methodism in his district in fine condition. They have had many gracious revivals and every interest has an upward tendency. In material affairs he reports a better condition than has prevailed for many years. He anticipates no shortage on any interest; all the collections will come full and many will run over in spite of the disaster in the loss of the fruit crop. His preachers are in good spirits. This is Bro. Smith's first year on a district and the Advocate can safely say he will "make good." We were glad to see him in the Advocate office.

SAN ANTONIO FEMALE COLLEGE.

The fourteenth year of the San Antonio Female College began September 5 with a crowded house on the first day. There were more than 100 boarding pupils at the first roll call.

The opening exercises consisted of a pipe organ recital given by Prof. J. M. Stienfelt on the new pipe organ recently installed in the college chapel.

The work of the year has begun under auspicious circumstances. Additional pupils are arriving each day, so that the question of accommodating the young ladies who desire to attend this school can only be answered by increasing the capacity of the building. We call this the Jubilee Year of the San Antonio Female College, because the building, as originally planned by Rev. W. W. Pinson, the founder of the institution, has been completed after long years of struggle and strenuous effort. Dr. Pinson is to come at the close of the year to celebrate with us in the commencement exercises the completion of the building. J. E. HARRISON.

THE OPENING OF THE POLYTECHNIC COLLEGE.

Under the most favorable auspices the Polytechnic College has entered upon the labors of another term. This school continues to grow along all lines. The primary department has been discontinued, yet the enrollment exceeds that of last year by about forty. The present enrollment is 479. We have the best student body now in the history of the institution. There is quite an increase in the collegiate department. Our faculty has been increased by two new professors. Rev. C. L. Browning is in charge of the department of Bible literature, and J. D. Burns, from Vanderbilt, who was trained in the Webb School at Belle Buckle, Tenn., is assistant in the preparatory department. We have now a teaching force of thirty professors and teachers. Our faculty is first-class and is fully equipped to do the work assigned. The school is well organized, and under splendid discipline. A twelve-thousand dollar public school building is nearing completion, and is located but a little distance from the college campus. New residences are being built in the college community, and everything indicates advancement. I am sure that the Methodists in general, and those in the bounds of the Northwest Texas Conference in particular, will be much gratified to read these encouraging statements. Our President is actively engaged pushing the interests of the school. We have not reached our ideal, but we are going on to perfection. We need the prayers, sympathy and material aid of our friends and constituency. The outlook is hopeful and our motto is, "The World for Christ."

R. C. ARMSTRONG.

Santo Circuit.

Our meeting closed two weeks ago Sunday night. Four conversions; everybody happy. Preaching by the pastor of the highest order, and the power of God was manifest. Rev. M. L. Story, pastor, was assisted by Bro. Duncan, local preacher, and the Church got on the whole armor. Other Church members stood by us in the great work of saving souls. Twenty-four added to our Church, and more to come. We have just voted whisky out of this precinct.—J. P. Gilbert, Sunday-school superintendent.

"ALLEN MEMORIAL CHAPEL" AT OXFORD.

By Bishop O. P. Fitzgerald.

Of course that "Allen Memorial Chapel" will be built at Oxford. It ought to be built because it is needed. All the best interests of Emory College and of Oxford as a college community will be subserved by a prompt and generous response to this appeal. Georgia's mother-heart will be stirred. Dr. Allen was a son of Georgia, and will never be forgotten by his Alma Mater. But he belonged to all Southern Methodism. Judging by myself, the wandering Georgians scattered liberally over all parts of this sunny land will be glad to have some part in this holy work. If so impelled, they will know how to do what they desire. The Building Committee to be named will be men we all know, men who will not be asleep, and whose common sense will qualify them to handle this sacred fund.

Between us, I expect this "Allen Memorial Chapel" to be built in such a way as to bring joy to all our hearts and secure the abundant blessing of the ever gracious Head of the Church. So I pray.

Nashville, Tenn.

TO THE PITTSBURG DISTRICT.

Now, brethren, it is only about ten weeks till our conference meets at Houston. This time will soon pass by, and before we are aware of it we will have to start to conference. Will you be ready, brother? If so, you will have to be up and at work.

Conference collections have to be closely looked after in order that full assessments be paid, and I am counting on every dollar of all assessments from each charge in the district. If you fail, brother, it will be your fault, for the country is in good condition, and we have had good revivals all over the district; and if you will persist in this matter you will come out all O. K. Anything short of that will mar the whole district. It will not do for any charge to be short. If the stewards will be faithful, every dollar of pastors' salaries will be paid, and I am very sure there is not a Church or charge in the district that can not pay every dollar of salary if the stewards will do their duty.

Now, let's all work to that end, and then you will feel good because you belong to a district like Pittsburg. The presiding elder is pulling in tight traces, and has been all the year, to bring the district up to where it ought to be, and I believe it will come. What do you say, brother?

R. A. BURROUGHS.

BOARD OF MISSIONS OF THE TEXAS CONFERENCE, TAKE NOTICE.

Meet in Franklin, Texas, Tuesday Evening, October 8, at 7:30.

The Board of Missions of the Texas Conference is called to meet at the above place and date. Rev. V. A. G. 4-bey, presiding elder Beaumont District, will preach the opening sermon. Wednesday will be taken up with hearing reports from the special committees appointed at the Tyler meeting of the board, and also to hear reports from the missions under the care of the board. Bro. Sears, the Conference Secretary of Missions, is now gathering data for this report, and each missionary will do well to write to him at once and give him all needed information. Don't put it off; the time is short. Do it now. The call for the meeting has been delayed by reason of failure to get a place that was in shape to entertain the board and others who will be present, but Bro. Lee and his good people say "Come, as many as want to."

Thursday will be taken up in fixing

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appropriations for the coming conference year and adjusting the assessments on the district. Every presiding elder is urged to be present with full and definite information as to the needs of his district, and with his applications for appropriations to his district. If any can not possibly attend, then be sure to write fully such things as he would say if present.

Let all members be sure to attend. Come to stay till all the work is done, and let each one, whether a member of the board or not, write Bro. Lee, so that he may know who to provide for.

J. T. SMITH, Pres.

Cameron, Texas.

Rule.

Rev. C. H. Ledger closed a two weeks' meeting at this place. There was interest from the first service to the last. Thirty-four additions, quite a number of conversions and reclamations and the Church greatly revived; the best meeting that was ever held at this place. Bro. Ledger preached very earnestly and the Lord honored his labors. He had the co-operation of the Christian people of the different Churches. The revival spirit is still going on. We have as good people here in Rule as there is anywhere. They are ready to visit the sick and relieve the needy. I love to live among such people. This precinct went pro in the recent election nearly five to one. We are greatly encouraged over victory won.—Hayes Smith, Sept. 11.

MARRIED.

Childress-Venable.—At the Methodist parsonage at Rising Star, Texas, Sept. 11, 1907, Mr. H. S. Childress and Miss Nellie Venable, Rev. P. E. Riley officiating.

Jobe-Terry.—At the Methodist parsonage in Rising Star, Texas, Sept. 11, 1907, Mr. D. J. Jobe and Miss Maggie Terry, Rev. P. E. Riley officiating.

Telephone M. 5720 Hours: 9 to 1, 3 to 5

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Terrell, 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, J. E. Blair, San Marcos.
Second Vice-President, Miss Mattie Harris, Dallas.
Third Vice-President, P. W. Horn, Houston.
Fourth Vice-President, Miss Sallie Hartigan, Waco.
Secretary-Treasurer, Frank L. McNeny, Dallas.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.
Chairman Board of Trustees, Geo. S. Sexton, Houston.
Secretary Board of Trustees, A. J. Weeks, San Antonio.

AN OPEN LETTER.

Dear Fellow Leaguers:

You have again honored me by placing me in the lead for another year. I believe that I realize the responsibility that rests on me of doing my work well and looking carefully after the interests of our organization in Texas. From past experience, however, I will not be able to accomplish much without the co-operation of every League and the members thereof. It rests to a large degree with you to determine what we shall undertake and how we may succeed. A careful reading of our constitution and a little study of our literature shows that we were organized for a purpose and if we see that that purpose is fulfilled our organization will be a power in our Church and in the State for good both to ourselves and others. Believing that you will join us in the work and bring up your share of it in every way, we purpose inaugurating some "forward movements" that will, we trust, put us on higher ground and strengthen us in the work.

We must have every district thoroughly organized in order to systematize our work and will do everything possible to accomplish this and will appreciate the aid of our presiding elders and pastors in this as in all other departments of League work. In district meetings we reach a much larger percentage of our members and can develop leaders and trained workers, holding institutes at various points in each district during the year and special Bible and Mission Study Classes. If your district is organized, please notify our State Secretary, F. L. McNeny, Dallas, giving full lists of officers; and if not, write him at once, giving names of a few prominent Leaguers who can be depended on to aid in its organization.

We especially desire to emphasize our Annual Encampment or Assembly at Epworth-by-the-Sea. Every Leaguer is familiar with the fact that we own there valuable property; each League is joint owner in this enterprise and no League should feel exempt from active support of this great work. We went into this believing that it was essential to the growth and life of our work and that all our Leagues would rally to it, but so far very few, as organizations, have invested in its securities or taken an active interest in its management. Those who have done so have demonstrated that it is stimulating them in their home work and encouraging them in every department of League work. At our recent Encampment recommendation was made that we prolong our session or rather open our grounds to various departments of Church work. In addition to our regular League Encamp-

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"A light purse is a heavy curse"
Sickness makes a light purse.
The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.

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ment period, a special week for Sunday-school methods, one for Bible Study, Home Mission Society and for Mission Study Classes, etc. We are admirably equipped for this and hope to be able to make this an "All Summer" school in many ways as well as a recreation grounds for our people.

To accomplish anything we need funds. No business enterprise ever met with success that did not have money to operate on. Our word is out for certain improvement funds built with your sanction and endorsed by all who have enjoyed them during the summer. These creditors furnished the money and material with confidence that the young people of the Methodist Church would pay them—and they will. No money has been wasted, but after three years' operation we have gradually determined upon what was needed to make our grounds meet the requirements and tried to put that there and no more. We still need many things that must be provided—better water supply, walks, shade, more lights, camp barracks etc.

In addition to this money for improvement the State Cabinet could carry on the work in a much more satisfactory way if we had a fund at our disposal whereby to provide current expenses. We could then send a representative to the various district meetings, inaugurate other moves and attempt different lines of work. We can hardly call on one of our officers to go, sacrificing time and paying out their own funds without hope of reimbursement. We must get down to a business basis. If each League in Texas would pay into the treasury, say a dollar a month for twelve months, with this fund we could employ at least a portion of the year young men as Field Secretaries, issue needed literature, keep up a more general correspondence and stimulate the work in many ways. In addition to this I see no valid reason why each League in the State should not decide at once to raise for the next twelve months ten dollars a month to put into our property at Epworth. This is not visionary or unreasonable. If you would do this we could redeem all outstanding bonds, lift the mortgage from our Encampment property and perfect its equipment in every way. How many of you will do this? Let's get to work in earnest and see what great things we may do in this the smallest part of our work.

Every Methodist home in Texas of course takes the Texas Christian Advocate and their children read the League Department on page ten. This is conducted for some time by Bro. Thomasson, is a news letter each week on Texas League work and an inspiration to us. We trust that all our Leagues will have a regular correspondent and see that news items are sent in. If you are trying some new method in any department let others know it.

We especially call your attention to the claims of our own official organ, the Epworth Era. Every League member in Texas should be a regular subscriber to the Era. As now issued by Dr. DuBose with the able assistance of Dr. Parker, who was with us, and became one of us, at Epworth this summer, this paper ranks second to none in our Church. It is meeting the needs of the hour and not only merits, but demands the support of all. Take and read the Era and you will become an interested, active Leaguer. Become an active Leaguer and you get interested in Epworth-by-the-Sea and when you get interested you attend the Encampment, learn how to do things and go home "bearing good tidings to others" and willing to undertake great things for our Methodism.

We can and should make the League—the young people's organization—the most wide-awake department of the Church. Will you do it?

A. K. RAGSDALE, Pres.
Dallas, Texas.

SECRETARY'S NOTES.

Please bear in mind that this is the first month in the new League year, according to the revision of the Constitution and By-Laws at the 1906 Encampment, so elect your officers at once and send in a list of their names and addresses to the State Secretary.

Good news of rally services, special programs, and a general quickening of the life of the League, come from various parts of the State, which not only evidences the fact that those who attended the Encampment have gone to work in their own Leagues, but also voices the consistency of the Leaguers in general. In that with the season of greater activities in the business life comes also greater activities in the Master's kingdom. Let us awaken to the opportunities that the fall and winter season will present.

I very much dislike to have to keep asking the Leaguers for money. It spoils this splendid League Department, because it advertises to the world that we don't pay our debts. And yet some will see this who have not paid their State League dues and will lay the paper down without thinking of it again. Please remit 50 cents for every twenty members or fractional part thereof to the State Secretary at once, as we have some outstanding bills that must be paid.

All who attended the Encampment could readily see how much we were hampered in State work, and local work too, by reason of the fact that 25 or more of the 42 presiding elders' districts in Texas have no district League organization. And every Leaguer can see, with just a little observation, how very essential this feature is. A movement is on foot now for a thorough campaign of district organizing, and this notice is merely to announce it and to ask the co-operation of every district in Texas, whether organized or not. The methods to be employed will be announced a little later, as they are not perfected yet, but it is hoped that we may get at this at once and all pull together for the accomplishment of this one thing, which is so essential to better State, district and local work. Meanwhile be discussing this subject in your business and cabinet meetings, and thinking of it individually, and send in any suggestions that occur to you. Now bear this one thing in mind: If yours is an unorganized district and if it is to be organized during this year, there must be some head to the thing, some starting time and place. In other words, there is no District President to call a meeting of the various Leagues to consider organization, and therefore someone must take the initiative and do the work. And just as you are waiting for someone else, someone else is waiting for you to start. Think on these things; resolve to help all you can, and let Texas be first in a thorough district organization as she is first in all things else.

BEN HILL GOES TO CUBA.

An interesting item of news to the Leaguers over the State in general and particularly those who attended



Ben O. Hill,
Missionary to Cuba.

the Encampment will be the following, quoted from a postal card we have just received from Rev. Ben O. Hill, Bellville, Texas: "I received my appointment yesterday to La Gloria, Cuba. I scarcely feel that I am leaving home. The board is very anxious for me to arrange to go just as early as possible, but I presume they would not want me to leave my work here before conference, and so I will arrange to leave in December." All of us met Ben at Epworth and learned to love him dearly. He gave himself to the ministry during a revival at Georgetown last March. He was one of the class of twenty-five, the largest on record, who made application for license to preach at the second Quarterly Conference at Georgetown this year. He graduated from Southwestern University in May, and immediately began preaching on the Bellville Circuit. And now he goes to swell the ranks of Epworth Leaguers in the foreign field. Our State League should indeed feel proud to send out from among her number such young people as the three who go this year. And it is only a year this month since Miss May Spivey, another Leaguer, went out to Kobe, Japan. Ben is a brave boy and he fairly beams with the love of his Master. It's an inspiration to be around him, for he is thoroughly consecrated and throws his whole life-force into Christian service. Truly it seems that God has called those who could least be spared.

The League had charge of the evening service at Grace Church, Dallas, Sunday night, September 9, through

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the kindness of their pastor, Dr. Andrews, who is a whole-souled Leaguer. It was a rally service, with Miss Evelyn Wynn, the First Vice-President, presiding. Nearly all of those in the city who attended the Encampment were present and assisted in singing the Encampment songs, "Christ is King," "The Fight is On," and "Sing On, O Blissful Music" are all favorites with the Dallas Leaguers. Several talks were made on the work of the different departments and on Epworth-by-the-Sea. President Ragsdale made a brief address. A party of twelve or fifteen Leaguers came over on the Interurban from Arlington to attend the service. At the conclusion of the service an invitation was given to the young people to join the League, and several made application for membership in both Junior and Senior Leagues.

It is stated on good authority that 150 people were present at a recent meeting of Grace League. This is an evidence of what can be done by two or three persons when they are in earnest, and this is not an exception. Both the First Vice-President and Junior Superintendent of this League, Misses Evelyn Wynn and Victoria Webster, attended the Encampment and came home determined to do more efficient work, and this is the result of their labors. I repeat that this is not the exception. When one is really in earnest and looks to God for guidance, he can and will use them in a wonderful way.

If we were impressed with one thought more than another at Epworth it was that information precedes inspiration—that we must be informed if we would be inspired. We wish this thought might be impressed upon every League Chapter in Texas to the end that all would organize Mission Study Classes at once. Those who did not attend the classes at Epworth, conducted by Dr. Cook, Dr. Parker and Miss Head, missed a rare treat indeed. The book studied, "The Uplift of China," is the text-book for the fall and winter Mission Study Class, and in the language of Dr. Cook's boy friend, "It's a bully book." It's chock-full of information about China, written in attractive style, with illustrations, maps, charts, questions and instructions for systematic study, and can be had from Smith & Lamar, Dallas, for fifty cents. Surely the League in Texas should have a deeper interest in missions now than ever before since three go out from their ranks this year to the foreign field and since there is one or more Texas Leaguers in every field occupied by our Church. These study classes, studying some particular field each year for the past several years, have brought about a great awakening among the young people of our Church in the interest of missions and a great forward movement toward the evangelization of the world. Let us all study this winter of the Uplift of China and go back to Epworth next summer to enroll, instead of 146 members, 300 or 500 to study missions.

We quote the following from a letter from Miss Laura Allison, Austin, submitting a list of their newly elected officers at Tenth Street: "Last Thursday Tenth Street League had the pleasure of listening to Dr. Mounz deliver his fine address, 'The Secret of the Power of Methodism,' the address that he gave at Epworth. The other three Leagues and the members of their respective Churches were invited to hear him. A good audience greeted the speaker, who was at his best. Many pronounced the address one of the best that had ever been delivered at old Tenth Street, while others declared that if this were a sample of Epworth they wanted to go next year to hear all."

HONOR TO WHOM HONOR IS DUE.

In all the talk about the Encampment and its splendid success in every department, the name of one man who was in no small degree responsible in more ways than one for its success, has remained out of the public prints. This fact, however, can be charged to the modesty of the man. What he did for the Encampment, and what he has done in years past and is still doing for the advancement of the League in Texas, could not be told in a volume. It needs only to be mentioned here. The department speaks for itself. The name of Gus W. Thomasson is inseparably connected with every Chapter of the history of the Epworth League in Texas, and what he has done for the young people of this State, as noted on these pages from time to time, will be handed down as a heritage to the Epworth Leaguers of to-morrow. The plaudits of the people compensate in a great measure for time and effort spent in any direction, but the man who deserves honor is the man who conscientiously performs his duty without regard to whether or not the world is looking on. Gus Thomasson did this at Epworth. Early and late he was in the office with his assistants, Miss Mattie Harris, and others, looking after the business end of the Encampment session. I believe I voice the sentiment of all those who attended when I say we are not ungrateful for the splendid work he did, nor are we ungrateful for this and the many, many other things he has done for us. I may forfeit my right to these columns again by allowing such as this to appear in the League Department while he is absent from the State, but I believe I have said nothing more than should be said, and so it goes. FRANK L. McENENY.

Let a man make it his object in life to bring to God all the honor that he can; to show that he remembers him, and regards him, and reverences him, even when it is not likely to be noticed, when it is inconvenient to himself, even when there might be many excuses found for postponing, omitting or forgetting it; let a man live thus, and God who is thus honored by him will in turn honor him. He will cause men to see that a life of remembering God is, on the whole, in the long run, a happy life, and a successful life, and an honored life.—Dr. Vaughan.

FOUND OUT

A Trained Nurse Made Discovery.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkes Barre, Pa. writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They must always serve it before it has been boiled long enough. It should be boiled 15 to 20 minutes after boiling begins and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville" in pkgs. "There's a Reason."

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AN INTERESTING CORRESPONDENCE.

My Dear Mrs. Key:

Don't you like the name "Villa Carmona?" I think it is beautiful. And the pomegranate used as the device of the Villa is especially appropriate here in Granada—one sees it so much in the decorations of the Alhambra (naturalistic and conventional) and in the town on walls and houses—everywhere. Senor Jose Carmona, the proprietor of Villa Carmona, is a nephew of Senora Dolores Carmona, at whose Villa we stayed when in Madrid. She met us with a mantilla over her head in true Spanish style, and was so lovely to us during the week we stayed that we regretted leaving. We are so delighted with the Spanish people we have met socially, and yet, as a race, they seem somewhat degenerate. But I am sure it is not fair to judge them on so slight an acquaintance. Three or four weeks give one little time to form a true estimate of character.

We have been to the Alhambra this morning. I was not disappointed, but I believe its beauty, after repeated visits, would become rather cloying, for it lacks one of the three essentials of real beauty—variety. But when I say this I forget that when Boabdil was king there was everywhere displayed on walls and floors the tapestries of the Orient in richest colors and quality, and the use of exquisite wrought brazen lamps and jars added another brilliant touch of different color from the reds and blues on the walls. One object of very great interest is the large enameled vase of blue, white and gold, which dates from the early fourteenth century, and which, legend says, was found filled with gold between two massive walls of a secret passage—hidden, it is said, by the Moors, hoping to be able to return for the treasure. It is guarded as jealously now by the Government officials as though it were a vase of gold. Since Washington Irving showed the Spanish people the beauty of this ruined and neglected spot, everything connected with it is protected with the greatest care. Irving's name is a household word, and they delight to quote, "Columbus discovered America, but Washington Irving discovered the Alhambra." I should have liked to have seen the Winter Palace of the Moors that the great vandal, Charles V, tore down to make room for his palace, which, though it might be fine elsewhere, looks inharmonious and almost ugly in contrast with the light, elegant, Moorish architecture. Considering the work of vandals and the utter neglect of this beautiful Moorish palace by the Spanish themselves, it is rather surprising that Irving found anything to write about on the Alhambra. It was interesting to see the house where Irving found his sympathetic Spanish friend, where he arranged to really live in some of the rooms of the palace. The rooms he occupied are shown with as much interest as those occupied by the Sultan or Sultana. We expect to go often to the Alhambra, for our Pension is within the palace grounds, and it is just across the way, so to speak.

I have sketched some while here. I ought to have worked better than usual, for Senor Carmona lent me Sargent's sketching stool, which he had left at the Pension when last there. I hear that Whistler also has been a guest at Villa Carmona, and many distinguished literary people. It is certainly a most home-like place. I don't think one would go to a hotel after being there once. There was a dear little baby in the household, and the sweetest boy about five years old—and among the guests a young Lieutenant from Gibraltar, who was more interesting than a man so young often is. An older Englishman from the "Gib," also, who said, in speaking of vegetables, that he did not care for them much; summer squash "did very well to put pepper on!" There were two other Americans besides ourselves, one a Miss McBride, who, like the other, is proud of her pride, and several very delightful Spaniards. We heard a great deal of talk among the latter against monarchy and for a republic—Castelar's adherents, I suppose. They seemed to like the young King personally very well, but shook their heads when speaking of the Government. They do not like the young Queen very well; she turned so many things topsy-turvy at the palace—must have English cooking, and there was no "comfortable furniture in the whole palace." All this hurt their pride, I suspect.

I think there are comparatively few people who go to Spain—at least, we seemed to be objects of great curiosity to both men and women on the train, and when coming to Granada from Cordova we had a funny experience. A Spanish gentleman (I really think he was a gentleman) walked back and forth in the corridor, always glancing into our compartment; finally he made a pretense of standing at the window,

and, as we were both trying to write letters on the train, suppose he thought that we'd not notice his staring at us. When it got so funny we could not endure it any longer, I said something that pretended to be funny and we laughed as much as we pleased. We finally found out that he thought we were authors—we were scribbling so fast and constantly! He asked me in cold blood if we were not; which he took as a modest reply, and did not believe me, and gave us both some good advice about the injurious effect on our eyes in writing on the train. A little later two girls appeared in the corridor near our compartment, ostensibly to stand near the open window, but they made little pretense of looking at the landscape, and coolly stared at us—I think our fame as authors was noised throughout the train. It was probably natural to take us as a curio—"we are 'antiques,' and genuine, too.

After Granada we return to Seville (Sevilla, which the Spanish pronounce so beautifully with the liquid "l"), through the country made so interesting by Don Quixote's experiences. Are you fond of Cervantes? We have scrambled to little towns and to all sorts of out-of-the-way places to see where he was born and lived and died, and we have seen several Don Quixotes and Sancho Panzas! I'll try to send another letter, though I have no time to make them as interesting as they should be.

With regards to all, and hoping you are very well, I am yours,

EVA FOWLER.

WHERE SHOULD TEMPERANCE BEGIN?

"Charity-begins at home" is an oft-repeated proverb that has been drilled into the human ear from time immemorial. Why should not "temperance" be taught like "charity?"—that it begins not only at home, but to the child as soon as he has to swallow liquid—yea, perhaps, like a good mother once said at a "Mother's Meeting," when the question came up, where should we begin to train a child? She replied, "Twenty years before it is born. How true the reply, the parents should have been trained before it was born, and in a great percentage of children it can truly be said, "As the parents, so are the children."

Train up a child in the way he should go and when he grows old he will not depart from it. Prov. 22:6. Heaven lies about a child during his infancy; to him all things are good and pure; he knows not the wrong or right only as it is taught him by his elders. If he is taught by seeing father take his morning drink; that there is no harm in the "wine-cup," and to swear is gentlemanly, if he does not swear where ladies are, all the preachers in the universe could not convince him it is wrong, because he believes his father is right; he is being trained up in the way he will go. This habit taught him by the teacher God gave him to bring him up in the way he should go, grows upon him that he sees no more harm in indulging this cultivated appetite for whisky than to feed his natural appetite with food.

"Vice is a monster of so frightful mien As to be hated needs but to be seen. Yet, seen too oft, familiar with his face, We first endure, then pity, then embrace."

"States begin in families, where the families are weak and impure, the state is weak and impure. There is nothing more ruinous to our country to-day than alcohol. If our families are weakened by its deadly influence, so is our state. Just in proportion as temperance opinion increases in the family so will the chances of any of its members decrease in making drunkards and lawbreakers. All drunkards are somebody's sons, and worse still daughters, and came out of families, had the parents maintained a temperance education they would have reduced to a much smaller percentage of the likelihood of their children being drunkards. We must educate the coming generations to abstain from the wine glass, or we must suffer from our neglect.

Take the little child that can lip no other name but "mother"—to him that mother is the embodiment of all that is good and pure—her wisdom is infinite. His character to her is as a piece of clay in the potter's hands to be moulded in to what she will have him be—so far as his infant years are concerned. Shall that mother mar her influence of her boy by being negligent in putting before him the strongest Christian influence, failing to help him to form a character based upon the Rock foundation that can stand the strain of coming evils in his future years, fattening to set before him an example that is above reproach and failing to instill in his young mind as he grows up the very thought, "Look not upon the wine

when it is red?" Does she teach him to cultivate a taste for alcoholic drinks by flavoring her puddings and sauces with its appetizing flavor? This may seem little to the untaught, but are we not taught "not to dispise the day of little things." True, it is a small thing to eat a brandy peach, or to put whisky in a cake. But, as large oaks from small acorns grow, so can large drunkards from whisky-flavoring grow.

Do not tamper with these seeming trifles; why should we use alcoholic flavoring at all? Are there not enough fruit flavorings to satisfy our daintiest fancy?

Mothers, you had better get your work in on your boy while his heart is young and tender; while the evil days come not, nor the years draw nigh when he can say, I have no pleasure in them. Soon, too soon for him will he pass out under your motherly influence to mingle with other boys, there to drink in to his soul all the villainess these companions may be guilty of. Have you a clear conscience that you have done your duty in teaching him what is right and what is wrong? Have you taught him to make you his confidential friend, taught him to love and respect you for your womanly Christian character, made his home so pleasant to him, though humble, that to him a back alley and its inhabitants are as repulsive to him as a stagnant pool; or does he have to remember only a neglected boy in a neglected home? If the latter, soon the enticement of the saloon will outweigh the influence of home. The "barroom" has a welcome for your boy; his home is a small place to him now, a place to eat and sleep. "Then say not that man is imperfect, or heaven at fault. We should say that man is as perfect as his environment; his knowledge measured by his opportunity." How often do we hear: If the boys are going to drink, they will drink whether you have it in their homes or not. Be that as it may, do you want to put a deadly reptile in your boys path to see if it will bite him? "For at last it biteth like a serpent and stingeth like an adder."

(MRS.) ROBERT MASSIE, Ozona, Texas.

A WONDERFUL SKIN REMEDY.

Tetterine is a prompt and permanent remedy for all skin diseases, and has done wonders for sufferers from Eczema, Tetter, Ground Itch, Erysipelas, Infant sore head, Chaps, Chafes, Sunburn, Insect Bites and all forms of cutaneous affections. Its relief in aggravated cases of Eczema has been phenomenal, and anyone suffering from this dread disease will find it a most valuable friend. For sale at druggists, or sent by mail, postpaid, from J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c Cake.

RESOLUTIONS OF RESPECT.

Resolutions of respect by Vera Auxillary: As it has pleased our Heavenly Father to take from our society, on the 25th of July, 1907, one of our most consecrated members, Sister J. A. Spinks, whose loving Christian influence will long be with us, we submit to His will. She was very feeble, and could not attend regularly, but was always willing to do her part. Whereas, The W. H. M. Society has sustained a great loss; therefore be it

Resolved, That we extend our heartfelt sympathy to the bereaved ones, and recommend our God to them as the one who is our refuge and strength and will be their ever-present help in time of trouble. Resolved, That a page in our minutes be dedicated to her memory, and a copy furnished the bereaved ones and the Baylor County Banner and the Texas Christian Advocate for publication.

MRS. J. D. GRAY, MRS. T. M. HURD, MRS. E. H. BREDLOVE, MRS. W. B. FORD, Committee.

Vera, Texas.

BAPTISM AGAIN.

I beg leave to say that in response to my request through the Advocate I have received the names of twenty-four who once believed in immersion only, but who now believe in affusion as the scriptural mode of baptism. The first was from the son of a Baptist preacher. He married a Methodist girl who took the Texas Christian Advocate. He owns that he was full of prejudice, but he would read the Advocate some. Finally he was led to investigate the subject thoroughly, and in less than a year he became convinced that "affusion was the scriptural mode." He is now "an iron-clad Methodist." The Texas Advocate is a good thing to melt away prejudice. I would that this distinctive doctrine was discussed more in its pages.

I might quote many things from others who have written to me on this subject, but can not afford to take up your space. All agree that they were once immersionists, but now believe affusion to be scriptural mode of baptism. One brother writes to encourage me in this inquiry, and suggests that it would be

a good thing to gather up the results in pamphlet form. He also says that many members have been taken from us by people who use the argument that many affusionists are becoming immersionists. The same brother says: "I could not have been satisfied with my baptism had I not been baptized when I was a baby." Some say, "Let them alone until they are grown; then they can choose their own mode." It is impossible for me to have my own choice in regard to baptism, for I can not become an infant again. There is more than mode, for the subject should have some consideration, and infants are certainly Scriptural subjects.

I am sure that I have not received a tithe of the answers that might be given in answer to this query. So I will suggest that pastors call the attention of their congregations to this subject, and find out the number of their hearers who have been converted from immersion to affusion, and write me the result. I would be glad to receive a card from every pastor in Texas. In the meanwhile, let us instruct our people in the Bible doctrine of baptism, and I am sure there will not be so many that will run off after immersion.

J. H. CHAMBLISS.

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

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The Woman's Department

Mrs. Florence E. Hobell, 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.

SINCE MOTHER DIED.

By L. M. Montgomery.

Since mother died how long each day
Seems as it slowly creeps away,
How strange and sad our life has
grown,
How dreary seems the world and lone,
Since mother died.

No hand to guide our wayward feet,
No tender smile our eyes to greet,
No one to soothe our grief and pain,
No one to share our mirth again,
Since mother died.

No love to steal away the sting
Of wounds the world is sure to bring,
No heart our hopes and fears to share,
No one to kneel in mother-prayer,
Since mother died.

The shadows linger in our home,
And old-time joys are slow to come,
Our smiles are sadder than of yore
And tears fall easier than before,
Since mother died.

But deeper patience crowns our way,
A holier blessing when we pray,
Loves left us still are trebly dear,
And far-off heaven seems very near,
Since mother died.

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

The annual meeting of the Woman's Home Mission Society, North Texas Conference, will be held in Paris, in October. The auxiliaries are requested to send names of delegates and visitors at once to Mrs. S. C. Humphries, 319 S. Church Street, Paris, Texas.

We want to solicit homes, and would like to know as early as possible something of the number to expect.

By so doing you will greatly oblige your friend and co-worker,

MRS. S. C. HUMPHRIES,
Corresponding Secretary Centenary Auxiliary.

DISTRICT MEETING.

Woman's Home Mission and Woman's Foreign Missionary Societies, M. E. Church, South, Dublin District.

The above named societies will hold a joint meeting at Dublin, Texas, October 1st and 2d, 1907. We request the presence of preacher and at least one delegate from each society, and Churches having no such organization are requested to send the same representation.

MRS. M. C. WITCHER,
MISS EMMA PERRY,
Secretaries,
J. G. PUTMAN, P. E.

To the Treasurer's of the Auxiliaries of the Woman's Foreign Missionary Society, North Texas Conference:

Dear Sisters—Fearing you do not understand the difference between the Conference Pledge and Kendrick-Dye Pledge, I wish to call your attention to it. Really, both are conference pledges, and after this year will be sent to Conference Treasurer under that head. The Conference Corresponding Secretary pledged for North Texas Conference at the board meeting \$750, which was for Miss Norwood Wynn, which is understood as "Conference Pledge." The Kendrick-Dye Pledge, \$1,000, was made at the annual meeting of our Conference Society in Sherman, after the meeting of the board. If you send money to me for Conference Pledge, please mention in a foot note what amount is for the Kendrick-Dye Pledge. I fear some have made mistakes on this line. All money sent me for "Conference Pledge" has been sent to Mrs. McTyeire as such, and she will send it to Miss Wynn. This question was fully explained at the annual meeting. I hope the Treasurers will be careful in this matter; if not, there will be misunderstanding and perplexities at our next annual meeting. Very truly your sister,

MRS. R. H. RIVERS,
Treasurer Conference Society,
Kaufman, Texas.

SUPPLIES W. H. M. SOCIETY OF THE NORTHWEST TEXAS CONFERENCE.

I have just made out my quarterly report of supplies sent by our Conference Society and from its meagerness feel constrained to add another exhortation to our dear members of the Home Mission Society.

The long, hot summer is at an end and all will soon be at home from their various places of rest and recreation ready for work. Let us not neglect this branch of good work. True, I have not called for help for preachers, because no case of need has been presented to me. But our Mission Home at Dallas, our Deaconess Home at Waco, our Wesley Homes, the Orphans Home at Waco, are in need of help from our hands always, and

always there will be a reward for help given to these "little ones" of the Lord, these committed to our care. Let us go to work earnestly to lay up treasure in heaven through these channels. Be sure to send me a report of value and destination.

MRS. C. C. ARMSTRONG,
Superintendent Supply Department,
Weatherford, Texas.

"The only thing God can make a man out of is a boy; therefore, take care of the boy."

W. F. M. SOCIETY, ENNIS, TEXAS.

The Society Putting On New Life.

We came to Ennis and found the Woman's Foreign Missionary Society disbanded, but found a few women very anxious, together with ourselves, to reorganize. So our dear President of our Conference Society, Mrs. Johnson, came up from Corsicana the 1st of March and organized a society with eleven members. We meet the first Monday of each month at the parsonage. We now have nineteen members.

Miss Trullie Richmond, who finishes at Scarritt this year, lives in Ennis. She has been such a help to us this summer. She is a very fine character and we are not afraid to invest in her. Her home Church is proud of her. I will tell you of two meetings we recently had in her honor. We gave her a farewell meeting at the parsonage, Friday, August 23d. Between 75 and 80 women and children were present. I am sure about sixty women either brought a beautiful little gift or a free-will offering. A low estimate put on the gifts combined was \$21—\$8.50 in money. \$5.00 of this we put in a beautiful hand grip for Miss Richmond. The \$3.50 we gave her for pocket money. When we give or do for Miss Richmond we can't tell Foreign from Home Missionary Society. We are a unit. In fact we are a unit in everything. Mrs. Winn, our Home Mission Presidents I ever knew, has elegantly \$0 now. They are a noble band. The H. M. Society, with one of the finest presidents I ever knew, has elegantly furnished the parsonage and church. I suppose you know we have one of the nicest parsonages in the Northwest Texas Conference. Our dear Bro. Bishop had it complete in every respect when we came into it. Our Home Mission Society has put about \$700 on the inside of our beautiful little church this year. Now I will come back to our second meeting for Miss Richmond. On Sunday, August 25th, our pastor let the women have charge of the eleven o'clock hour. Miss Richmond gave an account of her call to her life work. We had a great meeting. Every eye was in tears when she finished. One good brother gave her \$5.00, running her pocket money to \$8.50. Our Church, through our women, gave \$25 more, making a total of \$4.50. We hope to do much more for her. May God bless her abundantly this year. MRS. J. H. STEWART.

A MEMORY.

Twenty-six years ago a few consecrated women met in Mrs. Cameron's parlor and organized the Woman's Foreign Missionary Society of Wesley Church, Greenville, Texas, with about one dozen members. Greenville was just a village then and Wesley Church was not as large as some of our country Churches of today; but by faithful effort and untiring zeal the society has continued to grow and strengthen until today we number nearly 100. Almost all of the charter members have passed away; one by one the Father has called them home, and their mantles have fallen upon younger shoulders.

During the past few years many names have been transferred to the roll above. Among them are Mrs. Eva Adams, Mrs. Jordan Balthrop, Mrs. Martha Duff, Mrs. Mary Covington, and Grandma Martin, all of whom had for years been faithful workers, bearing the burden not only in the heat of the day, but until the twilight shadows gathered, and their work was done. We shall always miss their dear faces, but their good deeds will ever live in our memory.

The last to leave us was "Grandma Martin." We bade her "good-bye" less than two weeks ago; as she stood on the brink of the river which separates us from the other shore, her faith was abiding and her trust firm in the Savior, upon whose strong arm she had leaned for many years while fighting life's battles. For sixty years she had been a valiant soldier of the cross, and one whose faithfulness we younger ones may well endeavor to emulate.

Though for many years before her death she was feeble in body, yet her zeal for the helpless ones was, indeed, remarkable. My first remembrance

of her was at she tottered from door to door one cold winter day enlisting help for the little orphans, whose need had come to her listening ears, and, even after she was confined to her rooms, she spent much of her time making clothes and quilts for them with her own hands.

She was always forgetful of self, but ever mindful of others in need, of someone to help and to cheer, for did she not say to us just before the end: "I won't be with you much longer. When I am gone don't forget to visit Mrs. Francis, as she sits there so lonely. She needs your visits and your love."

How she loved to attend Church services, and, until failing health prevented, her seat at church was never vacant!

How she loved the good old songs of Zion as she lay weak and frail upon her bed! I have seen her face light up and become almost transfigured at the singing of "How Firm a Foundation," feebly mingling her voice in the singing, as her enraptured soul caught glimpses of that fairer land beyond, where these poor, frail bodies shall be endowed with immortality; where we shall awake glorified and "in his likeness;" no more pain, no more sorrow or parting; no more heartaches, but joy and peace; reunion with those who have gone on before and await our coming. Let us endeavor to so live that we may be ever ready at the Master's call, and, if he wills that we tarry here to a ripe old age, as did Grandma Martin, may we be as cheerful and submissive to his will as she, each year finding something for our hands to do in his vineyard.

It is easy enough to be cheerful and happy when life is all before us, and we are surrounded by loved ones and friends; but when all those whom we once knew and loved have gone, when we have learned that life is not all sunshine, that friends are not always true, and motives are not always pure, that is the hour that tries men's souls, and we are apt to grow despondent and repine because the Father does not call us home, forgetting that we may serve him by just being patient and sweet until his voice shall say: "It is enough; come up higher." Such was Grandma Martin until the Father called her.

To her children and grandchildren, and those who loved her, we would say: "Weep not, but look forward to a sweet reunion in that better land where she lives and awaits us."

"There is no death.
The stars go down to shine upon
some fairer shore;
And bright in heaven's jeweled
crown
They shine forevermore."

A FRIEND.

RUSK AUXILIARY W. M. H. SOCIETY.

It has been some time since I sent anything to the Advocate for the society at this place, and, as we are still trying to do our duty as a society, someone may feel interest enough in us to be glad to see the following report:

For the months of March, April and May we have collected in dues, \$23.20; made 620 visits to sick; expended \$20.45 for parsonage furnishings, and quite a number of the members personally helped needy ones.

We held a Church social recently, serving refreshments after the regular business meeting, and received a free-will offering amounting to \$6.25. We are moving steadily along, and, though the weather is very warm, a few have proven that interest is not lacking, and, as God has promised to "own and bless" when two or three are gathered together in his name, we take courage and press on.

There is an aged widow in our town who is one of God's children, but has not been blessed "in this world's goods." Our society is looking after her needs, and she will tell you that "no good thing" has been withheld by her Lord.

MRS. A. M. VINING,
Press Superintendent.

(We are always pleased to get reports from the auxiliaries regarding work being done, and hope to hear again from the auxiliary represented in the foregoing good report.—Editor Woman's Department.)

A PAPER.

(Prepared by Mrs. L. L. Jobe, of the Auxiliary W. F. M. Society of Sherman, and read at the district meeting of the Woman's Foreign Missionary Society of Sherman District, held in Whitewright in May.)

All great movements, whether in art, science, literature or religion, are unconscious movements, and the maxim that "when people have built well they have invariably built better than they knew," we find especially true in Christian work. We may give one item of missionary knowledge and see a result in the person to whom given, but it is like dropping a pebble on the still surface of the lake, whose contact with the water sets in mo-

tion circles of waves that widen and widen until the shore is reached. So, the item of intelligence sets in motion waves of thought and action which deepen and widen until hundreds of lives are reached and blessed.

When these facts are deeply impressed on our minds, we ask the question, "How may we spread missionary knowledge?"

One great help in spreading this knowledge is a revival of the patriotism of the kingdom of heaven. If patriotism be the passion that calls us to serve, then indifference to the cry of heathen nations is treason against our risen Lord and his command, "Go ye into all the world and preach the gospel to every creature." We must first transform ourselves from inactivity to a love and zeal for the work of saving heathen souls.

The study of missions promotes religious intelligence, and, if we diffuse this intelligence, we ourselves, must have enlarged ideas of the kingdom of God. Impression without expression is not true in any form of mental development. Knowledge deepens our faith in God's providence over the nations of the earth, and a clear conception of the world's spiritual darkness leads to a more generous giving of our time and means, our thought and prayers, and, when our own hearts are so alive to the great commission that Christ gave us we will find a way to enlighten and enthrone others. We must work with that intense earnestness that characterizes our efforts to obtain wealth or worldly position.

If we would have others as interested as ourselves we must work to bring them within reach of this knowledge of missions. Bring them to our society meeting by a warm, hearty invitation. Enthusiasm, hospitality, good cheer, must all be used. Then, every member should make an individual effort to make the meeting an enjoyable one. Have we not many women who are too timid and shrinking to say anything at a missionary meeting, but who are charmingly interesting and entertaining at the club, the reception or in their own homes? If Christian women everywhere would give to the missionary work the same time, thought, conversation, money and energy which they give to social affairs, then they would help to hasten the day when every knee would be bowed and every tongue confessing Christ.

Semi-annual sermons from our pastors give information to those who do not read. A vision comes of outstretched hands that are making mute appeals for the help they much need.

To reading minds our literature is deeply interesting. Send your Advocate and leaflets to them, or, better, give it, with a warm request that they read it; then follow with a prayer that God may seal some of the truth to their hearts. This is a work any member may do. They may also ask members of the Church to take the Advocate.

District and annual meetings, open meetings in the auxiliary, all are means of spreading information, enthusiasm and zeal for this work that is above all. For, when this life is ended, what is it that will stand the wreck of world and the searching light of the judgment? Not the worldly things, not the social preferences we may have enjoyed here, but only the words or deeds given in his name.

Then may not Whittier's words be true:

"Heaven's gate is shut to him that
comes alone;
Love thou a soul, and it shall save
thine own."

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. WASHINGTON, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

ROBT. MORRISON.

(Epworth League Topic for Sept. 29.)
By Harvey A. Ragsdale.

In the calendar of the centuries this is a great year. In this month is the centennial of a day toward which China can look back with joy forever. It was on the seventh of September, 1807, that Robert Morrison landed at Canton, China, to begin laying the gigantic foundation stones upon which, hidden though they are, all subsequent Christianity in China shall be reared upon. His life (1782-1834) was short, measured by its influence it is unending. He, indeed, lived in thoughts and in deeds, more than he lived in years. Robert Morrison was an English lad, son of a farm laborer. He did not have the educational advantages which many about him enjoyed, but was a student from the start. He was earnest in his Christian life and many

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Gives instant relief, heals sores and ulcers, reduces congestion and inflammation, and takes away pain and itching.

Mr. George Braneight of Schellburg, Pa., says, "I was a terrible sufferer of piles for fourteen (14) years and during all this time I found no relief.

After trying but one treatment of your 'Pyramids,' I am absolutely cured. Your Pyramid Pile Cure will cure when all others fail."

You can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it or if you want to prove this matter at our expense, before purchasing, send your name and address to the Pyramid Drug Co., 94 Pyramid Building, Marshall, Michigan, and receive a sample packet free by return mail.

Beautiful aspirations are penned in the journal of his youthful days. He said, "I consider the world as the field where thy servants must labor. When I view the field, O Lord, I perceive that by far the greater part of it is entirely without laborers, while there are thousands crowded up in one corner. My desire, O Lord, is to serve where laborers are most needed."

This wish was realized. He studied Latin, he studied scraps of Chinese manuscript and prepared himself so well that he was sent to China. British East India ships would not carry him and he was obliged to go via New York. After he reached China he was forced to be known as an American to preserve his life. Read the history of China at that date and you can better realize what he had to contend with. Carlyle said, "Genius is an immense capacity for work." Then Morrison was a genius. Cooped up in the foul section known as the factories, starving himself to be able to buy Chinese books, hated by his countrymen, and despised and suspicioned by the Chinese, he toiled day by day until he had translated the greater part of the Bible into Chinese and established himself as the foremost scholar in the Orient. His enemies came to love him and the East India Company employed him as interpreter and translator. With most of the \$1500 that he received he bought more books and worked on until his colossal work was completed—his Chinese dictionary. The whole story of his life was one of great courage, great power well spent, great faith in God and optimistic views of mankind. When he went home, princes and potentates came to do him honor. All the world loved him. But he worked in the dark. Deep in the underground he was laying foundation for future ages and building better than he knew. He could not see the structure that will rise upon the foundation. Neither can we. "He hurled his life," Beach says, "Against the Gibraltar of the non-Christian world." Upon this Gibraltar he planted the cross.

Looking back across this hundred years of effort, thinking of his grave there in China, and with it the now-made grave of our own hero who passed with the passing of this spring? Leaguers, let us follow as well we not touched with a deeper longing to do our part for China and all the fields? Leaguers let us follow as well as we can the lives of such men as these. Remember the story of "The Great Stone Face," how earnest became the prototype of the beautiful vision he saw in the distant mountains. When we read more about the Savior and more about his heroes of past and present, there will be great advancement in the kingdom of God. We will become like our ideals.

Christians, you stand in the vanguard of this State's progress. Your cross with its motto is an ensign which must be carried forward and lifted higher. You must set the standards for the young in reading and thinking. Therefore, push the devotional meeting; push the missionary department. Supplant the late and lifeless novels of the general public with the rich treasures of biography and organize study classes for the Forward Missionary Study Course.

(Editor's Note: It is not our rule to publish lesson comments in this department, our preference being to leave this work entirely to the official organ, the Epworth Era, but in this case we make an exception, feeling that our readers will be glad to have all the information possible regarding the character under consideration.—League Ed.)

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NOTES FROM THE FIELD.

Continued from page 1.

a burning desire to jar him loose from his sinful life. I have never seen a preacher more fearless, shunning not to "declare the whole counsel of God," yet withal so tender, kind, so sympathetic and earnest than was he. He has a place in the affections of this people which the hand of time cannot efface. They gave him a purse of \$79.00 as a token of their appreciation for his unselfish services. Bro. Bryant remained with us ten days. The rest of the preaching was done by Dr. Taylor, Presbyterian, and this pastor, with the exception of one sermon, which was delivered by Rev. C. M. Harless, of Georgetown. This good sermon by Bro. Harless, as was also his visit, was highly appreciated, especially by his old friends and parishioners, for he was pastor here seventeen years ago. I am grateful to God for his goodness. I expect to be able to report "everything in full, with a nice excess on missions" at Houston. This is a noble people. How kind and helpful they have been to us. But, brethren, I am just finishing up my second year in this charge.—W. H. Vance.

Wills Point.

Have just closed a two weeks' meeting at Burnett Chapel, the third in a series on the Wills Point Circuit. Received by vows, 18; by letter, 2; two of whom were received at the Palmer Grove meeting, 11 at Clifton and 7 at Burnett Chapel. The Church has been greatly strengthened. I am indebted to Rev. J. H. Marable for very efficient help in the Palmer Grove and Clifton meetings and to Rev. H. T. Cunningham, of Wills Point Station, in the Burnett Chapel meeting, and to Bro. Paul, a local preacher, for help in the Clifton meeting, and to Rev. J. W. Cullen of Edgewood, for one very fine sermon at Burnett Chapel. There were a good many from town in attendance at the last meeting, and all are agreed that Bro. Cunningham preaches better in the country than in town, but he has just returned from Epworth-by-the-Sea, and that, doubtless, accounts for his improvement. Bro. [Name] a young man just licensed to preach, and is making a fine start. He towers about two inches above Bro. C. in stature, and the only objection I have to engaging their help is that I have to build all my pulpits stands higher so as to bring the Scriptures and their carefully prepared manuscripts within range of their vision. Our fourth Quarterly Conference will be held Sept. 28, and we expect to round out the year's work in fairly good shape.—W. H. Brooks, Sept. 13.

Josephine.

We closed our last meeting last Sunday night. We have had good meetings at each point on the work. All told, we have had 105 conversions and quite a number of reclamations, and I think Methodism is steadily gaining ground in these parts. We are indebted to the following brethren for services rendered in our meetings: Rev. J. L. White, Rev. L. C. Barks, Rev. W. H. Vance, Rev. O. E. Moreland, Rev. C. H. Smith; also our presiding elder, Bro. J. F. Pierce, was with us two or three days in one meeting. These brethren all did very efficient work, for which we are very grateful. They all endeared themselves to my people. We are making a desperate effort to bring up a full report on finances.—S. T. Francis, Sept. 10.

Nugent.

Our meeting has closed with a great victory for our blessed Master. Bro. Hamblen, of Kellyville, came to us in a time of great need, pleading for backsliders, strengthening the Christians that all might get in line of duty and live nearer to God. He came in such power that even the worst sinner could not help but feel the presence of that power under his preaching. May God bless his wife and children wherever they may go. His wife is a great worker in the vineyard. Our preacher in charge, Bro. Peoples, did some good preaching and good work. We had between 25 and 30 to join us, some by letter, some by vows and many hard sinners brought to Christ. Many mothers are talking of joining our W. H. M. Society. Our Church is greatly revived.—Mrs. L. G. Roberts, Sept. 10.

Desdemona.

In the absence of our pastor, Bro. J. T. Owen, I take this opportunity to tell of our revival, which closed Sunday night. It has been one of the grandest in the history of our village. Bro. Owen would preach at night, and our beloved local preacher, Bro. Bowles, would preach at the day service. These two old warriors made no compromise with sin on any part of the ground, in the Church or out of it. Besides these, we had with us Bro. Statham, from Ranger, who preached for us twice, and Bro. Jesse Baldrige, who preached once, also Bro. Thomas preached once. We felt very thankful

for those visiting brethren, even if they couldn't remain longer. We had 45 conversions and reclamations. Most of these were grown young men and women that had been serving sin with eagerness, but now they go about shaking hands and telling what the Lord has done for them. We had our regular Wednesday night prayer-meeting last night and they were there and were not ashamed to testify for the Lord. We thank God for a Holy Ghost religion. Our Church is greatly revived, and we are all happy. Our Bro. Owen has five appointments on this work, and he has held a good meeting at each, with something over 100 conversions in all. He is a man of prayer and a faithful life.—C. V. Williams, Sept. 12.

Royse City.

We are moving on rapidly toward the close of the year's work here. Have had a good year; 86 conversions and 88 additions to the Church to date. Have been in eight good meetings including my own. Have had 191 conversions and 156 additions in all these meetings; so the Lord has blessed us abundantly this year. Expect to report everything in full at conference.—R. F. Bryant, Sept. 13.

Tahoka.

We have just completed the campaign of the meetings and have had a good year's work to date. At Tahoka, we were assisted by Rev. M. S. Hotchkiss, and we were greatly strengthened. His work was thorough, educative and uplifting to our people, with between twenty-five and thirty conversions, eighteen accessions to the Methodist Church and some more to follow, seven adult and six infant baptisms, and the organization of a Foreign Missionary Society of twenty-two members, and the conference collection subscription was twenty-five per cent more than was asked for. Bro. Hotchkiss did us a great work here, and the love and prayers of this people have followed him in his great work. Our meetings at the other two points have been fairly good. At Tahoka we had seven conversions (and only four families in regular attendance), and three accessions to the Methodist Church. We will be able to raise the rolls about fifty per cent or more during this year. We have helped Bro. Cash, of Gomez, in a meeting that resulted in about twenty-nine conversions and eighteen accessions to the Methodist Church. Our meeting at the Draw was finely attended at nights, but was not as good as it should have been, only had two conversions there and two accessions to the Church. We had the faithful help of Bro. Shattuck at Tahoka and at Draw he preached about half of the time. We have our new church completed, with the exception of the paper and paint, and the seats are not in yet, though they are ordered and are expected at any time. We will seat with opera chairs, and the little church will be as neat as you will find in many miles of us. We have been twice pounded—\$20 each. We have a fine people to serve, a generous people, and they have never complained of the poorness of the preacher (which I take as great, considering what they have had to bear for the last three years), so I hope that they will have a better preacher next year.—J. O. Gore, Sept. 10.

Farmer Mission.

As I have just completed my summer campaign a brief statement of the year's work to date shows, among other things, the following facts: At my first Quarterly Conference, which met in February, the Board of Stewards raised the salary of the preacher in charge \$115, and the salary is about three-fourths paid. One-half of the conference collections for the charge are in the hands of the proper Treasurers and the remainder will be paid by conference. I found, when I reached the work, that the Church at this place was the joint property of the Methodists and Cumberland Presbyterians. I at once raised the money and we bought out the Cumberland interest and have also placed a new roof on the building. We will also recover the parsonage and make other improvements before the year expires. I began my protracted meetings at Markley in June and had a profitable meeting. After District Conference I went to Loving and had a splendid meeting. After this I preached eight days at True and then on to Red Top and Hawkins Chapel. The first three meetings were held without ministerial help. At Red Top and Hawkins Chapel Bro. B. A. Snoddy preached turn about with me, and all appreciated his efforts, which were good. I closed out at home on Sunday night, after a two weeks' meeting. George G. Hamilton did all the preaching at this place, and it was ably done. Hamilton is a power. He uses no clap-trap methods, but preaches the pure gospel, and it is backed by that power which must be invoked to hold a meeting. George is certainly called to evangelical work as surely as to the ministry.

This was the biggest meeting here in years, if not in the history of the town. God made himself manifest in great power, and shouts of victory rang out on the night many times. Sixteen were converted in one night. Fifty-one were converted in this meeting. I never saw a Church work more faithfully, especially the young ladies. Personal work was the order of things and they did it well. We were loyally supported by many members of the Baptist and Presbyterian Churches. Our people gladly gave Bro. Hamilton \$88.65, and he left us with our prayers, and he will live in our memories. All told this year, I have taken into the Methodist Church 127 members, and have had on the work 112 conversions. The Lord has been with us in power, and many persons of middle age, and one man a seeker of religion seventeen years, and sixty-three years of age, gave God his heart under my preaching. We are on the up-grade and give the glory to the King of kings and the Lord of lords. I am serving a good people and there has not been a discord the entire ten months. The people are good to their preacher, and thank the Bishop for the present presiding elder.—J. Hall Bowman, Sept. 9.

Egan.

On the night of September 10 we closed a very fine meeting at Egan, Texas, where the Cleburne branch of the Katy leaves the main line. For fifteen days we waged warfare against the powers of darkness. Bro. E. M. Parrish was with us four days and did some of the deepest digging I ever heard done. Then the stumps were forthcoming. Nineteen men who were heads of families and many mothers were happily converted. There were over eighty conversions. Young Bro. Kimbro, one of the Egan boys who was converted about a year ago and is now preaching, did some very faithful and telling work. Bro. John Owen, who is one of the best personal workers I ever saw, and whose life in this country is the strongest appeal to sinners that can be made, was there every service and led many to the Lord. He has been superintending the Sunday school at Egan and holding a service at eleven o'clock on Sunday once each month. Last night we pounded him and his most excellent family, to their surprise and our delight. About fifty have joined the Methodist Church; and Marystown Church, which is only one and one-half miles away, last night voted to move to Egan and establish a strong Church. The second Sunday of the meeting we took a collection for a church building at Egan, which amounted to over \$1000. We had a good Sunday-school there, and the last Sunday of the meeting organized both a Senior and Junior Epworth League. "The best of all is, the Lord is with us."—G. F. Winfield, Sept. 12.

Jeddo.

We came through at the District Conference and were recommended for admission. Last Sunday night we closed our series of sermons (11 in all) here at Jeddo; however, not in a protracted meeting. Preached seven Sundays in succession, also four other sermons. Our congregations at Jeddo (as well as elsewhere in this territory) have been exceedingly good, and we have had good, spiritual services, too. Sometimes the school houses that we have been preaching in will not seat the people, and we think that Christianity is in better shape here now than it has been in the past. God has been, and is still, blessing and honoring our work, and we firmly believe that this field is now white unto the harvest for our great and noble Methodist Church.—W. D. M. Ward, Sept. 5.

McLean.

The McLean and Shamrock meetings have closed, and visible results are as follows: McLean, 100 professions and 77 joined the different Churches. Rev. B. F. Gassaway and Rev. W. A. Erwin did the preaching. At Shamrock, 10 conversions and 30 accessions to the different Churches. Rev. W. A. Erwin did the preaching.—W. L. Harris, Sept. 12.

Grandview Circuit.

We have just closed our series of revivals on this charge, resulting in 255 professions of conversions and 192 additions to the Methodist Church. To God be all the praise, for only through and by his power and help could such results have come. There are five appointments on the circuit, well arranged and easy of access, with great-hearted people at every point and as loyal Church men as this pastor has ever served. Bro. Bob Goodrich, than whom there is no humbler, better boy among us, did the preaching in one of the meetings. The pastor, with the help of local brethren, struggled through the other four as best he could. These revivals were characterized by the old-time Methodist power. Like the disciples after their great revivals in the upper room, we often acted as drunk men, grew noisy and forgot the modern day rules of

polite demeanor. Penitents were sure enough penitent. Tears were manifestly considered tokens of genuine earnestness, for they were present in abundance. Often the cries and prayers of awakened sinners resounded above the singing of the congregation. It was no "stick-up-your-finger," "sign-a-little-card" work, but rather a deep and pungent movement among men and women. Truly God was with us, for which we are glad.—Robt. P. Shuler.

Diamond Hill, Ft. Worth.

We have just closed our meeting at this place. In many respects this was a great meeting. However there are some for whom we had hoped and prayed who were not reached. There were some sixteen or eighteen professions and reclamations; the Church people built up and strengthened. Bro. C. A. Bickley, of Riverside, did nearly all the preaching. He is an earnest, consecrated man of God. Notwithstanding the fact he had held several other meetings and was nearly worked down, he did some excellent preaching. We all thank God that Bickley came our way. May God bless him in his work wherever he goes. Our local preachers, Bros. Smith and Taylor, rendered valuable services also. Bro. O. F. Sensabaugh came to us the last night of the meeting and preached a most excellent sermon. Our prayer is the good seed sown here may find lodgment in good ground and spring up and bring forth much fruit. We pray that this people will rise up in the strength of their manhood and make this a community noted for its God-fearing and God-honoring people.—S. E. Pritchett.

Millsap Circuit.

We are closing our second year on this charge, and so far it has been a very pleasant and prosperous year. The old parsonage has given place to a new and modern house of seven rooms, which adds much to the comfort of the pastor and family. Our collections are all provided for and will be paid in full; also the salary. But the best is, God is with us. Our first meeting at Millsap was a success, although it came too early and in a busy time. The Church was built up. Bro. Vaughan, of Cisco Circuit, preached for us, and the people heard him gladly. He has grown as a preacher. He used to be a local preacher on this work, but is now being used as a pastor and has a bright and useful future. Our second meeting was at Holder Chapel. Bro. G. G. Hamilton, of Breckenridge, did the preaching. The meeting was a success from the start. Bro. Hamilton knows how to handle a crowd and uses no clap-trap methods. He preaches with great power, emphasizes the office of the Holy Spirit, and has a burning desire for the salvation of souls. We had 102 conversions at the close of the meeting and quite a number since in the prayer-meeting. Results of that meeting: Fifty-eight additions—just doubled our membership. We had a great meeting at Brock. We expected a victory in the name of our Lord and it came. Bro. McCarter, of Whitt, had charge, and the preaching was of a high type and the Church was revived. There were 73 conversions and 61 additions. Bro. Fletcher, of Alba, Texas, was with us and preached three times with splendid effect; also Sister McCarter did fine work. We next went to Dennis. Bro. Fletcher did the preaching to the satisfaction of all. We just had five days there, resulting in twelve conversions and nine additions. We are going back there and give them another week soon. From there to Soda Springs. Bro. Windham, of Graham Mission, was with me and preached in his own inimitable way. All were pleased with his work. This was a new place. We organized with 22 members, with fine prospects. Bro. Chas. Little, son of our presiding elder was with me through July and August, leading the singing and also organist. He is splendid help and will make us a useful man. Bro. C. T. Roots, of Falfurrias, Texas, is in charge of my singing through September and will stay with me until I close. I am to hold three more meetings, commencing at Millsap the fourth Sunday in September. Bro. Hamilton will do the preaching. We expect a victory in Jesus' name. Bro. Hamilton is fine help, and if it becomes necessary to put more men in the field as evangelists I am sure there are no better men than G. G. Hamilton, of Breckenridge, in the conference. Bro. Windham will help me at Dennis and Buckner. We hope to enterprise some church building before conference. Between Holder Chapel and Brock meetings we should have spoken of our meetings at Willow Pond and Mt. Vernon. Bro. Crow was with me a few days, but sickness called him home. He did good work. Bro. Vaughan, of Mineral Wells, preached twice—once at each place. We had four conversions and the same number of additions at Willow Pond. At Mt. Vernon the Church was greatly revived and the old time shout was heard.

Six conversions and one addition, making 150 additions this quarter. Our presiding elder is doing fine work. We out here are satisfied with the presiding eldership as it is. Why don't the writers let it alone; it is all right as it is; we get our money's worth out of it in this part of the vineyard. I have the best official board I ever worked with.—B. F. Alsop, Sept. 16.

Dodd City.

We have held meetings at Windom, Lanius and Dodd. Rev. J. E. Roach helped me one week at Windom, and the people enjoyed his very intelligent and helpful sermons. Results: Twelve professions and thirteen accessions. Rev. W. A. Coppedge, one of the best ministers in Texas, preached five helpful sermons in the meeting at Lanius. Bro. Watson, a Baptist preacher and a fine man, preached one very helpful sermon in this meeting. Results: Fourteen professions and seven accessions. Rev. M. L. Hamilton preached for me one week in the Dodd meeting and all who know Bro. Hamilton know it was well done. Results: Several reclamations and four accessions. Bro. B. L. Adair, evangelist from Dallas, held a two weeks' meeting at Dodd, which has just closed. Results: Over 80 professions, 63 accessions to the different Churches. Twenty have joined the Methodist as a result of this meeting, with perhaps more to follow. Bro. Adair is a fine revivalist and anyone securing his services will not make a mistake. We have received 75 into the Church since conference, rebuilt the church at Dodd at a cost of about \$1300. Conference collections in good shape and we will be ready to answer the roll call in November by saying "We have a good year, Bishop."—J. R. Atchley, Sept. 16.

Belton Circuit.

Belton Circuit is moving on a high tide. We closed a revival campaign August 25, which had lasted six weeks. We held meetings at four points, resulting in 192 conversions and 79 additions. The Church was wonderfully revived. We began at Midway the second Sunday in July. Bro. I. N. Crutchfield, of Georgetown, did most of the preaching. He still has his old time fire and is fine help in a revival. At this point we had twenty-one conversions and thirteen additions. At the close of the meeting, we organized a Bible class in the Sunday-school with sixteen married men and women. We gave Bro. Crutchfield \$27.26. Our next meeting was at Cedar Creek. Here the pastor had to do the preaching for a few days. Bro. C. S. Harkey, a student of Southwestern University, came to us the fourth day and did most of the preaching afterward. This Church was on the back ground, but it is now stirred and ready to do good work. We here had forty-two conversions and thirty-two additions. Also a Sunday-school organized. Before the Cedar Creek meeting closed, Bro. Harkey was sent to Leona to begin the fight there. At this point, we had twelve conversions and seven additions. Our next meeting was at New Hope. Here we had a hard fight, but a glorious victory. We had twenty-seven conversions and eighteen additions. Bro. Harkey did the preaching at this place also. The depth of the revivals were tested to some extent by the liberal contributions. The three places where Bro. Harkey assisted paid him \$132. For all expenses of the four meetings we collected \$216.96. We also baptized eleven infants. Our collections are on sure ground. Bro. Bolton, our beloved presiding elder, started our collections at Leona, the third Quarterly Conference receiving \$67.50. We have pushed them since and are aiming to report full. My people have been very good to me this year. The have not pounded because I am not the kind to pound; but they have suited, watched and headed (hatted) me. Don't some of you married brethren wish you were single again?—D. B. Doak.

Brashear Circuit.

At Forest Home Church, located at Bonanza, Texas, there is a high tide of religion. Rev. L. F. Tannery has just closed a meeting at Bonanza. It was an old-time Methodist revival. Forty-two conversions and the Church wonderfully revived; twenty-eight were taken into our Church; others to come in later, and some to join other Churches. A young men's prayer-meeting was established, which is now running at full speed. Rev. R. F. Russell, the faithful and popular local preacher of this charge, was with us from the beginning, Saturday night before the fourth Sunday in August, doing some fine preaching (any one will do well to have Bro. Russell with them in a revival) until the close of the meeting, the second Sunday in September, going all in his power to lead sinners to Christ. Rev. J. M. Livingston, of Como, was with us the last week, preaching some of the finest sermons any one ever listened to. Oh, they were grand! The pure Gospel itself. Any one will do well to see

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.

BRIDGEWATER.—Mrs. Martha Eviline Bridgewater was born in Tennessee, July 23, 1827; died in Williamson County, Texas, three miles north of Liberty Hill, January 18, 1907. She was converted and joined the Methodist Church when she was twelve years old, and lived a consistent Christian life for nearly seventy-five years. Her father moved to Missouri when she was a child. There she married L. S. Bridgewater, February 14, 1853. They were the parents of five children—four girls and a boy. The boy and one girl died in infancy and were buried in Missouri. During the war they moved to Texas, where their daughter, Marena, was married to Mr. Jasper Standlee. She died twenty-one years ago, leaving five children—three boys and two girls—for Bro. and Sister Bridgewater to care for. Two of the boys, Roy and Ray, were twins. The old people took charge of those children and, with a devotion that was untiring and unlimited, they faithfully fulfilled their task. Bro. Bridgewater survives her, an old man, waiting for a few days to go and join her for eternity. Two daughters—Mrs. Annie E. Boydston, of Jonah, and Mrs. L. Georgia Brown, of Burnet—five grandchildren and one great-grandchild remain among us. Three of the Standlee children are with their grandfather, near Liberty Hill. The great-grandchild, J. Goodson Bryson, is living with his parents in San Angelo, when I knew them, in Florence. Sister Bridgewater passed away without a moment's warning. Many years ago she was feeble, but always up and at work. We expected then that she would die suddenly; but she lingered on in that same way until the day of her death. She was in the habit of lying down awhile in the afternoon. On that day she was lying on the bed and her husband was sitting in the room reading. She got up and went to the door and asked her granddaughter, Mamie, if she was nearly done washing; came back and asked Bro. Bridgewater to recruit the fire, as she was cold. After a little while she said, "Your fire is too hot," and she went back to the bed and laid down again. That was at 2:30 p. m. At 3:30 Mamie came into the room and thought her grandmother was asleep. She stepped up to the bed to throw something over her face and discovered that her grandmother had quietly gone on to heaven, without any warning, with her husband by her side reading, her grandchildren at their usual work about the place, and her devoted daughters at their own homes many miles away. She had lived a long and useful life. She had raised children and grandchildren in her Christian home, and everyone of them is a Christian and Methodist. So beautiful has been her life that the genuineness of her piety has never been doubted for one moment by any who have known her, and her children and grandchildren are living as she did, expecting to meet her again. They will not be disappointed. The old man who has been her constant and devoted companion for more than fifty years cannot remain long away from her. They will presently be reunited in the everlasting habitations.

HORACE BISHOP.

MILLER.—Julia Frances Miller was born March 15, 1862, and died August 24, 1907. She was married to Mr. J. C. Miller in 1887; professed religion and joined the M. E. Church, South, in 1894, and lived a consistent member. Her godly influence has been wonderful over her home friends and neighbors. She saw her children, seven in number, all boys, come into the fold. They promised to meet her in heaven. Just as her feet touched the water's edge she said to me: "Brother Cullen, tell the people when they reach the point that I have now reached, silver, gold, land and stocks fade away; Jesus alone is all." I said: "Sister Miller, how is it with you?" With a smile on her face, she said: "All is well; going home." Then, in a feeble voice, she said: "Tell my children to meet me in heaven; farewell." A devoted wife, a loving mother, a loyal, faithful servant of God. Her price was far above rubies. I feel the stroke keenly, as she loved and prayed for her pastor. Her home was one of joy and happiness. Dear ones, strive to follow in her footsteps and receive a crown at last. We laid her body away in the old Wesley Chapel Cemetery to await the great resurrection morn. Loved ones, be faithful till death. J. W. CULLEN.

WALLACE.—Another workman has fallen in the death of Keith Wallace, which occurred August 12, 1907, in Big Springs, Texas. He moved here only a few weeks before his death, having been at Fort Davis, hoping the high altitude would help him regain his health, which was lost, as he thought, by exposure in the Cuban War. But consumption had fastened firmly on him, and, persistent in its ravages, resulted in death. But he had acted the part of the wise in "remembering his Creator in the days of his youth," so, since he was eleven years old, having at that time trusted Jesus for salvation, his life had been an exemplification of the life that comes by faith in the Son of God. It was not my privilege to have but a short acquaintance with him, but of sufficient length to be peculiarly impressed with the influence of the Christian religion on his life. He was comparatively a young man, well equipped from an intellectual and educational standpoint for life—with a splendid cultured Christian wife, a bright, promising boy child—deserved prominence and usefulness in the Methodist Church, South, or other extraordinary business advantages and opportunities, fine family relations, and many other things which make life sweet and our want to enjoy all these; and he did—he wanted to live, but it was mainly to "live for Christ," to glorify and honor him in serving. I never saw more cheerful resignation to the will of God than that which characterized his life. A glimpse of his faith in God and his resignation to his will may be seen in a letter written home while in the Cuban War, which I quote: "I will soon be in a real war. Let us all look on the bright side and hope and pray that I may return home in safety. But if God wills it that I should not return, let us be obedient to his will. I thank God for the knowledge that he is so good to us; that if we should not meet again on earth, to allow us the blessed privilege of meeting in heaven. Then let us live so that we shall be ready to face God at any time with a clean record." And, while this was written several years before his death, it was as true in the years after his return, and in his battle with disease and death, and though, at last, he yielded to the grim monster, he was ready to face God with a clean record. As I stood by him and saw his life go out so peacefully I felt the desire in my heart of one who said, long ago, "Let me die the death of the righteous." He was born October 24, 1878, and was happily married to Miss Emma Gossip, who survives, with one child living and one dead, September 10, 1902. After the simple service of our Church, the Masons took charge of his remains, followed by a large procession, and laid him away in the Masonic Cemetery at Big Springs to await the resurrection. May God bless the fond parents and wife and other bereaved ones.

C. A. EVANS, Pastor.

BAKER.—Thomas Marion Baker, the son of W. A. and M. E. Baker, was born November 4, 1903, and died of meningitis August 13, 1907, at Valley View, Texas. Our fondest hopes are often blighted by the wilting touch of death. So with the fond parents of this bright little boy; once a beautiful, promising child, whose romps and smiles stirred the hearts of the parents; now a pale-faced little fellow in the midst of heartaches and tears. He came and remained until he won the tenderest care and love of parents and friends, then went to God who gave him. Shall we murmur and complain at God? No. We will say "God's will be done, not ours," and wait until the mist is rolled away and we shall see Jesus as he is, and all things will be perfectly plain. Then, face to face, we will meet our loved ones that are gone before. God bless the sorrowing parents and friends.

A. F. HENDRIX.

MURDOCK.—Mrs. Thella Nichols Murdock, daughter of D. L. and Lizzie Nichols, was born October 23, 1889; was married to F. F. Murdock in April, 1906, and died February 16, 1907. She leaves a husband, one child a few weeks old, a mother, three sisters, one brother, with a host of friends, to mourn their loss. Her father and one brother had preceded her some years to the better world. Sister Murdock professed religion and joined the Methodist Church several weeks before her death. She had suffered very greatly some time before she died and was anxious to go. She died very triumphantly, and without doubt has joined her loved ones on the other side. Her life was short, but full of sunshine and happiness. Just stayed long enough to win the hearts of a large circle of friends and then went home, but where she is there we may go also. Her going makes sad the home here, but adds interest in the home above. When the end comes may her loved ones form an unbroken circle with her over there.

J. T. McCLURE.

HEARN.—Martha A. Hearn was born in Alabama October 7, 1840, and died at her home near Duffau July 11, 1907. She was thrice married; first to W. J. Holcomb, in 1865. After his death, to A. P. Stewart, in 1872. He died in 1883, and she was again married to Rev. J. W. Hearn in 1889. She joined the M. E. Church, South, when eighteen years old; was a faithful and loyal member until death. She was, indeed, an ardent lover of the Church, so much so that she often went to church when not physically able to do so. She was for some years before her death in very feeble health, but was always found in her place at church, if at all able to get there. She was a stay to the Church, contributing liberally of her means to its support, and for it, indeed, did her tears fall and her prayers ascend. Her counsel to young and old was safe, wholesome and helpful. We are sad when we no longer hear her or see her face in the home and church; but we rejoice when we think of her as translated to her heavenly home and her membership transferred to the Church triumphant in the skies, and that she is to-day a ministering spirit, beckoning loved ones and friends to a higher plane, and, ultimately, to heaven. She is now enjoying the rich reward of a life well spent in the service of her Lord and his Church. So the Lord has said, "It is enough; come up higher." Loved ones, let us submit to his will, and find comfort in the thought of that day when we shall meet her again in a better world.

J. H. CLARK, P. C.

Duffau, Texas.

POUNDS.—Bro. J. J. Pounds was born in Perry County, Ala., Oct. 6, 1839; came to Shelby County, Tex., in 1850; was married to Miss Mary E. Amason, of Shelby County, Texas, on Nov. 15, 1859. From this union were born seven children, all of whom, but two, are living to mourn with their mother the loss of a good father and a true companion. He was converted Oct. 15, 1859, and joined the M. E. Church, South, and was officially connected with the Church for more than thirty-five years, as superintendent of Sunday-school and steward in the same. On the morning of July 24, he told his wife that he wanted to go to Scranton to church. He left his house to get his horses. About 1:30 he was found dead in his garden. He read the Bible and communed with God in prayer. He possessed, in a large measure, the grace of liberality, and was, indeed, a Methodist of the old type. For loyalty to the doctrine and the discipline of his Church he was monumental. Self-abnegation was a prominent trait in his beautiful life. The only question of perfect resignation to his suffering and privation from active work was expressed it, to his pastor: "I do not feel that I have done enough for my Lord, and I cannot feel that my privations are sufficient sacrifice for his benefit to me." In the cemetery at Scranton, on July 25th, he was laid to rest to await the angels and the morning.

R. E. L. STUTTS.

Putnam, Texas.

MOORE.—Mattie Waters Moore, daughter of Thomas Olin and Mattie Pearl Moore, was born in Palestine, Texas, Sept. 2, 1904, and died at home, Sept. 11, 1907. This precious little girl was one of the sweetest and brightest children I ever knew. She was beautiful, affectionate and lovely; the light of the home and the joy and delight of her fond parents. Indeed, she was loved by all who knew her. It was my privilege to visit Bro. Moore's home frequently, and dear little Mattie was always glad to see me, and she talked so sweetly and intelligently that I could not help but love her. We tender the loving parents and all the relatives our sincere condolence, and pray that they may all meet their little darling in the mansions of glory where death shall never come and sorrow shall be no more. Dear parents, your precious darling has gone home to live with God and the holy angels, where she will be forever free from the sorrows of this sin-cursed earth.

W. W. HORNER.

McCONNELL.—Mother Sarah J. McConnell was born July 20, 1850. She was the only child of Samuel T. and Margaret Houston; was married to E. J. McConnell November 17, 1865, at Hickory Flat, Ga. To her were born fourteen children, six of whom are now living. At an early age Mother McConnell accepted Christ as her Savior and joined the M. E. Church, South, of which she lived a consistent life till the Master said, "Child, come home." She lived a consistent life and died a triumphant death, September 1, 1907. As a Christian she was faithful to attend Church; kind and thoughtful as a neighbor; as a mother, kind, loving, self-sacrificing, always praying God to help her do the best for her children. She has gone, but we know where she is. We weep not as those who have no hope, praying God's richest blessings on the children that they may follow mother as she followed Christ.

J. T. HICKS.

BRYANT.—Mrs. M. J. Bryant was born in Autauga County, Ala., Sept. 18, 1829; was married to Wm. H. Bryant in 1850. W. H. Bryant passed to his reward in 1853, leaving her a widow with one son and two daughters, only one of whom—Mrs. J. A. Pace, of Ennis—survives her. Early in life, at 19, while the dews of youth and the flower of her maidenhood was still upon her, she turned to God and professed faith in Christ and became a member of the M. E. Church, South, of which she ever after remained a faithful, true, consecrated member. She loved Christ, her Church, her husband, her family and friends, with all the strength of her deeply affectionate nature. Strengthened by divine grace, in the home of her youth, in Pensacola, Fla., where she lived many years, and in Kaufman, Ennis and Franklin, from whence she went to her reward, all that knew her loved her and rise up and call her blessed. She was a blessing to every home she entered, to everyone she met. She lived several years at Kaufman and at Ennis, and was an inmate of my home for awhile. The preachers that served these charges during her stay there all remember her as the preacher's friend and helper, ever ready to serve the Church, to brighten the lives and homes of others. She was a true, noble, Christian woman. Her last few years were spent with her nephew, Rev. J. M. Lewis, near Franklin. I, with my wife, her foster daughter, visited her there and talked with her of the past and future. All was well with her, and without a cloud to obscure her sky she passed to her reward on March 12, 1907. All is well with her.

J. A. PACE.

WINTERS.—B. F. Winters was born in Bastrop County, Texas, February 4, 1849. He died at Moore, Frio County, Texas, September 3, 1907, aged 58 years. Bro. Winters had been engaged in the mercantile business at Moore for twenty-five years. During all these years he maintained a stainless reputation as a business man. The most prominent characteristics of his life were his business integrity and his unlimited kindness to wife and children. To his children he left the legacy of a good name. During a great revival recently held here he was converted and united with the Methodist Church along with his wife and three sons who joined at the same time. He lived only twenty-two days after coming into the Church, but they were happy days. Only four days prior to his death he told his pastor of his happiness in Christ Jesus. We held services in the church where he so recently pledged his life to God; from there the Masonic fraternity and a vast concourse of people and vehicles covering nearly a mile in length followed him to his resting place, where he awaits the resurrection blast to call him to his final reward. "When this corruptible shall have put on incorruption and this mortal immortality" we shall see him again.

C. W. GODWIN, P. C.

LEVERETT.—Mrs. Mary Leverett (nee Riley) was born in Missouri, February 7, 1840; moved to Texas with her parents when a child; was married to J. C. Leverett December 22, 1858. She was converted in early childhood and joined the M. E. Church, South, to which she was faithful till the time of her death, which came July 2, 1907. Though she suffered for six weeks, she told us that she was perfectly contented and happy, and asked us to meet her up yonder. She asked father not to worry about her; that he, too, would soon follow on. Thou art gone, devoted mother; we miss thee and mourn while thou art happy. Oh, how sad when we go to our childhood home and mother's voice is no longer heard, her loving smile no more we see; but what a blessed thought that when we meet up yonder we will never have to say goodbye. She leaves a husband and seven children to mourn the loss of wife and mother. May God comfort our father and help us to meet her. Her daughter, (MRS.) RUTH MASTERS.

HIGHTOWER.—Mrs. Nancy A. Hightower (nee Curtis) was born in Taylor County, Ga., May 22, 1848; moved with her parents to Choctaw County, Miss., while yet a child, and there grew to womanhood. In 1870 she came to Denton County, Texas, where, in January, 1887, she was married to Mr. I. J. Hightower, with whom she lived until August 31, 1907, when she was released from the great sufferings through which she had for so long been passing, and carried to the home above, to suffer no more forever. She was converted and joined the Methodist Church sometime during the Civil War, but, at the time of her death was a member of the Cumberland Presbyterian Church, having joined that Church with her husband. Truly, a good woman has gone to her reward. The writer never knew a soul more devoted to the Savior, nor one more patient and cheerful under the hand of affliction. It is needless to say that she was

ready and willing to go when the summons came. Besides her husband, she is survived by one brother and two sisters, viz.: Mr. J. W. Curtis, of Denton, Texas; Mrs. Jodie Savage, of Lewisville, Texas, and Miss Mattie Foster, the wife of our pastor at Millen, Texas. These know where to find their departed sister, and will join her some sweet day in the house not made with hands. R. C. HICKS, Kaufman, Texas.

BROOMFIELD.—Little Bertha Ethel, daughter of James and Dora Broomfield, was born June 9, 1906, and died May 16, 1907. God came into Bro. Broomfield's home and took dear little Ethel to himself. She was too pure for this world. Just one more precious flower plucked from earth and transplanted in heaven, there to await the resurrection morn, and methinks I can hear her say, "Dear papa and mamma, I can't come to you, but you can come to me." We can't understand why God has taken our darling, but further along we will know all about it. There is a vacant place in the home that never can be filled—a little vacant chair at the table, but, bless God, she is with Jesus. Papa, mamma, sister and grandma, be true to God and you will see your darling where death and parting never come.

J. R. HAMILTON.

Mineral Wells, Texas.

COX.—Mrs. M. G. Cox was born November 16, 1815, and died September 5, 1907, in her ninety-second year. She professed religion early in life and was one of the original members of the old Pleasant Hill Church (now Nolanville), organized more than fifty years ago. She was the mother of thirteen children, seven of whom survive her and were present at her funeral. This Christian mother leaves a posterity numbering more than 150, most of whom are Christians and members of the Methodist Church. She will live again, not only in the resurrection, but in the children and grandchildren that follow her as she followed Christ, who may rise up to thank God for her Christian life.

R. F. DUNN.

WHITE.—David Todd White was born July 20, 1854, near Canton, Madison County, Mississippi. He came to Texas in 1882 and settled in Bell County, remaining there for eight years, then removing to Eastland County; thence about a year ago to Polytechnic College, where he died July 9, 1907, after an illness of only about fourteen hours. When but a boy he was converted and joined the Presbyterian Church, continuing a member until, about sixteen years ago, he joined the Methodist Church. He was married to Miss Jennie Hicks October 21, 1875. Nine children were born to them, eight of whom—two girls and six boys—now, with their mother, mourn their loss. Robert and Alton are preachers, and all of them are faithful and consistent members of the Methodist Church. Through all these years, in the communities where Bro. White lived, no man exercised more influence for good than he. He was Sunday-school teacher, superintendent, trustee and steward and was always at his post of duty. I was his pastor two years, and had been most intimately acquainted with him eight years. He was my partner in business when he died, and I always found him a safe counselor, a prudent, conscientious man and a close, confiding friend; in fact, he was one of the best men I ever knew. He had the confidence of all who knew him. He did not live in vain. We expect to meet him again. May God comfort and cheer the hearts of his sorrowing widow and children and bring them all safely to the home where there will be no parting.

C. S. McCARVER.

CUSTIS.—Elizabeth H. Custis, daughter of David and Susana Creasey, was born October 3, 1826, and died in Childress August 9, 1907, at the home of her youngest daughter, Mrs. T. D. Knight. She was married to John D. Custis September 7, 1852. Four sons and three daughters were born to this union. She came to Texas in 1873, moved to Childress in 1888, and lived here, loved and honored by all, until God called her home. Her husband departed this life in 1896. Mother Custis gave her heart to God when sixteen years old, and, for sixty-five years, loved, honored and served her Master faithfully. For some time before her death she could not attend church, but inquired after Church affairs. Many times when her daughter would come home from prayer-meeting she would ask about the meeting. As her pastor, it was a pleasure to call on her. She saved some of the money the children had given her and put it on the new church, and said: "I shall not be permitted to worship in it, but want a part in it." Cheerful, kind, patient, loving, a friend, indeed. To the children I would say: "Follow mother's footsteps, for they lead to our Father's house on high, where parting will be no more."

J. T. HICKS, P. C.

Sept WE San A Junctio Menarc Mason, Fredon Brady Milbur Paint Miles San A Au Smithv Bertrai Manchu Webbe Wetma Columa Eagle Tenth First S Walnut South J San M Kyle a Staples Waeidt Oct. Martin terly erno night Timon Buda C feret preu Drippi Oct. Lockh Belmont ly C noon night San M Beev Alice, San D Mathis Rockp Pleasa Flores Corpus Kingsv Oakv Ll Johnsc Bianco Kingsl Marble Burnet Llano, Boerns Bande Center Kerrvi San A Rock Uvaldi Utopia Carriz Cotull Amphi Eagle Dei Ki Moore South Sberm Honde West Prosps NORT Cors Keron Powell Corsic Horn Groest Thorm Cotton Octo Worth Kirk, Barry, Alma, Rice, Purdo Dawac Oct Irene, Du Huck; Steph Staph Harbi Sep Bunyt Sep Iredel Gorm; DeLet DeLet Eastl Carbo Desde Cisco Grant Grant

WEST TEXAS CONFERENCE.

San Angelo District—Fourth Round. Junction, at Junction, Sept. 21, 22. Menardville, Srester, 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.

Austin District—Fourth Round. Smithville, Sept. 21, 22. Bertram, at Briggs, Sept. 28, 29. Manchaca, at Cari, 2 p. m., Oct. 3. Webberville, at Haynies, Oct. 5, 6. Wetmar, at Wetmar, 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 Merrittown, 2 p. m., Oct. 23. University Church, 11 a. m., Oct. 27. South Austin, 8 p. m., Oct. 27. JOHN M. ALEXANDER, P. E.

San Marcos District—Fourth Round. Kyle and Maxwell, at M., Sept. 21, 22. Staples Cir., at Staples, Sept. 28, 29. Waeider and Thompsonville, at W., Oct. 5, 6. Martindale Cir., at Martindale, Quarterly Conference at 3:30 in the afternoon and preaching service at night, Oct. 9. Tilmon Circuit, at T., Oct. 12, 13. Buda Circuit, at Buda (Quarterly Conference in the afternoon at 3:30 and preaching service at night), Oct. 16. Dripping Springs Circuit, at Drippingwood, Oct. 19, 20. Lockhart, Oct. 23. Belmont Circuit, at Belmont (Quarterly Conference at 3:30 in the afternoon and preaching service at night), Oct. 24. San Marcos, at S. M., Oct. 27, 28. D. K. PORTEK, P. E.

Beeville District—Fourth Round. Alice, Sept. 21, 22. San Diego, Sept. 22, 23. Mathis, at Skidmore, Sept. 28, 29. Rockport and A. P., A. P., Oct. 5, 6. Pleasanton, Oct. 12, 13. Floresville, Oct. 13, 14. Corpus Christi, Oct. 19, 20. Kingsville, Oct. 20, 21. Oakville, Lebanon, Oct. 26, 27. F. B. BUCHANAN, P. E.

Llano District—Fourth Round. 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.

San Antonio District—Fourth Round. Rock Springs, September 21, 22. Uvalde, September 26. Utopia, September 28, 29. Carrizo Springs and Batesville, Oct. 4. Cotulla Circuit, October 5, 6. Amphion Circuit, October 9. Eagle Pass, October 12, 13. Dei Klo, October 18. Moore Circuit, October 18. South Heights, 11 a. m., Oct. 19, 20. Sherman Street, 7:30 p. m., Oct. 19, 20. Hondo, October 23. West End, 11 a. m., October 26, 27. Prospect Hill, 7 p. m., Oct. 26, 27. A. J. WEEKS, P. E.

NORTHWEST TEX. CONFERENCE

Corsicana District—Fourth Round. Kerens, Bazzette, 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. Wortham, at W., 11 a. m., Oct. 11. 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. 20, 7:30 p. m., October 21, 11 a. m. Irene, 11 a. m., October 22. HORACE BISHOP, P. E.

Dublin District—Fourth Round. Huckabay Cir., Sept. 21, 22. Stephenville Cir., Sept. 22, 23. Stephenville Sta., 8 p. m., Sept. 23. Harbin and Green's Creek, 11 a. m., Sept. 25. Bunyan and Lingleville, 11 a. m., Sept. 26. Iredell Cir., Sept. 28, 29. Gorman Cir., 8 p. m., Oct. 1. DeLeon Sta., 8 p. m., Oct. 2. DeLeon Cir., 11 a. m., Oct. 3. Eastland Cir., Oct. 5, 6. Carbon Cir., Oct. 6, 7. Desdemona Cir., 11 a. m., Oct. 8. Cisco Sta., 8 p. m., Oct. 9. Cisco Cir., 11 a. m., Oct. 10. Granbury Cir., Oct. 12, 13. Granbury Sta., October 13, 14.

Proctor Cir., 11 a. m., Oct. 16. Bluffdale Cir., Oct. 19, 20. Carlton Cir., 11 a. m., Oct. 23. Daffau Cir., 11 a. m., Oct. 24. Glenrose Cir., Oct. 26, 27. Hico Sta., 8 p. m., Oct. 28. Dublin Sta., 8 p. m., Oct. 30. J. G. PUTMAN, P. E.

Vernon District—Fourth Round. Quanah Sta., Sept. 20. Quanah Miss., Kirkland, Sept. 21, 22. Estelline, Estelline, Sept. 22, 23. Quail, New Hope, Sept. 28, 29. Wellington Sta., Sept. 29, 30. Wellington Miss., Bean's, Oct. 1. Spring Creek, Olney, Oct. 5, 6. Goree, Hefner, Oct. 9. Vera, Vera, Oct. 12, 13. Paducah, Paducah, Oct. 19, 20. Crowell, Black's, Oct. 22. Seymour, Oct. 26, 27. Lively, Oct. 28. Childress, Nov. 2, 3. W. H. HOWARD, P. E.

Waco District—Fourth Round. Lorena Cir., Sept. 21, 22. Hewitt, Sept. 22, 23. Abbott Cir., Sept. 28, 29. West, Sept. 29, 30. Peoria, Oct. 5, 6. Whitney, Oct. 6, 7. Austin Avenue, Oct. 9. Fifth Street, Oct. 10. Bosqueville Cir., Oct. 12, 13. Morrow Street, Oct. 13, 14. Hubbard City, Oct. 16. Morgan and Walnut, Oct. 19, 20. Elm Street, Oct. 23. Riesel, Oct. 26, 27. Mart, Oct. 27, 28. Penelope, Oct. 30. Aquilla, Nov. 2, 3. W. L. NELMS, P. E.

Waxahachie District—Fourth Round. 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. Forrester, 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.

Georgetown District—Fourth Round. 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.

Ciarendon District—Fourth Round. Wheeler mis., at Wheeler, Sept. 21, 22. Higgins mis., at Higgins, Sept. 28, 29. Miami cir., at Miami, Sep. 30. Canadian cir., at Canadian, Oct. 5, 6. Canyon City sta., Oct. 7. Ciarendon 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.

Gatesville District—Fourth Round. Hamilton, H., 8 p. m., Sept. 20. Fairy and Cranill's Gap, Lanham, Sept. 21, 22. Jonesboro, Union Grove, Sept. 28, 29. Clifton and Valley Mills, Clifton, 11 a. m., Oct. 5, 6. Meridian, 8 p. m., Oct. 6. Business meeting Oct. 7, at 9 a. m. Meridian and Womack, Coyote, Oct. 8. Crawford, C., 8 p. m., Oct. 9. Turnersville, Turnersville, Oct. 12, 13. Pearl, pearl, Oct. 16. Evant, Oct. 17. Brookhaven, Brown C., Oct. 19, 20. China Springs, Wesley's Ch., Oct. 26, 27. JAMES M. SHERMAN, P. E.

Brownwood District—Fourth Round. May, at Green's Chapel, Sept. 21, 22. 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. Sipe 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.

Colorado District—Fourth Round. Lamesa, at Lamesa, Sept. 21, 22. Seminole, at Seminole, Sept. 24, 25. Gail, at Durham, Sept. 28, 29.

Westbrook, at Cuthbert, Sept. 29, 30. Snyder Station, Oct. 5, 6. Clairemont, at Clairemont, Oct. 8, 9. Snyder Mis., at Crenshaw, Oct. 12, 13. Dunn, at Dunn, Oct. 14. Stanton, Oct. 19, 20. Big Springs Sta., Oct. 26, 27. Big Springs Mis., Oct. 26, 27. Colorado Sta., Nov. 2, 3. Let all officials be present with full reports. We must close out properly the great work begun in the district. J. T. GRISWOLD, P. E.

Ft. Worth District—Fourth Round. Kennedale, Forest Hill, Sept. 21, 22. Riverside, Sept. 22, 23. Azle, Azle, Sept. 28, 29. Rosen Heights, Sept. 29, 30. Bono, Oct. 5, 6. Godley, Oct. 6, 7. Smithfield, Keller, Oct. 12, 13. North Ft. Worth, Oct. 13, 14. Missouri Ave., Oct. 16. Britton, Britton, Oct. 17. Mansfield, 7:30 p. m., Oct. 17. Arlington, Oct. 18. Grandview Cir., Bethany, Oct. 21. Mulvey Memorial, Oct. 22. Joshua, Oct. 23. Polytechnic, Oct. 24. Blum, Oct. 26, 27. Covington, Oct. 27, 28. Cleburne, Main St., 7:30, Oct. 28. Cleburne, North Side, Oct. 29. Weatherford St., Oct. 30. First Church, Oct. 31. Central, Nov. 1. Glenwood, Nov. 2. O. F. SENSABAUGH, P. E.

Abilene District—Fourth Round. Haskell, Sept. 21, 22. Baird, Sept. 28, 29. Cottonwood, at Dudley, Oct. 1. Albany and Moran, at Albany, Oct. 8. Tye, at Mulberry, Oct. 5, 6. Pinkerton, at Pinkerton, Oct. 9. Welner, at Welner, Oct. 11. Merkel, Oct. 12, 13. Haskell Mis., Ketrion Ch., Oct. 12, 13. Putnam, at Putnam, Oct. 14. Nubia, at Nubia, Oct. 19, 20. Lawn, at Lawn, Oct. 19, 20. Trent and Cross Rds., at T., Oct. 26, 27. Abilene, Oct. 30. Stamford, Nov. 2, 3. JNO. R. MORRIS, P. E.

Weatherford District—Fourth Round. Weatherford Cir., G. C. Sept. 21, 22. Aledo, Sept. 22, 23. Cresson, Sept. 24. Santo, Brazos, Sept. 28, 29. Mineral Wells, Oct. 2. Millsap, Mt Vernon, Oct. 3. Thurber, Oct. 5, 6. Gordon and Strawn, G., Oct. 6, 7. Ranger, Ranger, Oct. 10. Wayland, Wayland, Oct. 12, 13. Breckrenridge, B., Oct. 13, 14. Peaster, Poolville, Oct. 16. Whitt and Bethesda, W., Oct. 17. Palo Pinto, Palo Pinto, Oct. 19, 20. Graham Mis., Salem, Oct. 22. Farmer, Farmer, Oct. 23. Graham, 8 p. m., Oct. 23. Elliasville, Elliasville, Oct. 24. Throckmorton, T., Oct. 26, 27. Crystal Falls, Ft. Griffin, Oct. 28. Lyra, Oct. 30. M. K. LITTLE, P. E.

NORTH TEXAS CONFERENCE.

McKinney District—Fourth Round. Plano Sta., Sept. 21, 22. Anna Mis., at Anna, Sept. 28, 29. Renner Cir., Richardson, Oct. 4, 5. Blue Ridge Cir., at B. R., Oct. 12, 13. Josephine Cir., Honoker's, Oct. 19, 20. Nevada Sta., Oct. 20, 21. Wylie Cir., at Sachse, Oct. 22. Weston Cir., at Weston, Oct. 26, 27. Celina and Rosalind, at C., Oct. 27, 28. Princeton Cir. Wilson's Ch., Oct. 30. Prosper Cir., at Prosper, Nov. 3, 4. Frisco Cir., at Frisco, Nov. 3, 4. Farmers Branch Cir. F. B., Nov. 9, 10. Allen Cir., at Allen, Nov. 16, 17. J. F. PIERCE, P. E.

Gainesville District—Last Round. Bonita, Liberty, Sept. 21, 22. Justin, Justin, Sept. 27, 28. Ponder and Krum, P., Sept. 29, 30. Montague, Montague, Oct. 3, 4. Nocona, White and Priddy, Oct. 5, 6. Nocona Sta., Oct. 6, 7. Greenwood, Rush Creek, Oct. 11, 12. Rosston, Rosston, Oct. 13, 14. Sanger and V. V., Sanger, Oct. 19, 20. Era and B., Era, Oct. 20, 21. Marysville, Oct. 26, 27. Dexter, Dexter, Oct. 30. Aubrey, Aubrey, Nov. 1, 2. Woodbine, Whaley, Nov. 3, 4. Myra, Myra, Nov. 9, 10. Saint Jo, Nov. 10, 11. Denton Street, Nov. 16, 17. Broadway, Nov. 17, 18. J. A. STAFFORD, P. E.

Sulphur Springs Dis.—Fourth Round. Sulphur Spgs Sta., 5th Sunday Sept. Como Cir., Forest, 11 a. m., Oct. 4. Reiley Springs, Parks, 1st Sun. Oct. Sulphur Bluff, Nelta, 2nd Sun. Oct. Birthright, B., 11 a. m., Oct. 16. Mt. Vernon, Mt. V., 3rd Sun. Oct. Winnsboro, 8 p. m., Oct. 25. Purley, 4th Sun. Oct. Klondike, K., 3 p. m., Oct. 30. Yowell, Y., 11 a. m., Oct. 31. Pecan Gap and B. F., P. C., 11 a. m., Nov. 1. Lake Creek, 11 a. m., Nov. 22. Cooper Sta., 8 p. m., Nov. 2.

Brahear Cir., 11 a. m., Nov. 7. Cumby, Gafford, 2nd Sun. Nov. Will the pastors see the trustees and have them to be ready with their reports. C. B. FLADGER, P. E.

Bowie District—Fourth Round. Paradise, Sept. 21, 22. Bridgeport, Sept. 22, 23. Fruitaand, Sept. 28, 29. Bowie, Sept. 29, 30. Jacksboro, Oct. 5, 6. Bryson, Oct. 6, 7. Byers, Oct. 12, 13. Henrietta, Oct. 13, 14. Boyd and Garvin, Oct. 19, 20. Rhome, Oct. 20, 21. Post Oak, Oct. 26, 27. Blue Grove, Oct. 27, 28. Bellevue, Oct. 29. Iowa Park, Nov. 2, 3. Wichita Falls, Nov. 3, 4. Archer, Nov. 9, 10. Holliday, Nov. 10, 11. Crafton, Nov. 13. Gibtown, Nov. 15. Decatur Cir., Nov. 16, 17. Decatur Sta., Nov. 17, 18. T. R. PIERCE, P. E.

Bonham District—Fourth Round. Honey Grove Cir. Allen's, Sept. 21, 22. Randolph Mis., at Orangeville, Sept. 28, 29. Bailey Circuit at Bailey, Oct. 5, 6. Gober Mis., at Crandall, Oct. 6, 7. Lamasco Mis., at New Hope, Oct. 12, 13. Bonham Sta., Oct. 13, 14. Brookston, at B., Oct. 19, 20. Dodd and Windom, at D., Oct. 26, 27. South Bonham and Ravenna, at S. B., Oct. 27, 28. Ladonia Sta., Nov. 2, 3. Honey Grove Sta., Nov. 9, 10. Petty Mis., at Forest Hill, Nov. 10, 11. Trenton Cir., at Trenton, Nov. 16, 17. Ector Cir., at Ector, Nov. 17, 18. M. L. HAMILTON, P. E.

Greenville District—Fourth Round. Merit Cir., Merit, Sept. 21, 22. Floyd Cir., Caddo Mills, Sept. 28, 29. Fairlie Cir., Wesley Ch., Oct. 5, 6. Wolfe City Sta., Oct. 5, 6. Lone Oak, Oct. 12, 13. Campbell, Oct. 19, 20. Commerce Ct., Mt. Zion, Oct. 26, 27. Commerce Sta., Oct. 26, 27. Kingston, November 1. Celeste, Nov. 2, 3. Leonard, Nov. 2, 3. Quinlan, Nov. 9, 10. Lee St., Nov. 16, 17. JNO. H. McLEAN, P. E.

Dallas District—Fourth Round. Lewisville, Sept. 21, 22. Denton, Sept. 22, 23. Cedar Hill, Divide, at D. Sept. 28, 29. City Mission, Sept. 29, 30. Hutchins and Wilmer, at H., Oct. 5, 6. St. Marks, Oct. 6, 7. Argyle, at P. M., Oct. 12, 13. Ervay St., Oct. 19, 20. Trinity, Oct. 20, 21. Cochran Ch. and Maple, Oct. 26, 27. Grace, Nov. 2, 3. First Church, Nov. 3, 4. Wheatland, at DeSoto, Nov. 9, 10. Grand Prairie, Nov. 16, 17. J. L. MORRIS, P. E.

Terrell District—Fourth Round. Forney, Sept. 14, 15. Fate, at St. John's, Sept. 21, 22. Rockwall, Sept. 22, 23. Royle, at night, Sept. 23. Garland, Sept. 29, 30. Mesquite, at Mesquite, Oct. 5, 6. Crandall, at Crandall, Oct. 12, 13. Kaufman, at night, Oct. 16. Rosser, at Jones Chapel, Oct. 19, 20. Mabank, Oct. 26, 27. Pleasant Mound at P. M., Nov. 2, 3. Elmo, at Elmo, Nov. 9, 10. College Mound, 11 a. m., Nov. 12. Terrell, Nov. 12. Kemp, at Kemp, 11 a. m., Nov. 14. Chisholm at Chisholm, Nov. 16, 17. O. S. THOMAS, P. E.

TEXAS CONFERENCE.

Pittsburg District—Fourth Round. Queen City, Laws Ch, Sept. 20. Linden, at Linden, Sept. 21, 22. Atlanta, Sept. 28, 29. Gilmer Cir., Mt. Gilead, Oct. 5, 6. Gilmer Sta., Oct. 6, 7. New Boston Mis., D. Ch., Oct. 12, 13. New Boston Sta., Oct. 13, 14. Texarkana, Central, Oct. 16. Park, Red Lick, Oct. 19, 20. Texarkana, Hardy Mem., Oct. 20, 21. Dalby Springs, D. B., Oct. 26, 27. Redwater, Redwater, Oct. 27, 28. Winfield, New Hope, Nov. 2, 3. Mt. Pleasant, Nov. 3, 4. Coffeerville, Coffeerville, Nov. 9, 10. Pittsburg Cir., Pleasant G., Nov. 10, 11. Pittsburg Sta., Nov. 13. Kelleyville, Nov. 16, 17. Jefferson Sta., Nov. 17, 18. Daingerfield, Nov. 19. Cason, Nov. 20. Naples, Nov. 22. Quitman, Nov. 23, 24. Leesburg, Nov. 24, 25. R. A. BURROUGHS, P. E.

Huntsville District—Fourth Round. Iola, at Midway, Sept. 21, 22. Grapeland & Lovelady, G., Sept. 28, 29. Crockett, Sept. 29, 30. Madisonville, Oct. 5, 6.

Augusta, Pleasant G., Oct. 10, 11. Hennard, Ratchiff, Oct. 12, 13. Montgomery Harmony, Oct. 16. Trinity and Onaska, T., Oct. 19, 20. Huntsville, Oct. 21. Dodge Cir., at D., Oct. 22, 23. Wailer, New Hope, Oct. 27, 28. Willard Cir., Willard, Nov. 2, 3. Groveton, Nov. 3, 4. Anderson, Roan's Prairie, Nov. 9, 10. San Jacinto, Bay's Ch., Nov. 10, 11. Cold Springs, C. S., Nov. 16, 17. Fostoria, Fostoria, Nov. 23, 24. Trustees will please have their reports at this conference. H. C. WILLIS, P. E.

Cuero District—Fourth Round. Palacios, September 21, 22. Markham, at Buckeye, September 28. Shiner, Sept. 29, 30. Cuero, October 5, 6. Port Lavaca, October 9. El Campo, October 12, 13. Pierce, October 14. Nursery, at Thomaston, Oct. 19, 20. Stockdale, October 26, 27. R. A. ROWLAND, P. E.

Brenham District—Fourth Round. Rockdale, Sept. 22, 23. Thorndale, Sept. 23. Giddings, at Giddings, Sept. 29. Pleasant Hill, at Sarty, Oct. 5, 6. Caldwell Station, Oct. 13, 14. Bellville, at Cochran, Oct. 19, 20. Maysneid, at Maysneid, Oct. 26, 27. Cameron, Oct. 27, 28. (Other dates later.) C. R. LAMAR, P. E.

Calvert District—Fourth Round. Durango, Durango, Sept. 21, 22. Lott and Chilton, Chilton, Sept. 22, 23. Bremond, Bremond, Sept. 28, 29. Reagan, Reagan, Oct. 5, 6. Marim Sta., Oct. 6. Centerville, Evans Ch., Sept. 12, 13. Rosebud St., Oct. 18. Travis, Cedar Springs, Oct. 19, 20. Fairheld, Fairheld, Oct. 26, 27. Teague Sta., Oct. 27, 28. Leon Mission, Oct. 28. Hearne Sta., Oct. 30. Wheelock, Hickory G., Nov. 2, 3. Owenville, Owenville, Nov. 9, 10. Franklin Sta., Nov. 10, 11. Calvert Sta., Nov. 13. Normangee, Nov. 15. Jewett, Nov. 16, 17. Millican, Millican, Nov. 23, 24. Bryan Sta., Nov. 24, 25. E. L. SHETTLES, P. E.

Tyler District—Fourth Round. Lindale Sta., Sept. 20. Mineola, Sept. 21, 22. Willis Point Cir., P. G., Sept. 28, 29. Willis Point Sta., Sept. 29, 30. Grand Saline, Oct. 5, 6. Colfax Cir., Holly Spgs., Oct. 12, 13. Emory Cir., Point, Oct. 19, 20. Mt. Sylvan, Oct. 22. Chandler Cir., New Hope, Oct. 24. Edom Cir., Edom, Oct. 26, 27. Meredith Cir., Elm Grove, Oct. 29. Big Sandy Cir., Gladewater, Oct. 31. Canton and Edgewood, C., Nov. 2, 3. Harleton Cir., Ashland, Nov. 9, 10. Arleston Cir., Bethany, Nov. 15. Harrison Cir., Scottsville, Nov. 16, 17. Marshall, First Church, Nov. 18. Marshall, North Marshall, Nov. 19. Grand Saline, Nov. 20. Tyler, Marvin, Nov. 22. Whitehouse, Flint, Nov. 23, 24. THOMAS H. MORRIS, P. E.

Jacksonville District—Fourth Round. Church Hill, Pleasant Hill, Sept. 21, 22. Henderson Sta. Sept. 22, 23. Aito, Alto, Sept. 28, 29. Rusk, Sept. 29, 30. Jacksonville Cir., Earles, Oct. 5, 6. Jacksonville Sta., Oct. 6, 7. Kilgore, Hickory Grove, Oct. 12, 13. Centenary, Oct. 13, 14. Malakoff, Malakoff, Oct. 19, 20. Athens, Oct. 20, 21. Hallville, La Grone's, Oct. 26, 27. Longview, Oct. 27, 28. ELLIS SMITH, P. E.

Beaumont District—Fourth Round. Corrigan Cir., at Corrigan, Sept. 21, 22. Lamelia Sta., 8 p. m., Sept. 22. Kountze, Kountze, Sept. 28, 29. Silsbee, at Silsbee, Sept. 29, 30. Nederland, Nederland, Oct. 2. Sour Lake and China, C., Oct. 9. Burkeville, Farr's Ch., Oct. 17. Saratoga and Batson, S., Oct. 17. Warren Cir., Warren, Oct. 19, 20. Jasper Mis., Byerly's Ch., Oct. 25. Jasper and Kirbyville, J., Oct. 26, 27. Call Cir., Bessmay, p. m., Oct. 27. Port Arthur, Nov. 2, 3. Laurelia Cir., Leggett, Nov. 6. Westville & Benford, Corrigan, Oct. 7. Livingston Cir., L., Nov. 9, 10. Amelia Cir., Amelia, Nov. 13. First Church Beaumont, Nov. 14. Orange Sta., Nov. 16, 17. Liberty Cir., Liberty, Nov. 19. Wallisville, Wallisville, Nov. 20. Woodville Cir., W., Nov. 22. Cartwright Ch., Nov. 23, 24. V. A. GODBEY, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round. Lordsburg, N. M., Sept. 21, 22. El Paso, Texas, Sept. 23. Alamogordo, N. M., Sept. 24, 25. J. T. FRENCH, P. E.

ENDOWMENT FOR SOUTHWESTERN.

The Movement Helps All.

The forward movement for Southwestern is of the greatest benefit to all our other schools, and as we press it we are incidentally and really advancing the interest of the other institutions of Texas Methodism.

The problem with them all is to provide room for those applying for entrance. This is not a mere accident. It is largely due to the general interest aroused over the State in Christian Education.

If we keep to our plans to make one really great institution and allow all others of our schools to measure up to their possibilities, giving them not only our endorsement, but also our hearty support in their laudable efforts, we shall have in ten years the greatest educational system in the Southern Methodist Church.

Southwestern does not, and must not, wish to suppress other Church schools. She simply wishes, and ought to wish, to be the supreme head of the educational system of Texas Methodism, and to have the loyal support of all Texas Methodists in her work as the chief among many worthies.

Plainview District—Fourth Round.

- Dickens, Sept. 24. Emma, Sept. 26. Tullia, Sept. 28, 29. Dimmitt, Oct. 2. Hereford, Oct. 3. Umbarger, Oct. 5, 6. Silvertown, Oct. 8. Turkey, Oct. 9. Matador, Oct. 11. Floydada, Oct. 12, 13. Hale Center, Oct. 16. Gomez, Oct. 19, 20. Tahoka, Oct. 22. Lubbock, Oct. 26, 27. Plainview Mis., Oct. 30. Plainview Sta., Nov. 2, 3.

G. S. HARDY, P. E.

Houston District—Fourth Round.

- Rosenberg, R., Sept. 21, 22. League City, L. C., Sept. 28, 29. Rice-ton, Mo. City, Oct. 5, 6. Brunner, Oct. 6, 7. Brazoria, B., Oct. 12, 13. Cedar Bayou, Oct. 19, 20. Richmond, Oct. 26, 27. Galveston, First Ch., Nov. 2, 3. Galveston, West End, Nov. 3, 4. Galveston, Washington St., Nov. 6. Alvin, Nov. 9, 10. Angleton Nov. 11. Grace, Nov. 13. Harrisburg, Nov. 15. St. Pauls, Nov. 16, 17. Tabernacle, Nov. 17, 18. McAshan, Nov. 20. McKee St., Nov. 21. Shearn, Nov. 22.

CHAS. F. SMITH, P. E.

San Augustine District—Fourth Round.

- Center Sta., Sept. 29, 30. Hemphill and Bronson, H., Oct. 5, 6. San Augustine, Monday, Oct. 7. Shelbyville, at S., Wednesday, Oct. 9. Center Cir., at N. P., Oct. 12, 13. Tenaha, at Lone Oak, Wed., Oct. 16. Nacogdoches Sta., Oct. 19, 20. Cushing, at Trawick, Oct. 20, 21. Caro, Tuesday, Oct. 22. Timpson, Wednesday, Oct. 23. Geneva, at Rock Spgs., Oct. 26, 27. Tatum, at T., Wednesday, Oct. 30. Minden, at New Mt. E., Nov. 2, 3. Melrose, at M., Wednesday, Nov. 6. Beckville, at B., Nov. 9, 10. Garrison, at Mt. P., Wed. Nov. 13. Nacogdoches Mis., Smith's Ch., Nov. 16, 17. Carthage, Tuesday, Nov. 19. Gary, Bethlehem, Wed., Nov. 20. Lufkin, Friday, Nov. 22. Burke, at Burke, Nov. 23, 24. Keltys, at Keltys, Nov. 23.

C. A. TOWER, P. E.

The publishers of the Texas Christian Advocate want to hear from every subscriber in Texas who does not receive his Advocate by Saturday.

NOTES FROM THE FIELD.

Continued from page 13.

cure Bro. Livingstone to aid in a revival. Bro. L. F. Lannery, the pastor, was very ill the last week of the meeting—not able to attend at all; but the other brethren carried on the great work just the same. The people are Methodists and open-hearted. They administered unto the wants of their pastor during his illness, and at the close of the meeting a collection was taken for the two faithful brethren, which amounted to twenty-two dollars. The pastor is convalescent at this writing.—Nancy Tannery, Sept. 12.

Bonham Street, Paris.

On the night of the 6th inst. we closed a meeting at Cross Roads, the country appointment of this charge, after running five and a half days. The meeting was a great one in many respects. There were many shouting, happy Christians; eighteen conversions and reclamations and ten additions to the Church, with possibly more to follow. We are trusting God and pressing forward, and are expecting to be able to report "a good year, Bishop" at conference.—J. A. Wyatt.

Alba.

We are moving on in this charge. Have had some good meetings. The last one was at this town, which closed Sunday night with good results; about fifteen conversions, eleven joined our Church and one the Baptist Church. Others will follow later on. Dr. W. S. Carter, "Evangelist," did the preaching. He is a good preacher. No jokes in the pulpit; sober, serious, deeply spiritual, true Wesleyan Methodist. Of course he does good wherever he goes.—O. A. Shook, Sept. 13.

Waelder and Thompsonville.

We are nearing the close of our second year on this work. God has been very gracious to us and rewarded our labors in the advancement of his kingdom. We reported early in the year the great meeting at Waelder, conducted by Bro. Birdwell. So now we want to report our other meetings. Rev. Jerome Haralson, D.D., of Pierce, Texas, assisted us in the meeting at Thompsonville, and did some of the strongest preaching to which I ever listened. We have known Dr. Haralson from our infancy, and have heard him preach many times, but his thought is as clear and strong now, if not more so, than it was in his younger days. He did us fine service and the meeting was a good one. There we have a mission point that we took up last year, "Andrews Chapel," where there had been a Church thirty or more years ago, but the Church had all gone to pieces and the community had been taken by Satan and sin. Bro. R. A. Waltrip, of South Heights, San Antonio, assisted us in this meeting, and it was a great success, as a result of the meetings of last year and this. We now have an organization at that point with forty-nine members. Bro. Waltrip did fine work for us. A good per cent of our congregation at Andrews Chapel are foreigners and when you get them enlisted under the banner of Christ, they are untiring workers, and faithful to every duty the Church imposes upon them. We have also increased our subscription list to the Advocate by the taking in of this point. We are hoping to come up to conference with all things reported in full, and will if the salary comes up; for we are going to report in full on conference collections. Our work has been a pleasant and profitable one for these two years with these good people. May our life in the ministry ever fall among as good soldiers of the cross.—J. B. McCarley, Sept. 13.

Bangs.

Bangs has had a fine year; 150 converted and nearly 100 joined the Church. I had some fire help—A. P. Lowrey and wife, in one great meeting; Rev. E. N. Lewis, of Winchell, in one; Robert Huekbee, in two meetings; Rev. E. P. Williams, of Ballinger, in one. Those men are all fine help. We hope to be out on the collections at conference.—G. W. Harris, Sept. 13.

Daingerfield.

I have just closed my protracted meetings on Daingerfield Circuit. We have had the best year of the three; we have had great demonstrations of the old time power from our God; we have seen men and women and children converted to God; we have received 83 into the Church, and we think the Church is on higher ground and doing better work than it has for some time. We serve a good people, and are willing to serve them another year if the good Lord wants us to. We

are getting ready for conference, and will bring up the best report that has gone up from this work since we have served it. We will never forget this good people. Our elder has served us well. Of course we think he is the best in the conference; that is, we don't want to change. God bless him with a long, useful life. It isn't every good man that will make a good presiding elder. But I want the conference to make two more districts so our presiding elders can give us all a Saturday and Sunday meeting every quarter. It was such a spiritual uplift. Brethren, let's get back to our old plan. Now somebody say, "back number," but the people are getting tired of the elder's comings being so short.—S. N. Allen, Sept. 13.

Whitesboro.

Since I last wrote to the Advocate I have been with Rev. J. W. Cullen at Canton. We had several professions and quite an interest in the Church. However we had some very unsatisfactory experiences outside, of which I will not write. Bro. Cullen is bringing things to pass down in that neck of the woods. He had just closed out a fine revival at Edgewood, and another somewhere else on his charge. Those folks say he can outpreach anybody. He is as true as steel to the man he gets to help him. I met his old father, who has served his church for many years. He is now on the honor roll and is spending his time with his books. I spent a very happy time with him. Those old warhorses are such a help to younger preachers! God bless them all! I am now at Mill Creek, L. T. We are having a great time. Many are turning to God. Some of the leading men have been converted already.—W. H. Brown, Sept. 16.

Mt. Sylvan Circuit.

We have just closed a nine days' meeting at Van. Rev. E. C. Escoe, of Whitehouse, was with us. He is a warm-hearted Christian man, a good preacher and a fine revivalist. He won a large place in our hearts. We will never forget him for his faithfulness in this meeting. It is often stated in these latter years that the power of God was almost a thing of the past, as was seen in our father's days; that it was gone save in memory of the old in our midst; but that is a sad mistake. The old time power is yet here. The spirit is still performing its office work and knocking people down under its influence and making them cry aloud for help and mercy while prostrate in the straw. We have been eye and ear witness to scenes of this character during the past few days; have also felt the burnings of the Spirit in our own hearts telling us we were the children of God. Thank God for such an experience! Men that would not speak to each other made friends. Don't be uneasy, brethren; the power is still here and is given for the faithful asking. We had an old-time Methodist revival—the best that Van has ever experienced. Present results give fifty-seven conversions, with many more reclamations, twenty-six accessions to the Methodist Church. We made up a small purse during this meeting for Bro. Escoe—the sum of twenty-five dollars. This meeting gives us sixty-three accessions to Mt. Sylvan Circuit. We have one more meeting to hold yet. I am praying for a good meeting.—M. F. Wells, Sept. 10.

NEW YORK.

First Impressions of Strangers—Life and Activity in the Harbor and the City—How to See the Sights—Excursions up the Sound and down the Bay—The Tunnel, Subways and Bridges, Etc.

In writing letters for publication from the great city of New York one is in somewhat of a quandary to decide where to begin and when to leave off, for these is so much to be seen and looked into, so much that might or might not be of interest to the general reader at a distance, that a correspondent is at a loss to begin to detail the many things he sees before him. These is somewhat of a sameness in all large cities, say those that have reached the 100,000 mark or more; it is brick and stone houses of every style and size, theaters, hotels, stores, shops and factories, crowds of people in the streets and public places, and every trolley car jammed full and overloaded with its living freight, some going, others coming, but all rushing along in the general tangle and whirl of activity, until those from rural districts almost imagine that they have run up against pandemonia itself. Here in New York the hustle and bustle, the squeezing and pushing, the hurrying and scurrying, all day and nearly all

night, is far worse than in any other city on this continent, and the dizzy whirl met with on the East Side, West Side, downtown, uptown—everywhere—is enough to give any old rube, or even a Texas Prohibitionist, the jim-jams. Everything in this city is so vast, and everything done and to be seen is on such a colossal scale that the stranger who visits New York for the first time is amazed, if not dumb-founded, and apt to tire himself out before he settles down to practical and systematic sight-seeing, and many get weary and bewildered and go home before they have hardly made a start at "taking in the town."

One of the first and most impressive sights that is unfolded to the visitor, if he comes to New York by any railroad passing through the State of New Jersey, or up the great bay by steamer from Galveston or any Southern or European port, is the broad Hudson River and the charming bay into which it empties at the Battery and Governor's Island. It is not the extent of the water that thrills him, but it is the city of boats on the water—ocean steamers of every size and pattern, some of them over 300 feet long, ponderous battleships, sailing vessels, steamboats, double and single-stacked ferry boats, million-dollar-yachts, fishing smacks, canal boats galore, propelled by tugs, and innumerable small pleasure crafts, and all scurrying about like rockets, and often so numerous and close together that collisions seem unavoidable. To anyone not used to this the sight is enchanting, and especially at night, when viewed from a steamer or a Jersey City ferry boat. When every craft is lighted up the view from shore to shore and up and down the beautiful Hudson and the great bay, the panorama spread out before you is simply grand and beautiful, presenting a scene never to be forgotten. And when the visitor leaves behind him the dizzy, dazzling scene on the water and walks along the great pier, perhaps six hundred feet long to the western shore of Manhattan Island (old New York), the din and racket that greet his ears on land far exceed all the commotion and exciting scenes he has just experienced, and the farther he walks or rides up towards Sixth Avenue and Broadway the larger the processions of human beings on the sidewalks seem to grow, and the more crowded the streets seem to be with all manner of truck wagons, carriages and automobiles and the so-called sight-seeing "rubberneck" wagons. Some of these vehicles are made to take the places of the old Broadway stages. They are double-deckers with winding stairs at the rear, and have their regular routes, for which a fare of ten cents is collected, and it is the conductor's duty to keep busy announcing all the noted and historic places as the "rubbernecker" bows along. Then there is another and larger style of automobile rubbernecker that convey sightseers about the city. They do not confine themselves to any particular street or section, but make much longer trips, visiting the different boroughs and remote sections on the seashore, in Brooklyn or elsewhere. Their price is \$1, and they also have an announcer. They accommodate about twenty-five people, are very roomy and high up in the air, to afford a good view. What visitors can not see by riding about in trolley cars, the elevated railroads and the marvelous subway railroads, they can see from the upper decks of the automobile rubbernecker. Thus visitors are afforded an opportunity of looking the city over by these various means of transportation without being subject to the extortionate charges of hackmen. I might add that a trolley ride of ten or fifteen miles in New York cost five cents, and if it is extended to thirty or forty miles, five, ten or fifteen cents more is the cost, according to where one goes, or the line of cars he happens to take. However, no one will complain if he pays forty or fifty cents for riding forty miles and back to his hotel again, for half a cent a mile is not exorbitant. Steamboat excursions in the "good old summer time" are also very reasonable. A round trip ticket on Long Island Sound to Bridgeport or New Haven, over 100 miles, costs fifty cents, and around Staten Island or down to Long Branch or Rockaway Beach and back, about seventy-five miles, is the same; and these rides, with good bands of music playing, are delightful and invigorating. There is, perhaps, no city in the world that has finer or more varied scenery than New York, or as much water front and harbor room. The Hudson River is very deep for forty miles up, and, therefore, a fine harbor, and Long Island Sound is also deep and wide; and then there are the upper and lower bays, and they alone have ample room for the feet of the world. The upper bay extends from the Bat-

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tery to what is called The Narrows, at which point Fort Hamilton is located on the Brooklyn side, and Fort Wadsworth on the Staten Island shore, each on high, terraced bluffs, and only about three miles apart. How any hostile fleet could ever successfully run the gauntlet and pass safely by, I am unable to comprehend. From that point the lower bay widens out to ten miles or more, and reaches down to the sea, seventeen to twenty miles distant. On the right, going down, one sees the Highlands, on Staten Island, Sandy Hook, the Shrewsbury River, Long Branch and Asbury Park, on the lower Jersey shore, and on the left Coney Island, the beautiful Brooklyn shore and Rockaway Beach far in the distance and just beyond that in the Great South Bay, an inland sea on Long Island, and Long Island Sound is also an inland sea, being from a mile to ten miles wide and over 100 miles in length. Long Island is from five to twelve miles wide and over one hundred miles long, and contains three counties, one and a half of which counties are in the corporate limits of New York and contain one million and a half population. Staten Island is a county by itself, and forms one of the boroughs of New York. Its population is only about 75,000, and it is now growing rapidly. When it gets the two subway tunnels now contemplated, one from Jersey City and the other from Brooklyn, as it will inside of six or eight years, its boom will be marvelous. These subways will do more for Staten Island than the Brooklyn Bridge has done for Brooklyn since it was finished twenty-one years ago, and that is saying a good deal. Bridges, tunnels, subways, elevated railroads and long stretches of trolley lines, reaching far out into the country, are great expanders and developers, all absolutely essential to a city situated like New York, and the latter equally essential to a city like Dallas. People with means love to get out where they can have plenty of room and fresh air and large plots of ground on which to build their palatial or more modest homes, while the middle or poorer classes are forced to leave the crowded sections of a city to get cheaper rent, and nothing but suitable transportation facilities can give them the opportunity to do so. It is safe to say that the trolley system of transportation is the chief cause of the amazing growth of all the cities throughout the United States, and that where the enterprisers started first and has been the greatest, there is where the greatest growth has taken place. At present two bridges span the East River to Brooklyn, and in about two years two more will be finished, and also a railroad bridge being built by the Pennsylvania Railroad Company. Before Christmas two subway tunnels will be finished to Brooklyn and two to Jersey city. The bores and iron tubes and about all of the cement work has been finished, and now the inside finishings, track-laying, etc., is being done. In another letter I will be more descriptive of the bridges and tunnels and of the three completed lines of subways in New York already amounting to thirty miles, with fifty miles or more to be added within the next three years. In my next I will also have a little more to say about the first impressions of strangers when making their initial visit to New York, and also make some allusions as to how the city appears now as compared to its characteristics thirty years or more ago. In future letters I will give a little concise running history of New York City from its beginning down to date, showing its development and population at the different census years—just enough information to post the readers of the Advocate without making them weary.

E. H. QUICK,

New York, August 30, 1907.

SLAVE Vol. L

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