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## Editorial.

### THE NEED OF A DEEPER INTEREST IN MISSIONS.

That we need to awaken a deeper interest in the work of missions can not be doubted for a moment by the intelligent student of Church affairs. We are too prone to be satisfied with the operation of our machinery, now organized and in motion; which machinery is all right in so far as it accomplishes the ordinary results in behalf of missions. But the power of our machinery needs to be enlarged and its results increased. Something special needs to inspire every congregation in this behalf. We are not doing one-tenth for the cause of missions that ought to be done at the present time. Too many of our charges are satisfied with meager contributions to this cause, while many of them are putting thousands into local work. It is well enough to build handsome edifices and to furnish them with all modern conveniences, provided we do this as a means toward producing larger results for the work beyond our locality. But if these are simply to minister to our own comfort and ease, then we are not so sure but that they will prove a curse instead of a blessing. In such an event they will only pamper our pride and contribute to our ease in Zion.

A selfish Church will soon become a dead Church. Its service will degenerate into a very formal affair and converts at its altars will be exceptional. Christ lays upon us the obligation to make provision for sending his gospel to those who have it not. Work of this sort is not selfish; it is a benevolence that develops the Christ-spirit and puts us in line with his ideas of saving the world. Here in Texas there are two other denominations that are making a specialty of mission work. They are not only taking the lead in contributions for foreign fields, but they are also making the home field a specialty. They are contributing large sums to evangelize the waste places of Texas. They are sending out their men and evangelists everywhere, and they are collecting money to support them in these fields. Our own Church is doing much in this line, but really it is little compared to our real ability. No State is settling up like Texas. Her unoccupied lands are being taken up by a thrifty people; the great ranches are being divided into farms, and from all sections of our country new people are flocking to us. We need to arouse ourselves to meet these new emergencies. There are sections and communities where we have no minister and no Church organization. Yet we have people in these places and among these communities who are accessible to us. Our system is better adapted than that of any other denomination to the work of sending men and money to these fields for their occupancy and development. We have the membership and we have the money among them for such work. And we have the men who are ready to go to these neglected places and invest their talent and enterprise in the work of the Church. Yes, we are abundantly able

to put a man on every square mile of this new and rapidly developing territory and support him while he is engaged in building up the Church among these people.

But our foreign missionary work is constantly enlarging. God has opened the doors of the world to us. These nations without the gospel are beginning to welcome the messengers of Christ. The treaties of the great world powers make provision for the recognition and protection of missionaries in all distant countries. The voice of God is loud in his calls upon the Church to go over and possess the land. The gospel has never had just such an opportunity in the history of the world as it has today. If our people would put the means in the hands of the Church, she would be able to make the nations vocal with the uplifting truths of Christ. Oh! for the baptism of power to come down upon our people that they might open their hearts to the responsibility of the hour! Then would the Church gird herself for a mighty forward movement.

### PUBLIC MEN MUST BE CAREFUL.

There was a time when our public men paid no attention to the temperance sentiment of their constituents, but that time is gone forever. We are now living in an age when our public men have great respect for temperance sentiment; and, better still, many of them are strictly temperate themselves. In most places throughout our country people will not tolerate intemperance in the men who represent them in public office. Drunkenness will retire any man from official position. Even the habit of moderate dram-drinking is something that thousands of our people will not condone in those whom they support for public office. The standard has been gradually raised until the man who defies this sentiment ceases his public service. And this view of it is correct. No man is fit for public office whose head is rendered uncertain because of strong drink.

This sentiment has even gone further in some quarters. We had a striking example of it recently in Indianapolis. Vice-President Fairbanks, who is an ardent Methodist and a good member of the Methodist Episcopal Church in that city, gave a public dining at his home to President Roosevelt and several friends in high favor with his administration. From reports we take it that it was a dining without the presence of wines of any character. But President Roosevelt, who is also a member of the Church—the Dutch Reformed Church—called for a cocktail. Vice-President Fairbanks had it ordered for him. As his guest he felt that it was his duty to comply with the wish of the President. The papers reported it, and it was published all over the country. In a few days the Indiana Conference met, and it was the session at which delegates were to be elected to the approaching General Conference. It had been arranged to elect Mr. Fairbanks by acclamation. But the delegates brought up the offense of the cocktail. There were many laymen present, and it required ninety-seven votes to elect. They carried a motion not

to elect Mr. Fairbanks by acclamation. And when the ballot for delegates was taken he did not receive but seventy-nine votes. His defeat has been heralded all over the country, and they say it has hurt his prospects for the nomination by his party for the presidency. How this is we do not know, but it shows the rapid growth of sentiment in this country. Mr. Fairbanks is a man of strictly temperate habits and in all respects a splendid Christian gentleman. Maybe his brethren were right in this, but their treatment of him was a trifle harsh, in our judgment. He represented his Church as their lay fraternal delegate at our last General Conference at Birmingham, and his courtly manner, dignified presence and robust Christian manhood made a profound impression upon our General Conference. He would have made a fine delegate to his own General Conference, but the fact that he furnished the President, at his own request as his guest, a cocktail, turned him down and left him off the delegation. Twenty-five years ago—yes, ten years ago—the result would have been impossible. Our public men now have to toe a very straight mark, lest the people who are watching their conduct punish them for even slight derelictions. Perhaps, after all, it is better to be too severe than too lax.

### THE LAYMEN'S MOVEMENT.

The laymen's movement which took on organized form in their recent meeting at Knoxville, Tenn., is one of the promising indications of the Church. Heretofore the work of the Church has been largely planned, not to say executed, by the ministers, with now and then a layman of some promise taking part in it. They do the work largely in the Annual Conference, and then they usually collect the money for all purposes of Church enterprise, except their own support. The laymen have mostly been the on-lookers in Zion. And this has not been the fault of the laymen, either. They are willing to do their part when called upon, but the ministers have so long been in the habit of taking the lead in such matters that they have been permitted to carry it on unimpeded and unaided.

The unwisdom of such a course is apparent to all. It is like the officers in the army doing all the campaigning, and not only conducting the enterprises of the army, but fighting the battles for the rank and file of the army. Suppose this were the case, what progress would the army make in the face of the enemy's country? It is not the business of the officers of the army to do all the campaigning and to fight the battles. They must plan and direct, but the great army must meet the enemy upon the field. So it is well enough for the ministers to plan and to outline the great movements of the Church, but even in these matters they need the counsel and co-operation of the laity. But when it comes to carrying the plans and enterprises of the Church into active prosecution, the laymen are an absolute necessity. They ought not simply to be called upon to furnish the sinews of war, but to help in the application of these sin-

ews to the needs and success of the Church.

Hence this laymen's movement is indicative of the fact that the time is now upon us when intelligent and consecrated laymen are to become a part of all our plans to initiate forward movements. They are making every preparation to organize themselves to this end. They are to study and to master the best methods of Church work and put themselves where their service will be of the most avail. They are to have another great meeting in Chattanooga next April for the purpose of consultation looking to a wider and a more general spread of interest throughout the rank and file of our great membership. They will also turn their attention specially to the missionary enterprises of the Church; study the fields, the effect of our forces already on the ground, plan for larger benevolence toward the support of missions, and familiarize themselves with all the departments of Church activity. Such a movement needs the encouragement and co-operation of all our pastors, so as to give it the largest possible scope. It ought to be made to touch and to quicken the interest of our laymen in every nook and corner of our connection. Whenever we get the great masses of our laymen organized and directed in matters of this character, then Zion will move and world-wide results will be accomplished. Our Church will take on new life, and we will become a working Church for the promotion of the kingdom of Jesus Christ among men. And it will develop an intelligent spirit in the matters of Church enterprise among our laymen, and its support will be increased an hundred-fold. At present not one of our laymen in twenty-five takes any active and intelligent interest in the affairs of the Church. They go along and pay their little amounts as they are called upon by some one, and give to the matter no real, intelligent consideration. This movement, in our judgment, will be the beginning of a leaven that will leaven the masses of our membership. And this is the supreme need of our Methodism today. May that need be met by this new movement among our laity!

Christ was gentle in his nature and calm in his speech, but there was nothing soft or effeminate in his style of preaching. His thoughts burned to the bone when they touched sin, and his words were pregnant with meaning. Those who differed from him were often offended and even angered because of his severity of dealing with their hypocracies.

Some men go out to Church for the purpose of hearing a gospel that condones their faults and that soothes them in their worldliness. They are trying to carry the world and the Church in their manner of living, and when they get their sores exposed they wince and try to convince themselves that the preacher is not giving them the gospel. The preacher ought always to be prudent in dealing with the sins of the people, but he can not afford to make men believe that they are on the road to heaven when he knows that they are pressing in the other direction.



SEVEN WONDERS OF THE WORLD

1. The Hanging Gardens.

One of the ancient wonders was the Hanging Gardens of Babylon. They were connected with the royal palace, and were about four hundred feet square at the bottom, being supported on several tiers of open arches, built one over the other, and the top, which was about seventy-five feet high, was covered with a large mass of earth from which grew flowers, shrubs, and even large trees. To water the gardens, there were fountains and a large reservoir on top, supplied with water from the river Euphrates. This river ran through the city of Babylon, and the two portions of the city were connected by a strong bridge. The high gates and broad walls are mentioned in the Bible, and the walls were noted for their height, thickness and strength.

2. The Pharos.

The Pharos at Alexandria were the first light-bearing tower that we have any record of. It was built of white stone, and stood upon a craggy rock on the island of Pharos, near Alexandria in Egypt. It was three hundred feet high, and its light could be seen for many miles. Josephus states that its "beaming summit" might be seen for "three hundred stades," or forty English miles. The Pharos was twelve years in building. Sostratus was the artisan, and he immortalized his name by inscribing it upon the Pharos; but it was erected under the reign of Ptolemy Philadelphus, B. C. 332, the same king who commanded the Septuagint of Old Testament to be undertaken in the Hellenic versions. The Pharos, or light-house, was illuminated by hugh wood fires. Before this time mariners were warned at night of their approach to land by wood fires that were built on prominent headlands.

3. The statue of Jupiter was the next of the wonders.

The Olympian Zeus, or the colossal statue of Jupiter at Olympia, was the last great work of Phidias. It was a seated statue, made of ivory and gold, and, including the throne, was forty-five feet in height. Its temple was built on the model of the Parthenon at Athens. Jupiter was considered the king and father of the gods and supposed to have universal power in the earth and air. He gave the rain, the thunder and the lightning, and the storm and the calm were supposed to be under his control. This statue was erected between B. C. 438 and 432, and in A. D. 261 it continued to receive the homage of Greece. Epictetus says that "it was considered a misfortune for any one to die without having seen this masterpiece of Phidias."

The worship of Jupiter was universal, though his name varied with the country that sacrificed to him. You perhaps remember that when Paul went to Lystra he found a temple of Jupiter before that city. Jupiter was generally represented as seated on a throne holding thunderbolts in one raised hand, a scepter in the other, with an eagle at his feet.

4. The Temple of Diana at Ephesus.

This was the fourth wonder. It was built at the command of all the Asiatic states. It was 425 feet long, 225 feet broad, and was supported by 127 columns of Parian marble; each column was sixty feet high, and each furnished by a different king. This temple was burned on the night of Alexander's nativity, and was then rebuilt. Diana was believed to have fallen down from heaven, and the public games were connected with her worship. Especially was the month of May sacred to her, and a large manufactory grew up at Ephesus of portable shrines of Diana, which were sold to strangers and carried with them on journeys, or set up to worship in their homes.

5. The Colossus of Rhodes.

This was a gigantic brass statue of Apollo, or the sun-god. It rested on moles on each side of the passel harbor of Rhodes, and vessels passed between its brazen legs. It was over one hundred feet in height, and there were winding stairs by which it was ascended. The statue held in one hand a light for the direction of mariners, and it was completed 280 years before Christ. It was thrown down, presumably by an earthquake, and never rebuilt; but fragments of the statue remained nine hundred years. At length a Jewish merchant bought the brass and loaded nine hundred camels with it. The value of the brass was estimated at \$150,000. At the present time the harbor of Rhodes is nearly spoiled, and the island has many times suffered severely from earthquakes.

6. The Mausoleum.

Mausolus was king of Caria, and after his death, his widow, Artemesia, erected a magnificent tomb to his memory. Indeed, it was so wonderful, and surpassed all other structures so much in its appearance and grandeur, that the name mausoleum came to be the generic term for a costly tomb. It remained standing for a number of

centuries, and then was destroyed by an earthquake. In 1404 the Knights of Rhodes built a castle from fragments of the mausoleum, and as late as 1856, Mr. Newton, under the auspices of the English government, found the site of the ancient tomb, and the fundamental outlines of the building. According to tradition, Artemesia mingled the ashes of Mausolus with her wine and died of grief.

7. The Pyramids of Egypt.

The Pyramids required the labor of thousands of men for many years. It is supposed they were the sepulchrs of the kings. They are in several groups, some distance from each other on the banks of the Nile. There are about forty of them, many being small and in ruined condition. The great Pyramid of Gizeh, or Jeezeh, is 450 feet high and covers an area of thirteen acres.

REGENERATION ILLUSTRATED.

Behold this silver dollar! Upon it is an image and superscription. It is the image of the authority of the Government. By virtue of this image and superscription this dollar passes current, without question, anywhere within the realm. Offer it to your merchant in exchange for a dollar's worth of any commodity, and instantly, without question, he accepts the dollar and the exchange is made. With it you may, to that extent, command the professional services of your physician or attorney, who will, without hesitancy, accept the proffered dollar in full satisfaction, to that extent, of all demands. With this dollar you may command at will, to the extent of a dollar's worth of transportation, the railroads and great ship lines of the country, and in perfect satisfaction to that extent, of all their claims against you, to the extent of a dollar's power to pay, they will accept the dollar. It passes current, without question, anywhere in the realm.

But now take it to the blacksmith shop, and, laying it there upon the anvil, rain blow after blow upon it with the great sledge hammer. There remains now upon it no trace of its original image and superscription. It is the identical piece of silver as originally; it has the same fineness and the same weight. It is the same in all respects, lacking only its original image and superscription. Take it now to that same merchant, and, calling for a dollar's worth of any commodity, offer in payment this shapeless piece of silver. How quickly does the merchant toss it back and refuse to accept it in exchange for his goods. Offer it to the physician and attorney in exchange for their services, and how quickly will it meet rejection! So will it be with the transportation lines. In astonishment do you ask why your dollar is not current? Do you argue that it is the identical piece of silver, that it has lost none of its fineness and weight? The trouble is it is now "degenerate;" it has lost its original image and superscription, that state which gave it purchasing power, causing it to pass current without question.

Now, then, let us take the degenerate dollar to the Government mint at New Orleans and there have the superintendent run it through the processes of coining. It comes out with its original image and superscription restored. It is not different in any respect from the piece of deformed and defaced silver that went into the mint except in the restoration to it of its original image and superscription. Take it now to the merchant, the physician, the attorney, the transportation lines and all others, and instantly upon your offer it is accepted in exchange for any commodity or service. It passes current anywhere in the realm. Why the difference now? It is restored to that state wherein it has purchasing power—it is "regenerate."

So it is with the soul. Created originally with the image of God upon it, it passed current in the realm of God. By the sledge-hammer blows of sin it lost this image and was rendered non-current—it was degenerate. Passing through the divine mint by the processes of repentance and faith, it has restored to it its original image of God and passes current in the kingdom of God—it is "regenerate."

H. B. URQUHART.  
FITCHETT'S WESLEY AND HIS CENTURY.

With subordinated interest I read this most excellent production of the President of Australian Methodism. I have no scruples in saying it is the best interpretation of this eighteenth century saint that I have seen, outside of the hero's own writings; and still we are left to say John Wesley's real biography has not yet been written. No man can be said to have given such work to the world who does not largely transcribe and properly arrange Wesley's own writings, particularly his journal. This would give a work of several thousand pages the size of this volume. Wesley's published writings yield 4859 pages, each of which contains nearly twice as many words

as Fitchett's Wesley per page, and the latter has only 530 pages. The journal has 1418 pages, and this is only excerpts from the real journal, such matter as Wesley himself thought good to give out from time to time. The original manuscript consists of twenty-two large volumes, the major portion of which has never seen the light. This is soon to be published and we await its arrival with impatience. With it in hand we shall be able to look at the true Wesley in all his outlines.

Very little is known of this great man which he himself did not give forth from his own pen. This is largely true of his family, also, Charles, perhaps, excepted; and much that we know of him we derive from the common source. No man can claim to be well versed in the life of Wesley who has not studied his writings. Here you trace, from the germ to maturity, not only the man, but his thoughts, words and deeds, that which enters to make Boswell's Johnson the greatest biography ever written, viz: what Johnson himself said will make a life of Wesley immortal. Properly arranged and interspersed his journal, letters and much of his miscellaneous writings in a well written work, and have that for which you will still wait.

But Fitchett is a correct interpreter of his subject according to my reading. His manner of treating, or his plan, has advantages as well as disadvantages. His habit is to group facts, deeds and results. He does not rigidly follow the chronological order. It would seem that such a plan would have eliminated much repetition. And, yet, precisely this is a defect in the work—he repeats often. Our author does not attempt to make his hero infallible. He has faults, makes mistakes, often feels his way in the dark. Thus we feel that we are looking at a real man—a brother. But it is a man whose unswerving purpose and continuous fidelity to a mission makes him "high and lifted up." John Wesley is the one man whom I have met in literature, or elsewhere, of whom it may be said: He did the best he could under the circumstances. How few of us, his spiritual children, merit such encomium! From the time he determined to bear orders at the age of twenty-three, until he passed to his reward, aged eighty-eight, he seems to have done the best he could so far as he knew. There were thirteen years of this time that he was a "seeker after God." He sought the Lord, too. As he had always been in earnest at what he attempted, and was always thereafter zealous in everything he turned his hand to, so, during these thirteen years, he did his utmost. He was first a ritualist, then a mystic, observing orders, fasting, praying, exposing his body to pain and hardships, "feeling after God." But from the evening, when in Fetter-Lane, "At about a quarter to nine, I felt my heart strangely warm," until his dying testimony, "The best of all is, God is with us," he never had occasion to grope in spiritual darkness.

Fitchett has told his story well, and I defy any man to give it an honest reading and not lay down the book a better man. The author was attuned to his subject. There is a true sympathy in his breast with the founder of Methodism. He is in the light, therefore he beholds his subject as he was—is. One, writing of a former adverse critic of Wesley, said: "Tae well is deep, and thou hast nothing to draw with." Not so with Fitchett. He comes to the well with both pitcher and line.

It is to be hoped that this book shall have a large circulation. Let our people buy and read it. It will help both intellectually and spiritually.

A. S. WHITEHURST.  
Bay City, Texas.

NOTES FROM MEXICO.

No. 3.

Someone has said recently that there are in Mexico thirteen million people, of whom nine million are barefooted. There was a time, perhaps, when these figures were relatively correct, but that time has passed. Great numbers do go barefooted the year round, but not in that proportion. This saying emphasizes the suggestion with which I closed my last notes, that if you want to see Old Mexico as it was, you will have to hurry up. Guide books, now on sale, and which give fairly correct figures and descriptions, will soon be out of date, so far as current conditions are concerned.

The whole country is in a state of rapid transition. Changes, physical, financial, moral and intellectual, are taking place every day.

Many agencies are contributing to this end. They have a splendid secular press, morning and afternoon dailies in both English and Spanish are widely circulated and read; a public school system has been put into operation, with a law of compulsory education; foreign capital is coming in increasing volume, and vast mercantile, manufacturing, mining and agricultural enterprises are being organized; the Government is dominated by

a liberal and progressive spirit; the healthy public spirit is illustrated by the fact that in every city or town of any size, the most beautiful and eligible blocks are set apart for public parks, with paved walks, playing fountains, flowers, free seats and free music by Government bands.

The Young Men's Christian Association has an organization in the city, both Spanish and American, and, in the two, has more than a thousand members. These agencies, to say nothing of the main one, the Protestant Churches and schools, are exerting a telling influence. No amount of ignorance, however dense and dark, can long withstand such enlightening influences.

The demand for day laborers is rapidly increasing, and wages, for anything like skilled workmen, are much higher than formerly; and, as the peon class becomes, through our schools and other educative agencies, better qualified to work, the necessity for poverty, and its attendant evils as they now exist, will be eliminated.

Another fact is noticeable that as these physical and intellectual conditions improve, the common people are breaking way from the Roman Catholic Church. Her traditions and superstitious stories are losing their hold. But the question of supreme interest is, if these people break with Romanism, where will they drift? Will it be into infidelity and materialism, with more refined sins and dissipations? Or will the Church of Jesus Christ be ready to offer to these starving souls the bread of life, and be able to lead them to Him who, without intervention of priest or Pope, says: "Come unto me, and I will give you rest." The answer will depend largely on the men and money the Church can command within the next few years.

I am seeing many things of interest. I visited the shrine of Guadalupe, the patron saint of Mexico. It is in a magnificent temple, built on a hill some three miles northeast of the city. This temple was built on this particular spot, so we are most seriously told, in response to the command of the Virgin Mary, given to an ignorant Indian whom she found wandering on the hillside alone one day. He told his story to the priest who at first did not believe, but the Virgin appeared again and caused flowers to grow on the rocks at the feet of the Indian, which he carried to the priest as evidence that he had seen her; and to make assurance doubly sure she caused a bold spring of water to gush out from the hillside. This spring is still there, bold, bubbling, a little muddy and the water a little sour; and thousands drink of it in the belief that it not only came in this miraculous way, but that its water is a panacea for or preventive of many of life's ills. The main altar in this temple is made of solid silver, set in marble. The silver is said to weigh twenty-six tons.

On the opposite side of the city, a little further off, is the great cemetery called "Dolores." Here they have about three hundred funerals a week. The funeral procession consists usually of two street cars—one bearing the corpse and the other the relatives and friends. These are first, second, or third class, according to the money they have. The only thing of special interest in this cemetery is the furnace where human bones are burned. When an individual is buried, they charge \$100 for a grave for seven years. If at the end of that time another \$100 is paid, the grave becomes perpetual, but if this sum is not paid the bones are dug up and burned and the grave rented to another. This great furnace is filled with these bones every two days, and so they have a burning every other day.

On the way out to Dolores we passed Chapultepec, which is the White House of Mexico. Here is the President's summer home on the summit of the almost inaccessible heights, where was fought one of the notable battles in Mexican history. The grounds about the palace are large and laid off with splendid drives and walks lined with flowers. Here are a group of old cypress trees, one of which is fifteen feet in diameter, and called Montezuma's tree. Humboldt is said to have called these the oldest trees in the world. There are here also two beautiful springs, walled up with rock, which have been in use for hundreds of years. One of them is called Montezuma's bath.

In connection with the palace is a large military school, which answers to our West Point.

If you want to rub up against the real thing in Mexican life, you want to visit the market of Merces in the morning. Here is a vast building divided off into little stalls, each presided over by a Mexican man or woman. They have everything in the way of fruits, vegetables and meats to eat, and many other things to sell. But the sights and scenes and smells are indescribable. "Only he who sees it knows how bad it is." It is a great relief to the olfactory nerves to step across from there to the flower market. Here a great variety of flowers in large abundance are brought in fresh every morning and arranged

into most beautiful and artistic designs and sold. They are in great demand for funeral occasions, weddings, receptions, etc. One of the redeeming things about the Mexicans is this passionate love for flowers. Even amid their most degraded surroundings you will often see a beautiful flower growing.

I have met a great many Americans, most of them tourists from Texas. The wonder is that more of our people do not come down here for the summer. It is not so far from Texas as the Northern resorts, and the climate and scenery are ideal.

The city is built in what was originally a great lake surrounded by high mountains, some of them extinct volcanoes. In the early days, the streets were traveled in boats, but now it is filled in and they have many beautifully paved streets, which make fine driveways. The city is 7300 feet above sea level, and a little ride out toward Toluca will take you up to 10,000 feet, where the scenery is grand beyond my ability to describe and where an overcoat is comfortable in the middle of August. A little to the south of east, on a clear day, you can get a splendid view of old Popocatepetl, towering, snow capped, 16,550 feet high, and by his side his taller brother, Iztaccihuatl. Near the summit of the latter, without much strain on your imagination, you can see what they call the Woman in White. It is the outline of a woman lying on her back with drapery of snow about her couch. Her closed eyes and benignant, smiling face indicates that she went to sleep with a sense of peace and a look of satisfaction, which the ages have not effaced.

But I must not weary your readers. I could write many pages of what I have seen and heard and felt. This is my first opportunity to see our mission work and to study it in the original. I have been greatly encouraged by what I have seen. The heroic souls that have labored there since the establishment of the work under the direction of our sainted Bishop Keener have, many of them, broken down or gone to their reward. But the work, in the main, has been wisely planned and seeds sown in tears and amid discouragements are now beginning to yield a gracious harvest. But if the Church is to keep pace with the material progress and the changes going on, she must come to the front with larger investments of men and money. The day for penny collections and small investments is passed. By every consideration this is the day of our opportunity in Mexico.

My stay in Mexico was most delightful, socially. I preached twice every Sunday to an inspiring congregation. I spoke twice to the Young Men's Christian Association, and held several other religious services. I met for the first time a number of choice Christian spirits, but I shall certainly meet them again. If not in the Church militant, in the Church triumphant. My pulpit while I was away was filled in a very acceptable manner by very obliging brethren, but my people said they were glad to see me back. I take them at their word, and am happy in my work again.

JNO. M. BARCUS.

I'LL BE GOOD.

That is what the liquor men are saying. This has been a year of memorable victory for the cause of temperance. The South is going dry, and the rummies are alarmed. They are promising to be good. Don't believe them. Don't let up on them.

"When the lion eats grass like the ox,  
And the fisherman swallows the whale,  
When terrapins knit wollen socks,  
And the hare is outrun by the snail;  
When serpents walk upright like men,  
And doodle-bugs travel like frogs;  
When the grasshopper feeds on the hen,  
And feathers are found upon hogs;  
When Thomas cats swim in the air,  
And elephants roost upon trees,  
When insects in summer are rare,  
And snuff never makes people sneeze;  
When fishes creep over dry land,  
And turtles on velocipedes ride;  
When foxes lay eggs in the sand,  
And women in dress take no pride;  
When Dutchmen no longer drink beer,  
And girls get to preaching on time;  
When the billy-goat butts from the rear,  
And treason no longer is crime;  
When the humming-bird brays like an ass,  
And lumberer smells like cologne;  
When plowshares are made out of glass,  
And the hearts of good people of stone,"

then, and not till then, may we expect the liquor traffic to obey the law. It is a born bandit. The ancient, hereditary and implacable foe of law and order. It never did, and it never will, obey a law that it dare to break. Curtail it by chopping its head off just behind the ears. It is a burning disgrace to any civilized people to tolerate it. The State is organized to protect society, and has no right to license a traffic fraught with such injury to men.

Spank 'em again, Dr. Rankin, and every time they squeal "I'll be good," spank 'em the harder. They don't mean it. As soon as you let up and turn your back, they will be at their diabolism again.

S. A. STEEL.

Brownwood, Texas.



## Devotional—Spiritual

### WHY WORRY.

"Why shadow the beauty of sea or of land  
With a doubt or a fear?  
God holds all the swift-rolling worlds  
in his hand,  
And sees what no man can as yet  
understand,  
That out of life here,  
With its smile and its tear,  
Comes forth into light, from eter-  
nity planned,  
The soul of good cheer.  
Don't worry—  
The end shall appear."

Elizabeth Porter Gould wrote lines that should become immortal when she sent into the world this admonition to be of good cheer. The lines contain a clear call to every man and woman to offer no quarter to that demon of our American life that we call worry. It is something that has destroyed homes and driven men and women to untimely graves. Indeed, the writer heard Edward Howard Griggs say recently, in one of his delightful lectures, that worry means either insanity or suicide. It does when it is carried to the extremes to which some of our American men and women carry it—women more than men, perhaps. It may be that this is because a woman's life is so full of little frets and annoyances in her sometimes monotonous round of household duties that men often know nothing about in their larger world out among men. Women in particular need to cultivate the virtue of cheerfulness, and they need an abundance of the saving grace of humor. They need anything and everything that will keep them from the low estate of worrying. Did you ever read Miss Anna Robertson Brown's little booklet entitled, "What Is Worth While?" If not, you'd better get it and read it once or twice a year. And you might write on the tablet of your heart this "gospel truth":

"We may drop worry. The eternal life is serene. It is not care-worn, nor knows it any forebodings of future ill. Can we not take to ourselves its large spirit of serenity and cheer? For only the serene soul is strong. Every moment of worry weakens the soul for its daily combat. Worry is an infirmity; there is no virtue in it. Worry is spiritual near-sightedness—a fumbling way of looking at little things and magnifying their value. The spiritual vision sweeps the universe and sees things in their right proportion. The finest landscape of Corot viewed a-squint, or out of focus, would appear distorted and untrue. Let us hang life on the line, as painters say, and look at it honestly."

This is extremely good advice for the great worrying contingent of the world. The pity of it is that this contingent should be so large as to destroy many homes. Home can never be home for the spirit while there is a fretful, worrying member of the family in it.

"If mother wouldn't worry so," said a husband of his wife. "She always looks on the dark side, and lives in constant anticipation of troubles that never come."

That is true of so much of the worry of the world—it is about things that never happen. The writer knows a mother who worries ev-

ery moment when her husband goes away on one of the frequent short business trips he has to take. She is so worried lest he be brought home dead. "So many men are killed while traveling on the cars nowadays," she says, with a suggestion of tears in her voice, when he goes away. Then she cites harrowing instances of men who have been killed; and why shouldn't the same fate befall her husband? Then I know a woman who has but one daughter, and she is in a constant state of anxiety lest something happen to that daughter. Nothing ever has "happened" in the nineteen years of her daughter's life, and now her mother is beginning to worry lest the daughter should be so unfortunate as to make an unhappy marriage. This before the daughter is even engaged to be married!

A great deal of the worry of the world is founded on contingencies just as remote and improbable as those that vex and fret this mother and the wife who is "so afraid" that her husband will be killed in a railroad accident. No one asks you to have the placidity and the indifference of the jelly-fish, but serious and necessary thoughtfulness are far removed from this thing of evil we call worry.

Every woman wants to preserve her youthfulness of appearance as long as possible, and she is wise when she tries to do so. She should remember, therefore, that worry is one of the greatest wrinkle-producers in the world. It takes the lustre from the eye and draws down the corners of the mouth. It is the kind of corroding care that makes a woman old before her time. It is something that brings a cloud over the sun when the sky is clear. It is something that has caused more than one man to find the club a more agreeable place than his own home can be with a fretful and worrying wife in it. It is at the bottom of much domestic discord. It is a sort of a heart canker that requires much of the grace of God for its cure. We need the grace of God for the cure of the worrying habit, because it is true that worry is "spiritual near-sightedness," and nothing but the grace of God can cure us of our spiritual diseases. Don't worry over the past, the present, or the future. It isn't worth while.—J. L. Harbour.

### HEARING.

Much depends on hearing. "Take heed how ye hear." "Be swift to hear." "Hearken diligently, and your soul shall live." "He that hath ears to hear let him hear."

From all this it is easy to see that everything does not depend on preaching. The preacher may do his whole duty and yet men may not be saved, because they do not hear. Why are there so many walking in darkness in our midst? Chiefly because they will not hear. Their ears are dull, and they are slow to hear.

They are not slow to hear some things. They are swift to hear voices against which all ears should be stopped. The ears of children are keen enough to hear the profane and vile language of the street. When an evil report is circulated by some slanderer about a neighbor the hearing of the people is sharp enough.

But men are slow to hear the voice of the Lord. There is a Bible in almost every house, but how few recognize in it the voice of God! Men read the newspapers every day, and the voice of the Lord is in every current event, but they do not hear it. The mercies of God are showered upon them every hour, and in every blessing there is a voice from the skies, but those who greedily devour the good things provided for them do not hear the voice. They hear the voices of the lowest, but not the voice of the highest. The

voice of the Lord is smothered by other noises.

In an old book there is a story of a wayward young man, whose father, lying at the point of death, sent for him to come home and receive a message from his lips. The son came with fear and trembling into the room where his father lay. The father said: "I have one request to make. After I am gone, I desire that you will spend one hour each day alone in your room." That was all. The young man was surprised and puzzled, for he had expected to hear that he was disinherited on account of his wickedness. The request was so reasonable and the task so easy that he readily promised. So soon as his father was buried the son proceeded to fulfill his promise.

At first he did not know why his father had requested him to spend an hour alone each day, but the meaning of it all soon dawned on him. While shut up alone the myriad voices which had deceived him were hushed, and in the silence he heard another voice which he had not heard since he was a child—it was the voice of the Lord.

Let the voices of the world be shut out for a time every day, and the soul will hear God speaking. "He that hath ears to hear, let him hear."—Exchange.

### WEAR YOUR TROUBLES INSIDE.

Many a man gets into the habit of carrying his troubles in his face. The eyes tell it, the droop of the lip speaks it, the bowed head declares it, the very grip of the hand reveals it, and the footfall is full of it. He has run up the flag at half-mast and he carries it everywhere, so that his whole little world is compelled to know his sorrow. Is this natural? Possibly. Is it wise? Probably not. Is it fair? Surely not. Is it a sign of weakness? Undoubtedly it is. Is there a better way? Surely there is. First, a man must make up his mind to expect his share of trouble, and perhaps a little more. Then he should make up his mind to bear his trouble manfully, i. e.: with patience, with courage, and with hope. The world has enough trouble of its own; let us not add to its burden! It should be the aim of every Christian man and woman to become strong, and when strength is won to use that strength in bearing the burdens of others. Every sorrow mastered, every burden borne inside instead of outside, makes us stronger, and leaves the world brighter. Learn to smile, get the habit of it; learn to sing, make it also a habit; and you will be surprised how much brighter it makes the world, not only to others, but to yourself! The smile and the song lessen the burden and light up the way—Exchange.

### THE HABIT OF GRUMBLING.

Why do people grumble? They tell us it is because they have something to grumble about. But is it not rather, in most cases, simply because they have acquired the habit? If we have formed the habit we will always be sure to find something or make something to grumble about; if we have not formed the habit, we will seldom grumble. The confirmed grumbler grumbles about anything; about the children, about the house, about the weather, about his health, about his work, about his trials, about his Church, about his friends, and about his enemies; in fact, about anything and everything. His very speech is a growl, his very song is a croak. No smile can live on his face, and the very sunbeams seem to fade in his presence. He is like a continual drizzle, a veritable Scotch mist, and no iceberg ever carried such a chill as he. And yet probably he means well, and is a Christian man; but he has acquired this vicious habit, and it has well-nigh ruined his influence for good. What can he do? Quit it! Quit it now! Let him fight this demon as he would tobacco or whisky, with

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### CLOTH TOYS

4 Cloth Animals, 50 cents  
2 Cloth Dolls, boy and girl, 50 cents. One Teddy Bear, 25 cents. If all are ordered, price \$1.00. No stamps. O. K. Novelty Co., Waco, Texas.

stiffened vertebrae, but with bended knee. Christ can save anyone from this miserable habit.—Exchange.

### MISFORTUNE?

To the child of God there is no misfortune. A misfortune, rightly understood, is something that injures us; but to God's child all serpents are fangless; all winds blow one way, and that homeward. All the ships of the enemy strike sail to him; even the demons bring him gifts. To him the universe is a vast treasure-house, whose riches open freely in every hour of need. The past has no scourge, the present no chain, the future no terror. His sins are forgiven, his heart is pure, and heaven is in view. This is no idle tale. Our fears and our doubts are idle; but this is God's truth. Who shall harm you? This is God's challenge to-day. This world swings still in the orbit he chooses. The vast forces that underlie its changing panorama are neither blind nor hurtful. "In God we live, and move, and have our being." Surely even timidest faith can anchor here. God is; God works, and I am not adrift; surely all is, and eternally shall be, well.—Exchange.

### "A LITTLE WHILE."

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half-hour's faithful preaching of Jesus by a Methodist exhorter brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes. We ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Our whole eternity will hinge on the "little while" of probation here. As a convert exclaimed in a prayer-meeting: "It was only a moment's work when I was in earnest." May God help us all to be faithful for a little while; and then comes the unfading crown.—Dr. Cuyler.

### THE FIRE OF GOD.

When a lecturer on electricity wants to show an example of a human body surrounded by his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid; were it not for this, however much might be poured into his frame, it would be carried away by the earth; but, when thus isolated from it, he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently, you are challenged to the proof, asked to come near and hold your hand close to his person; when you do so, a spark of fire shoots out toward you.

If thou, then, wouldst have thy soul surcharged with the fire of God, so that those who come near thee shall feel some mysterious in-

fluence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and of the Lamb, and shut thyself out from the world—that cold world which so swiftly steals our fire away. "Enter into thy closet, and shut to thy door," and there, isolated "before the throne," await the baptism. Then the fire shall fill thee; and when thou comest forth holy power will attend thee, and thou shalt labor, not in thine own strength, but "with demonstration of the Spirit, and with power."—William Arthur.

### THE GOSPEL OF THE OUT-OF-DOORS.

God's great, bright, free, living, out-of-doors was meant for man, and man was meant for it, and he can not be separated from it without suffering loss. The truth of this the wearied nerves, the weakened muscles, the lowered vitality of the city dwellers abundantly attest. It is hard to live the artificial life without paying the penalty of it. It seems natural for a healthy man to love the out-of-doors. The mountains excite him, the lake enchants him, the forest seems like a long-forgotten friend, the freedom of the unpoisoned air gives strange zest to life. The quiet sunset hour is full of a never-to-be-forgotten glory and a strange, yet welcome peace. To the wearied son of Adam comes the thought that Jacob voiced so long ago, "Lo! God is here!" Here is health, vigor, freedom, and he must be of peculiar temperament who does not feel the gladness of this gospel of the out-of-doors. It is sane and refreshing; it is wise and true; it is pure and strong; it is freedom incarnate. Thank God for the sunny welcome wearied workers find in this great out-door world.

### Bad Symptoms.

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

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

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

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

Women suffering from diseases of long standing, are invited to consult Doctor Pierce by letter, free. All correspondence is held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

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cause the food to assimilate and nourish the body, give keen appetite.

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and solid muscle. Elegantly sugar coated.

Take No Substitute.



# The Endowment of Southwestern University

Its Necessity  
and the Ways  
of Getting it.

By the Preachers  
of Texas

## BISHOP CANDLER'S UNSELFISH WORK.

The Southwestern University in particular, and Texas Methodism in general, are brought under lasting obligations to Bishop Warren A. Candler for the unselfish work he is now doing in behalf of our central institution of learning.

Bishop Candler is not sparing himself in his appeals for the Southwestern. His itinerary, already published in the Advocate, extorted from Bishop Galloway the comment that our good Bishop is giving his judgment a vacation. Surely he is working over-time.

The last report from Commissioner Mood was from Beaumont and brought the good news that our subscribers to the \$100,000.00 Club now number 88. Commissioner Mood's note is as follows:

"I report the following names on the Thousand Dollar Club: W. W. Watts, pastor at Jacksonville; J. H. Kerth, lumberman, layman of Keltys, Texas; Harry Wiess, E. C. Wiess, Perry Wiess and Mrs. Neevah (Wiess) Priddie of Beaumont; these last four are children of Capt. and Mrs. Wm. Wiess, and they make their children members of the club; M. L. Hinechee, layman, Secretary Gilbert Oil Co. of Beaumont; John Gilbert, layman, President of Nona Mills Co., and of Gilbert Oil Co., and H. N. Rannels, of Center, layman, merchant and business man.

"We got, besides these six names, on the club \$2,039 more in smaller subscriptions from \$500 down, making Beaumont's gift \$8,039, and we think there are one or two other men who will join.

"We got a good collection at Longview, medium at Marshall, and fair at Tyler. If I have kept correct count this gives us 87 or 88 names; I think there are some names that Harless has that I have not listed.

"We leave here for Houston tonight, and for Mexia, where Bishop Candler speaks to-morrow night. We are going to pull out this club soon. Yours cordially, MOOD."

## ENDOW SOUTHWESTERN UNIVERSITY.

Higher, though practical, education has become an urgent necessity. If this is true in any department of life, it must be true in the great work of the Church—the one all-important work of every age and generation. The workers are the men and women and young people of the Church of God—ministers, missionaries, deaconesses, physicians, trained workers, and all laymen. These all must be informed, as nearly as possible, in every branch of useful, practical learning. In order to this we need the largest possible facilities; schools, colleges, universities, with the best teachers and professors obtainable—all under the supervision of the Church. For Methodism I covet the best, and for Texas Methodism the equal of the best elsewhere. To this end we must make Southwestern University attractive and easily accessible. Our three great needs at present are: First, money; second, men; third, equipment. Texas Methodism can furnish the first, the money, and then we can obtain the other two, men and equipment. But until we can command the first we can never secure the other two.

How secure the money, the means? I say all honor to the men who are in the field and to Dr. Harrison. I like these rallies and institutes and sermons and exhortations; they are simply splendid and are working magnificently. Nothing succeeds like success. I've observed also that the rarest game is often bagged on the still hunt and the finest fish are generally landed one at a time. Z. V. LILES, Center Point, Texas.

## ENDOWMENT FOR SOUTHWESTERN UNIVERSITY.

I do not believe there is any cause in Texas that has more merit than the endowment of the Southwestern at Georgetown. I think it is properly located, in one of the best towns in Texas, which town is composed of many of the best people in the State, and the locality is a healthy one. It has become a fixture. Now, to put it on its feet properly, it should have an endowment of \$500,000, nothing less; in fact, more would be better. All business men know that all colleges and universities, in order to succeed, must be endowed. In fact, I do not know of any university that is a success that has not been endowed.

I have been reading the Advocate

closely, and of this first \$100,000 I regret to say I find more than twenty-five preachers who have given \$1,000. This, from my point of view, is not right. I know, of course, quite a number of preachers are able to give \$1,000; but quite a number have given that I do not feel, as far as I am posted, were able to do so.

I think the wealthy laymen of the Methodist Church ought to come forward liberally with the endowment. It is my opinion, when this matter has been presented to them a little further, and they realize how easily they can pay it, it will be a much easier matter to get the second and third hundred thousand than it was the first.

Bishop Candler and Rev. R. G. Mood came here Saturday. They have just closed a good meeting. Up to this writing there has been about \$8,000 raised by them, and I feel sure that when they leave here this afternoon they will have raised \$10,000, and possibly \$12,000 of new money.

The Bishop and Brother Mood now feel confident that within another week the \$100,000 will be fully subscribed.

I will offer this suggestion: That the faculty at Georgetown ascertain how many graduates they have in Texas, and that they apply to the graduates in every town and county in the State to get behind this proposition. Not only that, but I believe a committee of two is better than a committee of one; and I think every one of our laymen who is financially able should be visited in person, and as one-fifth of the amount subscribed is payable annually, it makes it easy payments.

I think Texas children, both boys and girls, should be educated in Texas, the State where they expect to live, as far as possible.

I certainly wish the University success. W. WEISS, Beaumont, Texas.

## ENDOWMENT—WHY AND HOW?

The rapid development of our great State and the large number of Methodists in Texas are an immediate and imperative demand for the endowment of Southwestern University. To adequately meet the increasing demands we must strongly endow the Academic Department, and at an early date as possible and well equipped Engineering, Theological and Law Departments. The work has begun well and is advancing with encouragement. Let another Hundred Thousand Dollar Club be started as soon as the present one is finished. It will be easier to complete the second than the first. This is a great day of clubs. Let someone start a Hundred Dollar Club and give a thousand little fellows a chance to come in. Then start a Dollar Club and let one hundred thousand Methodists respond at once. We will then have reached but about half our people in Texas. We will have our first half million in five years if we go forward. JNO. E. ROACH, Ladonia, Texas.

## ENDOWMENT OF SOUTHWESTERN UNIVERSITY.

Texas is a big thing. Not only corporeally in length, breadth, diameter and circumference, but also in conception and in deeds of execution.

I think it is conceded as a safe rule that we may judge the future by the past. Then let us commence at the bed rock or cornerstone of Texas history as a free and sovereign State—the Alamo that stands as an imperishable monument to the heroes of as fine crimson blood as ever flowed through the arteries and veins of humanity, world-wide. Then only two or three decades therefrom was conceived and executed another monument—the great Texas State Capitol building—perhaps the master stroke of financial success and grandeur as a building scarcely, if ever, excelled in the past; her resources, all within herself projected and carried to successful completion; and then, by a financial evolution, returned the \$2,000,000 outlay back into the lap of the State, from whence it was first drawn, to go into the evolutionary rounds of other financial successes of real estate greater than the first deal; and yet goes on accumulating in untold wealth to the big State of the five-pointed star.

This business transaction of building the Texas Capitol at Austin, by which the State was not out a dollar or made a dollar poorer, but was enabled thereby to draw with the lands so laid out immigration in untold numbers—this transaction forcibly reminds us of the greatest of all trans-

actions: the Redeemer of the world dying for mankind, then being restored to the world again alive and in verity a double inestimable gift beyond all human conception.

So much, monumentally, for Texas. Then, along by San Jacinto victory, the triumphant gospel proclamations and non-triumphant Methodist schools and colleges for want of endowment.

At this stage the immortal Mood comes upon the scene in Texas and gave his life for the present Southwestern University. And shall it die likewise for want of endowment? No, never; no, never, for Texas' nobility is now rallying to its endowment, and with "a long pull, a strong pull and a pull altogether," she is moving to the front, if all Methodists in the State will "pull" as the wealthy ones thereof.

Dr. Harrison and his near four-score \$1,000 men have set the endowment ball to rolling, nobly doing their utmost, according to their ability—yea, and above their ability only by strictest economy and sanctified determination.

O that the spirit and mantle of Vanderbilt might encircle some of our wealthy Methodists of Texas, and the spirit and liberality of Miss Helen Gould might possess some of our wealthy sisters! How soon will it be done? Perhaps they are waiting to come in on the \$400,000 proposition and instead of coming in on Class E will come in on class A, or class B, or class C or class D. Many of us can only respond to the F collection—the hat collection—the last and final resort. F. C. McMILLAN.

## ENDOWMENT OF SOUTHWESTERN UNIVERSITY.

Endowment of Southwestern University is a necessity because the institution is ours by birth and adoption, and was established for a purpose that cannot be fully attained until it is endowed, because there is a great demand for better facilities that we may admit those knocking at her door, because the boys and girls of Texas Methodists should not be partly alienated from our State and our Church by sending them away to other institutions of learning, and because, even with the fetters of financial straits, she has proven herself seaworthy in State as well as Church affairs.

To endow is an admitted necessity and hence no apology can be offered or excuse accepted.

It is stated in the Era that Texas leads in League work. Let us not fall on educational lines. The State University cannot and will not do our work.

How? Is the all-important question. The appeal has been made to rich and poor alike, but "final perseverance" is a sound doctrine along some lines.

The demand is according to our ability. Let all loyal Methodists who contemplate educating their children away from home decide that they must go to Southwestern University and then they will consider the necessary equipment for the institution as well as the means for educating their children; its patrons and alumni are among its most liberal supporters. Insist upon patronizing and supporting the University in every way and let its endowment be "worn as frontlets between our eyes and written upon the posts of our gates" and failure will never be inscribed upon our banner. Preachers and laymen, the work is ours and the benefit will be to our posterity. W. D. YETT.

## BRENHAM DISTRICT.

We are closing up an unusually successful year on the Brenham District. Crops are short everywhere, and one-third of last year's yield will be the maximum in the most favored localities; but the preachers have all been zealous and faithful; the people have been religious and liberal, and the Lord has been gracious far beyond our deserts. Every pastoral charge without exception will send up a good report to conference. It now looks like we will report a thousand additions, which with a membership of 3835 is a marvelous increase for one year. However, the net gain will be small, for the reason that large numbers of our American population are moving out to make room for the tremendous influx of foreigners, especially the Bohemians, who are buying up our best lands. Our permanent gains have been among these foreigners, many of whom have been led to Christ under our ministry, and have become loyal and liberal supporters of the Church. Those preachers and people who succeed in Christianizing and Americanizing the foreigner demonstrate that this work is possible; and also that those who fail in this work either do not try or do not adopt the proper methods. In this, as in everything, there seems to be a right way and a wrong way. The right way succeeds and the wrong way fails. My theory is that wherever our people are faithfully devoting themselves to this important work and actually having such success as vindicates the wisdom of their views and their methods, we



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ought to supply them with the means to carry on their operations, especially when they are hampered in their finances because they are few in number. Every such Church, manned by a few faithful and zealous American families, and standing in the midst of a wide scope of country otherwise abandoned to foreigners, becomes a settlement home of the very best type. It is the city set on a hill, the light set in the candlestick. It is to spiritual life what the demonstration farm is to agriculture; and it is blessing the region round about wherever it is found. It does not abolish difficulties, but it does overcome them in the strength of Christ. It may not overcome the European prejudices of all the older people, but if it overcomes all of our American prejudices that are equally unreasonable and more un-Christian, it will reach the young foreigners, who are all prejudiced against European prejudices, though very considerate of father's and mother's feelings.

No mortal man has such influence over young foreigners as a typical American, who possesses influence and position among Americans, and at the same time exhibits breadth of sympathy and magnanimity of conduct toward the stranger within our gates.

Our consecrated manhood and womanhood can and will solve this problem to the glory of God and the good of our country. If properly equipped with the whole armor of God, and properly sustained by the Church of Texas, "one shall chase a thousand, and two shall put ten thousand to flight."

We have difficulties, complexities and complications, rolled together into ten thousand combinations and convolutions that would make the celebrated "Gordian Knot" ashamed to show itself in decent company, but we have the promise of God; and in a few places at least we have also fulfillment of the promise, and hence we ask the Church to "believe for the work's sake."

Every circuit in the district has at least one and sometimes many Churches embraced in it where the chief interest centers in the foreigner.

There are wide stretches of country through which I pass without stopping for the reason that we have no Churches. Take the territory lying between Bellville and LaGrange as a fair example. Here we have a magnificent country forty miles square where we once had as fine a population as ever blessed American soil; but the foreigner encroached upon it, paying tempting prices for the fertile prairies, until our people were too few in number to keep up their Churches and provide their cultured families with such preaching as they once had; so the remnant sacrificed their farms at a hundred dollars an acre and abandoned this paradise to a people among whom an English word is seldom heard. Here where we once had churches scattered about every four or five miles apart, there is not a place to be found for forty miles square where the gospel is preached in the English language.

Our only hope now of reaching these people is to send them the gospel in their own language as we do in the foreign field; but the missionary who goes to them goes out like the single swallow that attempts to make a summer. If we had spent in maintaining our Churches on a respectable basis one-tenth of the money we must now spend to regain the ground we have lost, by this time the heaven would have leavened the lump of humanity that confronts us. But what shall we say of those who deserted this land and the post of duty? By making a slight change the old couplet may be made to read:

"He who fights and runs away  
May live to run another day."

No matter where we go the foreigner will overtake us sooner or later, and the problems of this section today will be the problems of every section tomorrow. We must not allow the foreigners to segregate and form little Bohemias and little Italies among us. We must make of them good American citizens, such as somebody made of our forefathers when they came from Europe; and then these in turn will make good American citizens out of the hordes yet to come. These Bohemians and Germans

are people of industry and thrift and business capacity. They are our best farmers and merchants, and also our best teachers and lawyers. Three of them are County Superintendents within my district and several are in the legislature. They are going to make your Texas laws, and your people of Texas must help us to make them all true Americans, as many of them are already. If it is our fight, it is your war. Give us your prayers and Christian sympathy. C. R. LAMAR.

## BRO. THOMAS VS. BRO. BARCUS.

With the general principles set forth in Bro. J. Sam Barcus' letter in last week's Advocate I heartily agree. The various conferences must and ought to retain full control of their proceedings and services within the limits set forth in the Discipline.

From the conclusions stated in the second paragraph of the letter, however, I beg, most respectfully, to dissent. Let Bro. Barcus possess his soul in patience. The ark is in no immediate danger. The brother responsible for the "news letter sent out by the branch of our Publishing house at Dallas" is not trying to wrest the undoubted privilege of the Annual Conference away, nor even trying to dictate what they should do in the matter of preaching and singing. He has simply made some very acceptable suggestions on these points to these men who will probably have charge of the matter. In addition he has offered the services (free of cost) of a splendid leader to conduct the song services (can it be possible that this is the main cause of offense?). The selection of preachers has been left to those who properly and usually have charge of it.

Speaking for my own conference, I wish to say emphatically that nothing has been done that has not first of all received the approval of the presiding elder of this district and myself—the two preachers who, with a layman, will most probably form the committee on public worship.

V. G. THOMAS.

Yoakum, Texas.

## SENSE ABOUT FOOD

### Facts About Food Worth Knowing.

It is a serious question sometimes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to anyone interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything. I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well."

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care, but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts."

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts." "There's a Reason."

It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centers.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.



# Notes From the Field

## Groveton.

Bro. Jno. E. Green came to me on the 19th of September to hold a revival meeting. I had been holding forth a week when he came, and he stayed two weeks. The meeting did much good, especially among the membership. Bro. Green seemed to be at his best and his unique style of preaching captured the people here. We received eight on profession of faith and nine by certificate. As a token of our appreciation we raised \$200 for Bro. Green. I am now winding up for conference, and with all things considered I think my report will be extraordinary.—W. M. Sherrell.

## Ennis.

We are closing out a good year at Ennis. Sixty-nine members have been added to the Church. A note on the parsonage, amounting to nearly \$600, has been paid. The interior of the church has been renovated and a new carpet laid. This cost \$900. Aid has been extended to interest outside our home Church to the sum of \$300. The report made at Amarillo will show finances all in full. Last Sunday was observed as Rally Day for the Sunday-school and was a great success. The Epworth League has made anew the pastor's study and planning to take part in the forward movement for the League in Texas. The Woman's Foreign Missionary Society has been reorganized and is now doing splendidly. There is no better Home Mission Society in all the land. The pastor has been overcoated and gloved and wears a smiling face.—J. H. Stewart.

## China and Sour Lake.

Our fourth Quarterly Conference was held at China, October 9. Bro. V. A. Godbey, our presiding elder, came over from Beaumont on Tuesday the 8th and remained until Thursday the 10th. He looked carefully into all the affairs of the Church. Finances are in fairly good condition. Thirty persons have been received into the Church during the year, and a good many have been dismissed by

certificates. Sunday-schools doing well—the school at China increasing in attendance and in interest all the while. Hope soon to have the new church at China finished. During his stay at China Bro. Godbey preached three sermons on baptism that were strong, clear and convincing and that were needed to be preached at that place. He set forth the teaching of our Church on baptism in a practical, logical way. I have heard many sermons on baptism from our pulpits, but he treated his subject in a manner, for the most part, different to any one I had ever heard. Every statement he made was established by quotations from the Scriptures. All of our people who heard him were profited as well as delighted. Doubtless those sermons will linger in the minds and hearts of the people for years to come, and will be productive of much good. He is a bundle of energy and an untiring worker.—F. O. Favre, October 15.

## Shelbyville.

An excellent meeting closed at the M. E. Church, South, in Shelbyville, Texas, October 7, 1907. The preaching was done by the evangelist, Rev. T. N. Lowery, and was of a highly spiritual character. He seemed to be just the man for the occasion. The Church was greatly revived and strengthened; quite a number were converted, and six members were added to the Church. Our pastor, Rev. T. B. Vinson, is a very zealous worker, and he and his good wife are highly esteemed by our people.—Mrs. W. C. Huntington.

## Pilot Grove.

We are closing out a very pleasant and, we trust, a very profitable year on this charge. We will report 165 conversions and 132 additions to our Church, and we think the assessments will be paid in full. Our people have all been kind and good to us, and most especially during the sickness of my wife. There are no better people in the North Texas Conference than we have on Pilot Grove charge. Good fathers and mothers and a refined and well-cultured class of young men and women, most of whom are members of the Church and prohibitionists. So we predict great things in the future for Church and State. Four good Sunday-schools, with the best superintendents and teachers possible. A fine Board of Stewards, who look well after the interests of pastor and Church. All told, when we build a nice up-to-date parsonage, Pilot Grove will be one of the leading appointments of the conference. She thinks now of asking for an \$800 man for next year. But we have had an experience here that we have had on no other work in nineteen years. Four good, large Churches, with a membership of over four hundred. One whole year and have not buried a member nor married a couple, and we have been thinking of going to New Mexico, where they say it is a more healthful climate.—J. T. Turner.

## Abbott.

Well, we have had a good year on Abbott charge. We will pay all the conference collections in full. We paid the presiding elder in full at the fourth Quarterly Conference, September 28. All points but one are up on salary of preacher in charge, and that one will come with Uncle Bill Anderson at the wheel. My stewards raised my salary this year to \$900, and next year they can pay a thousand dollars to the preacher in charge and advance on other lines. This is indeed a good charge, with as fine a people as Texas affords. Rev. W. L. Nelms' health is much improved and he looks like a new man. He is a big success anywhere you put him. He does not drive, but he knows how to lead. May heaven's blessing rest upon him. Our oat and wheat crop were a failure. Our corn crop is short, but our cotton will average about one-third of a bale to the acre. How greatly has God blessed this country! No whisky, plenty of money, good health. We ought to do something worthy for our beloved S. W. U.—W. H. Crawford.

## Mart.

Last Sunday night we closed one of the greatest meetings ever held in our town. More than 65 conversions and reclamations; 35 added to the Church, and I think others will join yet. Rev. A. P. Lowry and his noble wife came to us on October 2 to help us, and their work was highly acceptable and uplifting. The preaching of Bro. Lowry was of power and of great searching. The truth was never more clearly and plainly declared. He is positively against the sins of our day. Men and women

trembled under the power of the gospel delivered by this man of God. His wife is indeed great help. My people will never forget the service with the children and young people on Saturday morning, in which service we had 30 or 40 conversions. Sister Lowry's lesson on heaven can not be surpassed. She is a power in song and at the altar with penitents. Bro. Al. Fisher, who is a member of our Church, led the choir. He is a specialist in solo singing. Often whole congregations were bathed in tears under the singing of this young man of God. He is to be with Bro. Lowry from now on, which adds greatly to his work as a soul-winner. God be with this trio of soul-savers. The offering of our people on Sunday was more than \$250. The new song book just issued from our Publishing House was used, and I want to say that by far it is the best book out for revival work and will, I think, take the place of other books in Sunday-schools and devotional services. We hope to have full reports at Amarillo. Our Sunday-school was never larger and the societies among our women are doing nobly. Our charge is now closing out the second year as a station, and we are proud of our record. Our town is growing very rapidly and the outlook for Methodism is good. The Advocate is in high favor.—J. H. Braswell.

## Oakville.

We have had a good year on Oakville Circuit; about 150 conversions and 93 additions. Last Sunday I received two—one on profession of faith and baptism; one by ritual. All the conference assessments will be paid in full, with a possible excess on missions. We have painted the parsonage at a cost of about \$100. Our Senior League raised money (\$46) and papered the parsonage. The League also bought a new Epworth organ and paid for it about \$70. Crops are short and the pastor's salary is a little behind, but our faithful stewards are working to pay in full.—H. B. Henry, October 14.

## Dickens.

Last Tuesday night closed the sixth meeting for Dickens charge this year. We began at Dickens June 15. Bro. R. L. Jameson conducted a meeting for us, which was the beginning of a great change in our town. We had no conversions, but the preaching was good and we feel that eternity alone will tell the good accomplished. Bro. Jameson is a good preacher and a true, consecrated man. Next we went to the Roaring Spring camp-meeting, of which Bro. Jameson has some time ago written. There God's power was manifested. It is a treat to have Bro. Calloway preach. Our next meeting was at Dusk Creek, a small settlement twenty miles south from here, where the good Lord was with us. The Church was revived and one soul saved. The next place was Cottonwood, where Bro. A. E. Butterfield, of Childress, did some excellent preaching; eight souls were saved. He also conducted another meeting for us at Wichita. Results, four conversions and Church revived. Last, but not least, was a second meeting at Dickens, beginning September 18 and closing October 2. Our friend and brother, L. F. Chapman, of Chico, did the preaching, and he caught the folks. Old settlers say it was the best meeting ever had here. We had 14 conversions and 11 accessions. Only two of the 14 were children; the rest ranged from 19 to 40 years of age. We shall always appreciate Bro. Chapman's stay with us. Al told, the charge has had about 30 conversions and 38 accessions this year. We have raised for ministerial help, \$150; preacher's salary and conference collections coming out in full. We serve a fine people, and we shall always love them. Our town is coming to the front; have a new church under construction which, when completed, will cost \$1800 or \$2000. We expect to soon be the terminus of the Stamford and Northwestern Railroad. Swenson Bros. are now sectionizing the Spur Land and by winter or spring will have it on the market. Then come to Dickens County for good homes. Success to the Advocate.—O. P. Clark, October 15.

## Stratford.

Our presiding elder, Rev. J. G. Miller, held our fourth Quarterly Conference yesterday and preached for us last night, and as the year is almost gone will give a summary of the year's work. In Dec., 1906, the parsonage was repainted and repapered, thus making it very comfortable indeed; then the pounding came, and it was great. A large crowd came singing "Bring Them In." The first of Jan., 1907, we bought two lots that we were occupying, but did not own, paying for them the sum of \$76.00. During the month of January we paid all of our conference collections, amounting to \$200. Then in February we opened up our batteries on sin, the pastor doing all of the preaching, this meeting resulting in 14 conversions and 9 ad-

ditions to the Church. In March we began an addition to the church which was completed the last of June. We now have the most beautiful church on the plains, with the one exception of Amarillo, we think. The addition, the painting, the papering and the furniture cost \$2,333.12, and it is all paid for. In July we began another meeting, the presiding elder preaching three sermons, the pastor three, and then Rev. J. Winford Hunt, of Channing, did the rest of the preaching, and it was well done. In this meeting we had 10 conversions, and shortly afterwards we had one conversion in the Sunday-school. We received 15 into the Church as a result of this meeting. The Sunday-schools, the Woman's Society and the prayer-meeting are all doing good work. We will be able to report to the conference at Amarillo that we have had a year of great prosperity; 42 additions, 25 conversions, and over \$5,000 raised for all purposes.—A. W. Waddill, Oct. 18.

## Teague.

We closed our protracted meeting last Sunday night. We had Dr. W. E. Carter, of Kansas City, Mo., with us for fourteen days. His preaching was up to the standard of pure evangelical truth. Dr. Carter is a plain, earnest, forceful speaker; clear, logical and deeply spiritual. We are sure that his sermons were productive of much good. We were practically rained out two nights. We had to pull against numerous amusements, but in spite of these hindrances the service were fairly well attended. One accession by profession of faith and six by certificate were the only visible results; but we hope Dr. Carter's preaching has made its impress upon the hearts and consciences of our people. Teague is still growing and our Church has grown with it from thirty to one hundred and sixty-nine members. We have a thriving Sunday-school and W. F. M. and W. H. M. Societies doing good work.—Jno. W. Goodwin, Oct. 19.

## Glen Rose.

I reached home 10 inst. after a long, hot, laborious siege of meetings—first in Texas, and last in Northwest Arkansas. I have traveled 1200 or 1400 miles, and have seen thousands of people in city and desert waste. It's been my privilege to preach to several thousand of this number. The Lord has graciously blessed my poor, imperfect labors. I've seen a great multitude of people rise from the altar of prayer and tell to "sinners round what a dear Savior I have found." The most of them joined our Church. Some, of course, found homes in other Churches. During this hot siege I've often been tired in the way, and needed rest, but, thank God, I've never been tired of the way. "Labor is rest, and pain is sweet, if thou, my God, art here." If I don't get to Amarillo Nov. 4, tell my brethren for me I'm still at my post, and herewith submit my report, and have learned in whatsoever state I am, therewith to be content." "I know how to be abased," but somehow feel better pleased when I "abound," i. e. I'm in the hands of a loving Father and my brethren.—F. M. Winburne, Oct. 10.

## Coleman Mission.

We are bringing to a close our first year's work on the Coleman Mission. It has been a delightful as well as a most profitable year to us, as it is our first year in the pastorate. I was appointed to this charge last fall, as a supply, by our presiding elder, Dr. Chapman; and I left the Polytechnic College with a determination to succeed, and the Lord has blessed my labors. We have had a good year. We have closed our meetings for the year on this mission. We have experienced some good meetings. Our first meeting began at Rockwood on Friday night July 9. Rev. Solon Johnson, of Glen Cove, preaching the opening sermon. Bro. Johnson is one of our promising young preachers and has very bright prospects in the future. He is one of the Southwestern boys, and is doing a good year's work on the Glen Cove Circuit. His preaching in this meeting was very effective. On Saturday Uncle Abe Long, who needs no introduction to the preachers of the Northwest Texas Conference, preached two strong sermons. Brother Long is a good preacher, and one of the best exhorters that we have ever heard. He rendered us valuable service in this meeting. Rev. W. W. Moss, of Coleman, came to our assistance on Monday, and did most of the preaching until the close of the meeting the following Sunday. Bro. Moss is one of our strong preachers, and his preaching was greatly appreciated by the Rockwood people. Our next meeting was held at Coleman Junction. We had a good meeting at this place; however, there were only one conversion and two additions to the Church, but the Church seemed to be revived, and the meeting was enjoyed by all. In these protracted services we were assisted by Rev. I. Z. T. Morris, of Fort Worth,

# R R R

RADWAY'S READY RELIEF



**CURES SORE THROAT.**  
It is the Unfailing Household Remedy for all Coughs, Colds, Sore Throat, Bronchitis, "Grip," Pneumonia and Pains and Aches of All Kinds. A half to a teaspoonful in half a tumbler of water will in a few minutes cure Croup, Spasms, Sour Stomach, Heartburn, Nerve-aches, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency, and all internal pains. There is not a remedial agent in the world that will cure Fever and Ague and all other malarious, Bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by Druggists. RADWAY & CO. NEW YORK.

and Rev. Lyon, a local preacher who has recently come to this section from Oklahoma. Bro. Morris did some excellent preaching for us at this point and he made a host of friends with this people. We regretted that he was unable to remain throughout the meeting. He was with us only five days. Bro. Morris is a good man and is engaged in a great work. He secured a home for one little boy while here. Brother Lyon is a faithful old soldier of the cross, and his presence and service were enjoyed by all. Our third meeting was at Grosvenor and lasted one week, and it was indeed a great meeting, in which there were six conversions and nine additions to the Church, one infant being baptized by the pastor. Rev. J. S. Moore, a local preacher who resides at Ballinger, did most of the preaching in this meeting. The place seemed to be captivated by his preaching. Brother Moore is certainly one man who knows how to win the people. He is a most excellent preacher, and his preaching was enjoyed by all, as was evidenced by several remarks that we have since heard to the effect that we could not have secured better assistance. He is a deep preacher and a revivalist and will be long remembered by the people of this Church. Well, our last meeting was held at Indian Creek, and, as is very often the case, the best is reserved until the last. Although we had excellent meetings at the other points on the mission, this meeting was the very best of them all. In this revival we had the services of Rev. W. L. Brandon of Cross Plains. We were also assisted by his good wife, and her sister, Miss Hattie Summers, and a host of others from the Cross Plains Circuit. Brother Brandon is a mighty man of God, and a great revivalist, and rendered the most excellent service in the meeting. His preaching was enjoyed by the entire country. The Northwest Texas Conference made no mistake in receiving Bro. Brandon as one of its hosts. His good wife was a faithful worker and never tired in the work for the Master. The other visitors were also faithful. There were nineteen conversions and thirty-one additions to the Church. We are busily engaged at the present in securing our collections and they will be provided for in full. We will have a net gain of over thirty members by the end of the year.—T. A. Lamkin, Oct. 17.

## Staples.

The Annual Conference, one week from next Wednesday, will end my fourth year in the West Texas Conference—one at Uptonia, two at Devine, one on this charge. I was told when I received the appointment at San Angelo that it was one of the best circuits in the West Texas Conference and I now believe that it is entitled to this distinction. It was kind of Bishop Morrison to give us such a good work. The good people received us very kindly with the usual pounding, as they do all their pastors. I soon discovered that I had a good work, and plenty of work to do. To follow such men as Perkins, who goes with a flame of evangelic fire, and Thomas, the invincible, who always brings things to pass and dear Bro. Russell, who is loved by everybody as but few are meant to me the utmost of my ability in all directions. I was advised that if I could hold the work down, and bring up all the collections, that it would be quite a distinction. So, it is with a degree of pleasure and satisfaction that I can report everything in full at conference and if not rained out this next week an overplus on collections. I have never in my life seen people respond more loyally and cheerfully to their financial obligations. We are in the very midst  
Continued on Page 16

# BABY WASTED TO MERE SKELETON

In Torments a Year and a Half with Terrible Sores on Face and Body—Hands Tied to Stop Scratching and Tearing at Flesh—But

## CURE BY CUTICURA COMPLETE AND SPEEDY

"My little son, when about a year and a half old began to have sores come out on his face. I had a physician treat him, but the sores grew worse. Then they began to come on his arms, then on other parts of his body, and then one came on his chest, worse than the others. Then I called another physician. Still he grew worse. At the end of about a year and a half of suffering he grew so bad I had to tie his hands in cloths at night to keep him from scratching the sores and tearing the flesh. He got to be a mere skeleton, and was hardly able to walk. My aunt advised me to try Cuticura Soap and Ointment. So great was her faith in it that she gave me a small piece of Cuticura Soap to try and a little Cuticura Ointment. I took it home without any faith, but to please her I tried it, and it seemed to dry up the sores a little. I sent to the drug store and got a cake of Cuticura Soap and a box of Cuticura Ointment and followed the directions, and at the end of about two months the sores were all well. He has never had any sores of any kind since. He is now strong and healthy, and I can sincerely say that only for your most wonderful remedies my precious child would have died from those terrible sores. I used only one cake of Soap and about three boxes of Ointment. Mrs. Egbert Sheldon, R. F. D., No. 1, Woodville, Conn., April 22, 1905."

## ITCHING PIMPLES

### Cured by Cuticura in Nebraska.

"I had suffered with itching pimples for years. At last a friend told me to get Cuticura Soap and Ointment. I did so and in three weeks my face was entirely cured. I am so pleased with Cuticura Remedies that I will recommend them to other sufferers. Mrs. Florence Delavergne, R. F. D. No. 2, Auburn, Neb., Aug. 28, 1906."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) for in the form of Chocolate Coated Pills (25c. per vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Mfrs., Boston, Mass. Mailed Free, How to Cure Every Humor.



# The Home Circle

## CHRIST IN YOU THE HOPE OF GLORY.

By G. A. L.

When trouble, like a raging storm,  
Comes sweeping o'er my trembling form,  
The night grows dark, stars disappear,  
Then "Christ in me" allays my fear.

My friends turn off and think me vile,  
But consolation comes the while;  
There's One who understands me well,  
And "Christ in me" has come to dwell.

I miss the hand-grasp, hearty, true,  
The words of cordial welcome, too;  
But with my precious Savior near,  
'Tis "Christ in me" that gives me cheer.

Cut off from fellowship e'en here,  
I enter now the house of prayer,  
Meet scornful smile and doubting face,  
Yet "Christ in me" abides in peace.

My friends may scorn and foes unite  
To put my trembling soul to flight;  
Yet quiet, conscious peace abides,  
With "Christ in me" all fear subsides.

I value th' confidence of men  
Above all earthly prize, but then  
More precious far the heavenly prize,  
Of "Christ in me" I realize.

Yes, "Christ in me," that answers all,  
And keeps me from ignoble fall;  
At times it seems my heart will break—  
I'll bear it all for His dear sake.

Houston, Texas.

## ANSWER TO PUZZLE OF OCT. 3:

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8:36.

## SAMMY'S SECURITY.

"The storm is coming back over the mountain again, children," said the old gray-haired superintendent of the Sabbath-school, in the little red school-house; "and I think—"

Here Uncle John Graham—for that was his title among all the children—glanced nervously out of one of the broad windows, and caught amid the pine tops a glimpse of a dark, angry storm-sky beyond.

"And I think," continued Uncle John, "we had better close as soon as possible. Some of you have a long way to go. We will sing, children, and then close with prayer."

The children's sweet voices were joined in the singing of one of the blessed psalms which have been for the comforting of God's people in all ages—the one hundred and twenty-first. The superintendent caught one sweet voice soaring like a bird above all the others.

"That's Sammy," thought the superintendent; and he looked upon a boy's dark, earnest eyes, lifted, as it were, to the invisible hills ever overshadowing the church of God.

"May I go along with you?" said the same voice at the close of school.

"Yes, come with me, Sammy! Give me your hand, boy, and we will trudge on side by side," replied the superintendent, turning the key in the battered school-house door, and then halting one moment to watch his flock scattering down the country road or along the footpaths leading across the green fields.

"Now, Sammy, I am ready," said the superintendent, seizing the child's little hand, and covering it with his large, warm grasp.

"I thought, Uncle John," said Sammy, archly lifting his happy eyes to the big open face kindly beaming down upon him, "you might like to have me go with you."

"Ha, ha, to look after me because I am so little? I am not to go with you so much as you go with me, and look after me! Ha, ha! Well, we can look after each other, and as we are neighbors, we can keep each other company very conveniently. Hark!"

The old man's merry laughing mood ceased in a moment. With an anxious face he listened.

"What is it, Uncle John?"

"Well, child, the country is full of water. The streams are all swollen, and what we are afraid of is that the dam back in the hills—the upper dam, as we say—may give way. And there it is, raining again!"

As Uncle John looked up, big bold drops, without ceremony, splashed into his face.

"Couldn't we take the short way home, down through the valley?" asked Sammy.

Down through what was known as "the valley" went "Swift stream," leading from the upper dam. Uncle John hesitated.

"It will shorten the way, Sammy, but—"

"Swift stream too high?"

"Oh, we can get across, but—"

Uncle John again paused. He was rather uneasy about that upper dam.

"However, Sammy," said the old man, with a hearty laugh, "I think that the idea is that you are to look after me, and come, I'll go your way."

Down through the shadowy valley they went, hand in hand, careless of the wind, which blew harder every minute, of the rain which fell faster, of the increasing roar of the swollen stream in the bottom of the valley.

"The water is almost to the planking of the bridge, Sammy, but we don't care," said Uncle John; "we shall get across safe."

The passage of the old bridge was made in safety, and they began to climb the half-rocky, half-wooded wall of the valley on the other side of the bridge. Suddenly Uncle John caught the sound of a tumult which was something more than the rage of Swift stream. He thought he saw the white flash of a huge mob of foaming, driving waters.

"The dam, Sammy! Oh, it has given way! Quick, quick!" he shouted. "Up in my arms, boy!"

Then came a terrible struggle amid rocks and trees up the side of the valley. Sammy clung to the strong protector who was pressing forward and upward; but the boy could not take his eyes off the maelstrom which suddenly had plunged down into the valley and boiled in every direction under their feet. This maelstrom was

boiling upward, too, higher, higher—a horrid sight! Still Uncle John pressed on. The water was now around his feet. He saw ahead a crevice in a crag. Near it was a tree. Struggling with a strength which seemed to belong to his younger days rather than the present, he pressed Sammy into the crevice, shouting: "Hold on to the rock, Sammy; hold on!"

He then grasped a limb of the tree, and swinging himself up onto it, he clung for his life. Sammy clung. Once the boy looked appealingly to Uncle John, as though he wanted to come to his companion. The water, though, was flowing about his grasp.

"Hold on to the rock, Sammy, hold on!" shouted the old man's voice. "Don't leave! The water is not—"

Could he say "not rising?" Yes, joyful assurance! In a moment he added: "Hold on! The water is not rising!"

Quickly, with angry remonstrances from its many frothing waves, the flood subsided. The water beyond had reached the more open country, and was spreading out over the level fields.

Sammy and his guardian left their places of refuge, and went home together, and in safety.

A few weeks later, one evening Uncle John was hurriedly summoned to the door of his home by a loud, imperative knock.

"Oh, Uncle John! Sammy is dreadful sick, and he has been calling for you. Couldn't you come?" pleaded Sammy's eldest brother.

"Why, yes! Isn't this sudden, Ephraim? I'll come right off."

"Sudden? You knew he had been sick?"

"Oh, yes; but not dangerous."

"Well, somehow—you know he had the fever—his sickness has turned for the worse, and it has been dreadful quick, and the doctor says there is no hope."

"My poor little Sammy! I can seem to hear him now, in the Sunday-school, singing the one hundred and twenty-first psalm, the very day the flood came when the dam gave way."

"Well, sir, his mind has been on that flood. He seems to think the 'great water' is coming, as he calls it!"

"My poor little Sammy!" sympathetically said the superintendent again.

He found Sammy lying very still on his bed, and he saw that the death-mark was on the boy's face.

"Sammy!" he softly called, leaning over the child.

"Oh, Uncle John, that you?"

"Yes, dear."

The child's mind now seemed to wander.

"He thinks, sir," sobbed the mother, "he—is in—the valley—again—and the water is coming."

"It is another valley," murmured the superintendent, "another valley, and it is a flood that is coming—the death flood."

He now turned to the white little face on the bed.

"Sammy, there is a rock in the valley—a great high rock—and it is Jesus," softly spoke the gray-haired man. "Are you holding on to him?"

The boy opened his eyes and spoke: "Jesus? He—the-rock—in—the-val-

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Uncle John? You want me—to hold—on—to—him?"

His hands began to rise. A beautiful light came into his eyes, as, looking upward, he held out his thin, wasted arms. He spoke not again, but in his face still lingered the peace of the blessing of him who forever and aye is to all trusting souls a rock in the valley of death.—United Presbyterian.

## IF I SHOULD DIE TO-NIGHT.

Many people are in such condition of health or peril that with thoughts busy, these words often come to the lips. If not spoken to others, they are said to self in soliloquy—"If I should die to-night, what then?" From childhood we have been accustomed to say at evening:

"If I should die before I wake  
I pray the Lord my soul to take."

The sense of the protecting care and extended hand of Jesus Christ is very precious. Every sentence of Charles Wesley's hymn, "Jesus, Lover of My Soul," has been fully appreciated by those who have used it with rare delight. But another prayer is needed. What we call death, however illuminated by Scripture, however much beneficent results are anticipated, must inevitably bring many decided changes.

One can not be "in the body" and "out of the body" at the same time, and to be out of this body and in another means a change. The new body may be recognizable instantly, still it is different.

Out of this world and in another, even more beautiful and desirable, means change. Not everything will be immediately familiar.

Our friends whom we are anxious to meet may have advanced in spiritual wisdom, power and beauty, so that it may take a little time to adjust ourselves to them. Our hoped for service will not be just like that rendered here. There must be many changes for a while at least. Meantime, if we can have our present thought of Jesus all will be peaceful. We can wait patiently, happily. That seems very necessary—so a condition to be prayed for.

Here we think of him as our Savior and beloved Friend. So we shall pray: "Father, if I should die to-night preserve in me my present thought of Jesus as my Lord, my Savior and my Friend. Whatever else changes, let that remain unchanged, for his dear sake. Amen."

In the familiarity of that thought, strangeness of surroundings will not disturb the sweet serenity of soul in our spiritual fellowship with him.

That is true of the experience of this world. It keeps one calm on the ocean or shore, in strange nations as at home. It will be equally true in any world.

We know he will care for us. His provisions will be ready for us. He will fulfill his promise to "come" for us, and "receive us to himself." His reward will be with him. But his glory is superlative, and in our infirmity, our littleness of spiritual capacity, we may be awed into wonder, startled into admiration, preventing familiar approach. But if we can think of him exactly as we do here, a comforting sense of homelikeness in the realm of the spirit will be ours at once.

The shock of the change will give place to joy and confidence, as when the risen Lord said, "Mary," and she responded, "Rabboni," and the clouds rolled away.

At least, this prayer should accompany the words, "If I should die to-night" not for the peace of this world, which may already be perfect, but for

GET SOME YANKEE MONEY.  
HAVE YOU A FARM FOR SALE?  
Write H. W. FINLAYSON,  
No. 122-124th St., Brooklyn, N. Y.  
You will hear something to your interest

the new first experience of the other world.

It is said that when Jonathan Edwards was dying he bade farewell to dear friends who were with him, and then, turning on his pillow and closing his eyes, said: "And where now is Jesus Christ, my true and never-failing friend?"

A Roman emperor was once heard to say in a soliloquy: "Soon this head shall no more wear a crown, these hands no more wield a scepter or a sword, these feet no more trample on the neck of vanquished kings, nor stand on the imperial throne, or in the triumphal chariot of the Caesars; and then, O my soul, where, what, shall thou be?"

Dr. William Osler says that most men die without any thought of the future life. I am sure he is much mistaken. What was passing in the spirit of many by whom he has stood in final moments might have been revealed to a sympathetic friend, and been wholly concealed from him. Such doubtless was the case.

Doctor Paulus, of Heidelberg, professor of literature, became diestical, and denied immortality. When he was taken sick, and was about to die, was reaching "the end of him," as he said, he fell into a stupor, from which he roused, fixed his eyes on the ceiling and cried: "There is another life," and fell back dead.

Man does not "die like an animal," because he is not an animal, but a spirit, and in death he passes out of an earthly into a spiritual body, from earthly to heavenly friends. That Jesus may be the same to him in both conditions is supremely to be desired. This prayer offered in faith will secure that result.—New York Observer.

Phillips Brooks says that it is well to think of no blessing as being really ours until we have passed it along to some one else. There is nothing which we can really enjoy for any length of time without sharing it with others.

## OLD SOAKERS

Get Saturated With Caffeine.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

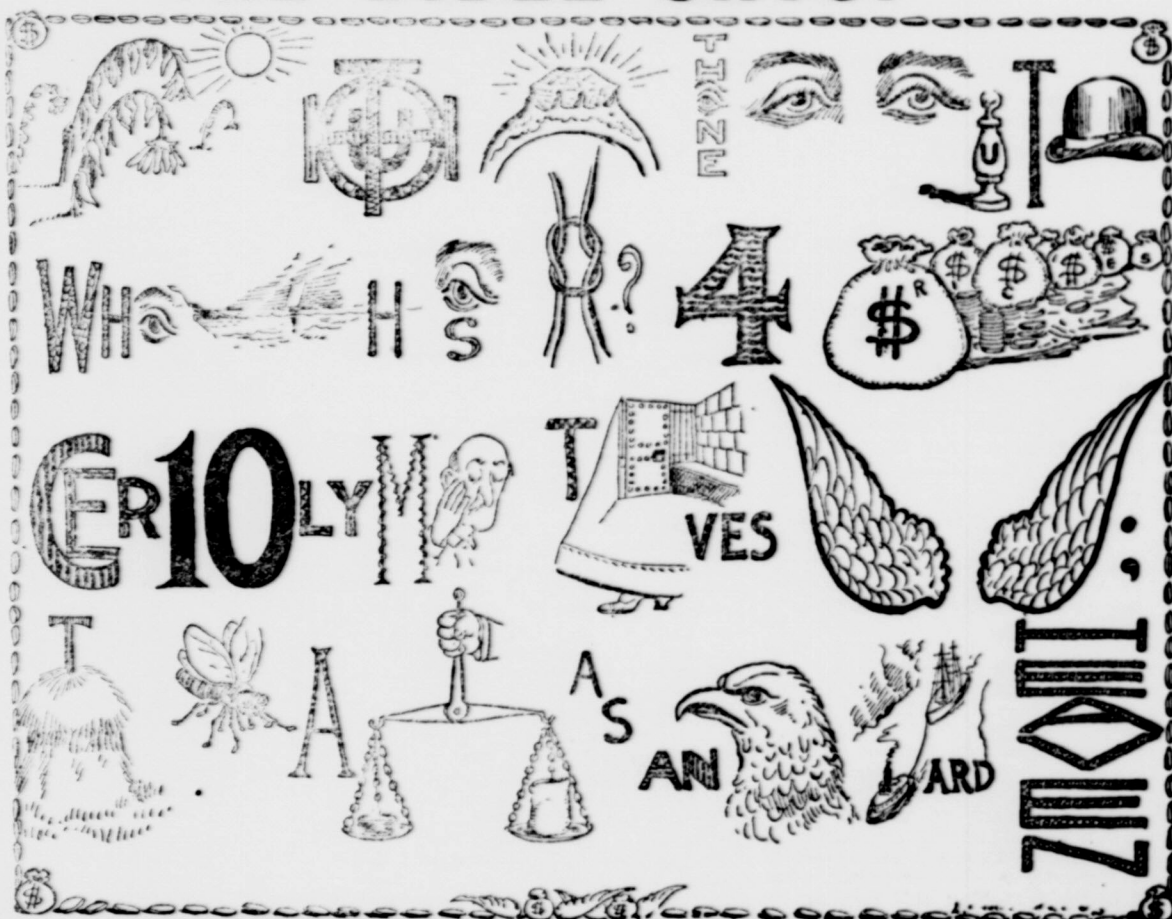
A lady in Huntsville, Ala., says she used coffee for about 40 years, and for the past 20 years has had severe stomach trouble. "I have been treated by many physicians, but all in vain. Everything failed to give relief. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach."

"I finally concluded that coffee was the cause of my troubles and stopped using it. I tried tea in its place and then milk, but neither agreed with me; then I commenced using Postum, had it properly made and it was very pleasing to the taste."

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia."

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it, I appreciate Postum." "There's a Reason." Read "The Road to Wellville," in pkgs.

# THE BIBLE SAYS:—





NEW YORK.

What the Scientists Say—Prehistoric Man and the Glacial Period—Animals 40 Feet High and 65 to 300 Feet Long—A Lost Continent—The Moon Once Part of the Earth.

I have recently read two books from the Brooklyn Library, on Prehistoric Man and the Glacial Period, which I found exceedingly interesting; so much so that I have concluded to use my memory in boiling down their contents into the smallest space possible for the columns of the Advocate. I have also read during the past few years, many newspaper articles from scientific sources on kindred subjects, and it has occurred to me that information of this kind, if bunched together and not too long drawn out, might prove interesting to the general reader. The books were by different authors, but their reasonings and conclusions were much the same, and each one dived into his subject from a scientific standpoint and made a labored effort to prove the correctness of his views as to the age of the world, and as to when and where life began. Neither attempted to combat the teachings of the Bible, but rather called it to his support in advancement of his argument, and both thought it marvelous that so much wisdom and truth should have found its way into one book written by so many different authors, living at periods hundreds of years apart, and that there was so little in it that could not stand the test of time and the diversified thought and research of scholars and scientists of the present enlightened age. They did not concede that the whole world had ever been destroyed by a flood, but only that part of it known to the "Wise Men of the East" and the historians of that day. They contend that the earth has existed for many millions of years, and that the existence of human beings did not begin about 6000 years ago in the Garden of Eden, but long before that, and in different parts of the world. The Adam and Eve story they dismiss with the remark that they were simply the first couple about which history speaks, and claim that vast populations existed long before that in different parts of the world. Where or when life began they do not say, and add that the beginning might have been in Asia, Africa or North and South America, or even at the North and South Poles, or at different places simultaneously, or nearly so. They argue that this planet was not habitable for thousands, and perhaps millions, of years after it took form and shape; that it was too hot, and that its atmosphere was not suitable for man and animals until long after there was vegetation and life in the water. The earth cooled first at the poles, they contend, and life of man possibly began there thousands of years before it did elsewhere; and then became extinct there after the conditions were suitable for life in different parts of the world. At the beginning, and for a long period of time thereafter, there was far more water than there is now, and many portions of the earth now inhabited were then submerged, and animals grew to enormous size, especially amphibious animals of the lizard species. Even the skeletons of elephants or mastodons found in North America, from Alaska to Texas, during recent years, measure fifteen feet in height, while an African elephant of to-day is considered a giant if he reaches the height of eleven feet. These writers tell us that the face of this globe has changed many times, and that a few hundred years ago a continent called Atlantis disappeared from the Atlantic Ocean, and that the North American Indians had a tradition or legend of that disaster. Some of the latest of scientific writers claim that the moon, which is about one-fourth the size of this planet, once formed a part of this globe, and that previous to its leaving Mother Earth and going into business on its own account, it occupied the bed of the Pacific Ocean. Should this wild theory be true, then we can readily understand that the filling up of that hole with water after the moon went visiting contributed largely to the drainage of the earth's surface, and hence the vast plains of the great West, Texas and New Mexico, became dry land, and Great Salt Lake, in Utah, ceased to be an arm of the sea. This little event may also have contributed to the lowering of the great Northern lakes and their drainage down the St. Lawrence River to the Atlantic Ocean, instead of down the Mississippi River to the Gulf of Mexico, though most writers attribute this change to the wearing down of Niagara Falls thirty feet or more during the last few hundred years. The greatest surprise these scientific writers give us is in regard to climatic changes from intense cold to tropical heat caused by the swaying of the earth from north to south and vice versa every few thousand years, which produces great changes in ocean

currents and, therefore, radical climatic changes in all parts of the world and the shiftings of the North and South Poles. They assert that at the period North America was a tropical climate as far north as Alaska and Hudson Bay, and at another period North America was covered with ice and frozen snow several hundred feet thick as far south as the Ohio River, and that the climate of Texas and Florida was then similar to that of Canada today. During the tropical era, which antedated the glacial period, great herds of elephants or mastodons and other beasts now to be found in Africa, roamed all over North America and other parts of the world, and that giant lizards from forty to three hundred feet in length were their next door neighbors. They give much proof to sustain their assertions by citing the fact that skeletons of mastodons fifteen feet high are found in Siberia, Greenland, Canada, Alaska, New York State, the Ohio and Mississippi Valleys and in Texas and throughout the Western States. I have myself seen the skeletons of many of these monsters at the American Museum of Natural History here in New York. There is one there from Texas, one from Indiana, one from Missouri, several from this State and one from Siberia. The latter seemed to have met its death in a snow slide and to have been frozen to death where it was found, as its hide and flesh were intact at the time. The scientists tell us it had been in cold storage something like a few thousand years, and as I don't care to get up an argument, I am willing to take their word for it. It is fifteen feet high and its tusks are 7 1/2 feet each as they bend in and nearly come together. The others are much the same. The buildings of this institution are immense in size and five stories high, and literally crowded with everything curious and interesting from the skeleton of a whale down to a tiny bug or butterfly. Skeletons of all kinds of animals, large and small, and the same animals stuffed are to be seen there; also sea monsters and fish and reptiles in great varieties, wax figures of ancient and modern races, mummies, Indian and Aztec relics and handiwork, idols and all manner of heathen gods, ancient statues and specimens of art, different kinds of seeds, plants and flowers, and the great giant trees of California. Indeed, there is so much there that all could not be seen in less than a week. There is one skeleton there of an animal of the egg-laying, cold-blooded lizard species sixty-five feet long and fifteen feet high. It was dug up at "Bone Cabin," Wyoming, sent to New York in sections and mounted in 1905. Its name is Dinosaur, and it is said to have lived from three to twelve million years ago. Just think what a shiver one would get to have a "varmint" like that crawling down the middle of his back! But old Dinosaur is only a baby compared to a cousin of his that was dug up out West about a month ago. Its length was three hundred and fifteen feet, and one joint of its backbone weighed 1000 pounds. What would women who climb up on tables when the see a mouse do if they saw 300 feet of animal walking in at their front door? Recently Prof. C. W. Gilmore and Prof. W. T. Shaw, of the Washington State College at Seattle, and other scientists, dug up the remains of a mastodon 70 feet long and 40 feet high in the Muir Glacier near Chilkoot Pass, Alaska. The body of this once gigantic monster lay imbedded in the great ice field very much in the same position as when it was overwhelmed by the field of ice. In some places on the animal the hair and flesh were still fresh, but crumbled when exposed to the air. This is the largest and finest specimen ever discovered on the American continent, and to some extent bears out the views that at a remote period this continent was the home of animals similar to those now found in Africa, but much larger. We are now marching in the direction of the next tropical era, and scientists attempt to prove this by asserting that the glaciers of Alaska are now melting on their southern limits and steadily receding northward several feet each year, but they do not encourage us in the hope that it will be here in much less than a million years. They also allude to the probability that the North American Indians are the descendants of the Chinese or Japanese who reached this continent from Asia by way of Behring Strait, either on the ice or by boats, and offer as evidence their similar complexion, glibberish dialects and high cheek bones. They also claim that the Aztecs found by Cortez in Mexico in the days of King Montezuma, 1617, were the descendants of the mound-builders and cliff dwellers of North America, but they do not offer any light as to where the ancestors of the mound-builders and cliff dwellers came from. They likewise argue that the English, Irish and other European peoples descended from Africans, but as I am not looking for trouble I shall refrain from going around trying to convince the Irish of the truthfulness of that statement. Their assertion that the moon, the

nearest planet to the earth, was once a part of our globe, and that it was fired to its present location in endless space, 275,000 miles distant, by some marvelous freak of nature, is a proposition altogether too vast for ordinary comprehension, but perhaps no harder to look for or comprehend than is the beginning and existence of the earth itself, to say nothing of the millions of other planets, many of which are twenty times as large as the earth and from one hundred to two hundred millions of miles distant from it. The sun is 96,000,000 of miles distant, and it is to this earth what some of the stars are to other planets—the great heat and light giver and life producer, and when it burns out chaos will reign and all things end, so the scientists say. Their views are speculative, but supported by sound reasoning and thoughtful deductions.

E. H. QUICK.  
New York.

EDUCATING CHILDREN ABROAD.

In your weekly of last Wednesday I find this announcement: "There will likely be more Hillsboro and Hill County young men and women go off to college this year than ever before in the history of the county. This is one of the most favorable and hopeful signs of advancement and progress. Many parents are making heroic sacrifice and effort to be able to give their sons and daughters a finished education." Now, the Mirror does not inform me whether these young men and women are sent out of the State to college or not. Whether, then, this is one of the most "favorable and hopeful signs of advancement and progress remains to be determined. Certainly it is commendable in parents to give their children good collegiate advantages, and if the State of Texas is unable to furnish the young men and women of the State with good collegiate facilities and advantages, then to send them out of the State in search of such advantages is perfectly justifiable. If the Mirror means to have me understand that these young men and women are sent out of the state in pursuit of an education, then you will here and now kindly permit me to register my earnest and respectful dissent.

The time has now arrived in the history of Texas when to send young men and women out of the State to school is unnecessary and cannot be justified by any course of reasoning, save in exceptional cases. Time was when this was necessary, but this necessity no longer exists. Texas now has good schools and colleges, and men who send their sons and daughters out of the State to educate them will feel in after years that they have made a great mistake. Let me say to the parents of this country that it is not all of it to say that they attended school at Harvard, Yale, Cornell, Columbia, Brown, Dartmouth, Princeton, Vanderbilt, Staunton, Sewanee, or other colleges without the State. Any young man in Texas who seeks a higher education can find it in our splendid State University, and in a hundred other colleges that crown the hilltops of this State.

Men of superb social equipment and great wealth now scattered over Texas were educated in the colleges of Texas.

Many distinguished men are today holding positions of great trust and good emoluments who were educated in the schools and colleges of Texas. The Governor of this State was wholly educated in this State. Tom Campbell received his education at old Trinity University at Tehuacana.

The writer will be pardoned for the personal allusion that he attended an Eastern university where there were some 400 instructors and 2000 students. At that time the catalogue showed three students from Texas. Now, out of this large number of instructors and students, how many think you has he seen in all the years? Precisely three; three students who dropped down into Texas from other States to remain in Texas temporarily. Evidently my father believed it best for me to send me out of the State to school.

Good and kind parents do what they think is best for their children. Let me say this to the parents of Hillsboro and Hill County and to all the parents of this great commonwealth: Keep your children at home. Send them to Texas colleges and fill the coffers at home and not in other States. In case of sickness or death they will be near you. From every viewpoint it is infinitely better in

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, back-ache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for good address Mrs. M. Summers, Box 107, South Bend, Ind.

looking to the future of the young men and women of Texas to educate them in schools of Texas.

Think for a moment of the great social and business advantages. As I have stated, there are some exceptions. If a special course in civil engineering is desired, then send the young man to Cornell which probably has the finest facilities in this department in the world. We have many splendid colleges in Texas. By a failure of parents to properly understand this they deprive their children of a more excellent heritage. The name of these colleges is legion.

—L. N. Cooper, in Hillsboro Mirror

THE CRY FROM THE CONGO.

From the Congo still comes the piteous mute appeal of Leopold's miserable slaves. While the nations delay to intervene, the merciless rubber regime goes on, and the Congo natives suffer and die. There is little hope that Belgian annexation, unless supervised by the powers, would be more than a nominal change. The terms of annexation which are now under discussion in Belgium, leave the control of the Congo still in Leopold's hands. The effort in this country to hasten international action and secure genuine reforms is represented by the Congo Reform Association, Tremont Temple, Boston, Mass. That association is severely in need of funds for immediate use. Through the prosecution of a vigorous public agitation must necessarily be delayed till Belgium's definite policy becomes more evident, it is by all means advisable to issue and distribute literature dealing with recent evidence and pending developments. The officers earnestly appeal to the readers of this paper for financial help. All orders should be made payable to Mr. John Carr, Treasurer.

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What To Do If You Have Catarrh.

If you suffer from chronic catarrh of the head, nose, throat or lungs, you must get down to some treatment more reasonable than sprays, douches, blood remedies, ointments and inhalations, for all of these have proven failures.

A treatment entirely different from any of the above consists of a warm medicated smoke-vapor, which being inhaled reaches directly every affected spot. This is certainly the most practical and reasonable method, for catarrh gets into the air passages by the inhalation of cold or raw air, dust, etc., so it can be reached by medicine in the same manner.

Dr. J. W. Blosser, who originated this new form of treatment, has made catarrh a specialty for many years and his remedy has been so successful in the cure of catarrh, bronchitis, catarrhal deafness, asthma, and all catarrhal affections, that it is now being used in all parts of the country.

If any reader who suffers from catarrh would like to give this remedy a test, and will write to Dr. J. W. Blosser, 478 Walton street, Atlanta, Ga., he will send by mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

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

Dr. James Burrow, of the Midland Methodist, according to an announcement some time ago, has vacated the editorial chair and returned to the pastorate. He made his constituents a most excellent paper, one that was a credit to the Church, but he tired of the wear and tear of the office and voluntarily resigned it. Rev. T. C. Shuler takes his place. He is a matured man and has made a success as a pastor and a presiding elder. We bid him a welcome to the tripod and we wish him success; but he will learn many things about men of which he never dreamed by the time he has been in the newspaper business a few months. Yet he will find it a great sphere of usefulness.

The Dallas Fair is on in full blast, and while there are some things out there that Christian people cannot approve, yet the most of its features are highly industrial, moral and of the utmost value to the people. Of course the gambling on horse racing and the Sunday opening which brings thousands of people into the city on that day are very objectionable. The Fair Directors have shown no respect for the Christian sentiment of the State in these things. But for the most part the Fair is a great industrial enterprise. We tried to get a day for the Anti-Saloon League and applied for it, but we suppose it was turned down, as our request was not even treated with the courtesy of a reply. Yet everything else that applied for a day was given it. This organization will be heard from, notwithstanding the Dallas Fair ignored it.

The Dallas Democrat is a new weekly paper—rather it is an old weekly paper in new hands and under a new administration. Formerly it was not much of a paper and did not have much patronage. But now it has strong, vigorous men in charge of it and it already shows signs of wholesome improvement. The last number had an interesting first page. It puts Dallas in a bloody, though true, light. It had a cartoon of a gallows to which was attached a hangman's noose, but no head in the halter. And under it was a startling statement. It gave facts as to crime in this county and how it goes unpunished. By appealing to the records, he stated that 800 homicides—murders—had occurred in this county in the past years of its history, and only three of them had expiated their crimes on the gallows. Many of these criminals, perhaps, went to the penitentiary, but we venture the assertion that the great majority of them were turned loose. We know this has been the case the past dozen years. Some of the most dastardly murders that ever disgraced the name of a civilized community have taken place in this city of late and the bloody-handed men who committed them have mostly gone free. It is next to impossible to make a conviction in the lower courts stand in the higher courts, and frequently the lower courts deal economically in the administration of justice to murderers. We are glad to see the Democrat taking interest in matters of this sort, and we wish it success.

The failure of the T. W. House bank in Houston recently is the source of much regret to thousands of people throughout the State. For seventy years this bank has had a steady growth and been one of the leading financial institutions in Texas. The stringency of the money market and the accumulation of large real estate interests by the bank and its inability to convert its realty into cash precipitated the trouble. The assets of the bank are said to be nearly one million more than its liabilities, and that it will be able to pay all its creditors in full in course of time, and it is to be hoped that upon a final settlement it will have enough over and above its obligations to re-enter business on a good basis. Mr. House is a member of Shearn Memorial Church and one of its solid supporters and he will have the sympathy of the Church throughout the State. He is an honest man and his failure for the time being could not be avoided. But he has failed as a man of integrity and his property belongings will all go toward the payment of his debts. Whatever is left will be his, but he does not claim a dollar of it until every creditor is paid dollar for dollar. That sort of a man has the confidence of the public, even in his misfortunes. After all, character is better than money. A man can lose his money, but his character abides. So it is with T. W. House, of Houston, in his present misfortune.

We have a fine article for the devotional page from Dr. Cuyler, and along with it he adds a personal note: "Here is a practical article for your excellent paper. Of course I use the word 'perfectionist' in its extreme sense as describing entire sinlessness. Now if you have any perfect people in Texas send them up this way." The word "perfectionist" occurs in the article sent us. No, Doctor, the kind of perfect people we have in Texas would not do you any good in New York, and we are sorry that we can not send them to you. They would not give you a fair idea of Texans.

Some weeks ago Bishop Candler made a talk to the preachers' meeting in Atlanta, and the press folk sent out garbled statements of what he said about "Sissy preaching and sissy preachers." These have reappeared in some of our Texas dailies under large headlines. We chanced to hear Bishop Candler refer to these matters in a private conversation recently and he said the report was so exaggerated that the identity of what he did

say was almost completely lost. And he spoke contemptuously of the habit of some newspaper reporters making mountains out of molehills, particularly when they seize upon some incident of but little importance. But, really, this is one of the penalties a man of high position has to pay for the responsibility placed upon him either by the State or the Church. Newspapers are glad to get even a word from him, and they often fix it up to suit their own purposes.

Judge V. N. Grubbs, of Greenville, called on the Advocate this week on his route home from Denton, where he delivered a lecture Sunday night on the subject "Educated Fools." In speaking of the educational reform movement which he has been successfully leading for many years, he said: "But few of the intelligent people of Texas oppose or fail to appreciate the merits of the new system of practical education, but those who do not read and who tenaciously adhere to time-honored custom are indifferent to the subject and many of them oppose the innovation. Last week the Texas Synod of the Presbyterian Church, U. S. A., at Waxahachie, strongly endorsed the movement and pledged the active co-operation of the members through the pulpit and otherwise. I would like very much to see the other religious assemblies do likewise."

The brethren are taking up Bro. Betts' communication in a few issues back on the presiding eldership question with a good deal of zest, but such is the congestion of matter of long standing in the office that these presiding elder communications will not get the floor until our next issue. Then we will give our correspondents a hearing on that subject. So be patient, brethren, and your articles will appear.

There was a great banquet tendered the Governor of the State at the Oriental Hotel last Saturday night. He was here as the guest of the city and he opened the State Fair with an address. Three hundred persons were at the banquet. There were business men, politicians, professional men and men from all walks of life. Among them were men of all sorts of beliefs and practices, and as we were present, we watched them closely. It was not to the credit of those in charge that they had wines in abundance. But at least half of the men present did not drink a drop of it. The Governor did not touch it. He is a total abstainer. The Governor made the principal speech. It was a review of his administration. Senator Culbertson was the last on the program for an address. When he arose he looked at the clock and saw that it was midnight, and when the applause which greeted his presence subsided, he said: "It is now Sunday and I have never made a political speech in my life on Sunday and I am not going to do it now," and thanking the management for their courtesy, he took his seat amid a storm of cheers. Moral sentiment in this State is making progress. Wine drinking at public banquets and the custom of running them far into Sunday morning will soon be practices of the past.

Last week one of our exchanges felicitated itself, with a degree of complacency amounting to self-praise, upon the fact that it is giving to its readers a very high-class out-of-the-way matter in its columns, and by implication it cast its eye down upon its contemporaries in about the same spirit that the Pharisee looked upon the poor publican. Well, if the rest of us had the funds of a great Publishing House to draw upon we, too, might embellish our columns with many things now conspicuous for their absence, and then we would be able to leave out others we have to use. But we are not able to employ more than one editor and we are left for our support to rely upon our own pecuniary strength, with whatever merit we may otherwise possess. Instead of absorbing money from a fund that ought to go

to our worn-out preachers and the wives and orphans of deceased preachers, some of us even contribute in the neighborhood of \$1000 annually to this sacred cause. If we had nearly \$7000 to put into our editorial force, and an additional amount from the Publishing House with which to enrich our editorial and literary departments, we, too, might indulge in a little boasting.

From the reports of Bishop Candler's campaign in the interest of Southwestern University Endowment Fund, he is certainly doing fine work. Nearly every night in the week and twice on Sunday he is giving the energy of his body, the gifts of his mind and the ardor of his soul to this issue. Having been connected with educational work for years long before he was a Bishop, he knows the importance of Christian education as an element of strength to the Church and the State, and his natural and acquired endowments enable him to be a power for good in the pulpit and on the platform. We have no doubt but that he will run the One Thousand Club for \$1000 each to 1000 before the meeting of the conferences.

No man in Texas has given the Southwestern University Endowment Fund such an impetus as Rev. J. E. Harrison, of the San Antonio Female College. He is the man who conceived and initiated the One Hundred Thousand Dollar Club and pushed it week after week until the brethren, both in the ministry and the laity, took hold of it, and today it is the one factor in the development of the movement. And yet Dr. Harrison is in charge of a college which in some sense is a competitor of the Annex Department of the University. But such is his breadth of spirit and unselfish interest in the success and efficiency of our great University that he rose above all semblance of selfishness and started a movement that will give to Southwestern University \$100,000 of endowment. Had it not been for him there would be no movement of this proportion before the people of Texas. And without one word from him or from any of his friends, we deem it just to write this paragraph. Dr. Harrison does things, and it matters not whether it is his own enterprise or that of some other, when he puts his hand to an undertaking results follow. All the friends of Southwestern owe him a debt of gratitude for the fact that Southwestern now has the nucleus of a fine endowment. And they all recognize this fact and appreciate what he has done and is doing for our great school.

Buried at Naples, Texas, are the remains of one of the grand old preachers of Texas. Above his dust there rises no mark to tell who he was, or what he did for mankind. He died as he had lived—in the harness of the itinerancy of the Methodist Church. He had passed the three-score-and-ten mark on the journey of life. The major portion of these years he spent in helping his fellowman and pointing him to the cross. Many years were spent in the bounds of the Northwest Texas Conference. He died in the territory of the Texas Conference, hence was not so well known there as among the brethren of the Northwest. We feel sure that the appeal of Rev. J. E. Morgan and K. T. Moore which appeared in the Advocate of October 17 will not go unheeded. A dollar or two from Bro. W. T. Melgin's friends throughout Texas will erect a shaft over his remains which will be a credit to Methodism and an honor to his work. Address Rev. J. E. Morgan, Naples, Texas.

Rev. W. B. Douglass and his people conducted a week of prayer last week. It was largely under the auspices of the good women. They had services every night, and they drew on the Dallas preachers for help. Several of them were out on the different occasions, and preached to good congregations. The writer gave then one night, and we had a pleasant time with those Methodists. The congregation was good and the service

interesting. Brother Douglass is closing out his third year, and he has rendered three terms of excellent service. He is living in a good little parsonage near his church building, and his family are comfortable. They have a good people to serve. Really, it looks like he ought to finish out his quadrennium; but we leave that to Bishop Candler to determine.

A FAMOUS LAW-SUIT TERMINATED.

Some time ago the Ladies' Home Journal made an indiscriminate attack on patent medicines, and, among them, it exposed Dr. Pierce's famous remedies. As a result Dr. Pierce went into the courts for damages to what he called a legitimate business. It then devolved upon the Journal to make good its charges against Dr. Pierce's medicines, and this it failed signally to do. Below we give the result of the suit, as taken from the Buffalo (N. Y.) News:

The big judgment recovered by Dr. Pierce's World's Dispensary Medical Association against the Curtis Publishing Company, publishers of the Ladies' Home Journal, has been paid and a satisfaction of the judgment filed in the office of County Clerk Price. The sum named in settlement was \$17,581.48.

Thus ends one of the most famous law-suits ever tried in this part of the country. Dr. Pierce claimed heavy damages by reason of an article published in the Ladies' Home Journal derogatory to the merits of Golden Medical Discovery and Favorite Prescription. At the trial here before Justice Marcus, John G. Millburn appeared for the publishing concern, assisted by Louis L. Babeock, and Judge Hatch for Dr. Pierce, assisted by Norris Morey. The verdict was the biggest one of its kind ever reported in a local court.

PERSONALS.

Rev. L. L. Naugle, of Commerce, was in to see us this week. He speaks well of the work up his way.

Rev. J. B. Turrentine, of Beaumont, is showing himself capable of running an institutional Church. He is having fine success.

Rev. J. D. Burke, of Leesville, has had good meetings with conversions and accessions to the Church. He is about ready for the conference.

Rev. J. M. Baker, of Winters, made a splendid report in our last issue. Evidently he has looked well after the interests of his charge.

Rev. Thos. L. Beck, of Wheelock, has had the most prosperous year in the history of that charge. He has made full proof of his ministry.

Rev. J. M. Neal, of Godley, will make a good showing for his charge at conference. His report in the last issue of the Advocate indicates that he has done a faithful year's work.

Rev. W. P. Davis, of Throckmorton, will make a good showing at conference. He has all the details of his work in hand and his charge is in good working order.

Rev. D. H. Aston is doing a splendid work at Commerce. The church and parsonage buildings are proof of a very active and efficient worker in that charge.

Rev. D. F. Pulley, of Cason, has had good material and religious success on his charge. The people love him and they have shown him many tokens of appreciation in a most substantial way.

Rev. J. W. Mayne, of Sealy, has had about fifty accessions to the Church this year. He recently closed a meeting which resulted in great help to his congregation, notwithstanding the rain interfered considerably.

Brother E. C. Cudd, a layman in the Renner charge, and an old friend of other days, made us a brotherly visit recently. He comes of good Georgia Methodist stock, and he is a friend of the Church and the preacher.

Rev. J. M. Peterson has had a successful year at Oak Cliff. He is not only an exceptionally strong preacher, as an expounder of our doctrines of the Church, clear and forceful, but he is a man of the deepest evangelic spirit, and the spiritual elements of truth are dominant in his ministry. People are converted in his pastorate. He is also a man of execu-

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tive ability, and made a strong man in the presiding eldership. But he did not remain in office long enough to lose his pastoral instinct.

Mr. W. M. Wiggins, the Secretary of the Interdenominational Sunday-school work, is now living in Dallas, and he made us a pleasant visit recently. He is a most efficient Sunday-school worker.

Rev. C. W. Hearon, of the Peachtree charge, Fort Worth, was in the city this week and made the Advocate a brotherly visit. Charley is one of the efficient younger men of his conference. He is a good worker.

Mr. J. W. Reed, of the Mount Pleasant Journal, brightened up our sanctum by a visit recently. He makes a good paper for his people, and it is on the right side of moral questions.

In a private note from Rev. John R. Morris, of the Abilene District, he adds the following cheerful note: "We are rounding out beautifully. We will have very fine reports for conference."

Rev. I. B. Manly, of Rusk, is in good favor with his people and his year's work will show to good advantage. All his assessments will be paid, and they are higher than last year. He has had good spiritual success.

Rev. J. E. Morgan speaks well of his charge at Naples. He has a good work and it has good people. We have been among them. And Brother Morgan is a good preacher and he and his people are well mated.

Rev. C. W. Dennis, of Campbell, was called to his old home at Farmers Branch last week to the sick bed of a relative. He passed through Dallas on his way home Monday and called pleasantly on the Advocate force.

Rev. C. C. Young, of Oak Lawn, is arranging things for conference. He will go to the session of the West Texas Conference next week, but will return long enough to close things out at his present charge.

We had a visit this week from that old war-horse, Rev. John S. Davis, who has been busily engaged preaching the gospel for these many years. Texas has never had a more faithful man than he.

Rev. J. J. Creed, of Ferris, was in the city this week and brightened up the Advocate with a highly appreciated visit. He is one of the successful young men in the membership of the Northwest Texas Conference.

Brother C. A. Burleson, of Albany, was down at the Fair the past week, and he dropped into this office pleasantly. For many years he has been a reader of the Advocate, and says that he can not get along without it.

Rev. J. D. Odom, of West, has had a good year, though his membership has suffered on account of removals toward the western country. He will report matters in full along financial lines at conference.

Rev. A. T. Stodgel, of the Comanche Circuit, has his people in good case, for they are threatening to raise the preacher's salary to \$1000 next year. When people come under the spell of a good type of religion they always want to make progress.

The people of Marvin Church, Tyler, speak well of Rev. New Harris, their pastor. No wonder, for he is one of the most popular men in our ministry. He preaches well, visits regularly, and he knows how to tie young people to him. He always succeeds.

Rev. N. W. Turner, of Valley Mills and Clifton, has made improvements on his church property and built a new parsonage. A work of this sort always goes hand in hand with spiritual progress.

Rev. O. P. Clark has handled his work with skill and success at Dickens, according to the report sent in by one of his members. He is a workman that needeth not to be ashamed. His reports will show up well at the annual convocation.

Brother P. N. Ingraham, of Port Arthur, writes us that he is in the United States service, and that his

work requires him to give a part of Sunday to his position. But when he goes to his business place he always takes the Advocate, and, between times, he reads its pages carefully. On Sunday the Advocate helps him worship.

Rev. Zoro B. Pirtle, of Knox City, has built a good parsonage and he has plans on foot for a handsome church house when completed. He has had more than one hundred conversions. No wonder that he thinks he is in the garden spot of the earth.

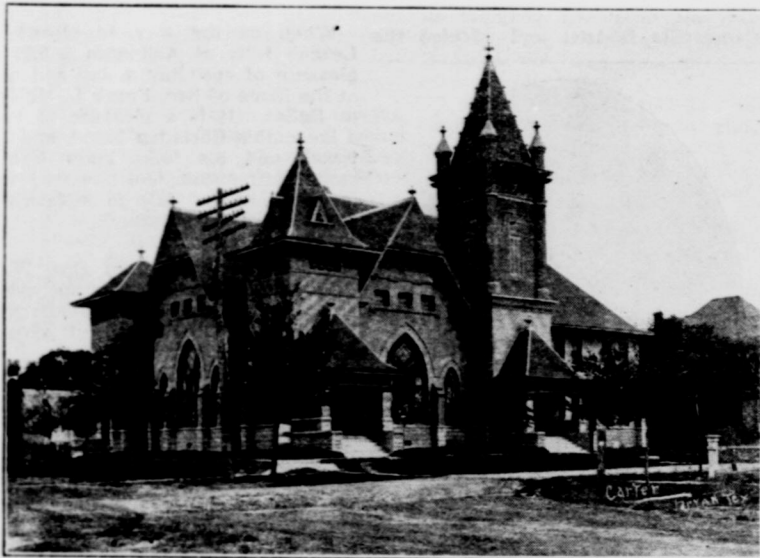
Rev. James A. Wyatt, of the Bonham Street charge, Paris, was in the city this week and called on the Advocate force. He reports his work in good condition. He has paid out the most of the parsonage debt, has his collections provided for and the spiritual state of his charge is fine.

Rev. W. F. Clark, of this city, made us a pleasant visit recently. He has been helping out his kinsman, Rev.

of and govern themselves accordingly. Frank is one of the most reliable and earnest Leaguers in the State, a fine officer and a young man whose life is a credit to the young Methodist manhood of Texas.

Mr. and Mrs. J. A. Crews, of Sherwood, Texas, spent a few days in Dallas recently. They are old friends and constant readers of this paper. They resided many years in Burnet, but have gone further West and report their section as developing very rapidly. The Orient Railway will shortly reach Sherwood, which will give further impetus to all that section. We were pleased to have them in the Advocate office.

We enjoyed the services last Sunday morning and evening with the congregations of Dr. Andrews at Grace Church and of Dr. Hill at First Methodist Church. Both services were largely attended, and the brethren did some good preaching. We were due out of the city, but a heavy rain on Saturday at Irene rendered it unnecessary



First Methodist Church, Bryan, Texas.

Rev. I. F. Betts, Pastor.

The above church, with furnishings, is valued at \$35,000. We have just installed a magnificent Hook-Hastings pipe organ, tubular pneumatic action, at a cost of \$3500. It was opened with a recital Friday evening, October 11, 1907, and was used for service the first time Sunday, October 13. Our parsonage, completed this year, a cut of which appeared in the Advocate several months ago, is valued at \$5000. This gives Bryan plant valued at \$40,000—one of the best I know of in the State.

C. A. Clark, at Palmer, for some weeks. The health of the latter has been out of repair and he has had a long visit to the Panhandle country; but he has returned very much improved. From now on he will round out matters for conference.

Rev. J. C. Carter, of Iredell, has received a new buggy as a token of the love and appreciation of his people. He has good meetings at his several appointments, and the people esteem him highly. He looks well after the affairs of his charge.

Rev. J. C. Mimms, of First Church, Weatherford, has received one hundred and fifty members so far this year. He has all the machinery of the Church in operation, and the charge is in first-class condition. He has done his part well as pastor and preacher and his people have responded earnestly.

Mr. and Mrs. G. W. Kinard, of Hubbard City, made the Advocate a happy visit the other day. They are visiting in the city. They are among our staunch Methodists in their home town and readers of the Advocate. Their married daughter, Mrs. J. E. Ratcliff, lives in this city and she also visited the Advocate with them.

Dr. R. H. Davis, of Weatherford, Texas, one of the old-time staunch Methodists of this State, has been in ill health of late, and has gone to Brooklyn, N. Y. The Advocate trusts that he may fully regain his health. He has been a constant reader of this paper for several decades, and no one appreciates it more. He is an old friend of the publisher; they both being members of old St. John's Church, Galveston, back in the 70's.

We had a pleasant call recently from Mr. Frank L. McNeeney, of this city. He is the Treasurer of the State Epworth League, as will be seen in the League directory printed on the tenth page of the Advocate. All moneys intended for State League purposes should be sent to him. Anybody else claiming to fill this office is a mistake. Let all Leaguers take due notice there-

for us to be present. So we spent the day in the city and enjoyed the privilege above mentioned.

We are in receipt of an invitation to the marriage of Miss Era Monk to Rev. Gideon J. Bryan. Miss Monk is the daughter of Rev. and Mrs. Alonzo Monk, formerly of Fort Worth, but now of Louisville, Ky. The Advocate sends congratulations. The event will take place the 14th of November.

Rev. J. T. Smith, of Cameron, has had a fine year with his charge, and he is rounding to for conference with flying colors. He is a man of great energy and strength of purpose, and whether in the presiding eldership or in the pastorate he makes full proof of his ministry. He is good wherever the Bishop sends him.

Rev. G. W. Kincheloe and his people at Irene are having a hard time to get their new church dedicated. Two weeks ago was the day set apart for that service, but a downpour of rain prevented it. So it was postponed until last Sunday, but another flood of rain again interfered. So they will have to try some other occasion to have the service.

Mrs. V. A. Godbey, wife of the presiding elder, Rev. V. A. Godbey, of the Beaumont District, was recently called to Denison on account of the death of her brother. While in North Texas she spent a few days in Sunday-school work, as she is connected with the Interdenominational Sunday-school work of the State. Last Sunday and Monday she was in Dallas, and we enjoyed a visit from her. She is one of our best workers.

Rev. Jno. R. Allen, D. D., one of the professors at Southwestern and President of the Annex, is arranging to make a trip to the Orient. He will leave about the first of February and be gone some months. We wish him a great time, and he is sure to experience it. For years he has been devoting himself assiduously to the duties of his position and this leave of absence will be a fine and a profitable recreation for him.

THE METHODIST ORPHANAGE.

To the Bishop and Members of the Conference to convene in ..... on ..... 1907:

Dear Fathers and Brethren: The Board of Directors of the Methodist Orphanage beg leave to offer this their fourteenth annual report:

The board met at the Orphanage in Waco, Texas, Oct. 16, 1907, and, after carefully examining the buildings and grounds and inquiring into the internal administration, take great pleasure in reporting the following facts, making appropriate recommendations:

1. We find that the grounds are neatly kept and the buildings in good repair and well equipped for the work of caring for and training the children entrusted to our care.

2. We have carefully audited the books, accounts and vouchers of the Business Manager and find them correct.

3. The business of the institution is managed with frugality and economy. At the same time the children are well clothed and fed and in all respects given a comfortable home.

4. There is an excellent school, taught by Prof. T. D. Thomasson and Miss Nellie B. McCartney, in the building, of equal grade and efficiency with the public schools in Waco, with the addition of constant religious instruction and moral training. Besides this, with the aid of the good friends of the orphans over the State, we have been able to place one of our girls in the North Texas Female College, one in the Training School at Terrell, Texas, one in the Alexander Collegiate Institute, at Jacksonville, Texas, one in San Antonio Female College, while two others attend the Douglas Schuler, in Waco.

5. Your board also finds that owing to the great advance in the cost of living, the amount of money provided by assessment is not sufficient to pay current expenses.

Your board, therefore, recommends that the annual assessment for the Orphanage for the ensuing year be as follows:

German Mission Conference	..... \$ 250
West Texas Conference	..... 1250
Texas Conference	..... 2500
North Texas Conference	..... 2500
Northwest Texas Conference	..... 3500

Rev. W. H. Vaughan was re-elected Business Manager and Rev. T. E. Bowman was re-elected assistant.

Your board commends in the highest terms the wise administration of Bro. Vaughan and his faithful assistant and the efficient work done by the faithful teachers and workers in the institution.

We take pleasure in informing your conference that we hear of some bequest made and others in contemplation that tend to make permanent your Orphanage and enlarge its usefulness. We heartily commend this wise use of God's material blessings upon our people.

We record our appreciation of the noble work of our good women, who in their own gracious way send so many boxes of useful things to the children.

Rev. Abe Mulkey continues to make mention of the Orphanage in his great work and sends substantial help to the Home.

HORACE BISHOP,  
President of Board.

Waco, Texas.

FROM OUR FIELD EDITOR.

Groveton, the place where, last year, Jesse Lee "fit, bled and (nearly) died," was the field of my last venture and victory. Methodism had divers difficulties to deal with in that capital of Trinity County. The secular press has told the story of the defiance of prohibition by the "blind tigers" and "boot-leggers," and then of the defiance of these "undesirable citizens" by the Law and Order League. Bitter strife and bloodshed were the results. The Methodist preacher was cowardly attacked in the dark. Our church and parsonage were burned. Laws, Divine and human, were defied. Satan seemed determined to rule or ruin the town. He did neither. Groveton is improving—a higher sentiment is prevailing. The Christian people are encouraged. A better day is dawning on that sin-darkened community.

A warm welcome was accorded this preacher, and he had a hearty hearing. Large crowds came to the big tabernacle. Many wandering ones were brought back to the fold. Sinners were converted and the Church greatly revived. Several subscriptions to the Texas Advocate were taken. Seventeen new members were received into our Church.

Bro. W. M. Sherrell and his people have built a beautiful new parsonage this year. There are good prospects for a new church. Bro. Sherrell is an industrious and studious young preacher. He has bravely met the difficulties and has borne some heavy burdens.

Peculiar to Itself

In selection, proportion and combination of ingredients,

In the process by which their remedial values are extracted and preserved,  
In effectiveness, usefulness and economy,  
Curing the widest range of diseases,  
Doing the most good for the money,  
Having the most medicinal merit,  
And the greatest record of cures,—

Hood's Sarsaparilla

In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

"It is not good that the man should be alone." He needs all the help possible in his present field.

On my way home from Groveton I met Bro. Jno. W. Stevens, of Laurelia, He, doubtless, serves the smallest station in Southern Methodism, and is, perhaps, the oldest active preacher. The last several years Bro. Stevens has been a very acceptable and effective supply in the Texas Conference. At our last session he thought he would better not take work. "Rheumatics" troubled him some. He soon got better and could not rest content out of harness. He dropped into Laurelia—a sawmill town near Lufkin; preached a few times and then organized a Church. He made it a station right away. There are now twenty-eight members and a large congregation. They will pay him \$400 this year. The people declare that they would sign a contract to keep him four years and longer, if possible. He has the Texas Advocate in all of his leading families. If an old man can do so well, what ought not we younger ones to do?"

While in Houston I found the pastors preparing for the entertainment of conference. Those city preachers seemed determined that the brethren shall not eat idle bread during the session. They are planning to use many of the brethren in an evangelistic effort during conference. May there be a great revival, which shall stir Houston and bless the whole conference. In the meantime let us be much engaged in prayer.

After a short rest I opened another battle last night in Caro. This is a good sawmill town station. Bro. C. N. Morton and his accomplished wife (who was a Houston girl) have this charge in fine shape. The managers of the mill and their families are Methodists. They take active part in Church work. We have a pretty church and parsonage here. Our meeting starts off well. Indications are quite favorable. You may expect a good report from this well-cultivated field. Charley Morton and his wife make a splendid team.

JNO. E. GREEN,  
Caro, Texas, Oct. 19, 1907.

A GOOD BOOK.

I want a little space to commend most earnestly a book recently issued from our Publishing House, "Preacher and Prayer," by Rev. Dr. E. M. Bounds. It is a small book of 128 pages, divided into twenty chapters. It is not made up of platitudes. There is not a dull page or paragraph from start to finish. It is unique, instructive, edifying and intensely interesting. The thorough circulation of the book among our preachers and laymen, under the blessing of God, would mark a new era in the spirituality and progress of the Church. Send three silver dimes, or fifteen two-cent stamps, to Rev. E. M. Bounds, D. D., Washington, Ga., today and get the book, and read it without delay. I am not interested a penny's worth in the sale, and paid full price for my copy.

H. J. ELLIS,  
Pastor Methodist Church,  
Washington Ga.

CORRECTION.

My typewriter, or I, in my last report, said "seven" conversions, when it should have said "seventy."

D. F. PULLEY,  
Cason, Texas.

Texas Germicide and Disinfecting Co., Dallas, Tex., offers a cheap but reliable plan that will enable churches and schools to comply with the Texas law. After Oct. 1st, the law of Texas will require "all places for public gatherings" to be disinfected regularly. We do all the work for you, and OUR CARD tacked on the wall will be accepted by the authorities as PROOF that the law is being complied with. Write to-day for disinfecting plan.

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## Epworth League Department

GUS. W. THOMASSON... EDITOR  
Van Alstyne, Texas.

All communications intended for publication in this department and 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. Boring, 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, T. S. Armstrong, Waco.  
Secretary Board of Trustees, A. J. Weeks, San Antonio.

Fourth Annual Encampment, Epworth-by-the-Sea, August 5-15, 1908.

### THE NEW CHAIRMAN OF THE BOARD OF TRUSTEES.

We take pleasure in presenting to our readers a portrait and pen sketch of Tom S. Armstrong, the newly-elected Chairman of the Board of Trustees of the State Epworth League. It will be remembered that at the instance of the Texas Leaguers a special law was enacted by the Birmingham session of the General Conference of our Church, in 1906, whereby League Conferences were authorized to own and operate property through boards of trustees. The law as passed was but a legalization of what was then being done in this State, and had been since 1905. But, in order to comply fully with the new legislation, the board, at the 1906 session of the State Epworth League Encampment, went through the formal process of organization and placed at its head George S. Sexton, who had been in the lead since the inception of the Assembly work. He was thus legally, as well as in fact, the first Chairman of the board, and in this capacity he continued until, at a special meeting of the board, held in San Antonio on October 1, he resigned, and his place was left vacant, to be filled by the board. After canvassing the situation thoroughly, it was decided that the best man to succeed Brother Sexton would be Tom S. Armstrong, the subject of this sketch, and he was, accordingly, elected to the position of Chairman of the board.

Brother Armstrong has been identified with the League since its first beginning. He is a broad-minded, thorough-going Methodist, and is esteemed everywhere as the young people's friend. He began his early career as a native Texan, being born and reared on a farm in Panola County. His parents were ardent Methodists, and the library in the home was stored with Methodist books. He developed an early taste for reading, and soon became acquainted with the works of Wesley, Ralston, Clarke and Watson. These surroundings shaped his life. At the youthful age of nineteen he was licensed as an exhorter by Rev. W. A. Sampey, then presiding elder of the San Augustine District, and two days after he was twenty years old he was licensed to preach. His schooling was in the Alexander Institute, then located at Kilgore, Texas. In December, 1883, at Tyler, he was admitted on trial into the Annual Conference. His first work was San Augustine and Union. He went thence to Nacogdoches and Lufkin. After five years in the East Texas Conference, he was transferred by Bishop Duncan to the West Texas Conference, and assigned to Yoakum, a new town then without a Church organization or former pastor. Here he organized a Church—the first one in the town. This was early in 1889. After two years' service, he was again transferred, this time to the Northwest Texas Conference, where he has been, as a pastor, ever since. For eight years now he has been chairman of the League Board of this conference, which has within its confines the largest number of League Chapters and League members of any conference throughout the Southern Methodist Church.

Tom S. Armstrong is eminently qualified to fill the position to which

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he is now called. For more than a year he has been a member of the board of which he is now Chairman, and since August of the present year he has been its Vice-Chairman. He attended the first Encampment session, and has not missed either of the subsequent meetings. He was Chairman of the committee which revised the constitution and drafted the laws for the government of the organization under the new order of things. He has taken an active interest in all of the plans looking to the development of the enterprise, and has championed at all times a progressive policy. He is familiar with the work. He knows what has been done and how it has been done. He understands what is needed for the future. In all this knowledge he is equipped. He is efficient and zealous, and will take up the work and vigorously prosecute it to completion. He has the fullest confidence of his fellow-members of the board, and we predict for his administration the fullest success.

### NOTES.

There has been a change in the League editorship of the Western Methodist Advocate, and the name of C. W. Lester now adorns the masthead of the League Department. Just where this good brother hails from is not stated, but we hope he will add the name of his postoffice when he gets fairly settled down to work.

The Canadian Epworth Era nows comes to our desk as an exchange. We appreciate the courtesy of the publishers in sending it to us, and we hope to give our readers some things of interest concerning the work of our Epworth brethren across the line.

In this issue are reports of the organization of two districts, the Tyler and the Gainesville, and several new League chapters. Brothers Swope and Hamilton are doing some splendid service in the field just now, and if we were not afraid some one would become alarmed at the suggestion we would say that each of these brethren is doing the work of a genuine Field Secretary. We hope to see the day when all our people will rid themselves of the foolish notion that we do not need a Field Secretary for Texas. We need several.

Brother W. E. Hawkins, and, by the way, he is another layman who is doing splendid field work, visiting League chapters, making talks, reorganizing and organizing, sends in a fine suggestion about next year's Encampment at Epworth-by-the-Sea. Look up his article and read it. It is short, but to the point.

Miss Hartigan, the new Fourth Vice-President of our State work, has a call in this issue, which we hope will be read by those interested in mission work.

One of our fellow League editors made a test recently to ascertain just how many were reading his page. We understand that out of several thousand Leaguers who have access to the paper each week only twelve responded to the test.

The address of Judge C. C. Walsh, the special trustee of the State League, is now San Angelo, Texas, and all remittances for bond subscriptions should be sent to him at that place. Let our Leaguers make a note of this.

### FROM THE MISSIONARY CHAIRMAN.

To the Fourth Vice-Presidents of Texas:

Never before has there been such an interest shown in the study of missions, and upon the Fourth Vice-Presidents rest the responsibility of training the young people to see the need of the Church today.

I can not write each one and I wonder if I did how many would answer; therefore, I am taking this method of reaching you.

I have been elected to the office of Fourth Vice-President in your State work, but I can do nothing without your help; and this work is new to me, so you can readily see that I need all the assistance that I can get.

Write me and tell me what you are doing in this department.

Now that the winter months are coming on with the long winter evenings, I wonder if we can not hear of some new study classes being formed. Our Publishing House will furnish just what is needed, and I know that the time spent in the study of this subject will not only prove attractive and full of interest, but very helpful

as well. It is only ignorance of this subject that will tire one.

I would be glad to know that every chapter in the State had organized a class for the winter.

Will you not as Fourth Vice-President of your chapter try, and if so, let me hear from you.

If I can help you in any way, do not fail to call on me, for I shall only be glad to do so.

A great deal can be done by the district officer, wherever the district work is organized.

Let us try to make this year one of our best, study more and get better results and be prepared to attend the Encampment next year knowing that we are better equipped for service, having gained much by our study, and our hearts, I am sure, will be filled with more love for our brother out of Christ. Fraternally yours,

(MISS) SALLIE HARTIGAN,  
State Fourth Vice-President.  
Waco, Texas.

### NORTH TEXAS CONFERENCE E. L. NOTES.

On Saturday evening, October 12, we met with representatives from the different organized chapters in the Gainesville District and effected the



REV. T. S. ARMSTRONG,  
Chairman Board of Trustees of the  
Texas State Epworth League.

organization of the Gainesville District Conference Epworth League. The following (we think, exceptionally interested and qualified) officers were elected: Mr. Harvey Ragsdale, Broadway, Gainesville, President; Miss Ava Chambers, Sanger, First Vice-President; Miss Mollie Wommack, Nocona, Second Vice-President; Mr. Park Hayes, Broadway, Gainesville, Third Vice-President; Mrs. E. M. Clark, Denton Street, Gainesville, Fourth Vice-President; Miss Carrie Eldridge, Denton Street, Gainesville, Secretary-Treasurer; Miss Esther Wylie, St. Jo, Junior Superintendent.

This meeting was held in Denton Street Church, and the delegates were guests of Denton Street League. The North Texas Conference has some loyal Leaguers in Gainesville, who are ever ready to advance the best interests of the Master's cause; and we love them dearly for the kindness shown us every time it has been our privilege to be with them.

### At St. Jo.

After an absence of twenty years it was our good fortune to visit our dear old boyhood friends and associates at St. Jo on Sunday. At 11 o'clock we heard the beloved pastor, Rev. Minor Bounds, preach an interesting, instructive and spiritual sermon. At night the services were conducted by your unworthy servant, at the close of which we were delighted to reorganize the League (which had gone into winter quarters) with an increased membership of as intelligent lot of young people (yes, and some older ones) as it has ever been our pleasure to meet. The following officers were elected and installed: Mr. O. N. Ard, President; Mrs. Clara Whaley, First Vice-President; Miss Eva Chauncey, Second Vice-President; Miss Jennie Fulton, Third Vice-President; Miss May Dart, Fourth Vice-President; Miss Fay Bellah, Secretary-Treasurer and Epworth Era Agent.

While in St. Jo we were most royally entertained by Brother and Sister Bounds, who are from our beloved McKinney District. We certainly appreciated their kind hospitality and wish for them unbounded success.

### At Lewisville.

Returning to our home at Lewisville Monday we presided over the business meeting at night. Do I love my home League? Most certainly. Only three months old, has over forty members; has paid all conference dues and \$10 on pastor's salary and \$10 on his conference collections; distributed food to sick and needy; made over one hundred visits to strangers and sick, and doing active service in every department. This League will give a spe-

cial entertainment inside of thirty days and donate the entire proceeds to the North Texas Conference to be used in purchasing League literature to be distributed in the conference territory. Will not every League in North Texas do likewise? If you know the need of it as we do, you would respond promptly.

Since our last report the Frisco Senior League has paid \$1.25 dues for 1907-8. Yours "all for Christ."

O. L. HAMILTON,  
Secretary-Treasurer.  
Lewisville, Texas.

### BROTHER HAWKINS MAKES A SUGGESTION.

How do you like this plan? Many of our young leaders can not spare \$25 at one time to attend Epworth-by-the-Sea.

Let every League have an Epworth club with one officer (Treasurer), and let all who desire to attend the Assembly pay into the treasury \$2 per month to be drawn out August 1, 1908.

W. E. HAWKINS,  
Fort Worth, Texas.

### SWOPE'S PICK-UPS.

When on my way to attend the League rally at Arlington I had the pleasure of spending a day and night at the home of Bro. Frank L. McNeny, at Dallas. It is a pleasure to be in a hospitable Christian home, and Bro. Frank and his folks know how to make their guests feel like they want to come again. His is a family of consecrated Christians.

A note received from Bro. W. A. Thomas says that he was not able to organize his League at Blossom when he expected to. He will not give up, though, until he does.

It was a pleasure to spend a week in Mt. Pleasant and there met with the League; also had the opportunity of knowing Bro. G. V. Ridley, and of renewing my friendship with his wife. We were schoolmates in Beaumont in our childhood days. Bro. Ridley is an enthusiastic Leaguer. He organized the League at Orange many years ago, and its present strength and effectiveness is a strong testimonial as to how well it was organized. Miss Miriam Ridley, the eldest daughter, is Secretary of the Senior League, and Miss Elizabeth, another daughter, is President of the Juniors. Attended the Sunday afternoon service of the Juniors, which is an effective organization and one being well trained for the duties that will come to them in future years.

Miss May Bell, Second Vice-President of the Mt. Pleasant League, and Miss Alma Meier, First Vice-President, are both devoted to the work, and will do anything they can to make a success of everything they undertake. Miss Bell and Miss Meier are going to take up jail work and make a successful effort to get all the good they can out of their respective departments. This League was organized by Bro. Ridley a few months ago, and they are gradually rounding to where they will hold week-night meetings and carry out the detail work of the various departments.

The Leaguer who holds fast to all that is given him, and doesn't pass his blessings along, generally doesn't have much to hold fast to.

The Leaguer with a shallow consecration, like the well of shallow depth, becomes exhausted quickly and is of little service.

At Mt. Vernon it was like seeing a long-lost friend to meet Mrs. Robert L. Rountree, whose smiling countenance was so familiar to all Leaguers at Epworth, '07. Mrs. Rountree, like every one who was there, is still bubbling over with the nappiness and spirituality which came to her during the Encampment. Isn't it wonderful what it did for everybody? I have yet to see the first one who was not inspired by that occasion. Mrs. Rountree has a fine Junior League (97) and is one of the mainstays of the Home Mission Society of Mt. Vernon.

The man who said that what the world needed was "more taffy and less epitaph-y" was not far from laying down a rule of life that would fill our hands, our hearts and our lives with alabaster beauty.

One writer says that the wearing of a veil in Paul's day by a married woman was a sign of her wifely subordination to the husband. Was that the reason so many of our married women wore veils at Epworth this year? If so, what about the unmarried ones? Was it a sign that if the boys would only say the word that they would not ask to have the word "obey" eliminated from the service?

I don't know what your experience

is, Brother Methodist Traveling Man, but it is a powerfully rare thing to run across a prayer-meeting worthy of the name. But I got into a real live one over at Mt. Vernon on the 10th. Why, I thought that I was in a League meeting. It didn't have any of the earmarks of the lifeless prayer services which are the rule. It was spiritual, and was led by Bro. J. T. Smith (Epworth, '07). Pastor Holmes ought to do a great work with the folks he has around him.

Miss Georgia Bowman (Epworth, '07) sent me in an order this week for the book-marks which are being sold through me to build the church and parsonage at Kitsuki, Japan. If Mooreville can give an order this size surely some of our large Churches ought to do a whole lot. Let us pass along our blessings. T. C. S.

### TYLER DISTRICT ORGANIZES.

Please find herewith a brief notice of the organization of the Tyler District League Conference. Considering the time of year and the shortness of the notice, we had a remarkable conference. The program was interesting and was enthusiastically discussed. A good representation of pastors was on hand, also young people.

The local League here in Mineola is in fine shape. We are reading with great interest. We are reading Forward Mission Study Reference Library No. 5. This library has nine handsome and superb volumes on India. I am sorry some of the State officers were not present to enlist the Leaguers and preachers in the State work.

### The Organization.

Tyler District was organized into a League Conference on October 15 and 16. Our presiding elder, Rev. Thos. H. Morris, is an enthusiastic Leaguer and has been looking forward to the organization of this district work all the year. The local League here in Mineola has been anxious to have the work organized and petitioned the presiding elder early in the summer to call the conference and to help, and they volunteered entertainment. The conference was a decided success. A good program was prepared and discussed with interest and enthusiasm. The next conference will be held at Tyler. The State and conference work were recognized. We were sorry that Brother Ragsdale could not have been present.

The following were elected officers: President, N. H. Alexander, Mineola; First Vice-President, Otto J. Albertson, Tyler; Second Vice-President, J. E. Murrey, Willis Point; Third Vice-President, Miss Tishia Shull, Mt. Sylvan; Fourth Vice-President, Miss Georgia Clifford, Grand Saline; Superintendent Junior Leagues, Mrs. Thos. H. Morris, Tyler; Secretary, Miss Eva Box, Lindale; Treasurer, Miss Kate Gilchrist, Willis Point.

C. E. W. SMITH,  
Mineola, Texas.

### A NEW LEAGUE AT MONTAGUE.

Recently our pastor, Rev. S. M. Black, organized a Senior Epworth League with thirty-six charter members. Our officers are: Mr. Brooks Covey, President; Prof. A. Q. Mustain, First Vice-President; Dr. D. W. Clark, Second Vice-President; Miss Maude Covey, Third Vice-President; Mr. Ivey Boyd, Fourth Vice-President; Mrs. W. W. Cook, Secretary-Treasurer.

We are praying that we may be useful servants in God's vineyard.  
MRS. W. W. COOK,  
Secretary-Treasurer.  
Montague, Texas.

### STATE HEADQUARTERS.

It was our pleasure to be out in the field a few days last week in the interest of State work, and we visited a number of points and found all pastors and Leaguers enthusiastic and ready for work. A few hours at Waco with Bro. Armstrong, Chairman of the Board of Trustees, and Miss Hartigan, Fourth Vice-President. Miss Hartigan is getting ready for active work and is in correspondence with Dr. Cook in regard to the organization in every district of Mission Study Classes.

At Georgetown we saw Drs. Hyer and Cody in regard to the Summer School, and also talked with prominent teachers and school people at other points. We feel sure that this school, for a major portion of the summer, will be a fact, and that we can easily have several hundred teachers in a Normal with a Bible School as well. Plans for this are being made and announcement of progress will be given.

Dr. Rall and Miss Decherd, at Austin, are planning and working for their new church, which is rapidly going up, and will be a credit to our Methodism at this important center. They both attended Summer Assemblies; Miss Decherd the Y. W. C. A. at Cascade, Colorado, and Dr. Rall at Vermillion, Ohio, and learned many things that



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will be useful in the successful operation of our work.

At San Marcos we had the pleasure of being with our First Vice-President, Prof. Blair, and discussed with him the needs of State work, and especially with reference to the First Department. Prof. Blair is prominently connected with the Normal at San Marcos, and is well qualified to lead in any department. He is planning to take up his department work by correspondence, and through the Era and Advocate. At Houston we spent part of the day with Prof. Horn, our capable Third Vice-President, who rendered such efficient service on the late Encampment program. All these officers are committed to the "Forward Move" and are anxious that the Leagues should supply a fund that will enable them to do effective work. We had the pleasure of attending the League service at Shearn Sunday afternoon where a "reorganization" and election of officers was had. Dr. Moore was present and was ready to direct with counsel and advice. A fine body of young people, in fact nearly all present were under twenty, were present, and they seemed eager to carry on the work. Matt Dorsett was made President and we believe they will make things go at Shearn.

We have no desire to annoy League people on the bond question. It looks, of course, much more important to us who are directly concerned in the management and financing of the property, than to many of you who have never attended. It is, nevertheless, a fact that we have assumed this obligation as a State organization for the benefit of all, and that all must share in it. The sooner we realize this, and get to work on it, the easier it will be and the better property we will have, and more can be accomplished.

Each League must buy or sell four bonds. You can arrange this by note, payable in six, twelve and eighteen months, but we must have your help. It is impossible for us to visit every League and we cannot afford the expense. We are depending on some member of each organization to make this a personal matter, and do it now. We are the first to inaugurate this great work, and we must, and will not, be the first to fall in it.

We have had several more responses to the Forward Movement this week, and will publish a full list in next issue. Remember that \$1 per month from each League will not hinder your work, but will enable us to do great things for the organization. We have an excellent young man in sight for field work, but must be sure of his support before we can put him to work. One dollar from one man is not much, but one dollar each from a hundred men means success. If your League is not able, can't a few of you volunteer to pay this "for the good of the order?"

First Church League, Dallas, organized a Mission Study Class last week under the leadership of their Fourth Vice-President, Miss Clara Harris.

Robert Gregory orders thirteen copies of the "Uplift of China" for a newly organized Mission Study Class in the Corpus Christi League.

N. R. Tisdall, of Rusk, orders five copies of the "Uplift of China." This means in the Fourth Department of this League. Each of the above Leagues had representatives at Epworth-by-the-Sea this summer, and these delegates were members of the Mission Study Classes so ably conducted by Dr. Cook. This is the work we are trying to do.

**A MODEL LETTER.**

We quote the following as an evidence of wide-awake interest on two part of a League President: "Recently I saw something about a 'Forward Movement' which you inaugurated to put a Field Secretary at work for the Leagues of the State. Please give me full particulars about this and I will endeavor to have our League do its part in the movement. Also send me prices and terms on the bonds for Epworth-by-the-Sea and we will see if we can handle some of them here." **JEFF F. MONTGOMERY, Pres.** Rising Star, Texas.

**A. K. R.** **COMPLIMENTARY, CORRECTIVE, ETC.**

I am much obliged to the Advocate for kind words of my work as a newspaper correspondent. You are at liberty to use my name in embellishing that of another. For several good reasons I admire your Georgia correspondent, Dr. Geo. G. Smith. What I said was intended as a compliment. But few men have such varied and strong gifts.

But, beloved, what I now intend to say is, that you do well to bear in mind that "we mortals here below" are mighty "touchous" about our

names. If you want wide and lasting popularity you must print the initials and surname of correspondents correctly. I don't know a man on the earth by my name whose initials are "H. M.," but you have a constant reader and ardent admirer in one **MARSHALL HARRISON WELLS.** Birmingham, Ala.

**GEORGIA LETTER.**

I was a little surprised, and not a little pained, to see in Dr. Wells' last letter an allusion to me which was far from complimentary. It may have been intended as a humorous fling. I do not think, however, it was exactly just. I never did any stunts when I was in vigorous life, nor ever posed intentionally, and now that I am over seventy I do not intend to begin.

As I am in my study all the time, and never go from home, I am no news-gatherer, and I have long taken considerable latitude in my letter-writing and have written on various lines. I have read with pleasure the letters of Dr. Wells for many years, but he and I are not in all things alike.

I am just up from an attack of fever of three weeks' duration and cannot do more than acknowledge Dr. Wells' notice, and disclaim the character he gives me.

I do not do stunts, nor do I assume universal wisdom. I am simply a plain, blunt man who speaks what I do know, and aim to do a little good with my pen now that I am shut out from the public otherwise.

**GEO. G. SMITH.**

**OUR NEW YORK LETTER.**

There are one hundred women in New York City that spend \$35,000 a year for dresses. There are 12,000 that spend \$14,000 each, and 6,000 that spend \$5,000 apiece. The average annual cost of the New York woman's clothing is \$295. This is not a large sum, but is the figure on which balances the thousands who do not spend \$20 and the scores who spend \$35,000. A dress for the latter costs more than the entire expenses of the family of the former.

As high prices as \$9,000 for a sable fur, \$70 for a hat, \$12 for shoes are paid. Many of the women have 25 hats a season, a dozen pairs of shoes, etc.

Ball and dinner dresses cost these high livers \$700 to \$1,200 each, and they have more than one.

The reader must not picture in the mind that this represents the city as a whole. While the number sounds large, yet there are so many others here who exist on the \$20 to \$500 outlay for clothes, the extremists are as single pebbles on the seashore among the sands.

An interesting study is the list of "lost and found" articles appearing in the daily papers. In such a mass of people these articles reach thousands daily, owing to the rush and bustle of the city as its millions of souls go hither and thither at the rapid New York gate. One woman left on the cars a "grip" containing \$225,000, yet took care to take with her a suit case in which perhaps was \$15 worth of wearing apparel. A man lost one of his shoes. How he failed to miss it causes wonder, but not to the mind of a resident. The latter knows it is possible to lose an? not miss even a limb, if painless, so absorbed must be the mind while in the great vortex. Thousands carry lunch boxes. These are lost by the hundred. Shows what must be on one's mind where he forgets his lunch. Eye glasses, walking canes, umbrellas, love letters, pocket-books, even babies, are among the lists at times.

Your correspondent is just back from a trip up in Connecticut, the State of "Yankee ingenuity," made famous by the "wooden nutmegs" that were made and put on the market and palmed off on the public for genuines. Thrift and enterprise are visible on every side, flourishing factories, beautiful homes, good roads, fine farms, all going to show the energy of the populace.

Slow-going Southern sections (if there are any left) would do well to ride through Connecticut for inspiration. One thing is noticeable: Say what you please of the South's farm hands, they can plow straight rows. The Yankee plow-man is deficient in this, but he drives the plow at a faster gate, which may account for this.

In the North the mule is seldom seen, the ox never. The superior intelligence of the horse is the reason. In the congested street sections the mule would not penetrate, wind around, get through as the horse. Drays are not used, as elsewhere. Huge trucks carry the enormous loads. The writer has counted one of these carrying 200 barrels at one load.

The finest draft and driving horses of the world are brought and sent to New York because of the demand for such here and the big prices they bring. The city's population is made up of



It Comes Every Week the Year Round.

## The YOUTH'S COMPANION

THE BEST PAPER FOR FAMILY READING.

The 52 issues of 1908 will give for \$1.75 as much good reading as twenty 400-page books of fiction, travel, biography, etc., costing ordinarily \$1.50 each. The contents will include

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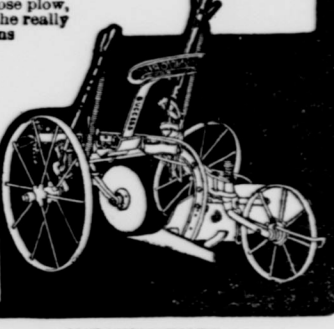
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**THE YOUTH'S COMPANION, BOSTON, MASS.**

## The Success Sulky Plow

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

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



perhaps 70 per cent of "out of town" born. To bring a man down from his lofty perch you have only to get him to talk and thinking of his childhood days: home, mother. Recollections of the past cool the heated brow, quiet the raging mind, still the rushing limbs and with the knowledge of its effect, the writer frequently practices this to see the effect: it is a weapon to use, a means to reach an end, a wedge that "splits". In the Bowery Mission the first thing that arrests the eye on entering is a large placard:

HOW LONG SINCE YOU WROTE MOTHER?

All the songs sung, prayers uttered, sermons delivered combined do not do the good this placard does. It brings the man to a halt, instantly mellow his hardened heart, prepares it in a more receptive attitude. Take a seat near the entrance, watch them as they enter, study them as they read it: the effect is soul moving and uplifting. **H. W. FINLAYSON.** 450 Broadway.

**MORE NEFARIOUS SALOON WORK.**

I want to add a few words to your editorial of October 10, "Death of the Offshoot of the Saloon." About eighteen years ago I had a nephew by the same name of the young man you referred to who had gone to Dallas for work. He, too, had a widowed mother who was dependent on him for support. He had saved \$200 and wrote to his mother that he was coming home. The next his mother heard of him he had been drugged, robbed and

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

**BELLS.** **BLMYER BELL'S.** UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. JOB FREE CATALOGUE BELLS WET. Write to Cincinnati Bell Foundry Co., Cincinnati, O.



# The Woman's Department

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

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

### LIVING KINDNESS.

By Frank H. Sweet.

Ah, friend! dear friends—if any such there be—  
Keep not your loving thoughts away from me  
Till I am gone;  
I want them now to help me on my way.  
As lonely watchers want the light of day  
Ere it is morn.

### FROM JACKSONVILLE, TEXAS CONFERENCE.

It is with much pleasure that I make this short report concerning our week of prayer. We used program suggested in Our Homes, papers and leaflets were read and discussed each afternoon. The free-will offering for benefit of Vashit Home amounted to \$9.75. One dollar of this was sent by a brother sympathizer.

Four new members were added to our roll. I am sure we all understand the work better, understand one another better and feel a deeper interest in home mission work.

MATTIE KUYKENDALL,  
Press Reporter.

### DISTRICT MEETING OF HOME AND FOREIGN MISSIONARY SOCIETIES.

The district meeting of the Woman's Home Mission and Foreign Missionary Societies, which met in Dublin, October 1 and 2, in the Methodist Church, South, was a grand success. There were thirty-seven representatives and seven pastors in attendance from over the district, and the program was carried out in full. The opening sermon Tuesday night by our pastor, Brother Oswald, was an inspiring prelude to the work of the following day.

The Wednesday morning session was called to order by the District Secretary, Mrs. Witchee. Devotional service conducted by Mrs. Bloodworth, of Fort Worth, followed by an address of welcome by Mrs. E. A. Powell, whose pleasing manner assured the visitors of a hearty welcome. Mrs. Moore, of Stephenville, responded, voicing the appreciation of the delegates in a few well-chosen words. The remainder of the morning session was devoted to the hearing of reports from the auxiliaries throughout the district. They were full of enthusiasm and interest, showing an encouraging growth and a healthful condition of this branch of the Church work. Mrs. Mussett, of Fort Worth, opened the afternoon session with a devotional service. The paper on "Deaconess Homes," by Mrs. T. H. Addison, of Glenrose, was a revelation to those less informed concerning this work.

Mrs. Atlee, who recently returned from Mexico, talked beautifully and touchingly of the distressing conditions surrounding the faithful "Bible Women in Foreign Lands." The last talk of the afternoon was made by Mrs. Bloodworth, who represents the home society. She is an enthusiastic speaker, and infused a new zeal into all who heard her. The devotional exercises of the evening were conducted by Mrs. Kimble, of Gorman. The paper on "Scarritt Bible and Training School" by Mrs. Long, of Stephenville, was very instructive and full of interest.

Mrs. Mussett, representing the foreign work, delivered a good address, and appealed to all to inform themselves better concerning this much-needed and fruitful work. After singing "God Be With You," the meeting adjourned, to meet in Granbury next year.

MRS. W. H. KEY,  
Press Reporter.

### FROM FORT WORTH, NORTHWEST TEXAS CONFERENCE.

The W. H. M. Society of Weatherford Street Church entertained the union meeting of all the Home Mission Societies of Fort Worth.

This is our third meeting. They are held quarterly. We find them very interesting and instructive. Questions of importance are discussed, such as "Tithing," "The Work of the First Vice-President," and the duties of all the officers.

It was voted to ask for a deaconess for Fort Worth. A committee was appointed to arrange plans for a silver shower for the benefit of the Dormitory at Denton, also plans were discussed for the establishment of a co-operative home for the working girls of the city.

Sister Bloodworth, by her zeal and activity, has made these meetings a

great success. The next meeting will be in January with the Glenwood Church, and every member of the Home Mission Society is urged to be present.

MRS. I. Z. WALLACE,  
Secretary.

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

The Dormitory, Denton, Texas.

The Dormitory so dear to our hearts is nearing completion. It stands out now from its setting on the hill among the trees, a thing of beauty. The view of it is especially good as the train approaches Denton from either way. As we look upon it, ours, as home mission workers, is the joy of a vision made tangible and a dream realized. Our hearts swell with gratitude to God as we think of the young lives that will be trained to bless our State and to carry forward the work of our Master. And now another vision comes of mothers and teachers and Christian leaders coming up to the Dormitory in the summer months when the girls have gone, to get refreshment for heart and brain in mission study classes and Bible lessons and Sunday-school normal work. Who wants to be the first to be enrolled as a student for the summer institute? If twenty-five will send in their names we can confidently begin to plan for this feast of good things.

We have \$2000 worth of bonds to place. We wish some one would buy them this month, because we shall need every bit of cash that it is possible to secure. The bonds bear eight per cent interest and are a safe and profitable investment.

West Texas has heartily and generously determined to co-operate in the Dormitory, and Mrs. T. A. Brown, one of their wisest and best, was chosen to represent them at the meeting of the directors of the Dormitory. We believe that the Northwest and Texas Conferences will also become one with the North Texas and West Texas in this Dormitory, which is connected with our own State college for girls, for not one of us would vote for a divided Texas.

The Methodist Church in Lampasas, where the annual meeting was held, was most beautifully decorated with ferns, the altar was a bower of delicate green. At the close of the meeting several received plants to take home, and my hands were filled with ferns for the Dormitory, an evidence of their living, growing interest and affection.

We must have trees and plants from every part of the State on our grounds in Denton. The work of establishing this institution is not going to be a light or easy task, but with faith in God and earnest, united effort we can soon accomplish it to His glory.

A room in the Dormitory can be furnished for \$100; \$300 will furnish the chapel and dining room; \$2500 will provide a perpetual scholarship. God has wonderfully guided us and his blessing is upon the work. Jer. 32:27 and Jer. 32:2, 3.

MRS. L. P. SMITH,  
Corresponding Secretary.

At the Summer School at Northfield, July 23-30, the first hour of every day was given to Bible lessons, and the second to the study of "Gloria Christi." "Gloria Christi" was taught by Mrs. Helen B. Montgomery, who for the past two years has taught the lessons in united study at the Summer School at Monteagle, Tenn. "Gloria Christi" is the last of seven textbooks in the Uniform Series of Mission Studies. Mrs. Lindsay, the author, has handled the subject well.

Never in the history of China has there been such a demand for the Word of God as now. This fact gives promise of a great future for China.

To go to the despised and rejected, the oppressed and forgotten, in the name of God and in fellowship with Jesus—that is the task of the missionary and of every Christian who understands the true nature of the gospel.—Selected.

A good suggestion for leaders in monthly meetings of auxiliaries of foreign missions is to take up the life of one missionary in each of six important stations and assign one to each of six ladies, who should be selected a month in advance of the time fixed for presenting these short biographies. For instance, Miss Lochie Rankin, now of Huchow, China. The most helpful literature for this sketch may be found in back numbers of the

Woman's Missionary Advocate, in "Missionary Cameos," and in connection with her sister, Dora, in "Dora Rankin—A Memoir."

A legacy from Lexington, Ky., directed in the will of Mrs. Scotia Inskip Chenoweth to the Woman's Board of Foreign Missions, causes a note of thanksgiving—not simply because of the great need, but because God put this need upon the brain and heart of one who loved humanity. In distributing the legacies of the estate, the executor has sent into the treasury of the Woman's Board of Foreign Missions the sum of \$8500, the same amount going into the Woman's Board of Home Missions.

The number of Chinese students in Tokyo, Japan, has been reduced lately for various reasons; possibly by the Government of China, that a closer scrutiny may be exercised over these students as to the influence Japan may exercise in regard to their political opinions.

The effort of China to get higher education is being more generally known. "The Uplift of China," by Dr. Arthur Smith, will give much light on the subject, and any who wish to be more intelligent Christian workers should read this book.

In the office of the Secretary, Mrs. S. C. Trueheart, in Nashville, is to be found the literature of the Woman's Board of Foreign Missions—leaflets, hand-books, cameos, Oak Street Missionary Society, helps and entertainments for young people, Corresponding Secretaries' books, District Secretaries' books, Treasurers' books, life membership certificates, mite boxes, etc.

### DALLAS WESLEY HOME.

173 Caruth Street.

Oaklawn, Fairland or Lake Avenue cars to Griffin Street.

Miss Ida Andreassen, Head Resident. Miss May Wilson, Deaconess. Miss Mildred Julian, Miss Idell Adleta, Kindergarten.

Dr. R. R. Jackson, Clinic Physician.

### Daily Doings.

Kindergarten and Day Nursery, daily.

Clinic, Tuesdays and Fridays. Circulating Library, Tuesdays and Fridays.

Happy Hour Club, Tuesday, 8 p. m. Sewing School, Wednesday, 3 p. m. Hannah Mothers' Club, Thursday, 3 p. m.

Boys' Brotherhood, Thursday, 7 p. m. Factory Meeting, Friday noon. Young Americans, Friday, 8:30 p. m. Sunday Service, 8 p. m. Sunday-school, 3:30 p. m.

Kindergarten opened just a week ago with a group of jubilant children whose numbers were augmented the following days. This year Miss Mildred Julian and Miss Adleta, our tried and trusted settlement workers, start with a roll of thirty in their new quarters at the Wesley House. All they need to be superlatively happy is a piano, for whoever heard of a nice kindergarten without one?

The play ground with its sand pile and capacious swing is a never-ending source of delight to the children. The entire yard has recently been cleared and now contains a chute, turning bar, barrel stove hammock, croquet and punching bag frame, to which we hope to add see-saw and basket ball. Electric lights will be installed on the morning so that evening sports can be indulged in by the members of the various clubs.

The Day Nursery playthings receive a large share of attention, especially the large rag dolls which overwhelm the smaller children. We have had reason to regret the advent of the dolls, for they are all over the place, on the grounds, in the swing, on the front stairs, piled up on organ, chairs and book cases, visiting about the neighborhood and piled up between babies whose little brothers are trying to prevent one baby from sticking his thumbs into the eyes of the other.

### Improvements.

The sound of saw and hammer has been heard many times at the Settlement this past month. By removing a partition we secured a convenient downstairs bath room for free baths. Old clothes lockers have been built, a window and door added to the children's play room, and the entire under part of the house securely fixed for use as storehouse. We fully appreciate the donation of service as carpenter and painter by Mr. Coulter, which made most of these improvements possible. His work has added to the comfort and attractiveness of our home, besides affording us a place for everything.

### Donations.

We give mere mention of the many kind remembrances sent us. The children summed up the situation when they said, "You've got lots of new things." For these we are indebted to



PIPE ORGAN.

# Mason & Hamlin ORGANS

Many churches have not the room or cannot afford a large pipe organ, yet want good music and something more than the ordinary reed organ. For such our Two Manual Pedal-Bass List Organs furnish the most perfect substitute for the pipe organ obtainable and are really superior to a small pipe organ in many respects. They are entirely different from any other organ manufactured and their reputation is world wide.

Send for booklet on "Organs for Small Churches."

Mason & Hamlin Co. BOSTON, MASS.

Mrs. L. H. Potts, Mr. Munzenheimer, Quivive Circle of King's Daughters, Miss Cox and others. The ladies of Cochran's Chapel loaded us with good things at a recent visit to their auxiliary.

### Mothers' Club.

Our Mothers' Club commenced the season's work by electing new officers from among the women of the neighborhood. Our President is a Baptist, the Vice-President a converted Catholic, the Secretary a Methodist and the Treasurer a Lutheran. The special work adopted by the club is providing for the sick and clothless in the neighborhood. We can't begin to supply the demand for infants' clothes and night dresses from our old clothes stock, so the mothers have undertaken to make garments in spare moments. Work was commenced last week with goods sent us by Ervay Street ladies and another interested friend.

Late one night a worker from the Neighborhood House phoned that she was out on Alamo Street near the city line in a home where there wasn't even a rag to work with, to say nothing of a sheet. We had absolutely no help to give, but registered a vow never to be caught that way again. Now we have an emergency closet which always needs to be replenished. You can't send too many garments for sick people and infants, neither can you send too many clothes for children.

Many a pitiful tale comes to our ears through the sale of old clothes. Recently one poor creature just out of the lock-up shed clothes that were unwashable. She said every time she got into a fuss and was locked up the clothes behind in her room were stolen before she returned.

We frequently have children who stay away from Sunday-school because their one suit of clothes is not fit to be seen after wearing it all week.

One Sunday morning brought a mother to the house, asking that we sell her a clean little dress for her baby to wear that day. This week we had a little two-year-old to keep us home from morning service because he had nothing to wear, his mother having no funds to get his clothes from the laundry. In the afternoon we togged him out in one of our Day Nursery aprons lately sent in by the Young Ladies' Society of Oak Cliff, but were not sorry when his mother arrived to take him to Sunday-school in a clean little suit.

The ministry of the Day Nursery has been very limited the past two months, only two boys having required our care. But our babies' room has been in constant use by the little children of the neighborhood. On the day of mothers' meeting our deaconess is kept busy tending babies and playing with the children who gather in the yard. If the day is rainy the room is turned into a play house for all the children who happen to be on the ground and there they amuse themselves until tired, when we find them quietly reading or looking at picture books near the children's book case in the club room. We would be glad to receive linen picture books for these little children.

### Our Church Work.

Of particular interest to the Settlement workers has been the action of Trinity Church with reference to the Church and Sunday-school heretofore under the direction of the City Mission Board. Our little chapel is now a mission of Trinity Church, while the Settlement work remains as formerly, under the care of the City Mission Board.

### DEAFNESS CANNOT BE CURED

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional means. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; none can out of test are caused by Catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circular free.

P. J. CHENEY & CO., Toledo, O. Sold by Druggists. Take Hall's Family Pills for constipation.

### WANTED.

We are very much in need of an organ at Raymondville, and our people are not able to buy. If some Church which has laid aside one which will meet our need, we shall greatly appreciate it if they will let us have it.

A. T. WHITE, P. C. Kingsville, Texas.

### THE WAGNER AND MORGAN DEBATE.

The second week in September there was a three days' and nights' debate at Bear Springs, in Eastland County, between Bros. Wagner, Methodist, and Morgan, Baptist.

The brethren treated each other nicely and discussed their differences in a friendly way. The Baptist preacher, in a few instances, accused the Methodist man of making statements he did not make, but this was done probably because he was hard pressed and misunderstood what was said. Bro. Wagner met these accusations in a kind way. The Baptist man did very well for a man of his age and experience. In three of his affirmative speeches he made as good presentations of the Baptist side as any of them can make. He ran the whole Baptist gamut on the mode of baptism and on believer's baptism only and the do-nothing perseverance of the saints. On the mode of baptism he read the most of his speech out of a little book, and oh, how he did vamp on the meaning of baptizo and the histories and the admissions of learned Pedo-Baptist divines, and especially Mr. Wesley, the founder of Methodism, on Romans 6:4. But Bro. Wagner was not altogether asleep while the fountains of the great deep were being broken up and the waters flowing everywhere. Bro. Wagner had some Greek lexicons with him and quoted from them and showed that the extracts the Baptist man quoted from the little book were only partial definitions. Bro. Wagner read Wesley's notes on Col. 2:12, Mark 7:4 and Matt. 3:6, showing that Wesley gave stronger testimony for affusion than he did for immersion.

Bro. Wagner had the truth to meet him with on all of these propositions. On the baptism of the Holy Ghost being by pouring out, falling on and shed forth, the Baptist man never attempted to answer, only by saying there is no baptism of the Holy Ghost now. On meeting the fact that Lydia's household were baptized, the Baptist man said the brethren spoken of in the fortieth verse were her household, thus making the women in the fourteenth verse unto whom Paul preached the brethren, and also having those women brethren baptized on the faith of Lydia.

On one point the Baptist preacher did prove a complete go-under. That was on trying to prove the Missionary Baptist Church was the only Church of Christ on earth; for on this proposition he went under so deep that he never did get out. Bro. Wagner showed that there are several things held by the Baptists that were not in the Apostolic Church, and he showed from recent Baptist histories that the Baptist Church started, or as they call it, restored immersion in the early part of the seventeenth century. The Baptist man said these Baptist writers were not good Baptists and their position had been refuted by some one, but he did not produce the book, or tell who it was that had refuted them, nor did he give any historical facts to try to show the succession chain.

The last day Bro. Wagner made a strong Bible speech on the conditions of perseverance and the possibility of apostasy. The Baptist man made an earnest but weak effort to try to refute the Bible facts presented.

The Baptists of that community may think their man got the best of it, for in the first part of the debate they seemed very gleeful and were demonstrative. But I do not think they will claim much of a victory, for it was evident from their looks the last day they were getting more put on them than they expected. Their preacher himself had weakened and that cheerful and joyous look they had at first was gone, and from what I could see and find out, the Methodists were well pleased with the result.

J. C. CARTER.

### LAYMEN'S MISSIONARY CONFERENCE.

The committee on the selection of the place for the meeting of the next Laymen's Missionary Conference met in Memphis, Tenn., October 10. After a thorough discussion of the different cities who had been so kind as to invite the conference, it was decided to call the conference to meet in Chattanooga, Tenn., on the night of April 21, 1908.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.



# 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 infallible 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.

### SECULAR NEWS.

A capital of \$100,625,000 is directly concerned in the raising of meat animals and their slaughtering and packing, according to a report on meat supply issued by the Department of Agriculture. This amount is five-sixths as large as all capital invested in manufacturing in 1907. Seven-eighths of the meats and meat products were consumed within this country. The stock of meat animals has increased steadily since 1840, but has not kept pace with the increase in the population. The report asserts that the welfare of the raisers of meat animals and the slaughterers and packers are dependent upon finding foreign markets for the surplus of the productions of meat above the home consumption. There was a total of 93,502,000 meat animals slaughtered and exported in 1900, while the exported live animals numbered 276,000. The dressed weight of the 93,502,000 meat animals constituting the meat supply of 1900 was 16,549,000,000 pounds, of which 14,166,886,000 pounds entered into domestic consumption, and the balance included with the dressed weight of pork.

Wireless telephones, which have been on trial on the battleships Virginia and Louisiana of the Atlantic fleet for several weeks, were given formal indorsement of the Navy Department October 19, by the purchase of twenty-seven sets of instruments. The cost of this equipment, outside of the expense of its installation, will be more than \$35,000. All tests of wireless telephones have proved highly successful, and their adoption by the navy is looked upon as a decided step in improved equipment. They are expected to prove of great service, and although not effective for long distances like the wireless telegraph, they have distinct advantages over the latter method of communication.

The whole of Southern Europe was on October 16 in the grasp of a tremendous storm, accompanied by torrential rains. This, coming on the heels of the unprecedented rainfalls and floods of the past few weeks, is causing very great distress. The storm area extends from Morocco northward over Portugal, Spain, and Southern France. Warships off the African coast and the Spanish Peninsula were obliged to seek shelter. The French torpedo gunboat Cassino lost her propeller while making port during the gale.

### For Indigestion

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

### ON THE DEATH OF OUR BELOVED PASTOR, BRO. E. R. EDWARDS.

We bid a brief farewell to our brother, And our hearts are aching with pain, For we loved him devotedly, truly, And we rejoice that we shall meet him again.

He met all life's trials bravely, With a heart that was kind and true; A husband, devoted and tender; A friend, faithful all the way through.

To the sick and afflicted he ministered, Regardless of creed or of kind; To the erring he was gentle and loving; To the poor he was helpful and kind.

To his Church and his people he was devoted, And he gave them, unbounded and free, Of his time, his talents and his counsels, To bring them, dear Lord, close to Thee.

In the morn of his useful labors He was stricken with bodily pain; But his pure soul 'rose 'bove these afflictions And proved that his faith was not vain.

He had almost accomplished the labors Which his Lord had given him to do; In his triumphant death he finished his work, And bade us a peaceful adieu.

And looking far into the future With those bright eyes of his, He saw the celestial city, Shining fair beyond the skies.

And o'er all the "hills of homelands," And through its peaceful vales, He heard the "music of the ransomed" Floating out on all the gates.

And, dear sisters, in that beautiful city, Where God's own face is the light, With the babe that was born but for heaven, He's waiting for you with delight.

MRS. J. H. H. Collinsville, Texas.

### OUR GREATEST WORK—OUR SUP- ERANNUATES.

I say greatest work and I believe it. Think of these figures: 15,590—217,613. The first represents our membership in Texas in 1866, one year after the war closed; the other represents our Church in Texas in 1906. Along with these figures comes charges, churches, schools, colleges and our university, and we have reason to believe they have all gone along in the same proportion as the membership. Where did these people live? In the same territory they now live in, from Texarkana to El Paso, and from Galveston to Texline, and wherever there were people—white, blacks, Mexicans or Indians—the itinerant preacher was found, and, in fact, in many instances, they were ahead of the people. If Fowler, Alexander, Thrall, Wesson and a host of others could stand before the conferences this fall and tell of how they went, and where they went and what they did when they got there, it would sound marvelous in our ears; especially how they traveled and with what difficulties they contended, doing just what ought to have been done, to make it possible for us to do what we are doing now.

These men I mention knew what it was to take up the cross, to bear burdens, contend even with the wild beasts. I hardly know what some of our preachers at the present day would do; of course, many of them are courageous and can endure hardness as soldiers.

I heard two of them relating their experience this year. One of them had to wait at a railroad station in the hot sun, in the middle of August, two hours for a delayed train. It was very hard on the railroad management and threatened to appeal to the Railroad Commission in behalf of the suffering of the public. I wanted to sell these two preachers the life of Dr. Summers that they might read Bishop Andrews' trip from Galveston into Walker County and back to hold an Annual Conference; or the life of Bishop Pierce and let them read his trip from Shreveport to Waco by Marshall and Rusk, then from Waco to Houston by Austin. I am sure if they could have seen what our fathers had to contend with they would have changed the hymn, "We Are Traveling Home to God in the Way Our Fathers Trod." But then, we would not have to go back even to them to hear of the great work and how it was done.

As I have gone from one side of the state to the other, looking after the dependent little ones, I have seen some things with mine eyes in connection with some of our old brethren that it would not do to publish in the Advocate, as to how some of the old brethren, and the widows of some of our brethren, are struggling, working harder than many laborers are to maintain a bare living. What is the remedy? I can locate the remedy; it is the pockets and banks of many of our people. We do not need large houses, or bodies of land, or interest-bearing notes so much as we do the cash this very winter to buy necessary wood, coal and groceries.

Too many of our people are satisfied when the pastor says he has the assessment now. I know from experience that there will not be a joint

board meet this fall but what will rejoice everytime a pastor reports his conference fund overpaid. So now, if you will, after the pastor has made up his entire fund, call upon him and supplement what he has raised with \$5.00, \$10.00, \$20.00, \$25.00, \$50.00, or \$100.00; it will relieve actual distress.

Brethren in the ministry, and in the pews, let us remove this seeming neglect from our history. The Lord will bless us and he will make glad hearts if we do it. And think of the joy it will produce in anxious hearts. Then, last of all, we owe it to God and to these men. They have done the work; let us pay them for it.

I. Z. T. MORRIS. Ft. Worth, Texas.

### A VISIT TO OLD WASHINGTON.

Recently, while assisting the pastor in a meeting at Navasota, we had the pleasure of visiting Old Washington, the once State Capital of Texas. This was once a town of about three thousand people. It is now a heap of ruins. Remnants of brick stores and other old buildings still mark the spot where once stood magnificent houses and places of business half a century ago. The half dozen dwelling-houses that remain of the old town are good houses yet. They are, of course, old-style, but built to stay. Some of the history of the Texas Republic and of Texas Methodism is still there. We visited the old home place of Mr. Henry Tarver, one of the signers of the Declaration of Texas Independence from the Spanish Republic. A negro now occupies a house built upon the exact spot where stood Mr. Tarver's house, and built upon the same foundation, it being brick and the Tarver house having been burned. In the southeast corner of the front yard stands a cedar that was planted the day the Declaration of Texas Independence was signed. We were told by the negro who lives there that all the signers of the declaration, except three, formed a circle about the spot where the tree now stands, and while a slave of Henry Tarver dug a hole two feet square and two feet deep, in the bottom of which was placed a flat rock two feet square, and as the slave planted the cedar bush in that hole on that rock, the signers read the declaration, passing it around from one to another, each reading a paragraph till they had finished. They then went into Tarver's house, where they were seated at a large round table, and each signed the document. The remaining three signers were down town, and these men went to get their signatures. They were found in a law office, which was an upper room twelve feet square and built of logs. The lower floor was larger, and used for a store. Directly under the center of the law office, on the ground, now stands a marble monument fifteen feet high with this inscription: "On this spot a nation was born," and around this monument is a steel fence just twelve feet square—the size of the log law office and directly under it. In this little log law office the names of the three who were not at the Tarver house were signed, and this declared the Texas Republic free from the Spanish Republic.

When Mr. Tarver was asked why he had the rock put under the cedar tree he replied: "As the roots grow, so do the branches, and I want the tree to resemble an umbrella as much as possible." Whether this is history or not, the tree stands today as a proof of the statement. It is very much in the shape of an umbrella. The negro told us that branches from that cedar were kept as relics by people in almost every State and Territory in the Union. A cedar tree, a marble monument, a few crumbling brick walls and a half-dozen old-style homes, and a few old-fashioned cisterns, three or four times larger than our modern underground cisterns, now mark the place where once stood the busy, thriving Capital of Texas.

The negro led us to a pile of brick ruins crumbled into small pieces, and told us that here is the remains of Dr. Martin Ruter's church. In a log house on this spot Dr. Ruter organized Methodism in Washington. He died and was buried in the Washington Cemetery. This log house was moved away and this brick house, sixty feet long and thirty-six feet wide, was built, and called Ruter's Chapel. His body was then moved and buried twenty feet from the southeast corner of the brick church. This was the first brick Methodist church building in Texas. We were then shown a hole, where the body of Dr. Ruter was again taken up and moved to the beautiful city cemetery at Navasota.

We got a piece of limb from the cedar and a small piece of brick from the old church, and one from the vault of Dr. Ruter's grave at the church, which we kept as souvenirs. We then visited Dr. Ruter's grave in the Navasota Cemetery. The M. E. Church owns the lot and the monument. A lot ten by twenty feet is deeded to the Methodist Episcopal Church, and the monument, with various inscriptions, stands there to mark

# OPEN SECRETS.

To overcome the well-grounded and reasonable objections of the more intelligent to the use of secret, medicinal compounds, Dr. R. V. Pierce, of Buffalo, N. Y., some time ago, decided to make a bold departure from the usual course pursued by the makers of put-up medicines for domestic use, and so published broadcast and openly to the whole world, a full and complete list of the ingredients entering into the composition of his widely celebrated medicines. Thus he has taken the many users of his medicines into his full confidence. Thus too he has absolutely and completely removed his medicines from among secret nostrums of doubtful merits, and made them REMEDIES OF KNOWN COMPOSITION.

**Dr Pierce's medicines are now in a class all by themselves-- being absolutely and in every sense Non-secret.**

By this bold step Dr. Pierce has shown that his formulas are of such excellence that he is not afraid to subject them to the fullest scrutiny.

Not only does the wrapper of every bottle of Dr. Pierce's Golden Medical Discovery, the famous medicine for weak stomach, torpid liver or biliousness and all catarrhal diseases wherever located, have printed upon it, in plain English, a full and complete list of all the ingredients composing it, but a small book has been compiled from numerous standard medical works, of all the different schools of practice, containing very numerous extracts from the writings of leading practitioners of medicine, endorsing in the strongest possible terms, each and every ingredient contained in Dr. Pierce's medicines. One of these little books will be mailed free to any one sending address on postal card or by letter, to Dr. R. V. Pierce, Buffalo, N. Y., and requesting the same. From this booklet it will be learned that Dr. Pierce's medicines contain no alcohol, narcotics, mineral agents or other poisonous or injurious agents and that they are made from native, medicinal roots of great value; also that some of the most valuable ingredients contained in Dr. Pierce's Favorite Prescription for weak, nervous, over-worked, "run-down," nervous and debilitated women, were employed, long years ago by the Indians for similar ailments affecting their squaws. In fact, one of the most valuable medicinal plants entering into the composition of Dr. Pierce's Favorite Prescription was known to the Indians as "Squaw-Weed." Our knowledge of the uses of not a few of our most valuable native, medicinal plants was gained from the Indians.

As made up by improved and exact processes, and with the use of specially designed chemical apparatus, the "Favorite Prescription" is a most efficient remedy for regulating all the womanly functions, correcting displacements, as prolapsus, anteversion and retroversion, overcoming painful periods, toning up the nerves and bringing about a perfect state of health.

The exact proportion of the several ingredients used in these medicines, as well as the working formula and peculiar processes, apparatus and appliances employed in their manufacture, are withheld from publicity that Dr. Pierce's proprietary rights may not be infringed and trespassed upon by unprincipled

imitators and those who may be piratically inclined.

Dr. John Lyke, of Saugatuck, Conn., Editor of the Department of Therapeutics in THE ECLECTIC REVIEW says of Unicorn root (*Helonias Dioica*) one of the chief ingredients of Dr. Pierce's Favorite Prescription: "A remedy which invariably acts as a uterine invigorator and always favors a condition which makes for normal activity of the entire reproductive system, cannot fail to be of great usefulness and of the utmost importance to the general practitioner of medicine."

"Helonias more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent."

"The following are among the leading indications for Helonias: Pain or aching in the back, with leucorrhoea; atonic (weak) conditions of the reproductive organs of women, mental depression and irritability, associated with chronic diseases of the reproductive organs of women, constant sensation of heat in the region of the kidneys; menorrhagia, ("flooding") due to a weakened condition of the reproductive system; amenorrhoea, arising from or accompanying an abnormal condition of the digestive organs and an anemic (thin blood) habit; dragging sensation in the extreme lower part of the abdomen."

If more or less of the above symptoms are present, no invalid woman can do better than take Dr. Pierce's Favorite Prescription, which is rich in all the medicinal properties of Unicorn root, or Helonias.

### MEN AND WOMEN

should have a good medical book handy. They should have a book that treats of the sexological relations of the sexes as well as how and when to advise son and daughter. A standard work is the People's Common Sense Medical Adviser, by R. V. Pierce, M. D. Send 31 one-cent stamps for the latest thoroughly revised, cloth-bound book, or 21 stamps for the paper-covered volume. Address Dr. R. V. Pierce, Buffalo, N. Y.

the last resting place of Dr. Martin Ruter, the first preacher upon whom any American school conferred the degree of Doctor of Divinity, Dr. Bangs being second.

While standing in the presence of this monument our mind began to recall the degree of progress Dr. Ruter's mission had enjoyed. Today, more than two hundred thousand strong, and with a power well-nigh invincible, and a beauty of character that might be coveted by any set of people on earth, and the door of opportunity wide open before us, and a sense of responsibility that prompts us to the battlefield, foretells the brightness of the coming day.

A. A. KIDD. Caldwell, Texas.

### ABILENE DISTRICT.

Let each pastor send at once to Rev. C. S. Field, Station A, Fort Worth, as follows: Number of Sunday-school, total enrollment; Number of schools observing Children's Day, total amount reported.

JNO. R. MORRIS, P. E.

### GATESVILLE DISTRICT.

We report one thousand and sixty-six conversions and reclamations in the district by actual count. There have been three churches finished and we have five more going up. Fourteen students have gone to Southwestern.

six to Polytechnic and three to Switzer's. The collections will be in full. We will have nineteen pastoral charges.

J. M. SHERMAN, P. E.

The publishers of the Advocate want to hear from every subscriber in Texas who does not receive the Advocate by Saturday. We have gone to a great deal of trouble and expense routing our list that the paper may reach every office in the State by Saturday, and if it fails at any point we want to know it. Please write us.



### Cloth Dolls

Tiny Tim and Dolly Dimple, boy and girl, are cloth dolls 13-14 inches tall printed on cloth in oil colors. 50 cents a pair. Also cloth animals for sale. Toddy bear 25 cents. 4 cloth animals: Sheep, Rabbit, Dog and Cat, 50 cents. No stamps. O. K. NOVELTY CO. Waco, Texas.

### ATTENTION PREACHERS AND TEACHERS.

If you would like to earn some Christmas money during your spare moments, address for full particulars P. O. Box 87, Dallas, Texas. Strictly a worthy business proposition.

### SINGER WANTED

for Muller moving November 8 to November 18. Will use "Make His Praise Glorious." by E. O. Excell. Must have week or ten days' choir practice. I. W. CAMPBELL, Pastor. Corrigan, Texas.

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Ten Thousand Cases Cured

Without the knife, clamp, cautery or carbolic acid injections, fistula, fissure, ulcerations, etc. Permanent cure guaranteed. Twenty-five years' experience. One hundred page pamphlet on rectal diseases and testimonials sent free.

**DRS. DICKEY & DICKEY.**  
Wilson Building, Dallas, Texas.



## Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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.

### REV. J. F. DENTON.

The subject of this sketch, Rev. J. F. Denton, was born in Clark County, Ark., July 30, 1828. He was the son of John B. and Mary G. Denton (nee Stewart). His mother was a good Christian woman who tried both by precept and example to impress her son with the importance of religion, and his life's history shows her efforts in this direction were not in vain. John B. Denton, the father of J. F. Denton, was one of the pioneers of Methodism in Texas and was one of the first three preachers that ever traveled on this side of Red River. He carried the gospel into the very midst of the wild tribes—had numerous combats with them, and was finally killed in 1843 by the Indians in what is now Tarrant County, about five miles south of Ft. Worth on Village Creek. It was for this elder Denton that Denton town, Denton County and Denton Creek were named. Rev. J. F. Denton was dedicated to God in baptism in infancy; was converted and joined the Methodist Episcopal Church, South, in August, 1864, on North Sulphur, in Lamar County, at a Quarterly Conference held by Rev. Harvey Cummins, presiding elder. From the time of his conversion he became deeply impressed with the idea that he ought to preach the gospel and believed that God had called him to preach, but on account of his education (educational advantages being extremely limited in that day), he felt that he could not give himself to the regular ministry, and consequently neglected his call for eight full years, but, impressed with the danger of further delay, he applied to the Annual Conference, which met that fall—1872—at Sulphur Springs, Texas, for admission, which was granted and he was sent to his first work—the Montague Mission. With his wife he started immediately for his new charge, where he spent a pleasant and successful year. Conference met that fall at Dallas and he was assigned for the next year to Pilot Grove Circuit. At the next session of the conference, which met in Denton, Texas, he was examined and passed creditably into full connection, being ordained deacon by Bishop H. N. McTyeire. He was returned to the Pilot Grove charge, where he passed another successful year. The conference met in the fall of 1875 at Paris, Lamar County. He passed successfully his examination at the conference and was advanced to "third year." He was transferred from this conference at his own request to the West Texas Conference and was assigned to the Hallettsville Circuit. After traveling over 400 miles overland he reached his charge in good shape, where he was received kindly by the people. He reports many conflicts this year, but victory came in answer to faith and prayer and he had a gracious revival, in which about 80 souls were converted to God. The Church was greatly revived and the people entered upon a new era. He came with a full report to conference at Seguin that fall, passed an approved examination and was ordained elder by Bishop Doggett. He was assigned this year to Uvalde Station. He went to this charge trusting in God, had many conflicts, but some revivals. He had 23 accessions to the Church, but reports that his year's work was satisfactory to himself. Bishop Wightman presided at the conference which met the next fall at Corpus Christi. Bro. Denton reports a great spiritual uplift at this conference, from which he was sent to the Texana Circuit. The year he spent on this circuit he mentions as "one of great joy, spent among kind people." He was grieved at the low spiritual condition of the Church, however, but left it much improved. The next session of the conference was held at San Marcos, Hays County, Texas, Bishop Keener presiding. The Clinton Circuit was his next charge, where he did a fine year's work, but was sick a great deal during the year. That fall he was reappointed by Bishop McTyeire to Hallettsville charge. The Church had slipped from the high spiritual state it was in when he left it some years before. Strife and division had arisen which made it hard to build up spiritually, but with faith and prayer Bro. Denton went about the work as he always did, and when his year's work was ended conditions were greatly improved. He next served in order Beeville and Lagarto charges where he was in labors abundant. The people of the Lagarto charge were unanimous in their

request for his return that fall, which request was granted by Bishop Parker, so the year 1883 was spent on this same charge, where his labors were blessed with great revivals. Bishop Parker again presided at San Marcos the ensuing fall, from which conference he was assigned to the Blanco Circuit. Here he found a good church building, large Sunday-school and church membership, but pure religion was at a low ebb, notwithstanding they had had a faithful pastor for the past two years. Bro. Denton began work with his usual energy and determination as soon as he reached the charge and the charge was swept with the most far-reaching revival it had ever had. More than 120 people joined the Church. His next two years were spent on the Beeville charge, where he found himself in the bosom of his old friends—friends he had made when he was on the charge before. These were two happy and successful years. Bishop Key presided at the conference which met at Cuero, from which point Bro. Denton was assigned to Pleasanton charge. 1888 was spent on San Marcos Circuit; 1889 on Harwood Circuit; 1890 and 1891 on Round Mountain Circuit. In the fall of 1891 he took the superannuate relation. His last years were spent in Weatherford, Texas, where he and his wife had a quiet home with his nephew by marriage, Mr. Ben Hartley. "Uncle Frank" had every attention in this pleasant home that was necessary to make his last days happy. The writer visited him often during the last three years of his life. He was ripe for the other world. No fears of the future with "Uncle Frank." He would almost shout when he talked of how near he was to the end. He passed to his reward on the morning of August 8, 1907, about 5 o'clock. The funeral was conducted by the writer at the Hartley residence on Palo Pinto Street and he was laid to rest with Masonic honors in the old cemetery at Weatherford, Texas. He leaves a wife and one brother, who is also a minister. Both are well on in years and the parting will not be long.

J. R. B. HALL.

**DORAN.**—After a heroic struggle with typhoid fever little Margaret Ellen Doran, daughter of L. M. and Bessie Doran, closed her bright blue eyes in that sleep that knows no earthly waking on Saturday evening, September 7, 1907. This sweet little bud so suddenly broken from its earthly stem is only to bloom the earlier beyond the skies. The precious memory linger long with us, but little Margaret, escaped from earthly sorrows, has gone on in advance to grow in all the beauty and loveliness of that sinless clime. She was a loving and dutiful child; affectionate and obedient. In all her afflictions she never murmured. Her stay on earth was short, but long enough for the affections of the family to be so centered in her that the parting was impressively sad. May the memory of her sweet life be a beacon light to guide father, mother and sisters to the same haven of rest. She was the jewel of our lives, the light of the home. She bloomed into this world January 11, 1904, and was consecrated to God by baptism March 2, 1904, and transplanted in heaven September 7, 1907. Father, mother and sisters, cheer up! Your darling child and sister is waiting to welcome you over on the other shore. Her aunts, **MRS. A. B. BRYAN,**  
**MISS JUNIE GARRISON,**  
Childress, Texas.

**DEPEW.**—The subject of this sketch, Lavina Dingman, was born in Fulton County, Illinois, January 5, 1861; was married to Rev. T. C. DePew May 12, 1880, and died at her home near Mound City, Kansas, September 23, 1907, aged 46 years, 8 months and 18 days. She was the mother of seven children, three of whom died in infancy. She leaves three sons, one daughter and her husband to mourn their loss. She was converted in June, 1883, in San Saba County, Texas, under the ministry of Rev. J. M. Shuford, who baptized her and received her into the M. E. Church, South. She followed her husband for ten years in the itinerant work in the West Texas Conference, serving the following works: Junction City, one year; Bluffton Mission, one year; Leesville Circuit, one year; Weesatche Circuit, two years; Williamsburg Circuit, two years; Nursery Circuit, three years. Her health failing, her husband felt constrained to locate and later moved to Linn County, Kansas, where he served as a supply for several years in the M. E. Church, South, and at present is serving as a supply on the Mound City Circuit there. She died in the harness. She has always been a faithful Christian worker, very successful in instructing penitents at the altar and conducting ladies' prayer meetings. She came home shouting glory from the last service she ever attended and when near the end in her delirium she tried to sing "I'm Going Home." She is at home now and the writer knows where to find her. **T. C. DEPEW.**

**FITCH.**—Mrs. Ida Fitch was born in Louisiana September 14, 1860, and died October 2, 1907; was laid to rest in the cemetery at Cooper. Bro. T. M. Kirk conducted the funeral service. Sister Fitch professed religion at Cooper when only fifteen years of age and ever thereafter lived a consistent Christian. She was married to Mr. Tom Fitch November 21, 1893, who ever proved a true and loving husband and whose broken heart bleeds because of her departure, but he, with her many friends, weep not as they that have no hope, for she often spoke of her willingness, yea anxiety, to meet her Savior. Sister Fitch was a great sufferer for some months, but bore her suffering with great patience; and while her Church membership ever remained at Cooper, yet I visited her as her pastor and she always seemed glad to see me and would insist on my coming again, saying, "Preachers rarely ever come to see us; I am so glad you came." Truly she was a good woman, a loving companion and with the redeemed has passed to her reward where we all may meet her.

JAMES H. AVERITT.

**EDWARDS.**—W. W. Edwards was born Dec. 3, 1845, near Asheville, North Carolina. His parents moved to North Georgia, near Lafayette, when he was a child. He grew to manhood and married Margaret Harris, daughter of Rev. T. P. Harris, Aug. 2, 1866. He was born of the Spirit in the same year. Moved to Missouri in 1868; to China Springs, Texas, in 1884; to near Killeen, 1885; North Waco, 1899. Was licensed to exhort shortly after conversion. Was steward and Sunday-school superintendent till he had a stroke of paralysis in 1879. His home was always open to the preachers, and he was willing to help in any good cause. His parents were Methodists. His father was class-leader for forty years. Two of his brothers were itinerant preachers. His life was a rugged Christian life. His death was such that left us no parting words. He became unconscious at 10 o'clock in the morning and died at six in the evening, July 23, 1907; but his words a few days before were such that we believe all was well. He leaves a companion and five boys. Two daughters had gone before to the home of the blest. May we that are left have grace to do much good while God spares our lives, and be ready when the messenger comes.

HIS WIFE.

**YOUNG.**—Mrs. L. J. Young was born May 25, 1866, and died in Wichita Falls July 17, 1907. She was converted at the age of 13 and joined the M. E. Church, South, in which she lived a faithful and true Christian till God took her from labor to her reward in her home on high. She was quiet and unassuming, but positive and uncompromising as a Christian. She "let her light so shine that others might see her good works and glorify her Father which is in Heaven." All who knew her numbered her with those who say by their actions that they are strangers and pilgrims on the earth, and that they seek a city which hath foundations, whose maker and builder is God. She being dead yet speaketh, and having died in the Lord her works do follow her. She leaves a husband and several children to mourn their loss; but there was a light in her life that shines upon their pathway, and a halo in her death that gleams on the gateway to the city of God. Dear bereaved ones, your home is saw now, but you know where to find the one whose presence once made it bright and joyous, and when life's journey with each of you has ended, may you have the cheer of her presence forever. **W. A. STUCKEY.**

**WALL.**—Mason Wall was born in Montgomery County, Ala., Aug. 13, 1870, and died near Tolbert, Wilbarger County, Texas, Sept. 23, 1907. He was married to Miss Annie L. Curry Dec. 24, 1891. To this union three children were born, two boys and one girl, who, with their lonely mother, and many friends, are now wrapped in a veil of sorrow. Bro. Wall was converted and joined the Methodist Church about eleven years ago. He was a quiet man, living his Christianity day by day. He was indeed a good man, respected by all who knew him. We know it is hard to bear, and fills the hearts of loved ones with untold grief, yet let us remember the Hand that so moves and governs is all-wise and has all power. Some day he will show his unbounded love in so doing. Let the bright hope that lies before the sad-hearted children and grief-stricken mother cheer them onward and upward to the final reunion with father and husband in the celestial city. He has gone before; now you may follow. Mother and children, meet him at home, no more to part. Heaven's blessing attend you, and God's grace sustain you. **C. E. CLARK, Pastor.**

**RUSSELL.**—Sarah Madors Russell, daughter of Rev. W. P. and Mrs. E. J. Russell, was born in Searcy County, Ark., Jan. 3, 1892, and died in Quay County, New Mexico, June 6, 1907, and buried in Grady, New Mexico, cemetery, being the sixth grave dug there. She was converted and joined the Methodist Church at Fargo, Texas, at eleven years of age. She was a good Christian girl, loved by all who knew her. We join the family in tears, but not as those who weep with no hope, for to each of the faithful her bright face will be seen again; not in pain, but in ease; not in sorrow, but in rejoicing; not in disappointment, but in entire gratification; not in sickness, but in everlasting life. Dry your tears and sing praises unto our God that another soul has been ushered into the haven of rest. While you cannot call her back, nor would you, yet you can go to her, and, with her, share heaven's joys. She left a father, mother, brothers and sisters behind, but is now helping our Lord (if possible) get things ready for them in her new home. Her beckoning hand is outstretched, earthward, while she, with the Savior, is calling loved ones by name to come that way. Fall her not, but join her up there. Her memory will linger with many friends who knew and loved her here. May it be an unbroken chain of loved ones and friends over there.

C. E. CLARK, Pastor.

Tolbert, Texas.

**WILEMAN.**—Risey Wileman was born in Cullman County, Ala., Aug. 23, 1900, and died near Tolbert, Texas, Sept. 17, 1907, and was buried in Tolbert cemetery that afternoon. Little Risey was the only daughter of Henry and Lucy A. Wileman, hence it is nothing but natural that she was the idol of the home. She was sick only a few hours, suffered greatly, but bore it heroically. She called upon and held to her father to the end. Poor Bro. and Sister Wileman are almost broken-hearted, as their darling little girl is gone; while the brothers, three, are sad indeed, as sister is no more with them, yet their loss is heaven's gain, also, little Risey is safe at home, free from all care, sorrow or pain and with the angels to live forever. She is so much better off, why should you grieve? Call her not from that bright world, but go to meet her there, and be as happy as she. You will know her there, for she will grow no older or larger—forever be your sweet, little Risey. "What a joyful thought that we will know our loved ones on the other shore. Won't that be a happy meeting? Weep no more, sad hearts, for our God knows best. Be submissive to his loving will. Some day we will know why. Until then be patient. The Lord is caring for her better than you could." **C. E. CLARK, Pastor.**  
Tolbert, Texas.

**ASHLEY.**—Miss Vera Ashley was born in Saint Jo, Texas, Nov. 19, 1891, and departed this life Aug. 28, 1907, in Portales, N. M., where she had gone for relief from tuberculosis. She was converted at the age of twelve and joined the Handley M. E. Church, South, in which she lived a consistent member until death. She leaves a father, Dr. Ashley, of Oklahoma, and a sainted grandmother, and sister of Fort Worth. Her mother preceded her ten years to the better world. She had been a student in Polytechnic College for three years prior to death. So young! So bright! So full of hope! She, like a flower, was plucked up to be transplanted in the garden of God. It is said of her that she never spoke an unkind word. She was refined, accomplished and sweet-spirited, and in every respect a fit jewel for the Master Builder. Dear ones, weep not, for she has gone on to be with mother, and is not dead, but sleepeth. Her pastor, **WESLEY H. KEENER.**

**ELLIS.**—Our dear friend, Grandma Ellis, was 79 years old. She professed religion in early life and joined the C. P. Church. Later she went into the M. E. Church, South, with her husband. She died July 3, 1907. She died as she lived. She has gone home to heaven to join her husband and friends. She leaves children and friends to mourn after her; but, weep not, dear ones, as those who have no hope. Grandpa's and Grandma's chairs can never be filled, but be faithful until death and we will meet them again in the sweet bye and bye. We extend to the family our heartfelt sympathy in their bereavement.

A FRIEND.

**LAW.**—Mrs. Lovie Law, oldest daughter of Bro. and Sister A. P. Fouche, and wife of Bro. Horace Law, died Oct. 8, 1907, at her father's home near Atlanta, Texas, of typhoid fever, after more than three weeks of suffering. Born in Marion County, Ga., May 16, 1886, she came with the family to Texas 15 years ago, and in 1893 was converted and joined the Methodist Church. She was married to Horace

Law April 8, 1906, thus giving 18 happy months of her life to the man of her choice. She was a faithful teacher in the Sunday-school at Law's Chapel. Miss Lovie was an attractive character, quiet, tactful, pure, full of faith and given to cheerfulness. Her life had formed round it many friendships, and these hearts feel sadly and keenly their loss in her going. No one in her community would have been more sincerely mourned or greatly missed by loved ones and friends. Impressed that she was to go then, she said she regretted to leave her loved ones, but her faith was so strong that no fear was felt for the future. Her songs were of heaven, and her exhortation was for relatives to meet her there. God loved her and he took her. We will find her in glory bye and bye.

C. B. GARRETT.

Queen City, Texas.

**LITTLE.**—The death angel has again visited the home of Bro. and Sister Little, and taken from their fond embrace their little son, John, who was six years, two months and four days old. We, who attended the bedside of the little sufferer, anxiously hoped for his recovery, but he who doeth all things well saw best in his great wisdom to call little John from the temptations and turmoils of life to that blessed home beyond the river, there to bask in the sunlight of happiness forever. Little John was an unusually bright and promising little fellow, and had won the admiration and friendship of every one who knew him. He was very social and agreeable in his manners and his sweet smiles and winning ways made all of us glad to welcome him in our homes. It is indeed sad to give up such a treasure as he was, and we who have drunk from the same bitter cup can truly sympathize with the bereaved hearts in this sore trial. Kind friends can only for a moment give relief in this sad affliction. Look up, sorrowing parents, realizing that you have another link in heaven. Let the comforting Spirit come in your home and make its abode, brightening the vacancy your little darling has left.

Written by a friend that shall ever love the memory of little John.

FANNIE COCKRELL.

**BURGAMY.**—We preached the funeral of Bro. Emory Burgamy at New Hope last Sunday from John 16:19: "Because I live, ye shall live also." For 29 years he had been a faithful member of the Methodist Church, and active and useful as a steward. He never got too busy to go to Quarterly Conference. He was 59 years of age; born in Spaulding County, Georgia, and died in LaRue, Texas, September 14, 1907. He was a good man and was watching and waiting and ready to go. He died triumphantly—no doubts, peaceful, no fears. He is at rest. Cheer up, sister and children, you may meet him again, for Jesus said: "Because I live ye shall live also." He now lives with the Master in heaven.

DR. HALL.

Chandler, Texas.

**WIEMERS.**—Johanna Ida Wiemers (nee Lehnberg), wife of Rev. W. D. Wiemers, preacher in the German Mission Conference, was born Nov. 30, 1868, at Castell, Texas, and died Oct. 12, 1907, at Yancey, Texas. She was converted under the work of Rev. F. Vordenbaumen and joined the M. E. Church, South, March 2, 1884. She was married to Rev. W. D. Wiemers Aug. 29, 1889. Her husband, four children, a mother, several brothers and sisters, and a host of other relatives and friends look tearfully but hopefully forward to the time when they shall meet her again. She was a sweet-spirited Christian, humbly and patiently bearing her cross till God called her higher. Hemorrhage of the lungs caused her earthly life to quickly ebb away, but her soul lives on in a better land. God comfort the bereaved ones and help them through these dark days of tribulation.

F. W. RADETZKY.

**WHITEHEAD.**—Sister Ora Whitehead, the wife of Bro. C. W. Whitehead, and the daughter of W. F. and Mrs. A. H. Bell, was born Aug. 11, 1883. She professed religion and joined the M. E. Church, South, in her sixteenth year. She was married to Bro. C. W. Whitehead July 26, 1903. She fell asleep Sept. 19, 1907. Her stay with us at Coffeville was short, yet we all learned to love her very dearly. We found her to be a good neighbor and a devoted Christian worker, and I must say one of the most patient and sweet-spirited sufferers I ever knew. We found her to be a great friend to the preacher and his family and a good co-laborer in the cause of the Master. There is much that could be said of her as a Christian, but this I want to tell: Just a few days before she took her bed,

**DEATH IN YOUR RANKS?** I engrave resolutions, memorials, family records, marriage certificates, etc. Guarantee satisfaction. N. E. Alsworth, Massey College, Houston, Texas.

while in said this to live m ing in d lege to d take car would lo brothers be said Christ; t a useful She leav year-old ers, and loss. I v where to

LATTI (nee Kik died Mar famili able from the early fessed re Church, and exen her trium 1905, Ben a young character C-urch t happier young co age of m prospects so very given to ing at G precious weeks of dedicated Thus wh ents mou comfort precious ishing a Bula ag eternal d

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I wish J. H. Hel recent iss fers to at cate. Th Does the chapter, water bap (a) B the teach rect. If t chapter, I ask, w bellism w Do the baptism? eiples to as saved saw or k Lord Jes "No pe ed, or to buried in System.

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Viemers W. D. nan Mis- Gov. 30. led Oct. She was Rev. F. e M. E. 4. Sue Viemers d, four brothers er relia- sly but e when she was ibly and till God e of the o quick- es on in the through IZKY.

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cross res- marriage on. N. E. Texas.

while in conversation with her, she said this to the writer: "I only want to live now for others; there is nothing in this life for me only the privilege to do something for the Lord and take care of my little darlings. I would love to live and see my two brothers become Christians." It can be said of her, "For her to live was Christ; to die was gain." Thus ended a useful life, though it was short. She leaves a husband, one little three-year-old girl, a mother and two brothers, and a host of friends to mourn their loss. I would say, look up; you know where to find her.

A. H. WESTMORELAND.

LATTA.—Beulah Catherine Latta (nee Kiker), was born Jan. 18, 1889, and died March 1, 1907. Beulah, as she was familiarly called, was dutiful and amiable from her very childhood and at the early age of nine years she professed religion and joined the M. E. Church, South, and lived a faithful and exemplary member to the day of her triumphant death. On August 2, 1905, Beulah was married to Ozro Latta a young man of exceptionally good character and a member of the same Church to which Beulah belonged. A happier union is rarely found, or a young couple just starting on the voyage of married life with more flattering prospects, but, alas! they are blighted so very soon. At a memorial service given to her memory at the camp-meeting at Green's Creek in August her precious babe, which was only a few weeks old when she went away, was dedicated to God in holy baptism. Thus while Bro. Latta and Beulah's parents mourn her loss, they are getting comfort out of their care for her precious little one, and they are cherishing a lovely hope of one day seeing Beulah again on the bright shores of eternal deliverance.

U. J. MORTON.

Aches and Pains.

You know by experience that the aches and pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease? This medicine has done more for the rheumatic than any other medicine in the world.

A REVIEW.

I wish to review the article of Bro. J. H. Helpinstill, which appeared in a recent issue of the Advocate, as it refers to an article I wrote to the Advocate. The question considered is: Does the baptism of Romans, sixth chapter, mean spirit or Christian water baptism?

(a) Bro. H. objects to my saying the teaching of Campbellism is correct. If the baptism of Romans, sixth chapter, is Christian water baptism, I ask, what is the teaching of Campbellism with regard to this baptism?

Do they not teach that it is water baptism? "They taught all the disciples to consider not only themselves as saved persons, but all whom they saw or knew to be immersed into the Lord Jesus."—Christian System.

"No person was said to be converted, or to turn to God, until he was buried in \* \* \* water."—Christian System.

So, Campbellism teaches that the baptism of Romans, sixth chapter, "buries the person into the Lord Jesus by immersion in water, and thereby puts the person into Jesus Christ. Therefore, this baptism is water baptism and immersion alone is the act of turning to God."—Christian System.

So, if this baptism is water baptism, the teaching of Campbellism regarding it is correct.

Campbellism teaches that the baptism of Romans, sixth chapter, is water baptism. Bro. H. in his article under review, teaches that the baptism of Romans, sixth chapter, is water baptism. So Campbellism and Bro. H. teach the same thing.

(b) Again: Bro. H. says that it can not be proven that the baptism here mentioned puts men into Christ. I am surprised at this statement. The very Scripture under consideration says positively: "Many of us \* \* \* were baptized into Jesus Christ." Rom. 6:3. How came Bro. H. to overlook this statement? "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Let this baptism be spirit or water, it puts the individual into Christ. So, "if any man be in Christ he is a new creature." Which baptism shall we rely on for a new creature, spirit or water? Out of Christ we are not saved, in Christ we are saved; but since we are "baptized into Jesus Christ" we are out of Christ until baptized into Christ by the Holy Ghost. "For by one spirit are we all baptized into one body." Christ, or his body, the invisible Church, "the general assembly and Church of the first born, which are written in heaven." The name by which, "the whole family in heaven and earth are named." "For as we have many members in one body \* \* \* so we \* \* \* are one body in Christ," and "by one spirit are we all baptized into one body." So men are put into Christ by spirit baptism. The baptism of Romans, sixth chap-

ter, puts men into Christ (Rom. 6:3). Therefore, it is spirit baptism.

(c) Again: Bro. H. says: "I contend that in order to interpret any passage of Scripture we must first find out what was most probably in the mind of the writer at the time he wrote." I ask, what was the subject matter of the discourse here considered? It is not water baptism in any of its bearings. It is this: "Shall we continue in sin?" This is the issue—continuance in sin, or in spiritual life. Paul says, no, not in sin. What is the remedy? Death to sin. Paul proceeds to tell how this death is continually accomplished. This burial, by baptism, into death is made the basis of Paul's argument against continuance in sin. Now, water baptism is no proof that we are pardoned, or dead to sin. It can not be made a proof. If it were a proof no one can successfully claim that it is a test of continuance in a death to sin, etc. Now, baptism never having had such an import as Bro. H. would have us believe Paul gives it is Romans, sixth chapter, is it possible Paul would have used it with such a new and unheard of use and meaning without carefully elaborating it, and not have dropped it in incidentally in such a highly figurative relation when discussing a subject so vital? I think not. So, interpreting by the rule of Bro. H., Paul had in mind, when he wrote Romans, sixth chapter, that baptism which kills to sin. Now, is it spirit or water baptism which kills to sin? If water baptism, then the dogma of "water salvation," "baptismal regeneration," "Campbellism" and such like is correct. If spirit baptism, then the doctrine "born of the spirit," "born from above," "born again," "regeneration," etc., is true. Which doctrine shall we choose?

(d) Again: There is a difference between being baptized into Christ and in the name of Christ. However, Bro. H. would have us believe that the children of Israel were baptized not "unto" Moses, but "into" Moses, in the same way and sense in which people are baptized into Christ. And to prove his position he cites an instance of baptism administered by Moses quite awhile after the passage of the Red Sea. There is no baptism "in the cloud" or "in the sea" in the case cited (Ex. 24:7-8) by Bro. H., but I Cor. tenth chapter, says: "Were all baptized \* \* \* in the cloud and in the sea." Psalms, seventy-seventh chapter, gives the mode. Bro. Helpinstill's logic reminds me of the fellow who announced he could prove that his hearers ought to hang themselves. In proof of his statement he read Matt. 27:35, "Judas \* \* \* went and hanged himself." "Go, and do thou likewise." Luke 10:37. He proved it, but how?

(e) I note one other point in Bro. Helpinstill's article. In my article reviewed by Bro. H. I stated one reason why the baptism of Romans, sixth chapter, was not water baptism. It was this: Three of the four things absolutely necessary to get a case of water baptism, viz: the element—water, the human administrator, and the ceremony in the name of the Holy Trinity, are not in the text. Now, Bro. H. answered this by calling it "weak argument," and saying, "Well, let's try his logic on Holy Ghost baptism." So here is a try. I ask (1) What element is necessary to get a case of Holy Ghost baptism? Certainly not water. (2) Is not the Holy Ghost the administrator of Holy Ghost baptism? (3) What ceremony does the Holy Ghost use in administering his baptism? (4) Can you get a case of Christian water baptism, as a Christian ordinance, without water, human administrator, ceremony in the name of the Holy Trinity, and a proper subject? Further: Bro. H. says, "Nothing is said about the Holy Ghost: \* \* \* therefore it can not be Holy Ghost baptism." Can I not as logically say: Nothing is said about water, human administrator, or ceremony in the name of the Trinity, therefore it can not be water baptism? We have in the text all that is necessary for a case of spirit baptism, but not for any other. Therefore, I conclude it is spirit baptism. Now, I would have you note that the baptism of Romans, sixth chapter, produces death, enables us to "walk in the newness of life," plants us in "the likeness of Christ's death," destroys "the body of sin," "releases us from the service of sin," etc. Can or does water baptism do all or any of these things for the individual? Nothing can be plainer than the fact that the apostle was discoursing on Holy Ghost baptism in Rom. 6:3-4. The effects produced by this baptism can not be produced by water baptism, but are the results from spirit baptism. Therefore it can not be water baptism, but must be spirit baptism.

M. WEAVER.

Wanette, Okla.

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

WEST TEXAS CONFERENCE.

Austin District—Fourth Round. University Church, 11 a. m., Oct. 27. South Austin, 8 p. m., Oct. 27. JOHN M. ALEXANDER, P. E.

San Marcos District—Fourth Round. San Marcos, at S. M., Oct. 27, 28. D. K. PORTER, P. E.

San Antonio District—Fourth Round. West End, 11 a. m., October 26, 27. Prospect Hill, 7 p. m., Oct. 26, 27. A. J. WEEKS, P. E.

San Augustine District—Fourth Round. Geneva, at Rock Sigs., 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.

NORTHWEST TEX. CONFERENCE

Dublin District—Fourth Round. 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. Seymour, Oct. 26, 27. Lively, Oct. 28. Childress, Nov. 2, 3. W. H. HOWARD, P. E.

Waco District—Fourth Round. Riesel, Oct. 26, 27. Mart, Oct. 27, 28. Penelope, Oct. 30. Aquila, Nov. 2, 3. W. L. NELMS, P. E.

Waxahachie District—Fourth Round. Bardwell, Oct. 25. Bethel, Oct. 26, 27. Alaypearl, Oct. 27, 28. Red Oak, Oct. 30. Uvilla, at Sardis, Nov. 2, 3. JAS. CAMPBELL, P. E.

Georgetown District—Fourth Round. Salado, at Salado, Oct. 26, 27. Florence, at Gravis, Oct. 27, 28. Georgetown, Oct. 28. B. R. BOLTON, P. E.

Clarendon District—Fourth Round. Amarillo sta., Oct. 26, 27. J. G. MILLER, P. E.

Gatesville District—Fourth Round. China Springs, Wesley's Ch., Oct. 26, 27. JAMES M. SHERMAN, P. E.

Brownwood District—Fourth Round. Brownwood Station, Oct. 26, 27. JAS. S. CHAPMAN, P. E.

Colorado District—Fourth Round. Big Springs Sta., Oct. 26, 27. Big Springs Mis., Oct. 26, 27. Colorado Sta., Nov. 2, 3. J. T. GRISWOLD, P. E.

Ft. Worth District—Fourth Round. 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. 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. Throckmorton, T., Oct. 26, 27. Crystal Falls, Ft. Griffin, Oct. 28. Lyra, Oct. 30. M. K. LITTLE, P. E.

Plainview District—Fourth Round. Lubbock, Oct. 26, 27. Plainview Mis., Oct. 30. Plainview Sta., Nov. 2, 3. G. S. HARDY, P. E.

NORTH TEXAS CONFERENCE.

Sherman District—Fourth Round. Pilot Grove, at Blackman's, Oct. 26, 27. Howe, at Howe, Oct. 27, 28. Trinity, Oct. 30. Waples Memorial, Nov. 1. Gunter, at Gunter, Nov. 2, 3. Pecan and Friendship, at Pecan, Nov. 4. Collinsville and Tioga, T. Nov. 9, 10. Whitesboro, Nov. 10, 11. Tom Bean, at Cedar, Nov. 12. Van Alstyne, Nov. 13. Key Memorial, Nov. 14. Southmayd, at S., Nov. 16, 17. Sadler, at West View, Nov. 17, 18. Travis Street, Nov. 18. E. W. ALDERSON, P. E.

McKinney District—Fourth Round. 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. 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. Winstboro, 3 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 S.a., 8 p. m., Nov. 2. Brahear Cir., 11 a. m., Nov. 7. Cumby, Gafford, 2nd Sun. Nov. C. B. FLADGER, P. E.

Bowie District—Fourth Round. 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. Ghtown, Nov. 15. Decatur Cir., Nov. 16, 17. Decatur Sta., Nov. 17, 18. T. R. PIERCE, P. E.

Bonham District—Fourth Round. 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. 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. 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. 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.

Paris District—Fourth Round. Annona, Oct. 26, 27. Emberson Cir., Mt. Tabor, Oct. 30. Paris Cir., Palestine, Nov. 2, 3. Clarksville Cir., Nov. 6. Clarksville Sta., Nov. 7. Woodland and Kanawha, W., Nov. 8. Bonham St., Nov. 12. Lamar Ave., Nov. 13. Centenary, Nov. 14. J. F. ALDERSON, P. E.

TEXAS CONFERENCE.

Cuero District—Fourth Round. Stockdale, October 26, 27. R. A. ROWLAND, P. E.

Pittsburg District—Fourth Round. 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. Coffeetown, Coffeetown, 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. Waller, 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. H. C. WILLIS, P. E.

Brenham District—Fourth Round. Maysfield at Maysfield, Oct. 26, 27. Cameron, Oct. 27, 28. Buckholts, Cameron, 11 a. m., Oct. 29. Davilla, Friendship, 10 a. m., Oct. 29. Milano, Milano, 3 p. m., Oct. 29. Semerville, S., 7:30 p. m., Oct. 30. Sealy, Sealy, Nov. 2, 3.

Fulshear, Brookshire, Nov. 3, 4. Bay City, Nov. 9, 10. Wharton, Nov. 10, 11. Lexington, Nov. 16, 17. Brenham, Nov. 18. Chappell Hill, Nov. 19. C. R. LAMAR, P. E.

Calvert District—Fourth Round. Fairfield, Fairfield, 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. Edom Cir., Edom, Oct. 26, 27. Meredith Cir., Elm Grove, Oct. 29. Big Sandy Ch., Gladewater, Oct. 31. Carlton and Edgewood, C., Nov. 2, 3. Hargeton Cir., Ashland, Nov. 9, 10. Arveston 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.

Beaumont District—Fourth Round. Jasper Mis., Byerly's Ch., Oct. 25. Jasper and Kirbyville, J., Oct. 26, 27. Call Cir., Bessmay, p. m., Oct. 27, 28. Fort Arthur, Nov. 2, 3. Laurelia Cir., Leggett, Nov. 6. Westville & Benford, Corrigan, Oct. 7. Westville & Benford, Corrigan, Nov. 7. Lamela Sta., 8 p. m., Nov. 8. 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.

Houston District—Fourth Round. 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. Sbearn, Nov. 22. CHAS. F. SMITH, P. E.

Jacksonville District—Fourth Round. Hallville, La Grome's, Oct. 26, 27. Longview, Oct. 27, 28. Neches, Neches, Nov. 2, 3. Brushy Creek, Mt. Vernon, Nov. 2, 3. Bullard, Eureka, Nov. 4. Henderson Cir., Carlisle, Nov. 9, 10. Elkton, J. Neals, Nov. 16, 17. Grace, Nov. 17, 18. LaRue, New York, Nov. 22, 23. Troup and Overton, O., Nov. 24, 25. ELLIS SMITH, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round. Magdalena, Oct. 26, 27. Gallup, Oct. 30. Albuquerque, Nov. 2, 3. Watrous, Nov. 6. Cimarron, Nov. 9, 10. Logan, Nov. 13. Tucumcari, Nov. 16, 17. Puerto, at Quay, Nov. 23, 24. Roosevelt, Nov. 30. Floyd, at Hawkins, Dec. 7, 8. Melrose, Dec. 9. Clovis, Dec. 10. Texico, Dec. 12. Portales, Dec. 14, 15. Elida, Dec. 16, 17. Elida Circuit, Dec. 19, 20. Kenna, Dec. 21, 22. Grady, Dec. 28, 29. Taiban, Jan. 4, 5. Dear Brethren: I wish to say again, "Let's be satisfied with nothing less than gracious revivals and full collections" throughout the district this year. He who puts off taking his collections till the last of the year is the one who usually reports a deficit at conference. B. T. JAMES, P. E.

El Paso District—First Round. Pecos, October 23. Ft. Stockton, Grand Falls, Oct. 26, 27. Odessa, at Monahans, October 30. Toyah, November 2, 3. Lordsburg, November 9, 10. Deming, November 11. Lake Valley, November 12. Las Cruces, November 13. Sanderson, November 16, 17. Alpine, November 20. Marfa, November 23, 24. El Paso (Trinity), Nov. 30, Dec. 1. Clint, December 4. Carrazzo, December 7, 8. Tularosa, December 11. Alamogordo, December 14, 15. J. B. COCHRAN, P. E. 1107 Boulevard, El Paso, Texas.



ANNUAL CONFERENCE NOTICES.

West Texas.

To the Preachers of the West Texas Conference. Do not send me any money after October 22, as I have my books to get ready and will leave for Youkum October 27 or 28.

Those desiring to take the examination in the second year's course will please meet the committee in the Methodist Church at Youkum, Texas, at 9 a. m., Tuesday, October 23.

Trains reach Youkum from all points of the compass at the hour of happy noon. Please arrange to reach here by those trains, because no one will meet the mid-night trains, and the hotel accommodations are exceedingly limited.

Those who find that they can not attend the conference will confer a very great favor on me if they will notify me of the fact.

Northwest Texas.

DIRECTORY N. W. TEXAS CONFERENCE.

Board of Missions will meet in the parlor at the Methodist Church. Board of Church Extension will meet in the Chancellor Building, Room No. 1. Joint Board of Finance will meet in Chancellor Building, Rooms 5 and 6.

Board of Education will meet in the Chancellor Building, Baraca Class Rooms. Sunday-school Board will meet in Chancellor Building, room No. 7.

Epworth League Board meet in Chancellor Building, room No. 8. American Bible Society meet in room No. 9, Chancellor Building.

Trustees Superannuated Homes will meet at the Methodist Church, Classroom No. 5. Admission on Trial, Christian Church, corner Eighth and Taylor.

Class of the first year: Fillmore St. Presbyterian Church, corner Fillmore and Seventh Streets. Class of the second year: At the Presbyterian Church, corner Sixth and Fillmore.

Class of the Third Year: Congregational Church, corner Tenth and Buchanan. Class of the Fourth Year: Baptist Church, corner of Fifth and Pierce.

Committee on Admission at the Christian Church, corner of Eighth and Taylor. Attention, Presiding Elders. Please send me at once the names of your lay delegates, local preachers for ordination, applicants for admission, lay members of boards and any others who have any claim on our hospitality.

C. N. N. FERGUSON. Amarillo, Texas. Let all the preachers and delegates who can not attend the conference notify me at once.

As the preachers, lay delegates and forty-five of their wives have been assigned and notified to this effect, it will be very difficult to provide for other women a comfortable home. You have had plenty of time, brethren.

C. N. N. FERGUSON. The class of the third year will meet in the Methodist Church at Amarillo, at the place assigned us by the pastor, Tuesday, November 5, 2 p. m.

S. J. VAUGHAN. The presiding elders will meet at the Methodist Church in Amarillo, Tuesday, November 5, 1907, at 2 o'clock, p. m.

B. R. BOLTON. All applications for sleeper accommodation for November 4 have been filed with Mr. Glisson, and reservation will be made. See notice by Dr. Barcus.

O. F. SENSABAUGH. The class for admission will meet at the Christian Church, corner of Eighth and Taylor Streets, at 2 p. m., November 5. Those who have taken the course in the Correspondence School or Summer School must present certificates.

E. HIGHTOWER, Chairman Executive Committee. The committee and class of the second year of the Northwest Texas Conference will please meet at 2 p. m., Tuesday, November 5, 1907, in the city of Amarillo, at such place as the pastor may designate.

J. SAM BARCUS. The class of the fourth year will meet at nine o'clock Tuesday morning, November 5, at such place as Bro. Ferguson shall name. Let all the members of the class that have taken their examination at the Summer Institute or in the Correspondence School report to us not later than Wednesday morning.

J. H. STEWART. Ennis, Texas. SPECIAL NOTICES. The Executive Committee of the Board of Missions for Northwest Texas Conference will meet in Amarillo Tuesday, November 5th, at 9 o'clock a. m.

The Conference Board of Missions will meet at place selected by the pastor of the Church in Amarillo at 7:30 p. m. of the same day. HORACE BISHOP, President.

Those of the class of first year, Northwest Texas Conference, who have not stood the examination will please meet the committee Tuesday, November 5, 1907, at 2 p. m., at the Methodist Church, Amarillo, Texas. Those who have stood the examination will kindly have in the hands of the committee evidences of approved examination. Promittances will be appreciated.

C. L. BROWNING, Chairman Committee. SECRETARY'S NOTE. READ CAREFULLY, ACT IMMEDIATELY. All railroads through our territory will sell tickets to Amarillo on the 4th and 5th of November, with round trip limit to November 15th, at one and one-third fares. Tickets should be purchased through from home station, or nearest junction point. All baggage, except hand baggage, should be checked through. From all

points south, east and west of Fort Worth tickets should read via Fort Worth & Denver City Ry., from Fort Worth. From all points east of Wichita Falls, Fernon and Quanah, tickets should read via Fort Worth and Denver from those junctions. For the benefit of undergraduates and all who have to be in Amarillo on Tuesday morning, special cars will be provided on the train leaving Fort Worth on Monday at 3:15 a. m. This train will arrive at Amarillo about midnight. All others are expected and requested to go on the train that leaves Fort Worth at 3:15 p. m. Monday. This will put them into Amarillo about noon Tuesday. All who are not obliged to go earlier are requested to take this train. The pastor at Amarillo requests it, the railroad desires it, and it will be decidedly best for all concerned. Sleepers will be provided for all who ask for them in time. The rate in Standard Palace cars will be \$2.00 a berth. If possible some tourist sleepers will be secured. The rate in them is \$1.00. In either case the berth is large enough for two persons. If any two brethren wish to share a berth together they will send their names together and so state. If any brother wishes to share a berth with another and is not particular who brother it is let him so state and leave it to the agent to arrange it. All requests for sleeping car accommodations must be made at once to Mr. A. A. Glisson, G. P. A., Fort Worth & Denver, Fort Worth, Texas. State plainly whether you want to go in a "Standard" or a "Tourist" car, and whether you want a berth to yourself or desire to share it with another. As the railroad is not certain that tourist cars can be had you had best state if you prefer a tourist sleeper (if you do), but will take a Standard if the other can not be had. The railroads are anxious to please and accommodate everybody, but must have ample notice. So write at once. I will be glad to answer as far as possible any inquiries sent to me personally. JNO. M. BARCUS, Secretary Northwest Texas Conf.

The Board of Trustees of Superannuate Homes will meet at the Methodist Church in Amarillo at 7:30 p. m., Tuesday, the 5th of November.

JNO. M. BARCUS, President. SECRETARY'S NOTE. The railroad eating house at Childress promises to give a first-class breakfast Tuesday morning to those on the special Northwest Texas Conference train for 20 cents each, provided he can know a few days beforehand how many will want breakfast. So I will ask all who want breakfast to drop me a card at once.

JNO. M. BARCUS, Secretary. Texas. To the Preachers of the Texas Conference. The Board of Missions for the Texas Conference in mid-year meeting on October 10 requested that each pastor and presiding elder in the conference make special effort to pay all missionary assessments in full, and for those who can do so to pay as large an excess as possible.

The expense account of the board has been large this year; if the assessments are paid in full and no excess, we will pay out more than we take in; hence the importance of full collections. J. T. SMITH, President. JOS. B. SEARS, Secretary.

MARRIAGE NOTICES. Sparks-Regan.—At the home of the bride's mother, in Nuecestown, Texas, October 16, 1907, Mr. E. B. Sparks and Miss Elia Regan, Rev. A. T. White officiating.

Brewster-Shelburne. — In Brownsville, Texas, Mr. D. C. Brewster and Miss Vernon E. Shelburne, on the evening of October 17, 1907, Rev. A. T. White officiating.

Vickers-Greer.—At the Methodist Church, Floyds Chapel, Texas, Oct. 13, 1907, Mr. Oscar Vickers and Miss Emma Greer, both of Gonzales County, J. D. Burke officiating.

Murphree-Beek.—At the home of the bride's parents, in Midlothian, Texas, Tuesday evening, October 15, 1907, at 8 p. m., Mr. Alby Lee Murphree and Miss Lena Beek, Rev. S. W. Turner officiating.

Bray-Whitaker.—In Gibtown, Texas, September 29, 1907, Mr. Sam Bray and Miss Nellie Whitaker, Rev. E. M. Huff officiating.

Anderson-Reagan.—At the parsonage in Pattonville, Texas, September 15, 1907, Mr. Walter Anderson and Miss Susan Reagan, Rev. J. H. Moreland officiating.

Adams-Hightower.—At the parsonage in Pattonville, Texas, October 5, 1907, Mr. J. W. Adams and Miss Seta Hightower, Rev. J. H. Moreland officiating.

UNANSWERED LETTERS. Oct. 10.—P. R. White, sub. W. H. Matthews, sub. S. J. Rucker, sub. V. V. Boone, sub. S. Q. Bass, change. J. F. Archer, o. K. W. F. Bryan, sub. T. N. Weeks, sub. W. S. Easterling, sub. W. R. Rosser, sub. W. B. Byars, sub. J. T. Osborn, sub. A. E. Carraway, sub. J. W. Albritton, sub. W. J. Holder, sub. Simeon Shaw, sub. D. C. Ross, sub.

Oct. 11.—T. H. Morris, sub. J. M. Barcus, sub. W. M. Pope, sub. W. F. Mayne, has attention. T. N. Weeks, sub. J. W. Rowland, sub. J. B. Smith, sub. J. W. Patison, sub.

Oct. 12.—G. W. Davis, sub. J. A. Old, sub. T. H. Jack, sub. E. W. Morton, sub.

Oct. 14.—J. D. Hudgins, sub. C. L. Browning, sub. R. B. Bonner, sub. H. B. Henry, sub. and change. W. P. Edwards, sub. J. W. Rowland, sub. J. W. Cullen, sub.

Oct. 15.—G. W. Shearer, sub. D. C. Ellis, sub. C. D. West, sub. S. P. Neely, has attention. W. M. Pope, sub. D. H. Hotchkiss, sub. M. H. Neely, sub. G. W. Kincheloe, sub. V. V. Boone, sub. G. G. Smith, sub.

Oct. 16.—G. Pollard, sub. R. R. Hubert, sub. S. L. Burke, sub. W. H. Higgs, sub. E. D. Moulton, sub. E. A. Maness, sub.

The Advocate is sure a great paper, and I would not miss having it if it cost \$5 a year. P. R. KNICKERBOCKER. Oklahoma City, Okla.

NOTES FROM THE FIELD.

Continued from Page 5

of the boll weevil district. A large majority of our people will not make enough cotton to pay for the cultivation; yet at the fourth Quarterly Conference, September 28, three of the churches reported salary paid in full, with one church a small amount behind, which was provided for by the stewards. Every steward and most of the other officials were present for preaching Saturday at 11. Bro. Porter gave us a most helpful and inspiring sermon. A sad day for our methodism when we give up our Saturday service with the official members of the Church. The conference session in the afternoon was a delightful occasion; no friction in the work so far as I know. I have never collected conference assessments with so much ease. Those who have not made any cotton, borrow the money to pay their assessments. And in the face of cotton failure, they are hopeful and cheerful, already planning for next year. I have held four meetings with only moderate results. I am not satisfied with the spiritual condition of the work, though we have made some advancement. We have received fifteen in the Church, and dismissed by letter and death thirty-six. Yes, it is true—this is a good work, worthy the best efforts of any preacher. I have never served a kinder nor more appreciative people in life. They shall always hold a key to my heart's affections. And the Advocate is much appreciated and not forgotten. Thirty-two subscriptions taken on the work.—V. V. Boone.

Millsap. We are closing up in good shape. The drouth has hurt us, but we will pay out in full, besides raising \$200 for the new parsonage. Our meeting at Millsap was a success; twenty-five conversions and fifteen additions. Bro. Hamilton was at his best. He is a success as a revivalist. Rev. Charles Little, son of our presiding elder, is doing fine work in Vanderbilt University. We who know him expect to hear of his success, for he is certainly one of the finest young men that it was ever my privilege to meet. On to Amarillo!—B. F. Alsop.

A Splendid Service. A very large congregation gathered for the eleven o'clock service Sunday morning at the Methodist Church. An excellent musical program was rendered by the choir in connection with the service. Prof. Case, of Sherman, and Miss Long presiding at the organ. Prof. Case also sang a solo. Dr. Betts, the pastor, preached a magnificent sermon on the subject of "Music in Its Relation to Worship." The discourse drew upon literature, history, mythology and Scripture, and was replete with gems of thought most eloquently expressed.—Bryan Morning Eagle, October 15.

China Spring. And the books were opened.—Rev. 20:12. As I meditated on the annual gathering of the ministers of the Northwest Texas Conference my mind runs forward to the grand gathering that is referred to in the above Scripture. How anxious we are to make good reports, and how naturally inclined to leave our of our reports the things that would tend to disparage or discount our work. A question for us all: Have we been true to the trust committed to us at the last Annual Conference? No man can correctly decide this question, as our environments have been different; but the Judge of all men understands it all, and will do right. This is the closing out of my twenty-second year as supply—eight years in the Arkansas Conference and fourteen in the Northwest Texas Conference—and I have always felt at the close of each year's work that I had not met all of the demands fully. There is always room for improvement. How is it with you, my brother? And yet I have always had reason to thank God and take courage as the years go by, knowing that as a father pitieth his children, so the Lord pitieth them that fear him, for he knoweth our frame; he remembereth that we are dust. We have had a very pleasant and, we trust, profitable year. About sixty converts and a few reclamations, with sixty-five additions to the Church. Some good improvements on church and parsonage. Our collections are all subscribed and are being paid in. I think we will report full on all claims. This work was taken off the Mission Board last conference and salary of preacher raised \$112.50. While some of our good people are going West, we are still holding the field. Several brethren have given me some good help (for which we are very thankful), viz.: Brothers D. C. Spaña, E. A. Carraway, J. D. Martin, N. W. Turner, J. R. Layne (my local preacher), and my son, Marvin. Our lot has been cast among good people, and

China Springs is, indeed, a pleasant home for the preacher and his family. If it should be our privilege to serve them another year, I hope to do them better work than I have done, and, if not, I hope they will have a pastor that will fully meet the demand. God be praised for all the good that has been done.—J. M. Bowden.

ANNIVERSARY

Sunday-school Board, N. W. T. Conference, Amarillo, Texas, November 6, 7:30 P. M. Program.

7:30 p. m.—Devotional services, led by Rev. E. Hightower, chairman, Belton, Texas. Scripture lesson, Rev. A. D. Porter, Hubbard, Texas. Prayer, Rev. C. M. Shuffler, Plainview, Texas. Song.

8 p. m.—"A Survey of Ten Years' Work," Chas. S. Field, Secretary, Fort Worth, Texas.

8:20 p. m.—Address, Rev. E. B. Chappell, Sunday-school Editor, Nashville, Tenn.

9:00 p. m.—Award to the Banner District, B. W. Dodson, Treasurer.

We trust that every member of the board will be present at our annual meeting at Amarillo. A striking feature of our anniversary will be the award of honor to the district in our conference that leads in the observance of Children's Day or Rally Day. No Sunday-school to be considered as observing a day unless a collection in some amount is reported to the Sunday-school Board as the Discipline directs.

We have made a splendid advance in all lines of our work this year as a board and the results prove the wisdom of our plans and policies. Much good work has been done and the receipts of the board from all sources will, we think, be increased about threefold above any previous year of our history as a conference.

"A Full Report, Bishop."

No preacher can say this who does not report a collection from his Sunday-school paid to the Sunday-school Board. It is a direct assessment fixed by the Discipline, and a line appears in the official report of each pastor, and if this report is blank he has not a full report to the Annual Conference.

Bishop Candler is a Sunday-school Bishop, and we learn that it is his custom to inquire on this point. We trust that every pastor in the connection will have a full report on this line.

There is an assessment fixed by the Discipline on every pastoral charge (see Discipline, page 105, paragraph 248), which is a collection taken on a special occasion in every Sunday-school in that pastoral charge. This collection is to go in a given direction and for specified purposes, and is not to be used for repairing broken windows, nor buying song books for the Church, nor mending the graveyard fence, nor is it to go into the general collection of the charge. This is a misappropriation of a sacred fund, but a collection taken and paid to the Sunday-school Board to assist them in carrying on the organized Sunday-school work at home and in our foreign fields. It is strictly a Sunday-school missionary fund and should be conscientiously applied to that end.

Many Sunday-schools have been established in mission territory this year and there is a general awakening of interest in our great work. C. S. FIELD, Secy. Station A, Fort Worth, Texas.

HYMENEAL.

Dr. Henry Bush and Miss Julia Streety, two prominent young people of this city, were united in matrimony by the writer on the 9th inst. A very happy incident, indeed. De Leon, Texas. C. S. CAMERON.

BROTHERHOOD AMENDMENTS.

This is to give notice to the Northwest Texas Conference brotherhood that at Amarillo I expect to offer the following amendments to the Constitution:

Art. 10. There shall be kept by the Secretary an extra roll composed of the names of beneficiary members of the Brotherhood which shall be known as the Double Assessment Roll. Any beneficiary member may have his name entered upon this roll by the payment of a contingent fee of twenty-five cents. The members whose names are thus enrolled shall be known as the Double Assessment Membership. Upon the death of such a member each double assessment member shall pay a mortuary fee of four dollars, which shall come under the provisions of Art. 6. In all other respects the double assessment members shall have the same standing in the Brotherhood as other beneficiary members. Where such a member fails to pay a double assessment, but pays the regular mortuary assessment as provided in Art. 6, his name shall be

THAT DROWSY FEELING

It Prevents You From Doing Your Work and is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work? You have slept pretty well. You don't feel sick. Just drowsy. What's the cause of it? Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out. These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all. When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease. That is, it has lost its vitality and power of resistance to disease germs. The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do? Wake up your drowsy liver with a good dose of Theford's Black-Draught (liver medicine). Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Theford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Theford's Black Draught, in just such cases. It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

stricken from the double assessment roll and restored to the regular roll of members. Any member who has once been dropped from the double assessment roll may reinstate himself on said roll by the payment of a contingent fee of two dollars.

Art. 11. There shall also be kept by the Secretary a roll known as the Superannuate Benefit Roll. Any beneficiary member of the Brotherhood may have his name entered on this roll by paying a contingent fee of twenty-five cents. When a member of this roll shall be given the superannuated relation the Treasurer shall collect from each member the sum of one dollar and the sum thus accruing shall be paid to the beneficiary. Provided, that when the contingent fund belonging to this department is exhausted the Treasurer may deduct from the total collected for any beneficiary the expense of collecting and disbursing the same. When any member of this roll fails to pay an assessment within thirty days after being notified that it is due, his name shall be stricken from the roll and shall be thereafter desire to be reinstated he must first pay a contingent fee of one dollar.

I publish these amendments now that members of the Brotherhood may have time to consider them. I shall be prepared to advocate them at conference. EMMETT HIGHTOWER.

GREAT LAND BARGAINS—We offer for sale 2,111 acres of pasture and agricultural land in Williamson Co., Texas, one mile from Georgetown, a city of 2,000 souls, good market, county seat and home of Southwestern University. This ranch is a money maker, where you can educate your children; good mesquite grass and the best watered pasture in Texas; 10 acres cultivated that can be cheaply irrigated from natural flow of springs. Will sell all or half. Price \$8 an acre. Write for booklet showing the property worth twice what we ask. Write to-day; don't wait. W. C. BELCHER, Austin, Texas.