

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 143 South Ervay Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Vol. LV.

Dallas, Texas, Thursday, September 24, 1908.

No. 6

## Editorial.

### THE MAKE-UP OF THE RELIGIOUS PAPER.

The religious paper is an important adjunct to the individual and family life of the Church. It is not only its medium of communication, but it is a vital contribution to the experience, the intelligence and the enterprises of the Church. It is also the exponent of the doctrines, the usages and polity of the Church. It is appointed to speak with some degree of authority upon questions of this sort. As a result, the duty and responsibility of the religious paper are delicate and oppressive. It must not only be careful in its editorials, its contributions, its selections and its advertisements; but it must be doubly careful in guarding its columns against hurtful matter; for the character of the religious paper is determined more largely by what is kept out of its columns than by what actually finds expression in them.

It is wonderful how many people there are who imagine that they know all about the best methods and rules for making up the reading matter for the religious paper; and their advice is often given very freely. No editor is independent of such advice. He is not supposed to know it all, himself; and he wants to learn from any intelligent source; but after all he has to fall back upon his own judgment. Often he receives very wholesome advice, and from it he derives much that is helpful to him in his work. Then, again, he receives some that is otherwise. However, he has to read it all, digest it and use whatever of it he can appropriate, and pass the rest of it by. Recently we had a letter of advice, and just here we are going to quote some of it. We do it in order to give our contributors an inside view of some of our productions. May be it will help them as well as the editor. We give no names or addresses; just a part of the letter as it came to us: "I am a youngster, and though not a member of the Church, I have been for several years a delighted reader of the Advocate. You are giving us a splendid paper and I enjoy reading your editorials. But it seems to me that, for a year or more, you have been imposed upon very much. The paper seems to be over-run with very dry and long-winded articles that, I am sure, interest no one. We have had several on education that make us believe we need more of that article! Also articles on infant baptism and like subjects. Such writings are not needed, since all the readers of the Advocate are Methodists and do not need that sort."

This young man has his ideas of what is best for the columns of the paper, and the bold and presumptuous way in which he expresses them is refreshing. Let our contributors read what he says and then govern themselves accordingly. It seems that dry articles, like dry sermons, are not popular and attractive. They must be vital with thought, with energy; and they must be brief

and to the point. That there is something in the way of merit in his suggestion, we frankly admit; but in his youth he overlooks the fact that we have many varieties of demands to meet in a religious paper. All our readers are not young men. Many of them are middle-aged and many of them are old and matured people. What suits the taste of one is not suitable to the taste of others. Now and then we meet a reader who gets a great deal of pabulum out of a dry contribution on infant baptism and kindred subjects. So we must feed the few of that kind. A great many find no interest in subjects of this nature; and all they have to do is to pass by the dry article and find one of different type. We have all sorts and varieties in our columns, and no one person need read and digest them all. They are all wholesome, even if some of them are prosy, and each reader is advised to make his own selection. If he samples something not palatable to him, let him turn to the next page and he will fall upon something delicious and juicy.

No man who sits down to a richly laden table is expected to fill himself up with the entire bill of fare. But out of it all he will find what suits his appetite and taste. Some like one article of diet and some another. So the bountiful table has a variety and the wants of all guests supplied. Even after they have been served there is much in the way of a remnant left. Thus it is in serving the readers through the medium of the religious paper. There must be a variety of well prepared matter, and then each one can select what suits him. But no one need to devour it all. However, all our contributors ought to so prepare their articles as to relieve them of unmerciful tedium and prolixity; and then what they have to say will come more nearly being read by the Advocate family. Fresh, crisp articles, even on a dry, subject are made infinitely more tolerable to the average reader. After all, we want our productions read; otherwise, they will accomplish nothing.

### BE KIND TO THE STRUGGLING POOR BOY.

We once knew an honest poor boy, whose father had died and left a helpless family consisting of a widow and three children under twelve years of age. The oldest was the honest boy herein mentioned. He had to start out and find something to do to help his mother support the family. A well-to-do gentleman lived in the community and he gave employment to the boy at small wages. He at once began the work. It was hard work for a boy of twelve year, but he did the best he could. But even then, he was hardly equal to the task. For days he toiled away at his job. Sometime he did it right and once and a while he would get things mixed. One day the man became vexed at the boy's awkwardness and talked very ugly to him and told him to leave, that he never would learn to do the work right. And he did it in such a tone of voice and in such a spirit of anger that the boy felt it very keenly. But there was nothing to do

but bear his shame and insult; for he was too small to resent it.

Twenty years afterward, that boy was the pastor of the old man, and while there was never the slightest reference to the ill treatment in former days, yet the old gentleman was never well at ease in the presence of his young pastor, or while sitting under his ministry. He had not only insulted and humiliated the boy by his ill temper and wicked speech, but he had also taken a few mouthful of bread and meat from the widow and her children. It costs nothing to be kind and considerate to a struggling boy. May be he is awkward and crude and even dull, but if he is doing his best, give him a smile and speak a word of encouragement to him. It will cheer his young heart, brighten his oppressed life, and make him feel kindly toward such a man the rest of his days. It does not cost anything to be polite, even to a helpless boy, and the good done to him by such treatment will follow him into manhood and old age. Take him by the hand, tell him that there is a better day coming, and that by and by he will be a man and may be occupy a position of esteem and confidence. Such words will make him grow a full inch in one day. He will think more of himself and of the world in which he lives. Politeness is an investment that will pay in the long run. Meanness will bankrupt any man. We have seen both tried, and we know whereof we speak.

### THE RELIGION OF CHRIST ITS OWN PROOF.

Books on Christian evidence are all right, and they ought to be in all our libraries. Out of them we learn the progress of our doctrine and the literature and science of its development. From them we also gather strength for our faith and aid to the permanency of our convictions. They give to us the results of the thinking of our greatest minds upon this subject and the methods by which they reached their conclusions.

But, after all, the best evidence of the genuineness of our Christianity is found in itself. What has it done for the individual lives of those who have professed it? And what has it done for the people, their institutions, their civilization, among whom it has been professed and practiced as a dominant force? The answer to these questions will give us a system of evidence, in every way practical and demonstrative. Wherever there is a good and true man or woman whose life has been shaped and adjusted by their faith in Christ; and wherever there is an intelligent, law-abiding and exalted community, made such by the power of faith in Jesus Christ, you have an evidence of the power and genuineness of Christianity that no skeptic can gainsay or call in question. It is evidence that not only appeals to the mind, but to the senses, and by it, throughout all the ages and in all lands, our Holy religion has established its claim to our deepest faith, and not to ours only but to the faith of the world. A good life carries with it its own logical proof of righteousness, and salutary institutes stand for their own validity in the esteem of men. All you have to

do is to point to such a life and to point to such institutions, and the evidence of the truth of Christianity is at once established. Such evidence supplements and strengthens our books and literature upon this subject, and it gives force and vitality to the convictions of men concerning the power of our religion. If, therefore, we will live right, we will show to the world that we have not only been with Jesus, but that he is with us proving his claim to divinity. Yea, we become his credentials before men that God is with him in the work of saving men from the power of sin to a life of purity and rectitude. Every such life is a volume of Christian evidence within itself.

### THE MAKING OF STEWARDS.

This is the season of the year when stewards are made. The process is a well known one in Methodist practice and usage. It is done at the fourth Quarterly Conference. The preacher in charge makes the nominations and the members of the conference elect them. Upon them devolve grave responsibilities; for it is their duty to collect and disburse all moneys required to meet the current expenses of the congregation. This is no easy task, whether the money needed is small or large in its amount. Church money never comes easy. It requires systematic work to gather it, and, so far as the stewards are concerned, it is a sort of thankless task and one without any financial remuneration. In most instances people do not feel that their duty to pay their Church debts is as binding upon them as the debts they owe to their groceryman. They regard this as a contribution to be given as it is convenient, and in such amount as they choose. As a matter of fact, however, it is the bounden duty of every member of the Church to pay, not to give, his part to the support of the Church. So at this point the stewards have their difficulties.

None but good men ought to be invested with the responsibility of the stewardship; and we mean by this, men who are soundly converted; who know and love the doctrines of the Church, and who are willing to sacrifice in its behalf. They ought to be successful men in their business, full of energy and enterprise. No man ought to be made a steward for the sake of honoring him with official position, or because he happens to have money, or because he has held this position for years. He has no business in this place unless he has decided and well recognized qualification for the work. If he has not this qualification, he ought to be kept out of it. A lazy man has no right to the position; neither has an indifferent man. There is too much at stake to risk such a man with a responsibility of this character. He will obstruct the progress of the Church and cripple the work of the pastor. Hence every pastor ought to see to it, as the year comes to a close, that none but true, devout, energetic and successful men are put into the office of steward. It is to accomplish this end that the authority of the Church has made it the duty of the pastor to nominate these men. This duty he ought to discharge without fear or favor, for the Church is involved in the result.



## "TOUCHING INCIDENTS AND REMARKABLE ANSWERS TO PRAYER."

Let's devote a column or two of the Advocate every week for a while to the above subjects.

Will not every one who reads this, and knows some "touching incident," or has had some "remarkable answer to prayer," or knows the facts about some one who has had such an experience, write them out and mail them to the Advocate for publication?

I, for my part, feel very strongly the need of more faith, and know of no better way to strengthen one's faith than to give them the experience of others who have had their prayers answered in a remarkable way.

Here are some of the promises: "Then came the disciples to Jesus apart, and said why could not we cast him out? And Jesus said unto them because of your unbelief: for verily I say unto you, If ye had faith as a grain of mustard seed, ye shall say unto this mountain remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. How be it this kind goeth not out but by prayer and fasting." (Matt. 17:19-21.)

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.)

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:13.)

"If ye shall ask anything in my name, I will do it." (John 14:14.)

Why can't we believe these promises and take Jesus for what he says, and not explain the life out of them? Some one will say that Christ didn't mean that, as recorded; "Let God be true, and every man a liar." (Rom. 3:4.)

If you have had experiences that confirm these promises, let us have them, that we may be strengthened "in the faith."

Now, "touching incidents" that can be vouched for can be used by the preacher-readers of the Advocate to the glory of God and the salvation of souls. There are plenty of them known to the readers of the Advocate. Let's have them.

For the encouragement of some one who may be in need of the help it can give, I give the following incident as related by a preacher in one of my meetings this summer, and has been a great help to me. I purposely change the names, because I have not had opportunity to ask permission to use it in print. I will vouch for the truth of every word of it, though, and will give the names to any who may ask for them.

Bro. Jones related the story as follows: "My sister Mary married a man who was not religious, and prayed that she might see him converted, but for twelve years she had prayed without apparent success.

The time for the revival was near, and she prayed earnestly that John might be converted during that meeting; but John had about lost interest in religious matters, and consequently rarely ever went to Church. A mighty spirit of prayer came upon her and she agonized at the throne of grace, but as the meeting began John had business of one kind and another, and said he could not go to Church, but told her to take the children and attend the meeting, and he would try and get in shape to attend some before the meeting closed. Thus it went from one service to another. The meeting took on new life, and people were being saved at nearly every service, but still Mary never could get John to go. It was this or that excuse, with a promise to attend later, but finally the day came for the meeting to close at the morning service, and Mary asked John to go that one time, as he had promised to attend some, and that was the last service, but he said, "No, I have an engagement to meet some parties up on the mountain at 10 o'clock, and I can't afford to break my promise." So Mary went to her place of secret prayer with a heavy heart; it seemed that her heart would break; but her faith had become strong in the promises, and she pleaded earnestly with God to save her husband, in his own way, and thus she prayed, until

at last she felt in her heart that her prayer would be answered, and with a perfect trust in God, and the burden gone, she arose and set things in order and took the children and went to Church. But John was gone to his engagement on the mountain. At the Church nothing out of the ordinary occurred, and the service concluded, the preacher made a few closing remarks and asked the congregation to sing one hymn and receive the benediction, and just as the closing stanza was being sung some one was seen coming up the road on a horse in a dead run, and when within halloing distance of the arbor he shouted, "Wait! Wait!" and sprang off his horse and ran under the arbor, saying, "Pray for me!" and fell on his face and wept and prayed

sent for, but before she got home he came to, and said, "Where is Mary?" They said, "She is coming," and he said, "But I can't wait, and I want to see her so bad before I go." Then, after telling them about the shock coming on him, he said: "Tell Mary I wanted to see her, but couldn't wait, but you can tell her for me that I am going to heaven, and I will see her there after a while;" and after bidding the children good-bye he fell asleep amidst the rustle of angels' wings. When Mary arrived, several hours later, he was cold in death, but as she kissed his cold lips she could say, "He can not come back to me, but I can go to him."

You who have been discouraged in praying for your loved ones, hold on to God and believe in his power to save and his willingness to hear the earnest prayer of his children, remembering

insane age of money-getting—an insane age which has commercialized the minds and hearts of thousands and destroyed their souls. We are too prone to forget the brotherhood of man in our desire to serve self and to consummate our own selfish ends and purposes. A man or a woman may be a Church member and do this, but one thing is certain, he can not be a Christian and get to heaven and persist in this course. Selfishness and Christianity can not occupy the same soul at the same time. The brotherhood of man is a cardinal doctrine taught by Jesus Christ and all of the apostles—a doctrine which must be manifested in the life and doings of his followers. They must not only believe it, but they must practice it. I am my brother's and sister's keeper and it is my duty to scatter sunshine, gladness, sweetness and happiness in-

we can, in every way we can, and at every time we can, to make this world brighter, better, sweeter and happier because we have lived in it, and as we pass along that we will scatter sunshine and gladness into the lives of those borne down with grief and sorrow.

Finally, I want every reader of the Advocate to know that there is nothing in this life, so long as it lasts, that I will not gladly do for you and yours to make sweeter and brighter life's journey. I shall always be pleased to hear from any of you and I want to count the readers of the Advocate among my friends and to assure them that I am their friend.

D. F. SUTHERLAND.

Redwater or Quitman, Texas.

### VETERANS' DAY.

By formal action at the last session of the North Texas Conference, provision was made for what was pleased to call "Veterans' Day," at which time the several pastors of the conference are urged to present the claims of our superannuates, widows and orphans, take collections for this fund, and the earnest hope is that the collection in each charge will be in excess of the assessment. The first Sunday in October has been designated as that day, and in keeping with the resolution, we respectfully suggest that mention be made of those composing that honored and sacred roll, their rightful claim to our highest respect and tenderest care. It is but just and righteous, in grateful recognition of the long and useful service of these veterans of the cross, that suitable provision be made for their comfortable maintenance in the time of old age, and for the widows and children of those who have fallen in the work of the ministry.

To the credit of the Church be it said, that in later years parsonages are being provided for these honored and deserving ones, and I hope the name of Sam Lynn (a honored layman who died in Paris), will be held in grateful remembrance for bequeathing at his death, \$10,000 to be permanently invested, and the interest on the same applied annually to the support of superannuates. No kindlier, more affectionate and filial bequest could be made than a grateful appreciation of such love and useful service expressed in thoughtful provision for their comfort in old age.

Shall the State and nation make provision for the disability of those who have served in battle in certain judicial and civil service, and the Church of God make no suitable provision for the faithful old soldier of the cross? Forbid it, Church of the living God! Let us have the best report on this claim at the next session of our conference, ever known in its history—the dawn of a new era.

JNO. H. McLEAN.

### SIN AGAINST THE HOLY GHOST.

In your issue of September 19 there is an article on this subject and it may be that an additional statement may be of service to some one. The general statement is this: Tell the truth and keep Christ on the throne and there is no unpardonable sin against the Holy Ghost or any other as to that matter. To make this statement good we take Mark 3:30 which reads: "Because they said he hath an unclean spirit" as the key to the situation.

This certainly settles the question that it was not a sinful act, but a sin of the tongue. (1) They said what: "this fellow," using an offensive epithet about equal to our puerile scoundrel—a most fearful charge especially when we remember that he was not only the most beneficent but the holiest man that ever lived. (2) He casteth out devils through Beelzebub the Prince of Devils; also thou art a Samaritan, and hath a devil. Bookish people tell us, when the Greek is reduced to English, the word "devil" means pierced through and through with evil. Very much like a side of sole-leather soaked in oil for a month. It is quite certain if we make Christ that sort of a



CISCO PARSONAGE.

This parsonage has been built this year at a cost of \$3,250; has a brick foundation of 2½ feet, ten rooms, two halls 8x38, is modern throughout; of the choice appointments for some closets, bath rooms, sinks, etc. We think it's a credit to Cisco Methodism.

under the financial crisis. The membership has been increased one-third in the past year, making Cisco one of the choice appointments for some worthy preacher next year, as this closes the fourth year of Bro. J. R.

until he was "born again." Mary could then shout, for her prayers had been answered as she was promised in secret prayer that morning. John was a new man.

This was his story: "As I was going up the mountain side a strange feeling came over me, and I felt awful, and the further I went the worse I felt, until at last I thought that I was going to die. My horse began to try to turn around in the road, and as I would spur him on he would only go a few steps and try again to turn around, and finally I felt so awfully bad and strange and uneasy that I just threw the reins down and let him go. He turned around in the road and struck a lope, and kept up until finally home was reached, but went right by the gate and on until he came in sight of the arbor, and then it dawned on me what it all meant—that I was lost and that my last chance in that meeting was about to be lost, and I rushed on for fear the meeting would close before I got there and that I would be lost forever."

Seven years more passed, full of joy to John, and the children had grown up, and one son was off at a boarding school. This boy took bad sick, and the parents were called to his side, and after several days he began to improve, so John said, "Well, Mary, you stay here with the boy, and I will return home and see how the other children are getting along, and come back tomorrow," and got on his horse and started home. At home that day as the children were about their work one of them saw a man coming that acted like a drunk man, but looked very much like "Father." He came riding up, reeling on his horse, and sure enough it was "Father," but he was not drunk, though unconscious. They brought him into the house and sent for the doctor. After carefully examining him, the doctor said it was a stroke of apoplexy, and that he could only live a short time. "Mother" was

that "God is no respecter of persons." Respectfully, your brother in Christ, W. R. ROSSER.

Randolph, Texas, Sept. 12, 1908.

### THE BROTHERHOOD OF MAN.

It has been some time since I have written a line to the readers of the Advocate. I want each and all of you to know that I very sensibly feel and appreciate your many kind letters which I have received from many Advocate readers, and I hope and trust that what I have written in the past will bear much fruit and continue to do much good.

The world is full of sorrow, suffering, misery, poverty and woe, part of which is the result of one's own folly, dissipation and sin; and a part is the result of wrong social and economic conditions, of sickness, loss of employment and of other unforeseen happenings. It is both just and right that each person suffer the penalty for his own wrong doing, but it is our solemn duty to help those who are in sorrow and suffering which they could not help. This is clearly taught by the Master and it is one of the great doctrines of the Bible clearly taught both by the precepts and the examples of the life of Christ as he went about daily lifting up the fallen and scattering sunshine and gladness in the lives of those with whom he came in contact.

It is my duty, and your duty, to work and strive daily to make this world sweeter, brighter, better and happier because we have lived in it. All around us and about us is sorrow, distress, poverty and suffering and we should reach our hands down and under these suffering ones and help them up and help them to stand. The one great hindrance and the stumbling stone over which so many thousands have fallen, is selfishness. This is the dark, blighting and withering sin of this age—a wild, mad, rushing and

Henson. We hate to give him up, but as loyal Methodists, we will bow in submission to the powers that be, and pray the Great Shepherd of the Church pray the Great Shepherd of the Church A. F. CASEY.

Secretary Board of Trustees.

to their lives every step of the way. It is only a step from the cradle to the grave and we should make the most and best of life's journey. The very essence in this life is happiness, and happiness comes to us by our making others happy. Sow happiness into the lives of others and we shall reap happiness, sow misery and we must reap misery. This life is not a sort of a negative life, do no good and do no harm, but it must be an active and a positive life, and it properly poised and directed. When we have failed or refused to do our duty by others, either by acts of omission or commission, we have come short of those binding duties resting upon us. It is all right to think on these things but we must not stop at mere thinking, we must act; we must do.

I am trying as best I can to use the opportunities which I have in uplifting humanity. I want more opportunities and in some way or other, I know not how, these opportunities will come, and when they do, I am going to make the most and best of them. I am now at the little town of Redwater, Texas, in charge of the Redwater Institute, a school for poor boys and girls striving for an education, that they may be useful in the world. Many of you might invest a few dollars in books and board for some poor, worthy boy or girl, which would return to you an hundred fold, not in dollars but in doing good. If you will take care of the board and books for such boy or girl I will take care of the tuition and for all who come.

If you have read my last book, "The Black Plague of the American Continent," and many of you have read it, then read it again and begin work along the lines and for the purposes contained in the book. Do this and see how much better off you will be and how much better you will feel.

Let us covenant together now that, God being our helper, we will do all



character, and that is what they did, there is absolutely no hope for any sin whatever. Yes, all sin is unpardonable; for he alone hath the prerogative of pardon, but keep Christ on the throne and tell the truth and all sin is readily abolished. Of course if a man tells a lie and sticks to it there is no mercy or pardon for him whatever. See 1 John 1:9: "If we confess our sins." This is a universal statement and, if it were possible to find one single exception to this promise, the moral universe would be a complete wreck. Take the original offenders, they could have confessed and begged pardon; if so, he most certainly would have forgiven their sins and cleansed them from all un-

righteousness, which would have disposed of the whole question. This is not a question of mere abstraction, but one that we field hands have to contend with ever so frequently, especially when we deal with people that have lived long in sin, and it is all important for us to see the truth as clearly as possible. This is written with the hope that all your readers may be induced to confess their sins to God, and their faults to one another so that all may obtain the great blessing of a clean heart without going to the trouble and expense of either joining the Northern Methodist Church or the Holiness Association. Fraternally, W. W. GRAHAM. Harleton, Texas.

lawn in summer to put the mower over it, and it helps by grapevines to apply the pruning knife. Abraham came down from the mountain where he was told to sacrifice Isaac a stronger man than when he went up. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! By and by he looks his rascally brothers right in their faces, and says to them: "Ye thought evil against me; but God meant it unto good." As headwinds make a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier is a mighty help; and if we keep the eye of faith open we shall see a loving God behind the pruning-knife, and behind the furnace of affliction.

divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing him say, "In me is thy help." —Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.

THE STRANGERS.

There is scarcely a Church service in our larger cities that these strangers are not in our pews. They are unknown to any member of the congregation and the preacher is a new minister to them. Sometimes they are a trifle backward about making themselves known, and yet they are hungry for Christian fellowship. They often wait to be approached before disclosing their Church identity, and if no one discovers them to speak a kind word to them, they depart feeling that the Church is cold and unsympathetic. But we hear some reader say to himself that such people ought to make themselves known. They ought either to introduce themselves to some member of the congregation or go forward and make themselves known to the pastor. Perhaps so. But they do not always take that course. They more frequently go to some other congregation where the welcome is open and hearty.

Especially ought young people who are strangers to be carefully looked after and given all necessary attention by the Church. Young men are sometimes timid when they come from a country place to the town or the city. They naturally feel lonesome and sometimes distant in their isolation. Yet they have social natures and want fellowship. If the Church does not furnish these advantages to them, the world will do it without hesitation. And sometimes another Church will do it and secure them. Let our pastors and people be on the alert and hunt up these young men, speak a kind word to them, invite them to the services of the Church, and introduce them to our young people and at once fix them in their associations. In this way scores of young men can be saved to the Church, and often to a life of sobriety and Christian service by such thoughtfulness. It costs nothing to be mindful of them but a little politeness and kindness, and yet the investment will prove a benediction to them and a large blessing to the Church. Then let us take care of the strangers within our gates.

THE SPIRIT OF JOYFULNESS.

There is so little joy amongst us today because there is so much that is formal, and cold, and worldly. With a fuller knowledge of Jesus would come a larger experience of joy. He is the source of this superhuman and supernatural joy, and when the nature is submitted to the fire of God, that burns up the "dross of base desire," there flows into the purified soul a stream of pure, deep, steady joy, the outcome of harmony with the divine nature. Jesus had an abiding consciousness of the Father's love; communion with him was never interrupted; he was guileless, holy, harmless and undefiled. He delighted to do the will of God. As a result, though he was the man of Sorrows, he was inspired with joy, and this joy he would have fulfilled in us, and carried to a height which the circumstances of his mission made impossible in his own experience.

There are a thousand sources of joy in the natural world, but these are all transitory. The joys of youth and health, the joys of success and affection, are perpetually passing away. The joy is exhausted by the enjoyment. Our heart craves for a joy that is abiding, and such we have in union with Jesus, who makes every loyal heart the partaker of a joy that has its roots in himself. Whatever sorrow or suffering may be in our path, we need not fear to encounter it, if, like the strong son of God, we are anointed with

Devotional—Spiritual

HOW YOUNG MEN GET INTO PRISON.

The Rev. John Josiah Munro, chaplain of the Prison Evangelical Society of New York City, contributes an article to the Interior which might well arrest the attention of every member, particularly of every city Church. He calls attention to the increasing number of young men in the prisons. And this very week we have an almost pathetic cry from a lady who for the first time in her life visited a prison, and, finding so many young men there—

young men not of vicious faces, but of faces indicating orderly and even possibly Christian training, she asks why it is that these young men are pouring into prison.

Mr. Munro has made a study of this question. He says:

"So far as the ruin of young men is concerned, I regard the low gin-mill, the cheap playhouse and vile literature as by far the worst factors. All of these are both infectious and contagious, and sooner or later injure all who are dominated by them. I am satisfied that the dime novel and other yellow-covered books are crime-producers and generate criminal instincts. More than once we have seen men who have become criminals in heart and life by absorbing criminal ideas in bad books and papers. After reading the hair-breadth escapes of Jesse James and other noted desperadoes, or how some stage coach or express train had been 'held up' by Western bandits, fear of consequences is driven away, and the individual is ready to commit any kind of crime.

"Hundreds of young men who are serving time in Elmira and Sing Sing today lay the beginning of their downfall to bad books and papers that demoralized the soul. Almost every day in the year modern journalism takes a hand in ruining young lives. For example, when a bloody murder or robbery has been committed every detail is furnished by some of the daily papers. The ghastly work is gloated over, so that those who are morbidly-minded are for the time being hypnotized. The papers usually make a hero out of the criminal and hold him up before the people as one to be emulated rather than shunned. Under such circumstances it is not to be wondered at that young men become criminals."

Mr. Munro speaks with authority. He puts the responsibility of the ruin of our young men on the character of their reading. This carries its own moral, and calls for action on the part of our homes to provide the reading that counteracts the "ghastly" influence of the press.

Mr. Munro puts as another cause of crime among young men what is known as fast living.

"Thousands of young men work in this city as clerks, bookkeepers and salesmen in stores and offices. In most cases the salary is very small—only barely enough to live on. Some of them, however, insist on going to the theater and other places of amusement twice a week. Then they enter society, not necessarily what is called the 'four hundred,' but society that is above their

own social standing. They have an insane desire to dress like millionaires, and as they can not do that on the small salary they receive, they feel compelled to steal their employers' money to keep up a false appearance."

Examples of this are occurring under our eyes right along. A young man in this city became desperate to keep up with others who were dashing about in automobiles and letting the money fly. He queered his books in the bank, got an automobile, lived like a prince for a few wild days—and landed in prison.

Young fellows envy the fast life of the rich; they dwell on what money can buy; they get out of employment; they get desperate; they become the secret slaves of drugs; they gamble in hope of getting much-needed money—and fail, of course, with the usual result; they begin to drink; they try to drown their feelings in cheap and low theaters; they fall under temptation; they take up with evil companions; they become loafers; they become tramps; they take the chances of crime; they are caught—and today they are in prison. And many a Christian mother's heart is breaking today, in this broad land, because their sons are in striped clothes behind prison walls.

There is one solution, says Dr. Munro. It is in Christian training; in the early rescue and conversion of the children. The Church, he adds, is the best moral antiseptic.

What are our city Churches doing for these young men? There are 400,000 of them in New York City, who are clear beyond the pale of the Churches and Christian influences. There are multiplied thousands in St. Louis, Kansas City, Denver, Omaha, Oklahoma City, Wichita, Lincoln, Des Moines, Sioux City, Pueblo, Albuquerque, El Paso and the long list of cities of lesser size, but of scarcely lesser proportionate loss of youth to the Churches. What are our Churches doing? Are they weeping as Jesus wept? Are they going out for individuals as Jesus went? or are they studying books on therapeutics and socialism? Have our city Churches the heart of Christ?

Think on these things, brother; some mother's son may be passing to the abyss because you are not going for him with the heart of Christ.—Central Advocate.

HOW GOD HELPS US.

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that he never grants and lose things that he offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

If we looked at God as always wise and always loving, and always holy we should know, in the first place that he often helps us by a sharp discipline that tries us most terribly. It helps the grass on my

**Why Tone is so Sweet**  
The rich pipe tone of the Seybold Reed-Pipe Organ is superior to all other reed organs... Gives detailed explanation and describes our 2-manual and pedal organs and single-manual Chapel and Parlor styles. It is free. Write for it now. SEYBOLD PIANO AND ORGAN CO., ELGIN, ILL.  
SEYBOLD REED-PIPE ORGAN

the oil of joy. The sorrow is surface, the joy is central; the sorrow springs from circumstances, the gladness from God. Therefore the sorrow is but for a moment, and gladness is perennial. "In his presence is fullness of joy; at his right hand are pleasures for evermore." —Rev. J. Gregory Mantle.

THE BEST I CAN BE.

A prince went into the vineyard to examine it. He came to a peach tree, and said, "What are you doing for me?" The tree said, "In the spring I give my blossoms and fill the air with fragrance and on my boughs hangs the fruit which men will gather and carry into the palace for you." "Well done!" said the prince. To the chestnut he said, "What are you doing?" "I am making nests for the birds, and shelter cattle with my leaves and spreading branches." And the prince said, "Well, done." Then he went down to the meadow and asked the grass what it was doing. "We are giving our lives for others, for your sheep and cattle that they may be nourished." And the prince said, "Well done." Last of all he asked the tiny daisy what it was doing, and the daisy said, "Nothing, nothing. I cannot make a nesting-place for the birds, and I cannot give shelter for the cattle and I cannot send fruit into the palace, and I cannot even give food for the sheep and cows—they do not want me in the meadow. All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy, and said, "There is none better than thou."—Selected.

Suffering is doubtless as divinely appointed as joys, while it is much more influential as a discipline of character. It chastens and sweetens the nature, teaches patience and resignation and promotes the deepest as well as the most exalted thought.

The Modesty of Women

Naturally makes them shrink from the delicate questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, if help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispenses with the examinations and local treatments. There is no other medicine so sure and safe for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those most eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

The most intelligent women now-a-days insist on knowing what they take as medicine instead of opening their mouths like a lot of young birds and gulping down whatever is offered them. "Favorite Prescription" is of known composition. It makes weak women strong and sick women well. Dr. Pierce's Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send to Dr. R. V. Pierce, Buffalo, N. Y., 21 one-cent stamps for paper-covered, or 31 stamps for cloth-bound. If sick consult the Doctor, free of charge by letter. All such communications are held sacredly confidential. Dr. Pierce's Pleasant Pellets invigorate and regulate stomach, liver and bowels.



# Notes From the Field

## Brookston.

I was at home and able to attend my appointment yesterday for the first time in over two months. Am not yet able to preach but I have a faithful and efficient helper in my local preacher, Rev. R. N. Ledbetter, who is helping me out in that respect. As fast as my exceedingly limited strength will admit I will answer the accumulated correspondence concerning Children's Day fund. Will make the strongest possible effort to round up creditably for conference, though the outlook is somewhat unfavorable now. Am trusting God and pushing forward.—J. A. Wyatt, Sept. 14.

## Caps Circuit.

I held a revival at Pearl, Texas, for Bro. Caperton, in which God gave us great victory. I returned to Caps Circuit at Wiley Church and held a revival that is claimed to be the best all round meeting ever held there. The health of the pastor, Bro. McElrath, failed in May, and I was chosen to take charge of the Caps work. I met the first appointment last Sunday. I hope, however, to raise every dollar of the claims by the fourth Quarterly Conference, and be able to make a full report.—W. L. A. Self, Sept. 16.

## Trenton.

Our meeting at Blanton's Chapel was a great success. It began the third Sunday night in August. Bro. Turner, of Pilot Grove, came over for two days the first week. Bro. Hursey and wife, of South Bonham, came over on Wednesday of the second week, remaining till Sunday afternoon. The meeting lasted two weeks. There were thirty-two conversions and thirty-two additions to the Church. A number of them were heads of families. A free-will offering of \$7.50 was given Bro. Hursey. Four babies were baptized. Blanton's Chapel people gave us a nice pounding. Sugar, flour, lard, chickens, pigs, corn, some fruit, some money, and some quarterage paid. We appreciate all these things and pray for their spiritual success. The meeting for Pecan Grove began the fifth Sunday night and lasted one week. There were only two conversions; three joined the Church. Have received during the year seventy-eight members and dismissed fourteen. We hope to have a good report by conference.—Mrs. J. C. Moore, Sept. 12.

## Fairy.

We have had five meetings on this circuit. At three of the places, Cranfil Gap, Boggy and Help, the people called Methodists are few. Cranfil Gap and Boggy communities are largely settled with Norwegians, who are a clever, nice and enterprising people; but most of them who claim to be religious at all are Lutherans, and seem to be satisfied with that formal and spiritually lifeless form of Christianity, so they are hard to reach by us. The Help community has been known for years to be a strong Baptist community. The Methodists never made any start there until a few years ago. I got the Rev. R. L. Snider, a local preacher of Huckaby, to assist me in these three meetings. When he first came to me I told him we had to start at the bottom and lay the foundation. This earnest and faithful man of God went at it with a determination to do something; and in his own peculiar way he gave telling blows against sin in all of its forms, and raised the standard of Christianity high, and urged a thorough consecration of Christians to the work of the Lord and a reliance on the power of the Holy Ghost for equipment for work. While the visible results of these meetings were not what we desired to see, yet they were decidedly successful, especially the one at Help. There we had a remarkable meeting. Our Baptist people did some faithful work in this meeting, and a few of them did at the other meetings. The converts in this meeting were estimated from 20 to 25,

with 15 additions to the Methodist Church, and 6 to the Baptist. At the other two places there were about 15 conversions. Bro. Snider is a successful revival preacher. He gets a wonderful hold on the people and helps the pastor in his work. He urges religious people to join the Church and to support its institutions. They want him back at all these places. His daughter, Miss Dora, as organist, was with him at Cranfil Gap and Help, and she endeared herself to the people of these places. She will always be welcomed back in these communities. Bro. Neal Turner, of Clifton, helped at Fairy. This able young preacher did some fine preaching in the meeting—some of our people say the best that Fairy ever had. There were some 12 or 15 conversions, and 6 additions to the Church. At Lanham we only had two conversions and one addition to the Church. Bro. Dalton, a local preacher of Jonesboro, assisted me in this meeting. Bro. Dalton is a strong Scriptural preacher; he hews to the line with the Word of God, and rebukes sin and lifts the Christian standard high. We have had about 50 conversions and 26 additions to the Church on the circuit. We are now on the home-stretch for conference, and our aim is for a full report and everything in good shape by conference.—J. C. Carter.

## Quitman Circuit.

I have just finished my protracted meetings. Our meeting at Liberty was wonderful. One night the Spirit of the Lord seemed to come in power, and men and women got happy, and they shouted for about two hours without a break. The Lord was with us. There were 24 conversions and 15 additions to the Church, with more to follow. We then went to Forest Home and had a gracious meeting; 22 conversions and 13 additions to the Church, and the Church greatly revived. The Lord has blessed us this year on the Quitman charge, for which we are glad.—J. S. Ogle, Pastor, Sept. 15.

## Shelbyville.

We closed out our round of meetings on the Shelbyville Circuit at Shelbyville the first Sunday night in September. We have held nine protracted meetings on the charge. We have had a glorious revival all over the entire charge; something like 200 conversions; 150 have joined our Church. Rev. M. J. Brown, of Linflat, assisted me in several of my meetings. Bro. Brown is good help. We will have two new churches to report, one new parsonage. Collections in full. We are hurrying with all our might to get through for conference.—L. B. Saxon.

## Troy Circuit.

We closed our revival meetings on the Troy Circuit September 1. I began at Childress on July 15. This is a little Church that had been dropped from the circuit, but we took it up again this year and have been giving it one Sunday afternoon. We had six conversions and four additions to our Church. Bro. T. K. True, one of my faithful local preachers, helped me there, and we had large congregations. I went from Childress to Pendleton, where I held forth thirteen days. I did all the preaching myself except the last two days, when Bro. Gardner, of Moody, came down and preached. We had eight additions. From Pendleton I went to Oenaville, and was assisted there by Rev. C. I. Hoy, a student from Vanderbilt University. At this place we had twenty conversions and thirteen additions to the Church on profession. We began at Troy on the fourth Sunday in August, and Bro. Hoy assisted me here also. The result of this meeting was twenty-two conversions and nineteen additions to the Troy Church. These were the best meetings that the Troy charge has had for a long time. On the 12th of September our last Quarterly Conference

was held. Bro. Bolton, the presiding elder, was on hand and preached two splendid sermons. Everything seems to be in good shape on the circuit. We have one of the best Sunday-schools in Troy I ever saw in a town of this size. It numbers nearly as many as the number of members in the Church, and is steadily growing. Two months ago we organized a Junior Epworth League. It now has a membership of sixty-two, and they are taking great interest in the work. The future seems bright for our Church at Troy.—V. J. Millis, P. C.

## Plainview Station.

At 11 o'clock August 16th, under a large tabernacle, we began what proved to be the best meeting ever held in the beautiful city of Plainview. With services twice a day, the pastor did the preaching until the following Friday night, when Rev. M. S. Hotchkiss and his brother, Rev. O. T. Hotchkiss, arrived and took charge. Bro. M. S. did the preaching and Bro. O. T. led the singing, and the people worked and God gave us the victory. Brothers Hotchkiss know how to work and do things. We are indebted to them. When we closed on Tuesday morning, September 1, amidst shouts of rejoicing, we were made to realize that great victories had come to the Church at Plainview. One hundred and forty conversions; eighty-nine received into the Methodist Church. Five young men and five young ladies volunteered for special work. Three of the young ladies and two of the young men will prepare for the mission field and the others will enter the home field. Six hundred dollars secured for missions. Fifteen thousand dollars subscribed for a new church to cost \$25,000. (Several thousand dollars have been added to the above amount since the meeting.) Since our last Annual Conference we are able to record progress in all lines of Church work in Plainview. Received into the Church since conference 180 members; organized a Woman's Foreign Missionary Society, which now has 53 members; Young People's Missionary Society with 28 members; reorganized a Senior League that is growing in interest daily; organized an Intermediate League with promise of great success. The W. H. M. Society has had a great year. Sunday-school is flourishing. Built a modern seven-room parsonage. All conference collections paid in full, with \$460 excess on missions. The subscription list on our new church is growing daily, and we hope to let the contract for a \$25,000 church before conference. No pastor in Texas serves a finer or better class of people. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Praise God, from whom all blessings flow.—Thomas S. Barcus.

## Center Point.

This has been the happiest and in some respects the most prosperous year, spiritually, of our life. God has blessed us in every way. From the very first service to this good hour we have had the revival spirit among us, with conversions and additions to the Church all through the year. God has given us three glorious revivals; one here and two in the country. In the first meeting, held here in May, Bro. M. J. Allen came to our assistance, and for ten days he stormed the citadels of sin in the "good old-fashioned way," preaching the pure gospel in the "power and demonstration of the Holy Spirit." Several souls were converted and added to the Church as the result of this meeting. We continued the meeting about ten days longer, with Bro. Barton preaching four days and nights for us. He did good work. Barton is a "coming man." We held a meeting soon after in a school house near here which resulted in the salvation of a few souls, and a great spiritual uplift of the believers. Our next meeting was held two miles from here at old Camp Shed, built by Rev. J. T. H. Miller. This was the greatest and best meeting of all. We have seen many meetings with larger numerical results, but never have we held or seen a meet-

ing where there was more real Christian life and spiritual power manifested. Old grievances in the church were settled, heads of families outside of the Church, representing the best element in the community, were powerfully convicted and gloriously converted. One man's conversion the last night of the meeting, the head of a family, resulted in the conversion of his aged father at the regular preaching service here last Sunday week. The son, a man of middle age, his two little children, his wife and father, aged 73 years, and two others, a husband and wife, together with a promising young man, all at the altar happy in the Savior's love, and the congregation melted to tears, men, women and children weeping for joy, made a scene long to be remembered in Center Point Church. This service, two weeks later, came as the climax and aftermath of the camp-meeting. Notwithstanding floods and winds which came in the middle of our camp-meeting the spiritual tide steadily rose higher and higher to the very last service. We had a well organized choir, under the leadership of Prof. G. P. Bledsoe (Birdwell's singer). No better man ever stood before a Church choir than this man of God. He is the finest and most efficient director in song service we have ever known. He is a Christian gentleman, and scholar of the best type, as well as a singer of superb ability. Who did the preaching? J. C. Wilson, the West Texas poet-preacher, of Del Rio. He preached! Yes, he preached! If you don't believe it, ask the people. They say Wilson is surely destined to be a Bishop. But I have my doubts and fears. His stature is against him. But, no matter, Wilson is a preacher, and a more lovable man never lived. Our collections are about all in hand. Everything will be in full and over by conference. I have never served a better charge than this one. This is the most religious Church, and is composed of the most loyal and devoted band of Christian workers I have ever had the good fortune to serve. I will be greatly honored and much pleased if I am returned for the second year. But this is a matter which is in the hands of the "powers that be," for which I am thankful.—A. B. Davidson, Sept. 14.

## Kirk Circuit.

On our return to Kirk charge for the second year we resolved that we would plan and work and pray to do fifty per cent better work than we had done the preceding year. So, taking a panoramic view of the duty ahead, we saw three great purposes to endeavor to accomplish. The first was our year's course; second, a revival at each point; third, a full report on finances. Taking each in its order, we spent all of our spare time for the first half of the year on the course, and more at times than we felt should be. By hard work, with God's help, we made the landing safe at the close of the Summer School of Theology, received certificate of examination and felt glad that we had completed the full course without the loss of a year and went home with nothing but conversions and collections on our mind. This work embraces three appointments (Home place gets half of the time). At the first of the year we took up four afternoon appointments. We laid our plans early, arranging for the holding of six meetings. The reunion at Jack's Creek knocked one in the head; cotton picking and ginning interfered with the last one. The other four came off according to appointment. Two were held without any help except the direct help God gives. In the third meeting Bro. A. W. Walker, of Mart Station, held three services, which were splendid and highly appreciated. Rain interfered much. Had to close after running from Friday night to the following Thursday—just as we got good started. The Baptists pastor dropped in soon after and had a great meeting. Bro. R. S. Helzer, of Merkel, preached for us through the Kirk meeting. He is a splendid preacher and a grand old man. No one has ever held a series of services that were more highly appreciated than were his. We had a gra-

# Charcoal Removes Stomach Poisons

Pure Charcoal Will Absorb One Hundred Times Its Volume In Poisonous Gases.

Charcoal was made famous by the old monks of Spain, who cured all manner of stomach, liver, blood and bowel troubles by this simple remedy. One little nervous Frenchman held forth its virtues before a famous convention of European physicians and surgeons. Secheyron was his name. He was odd quaint and very determined. His brothers in medicine laughed at his claims. Thereupon he swallowed two grains of strychnine, enough to kill three men, and ate some charcoal. The doctors thought him mad, but he did not even have to go to bed. The charcoal killed the effects of the strychnine and Secheyron was famous. Ever since that day physicians have used it. Run impure water through charcoal and you have a pure, delicious drink.

Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

It is really a wonderful adjunct to nature and is a most inexhaustible storehouse of health to the man or woman who suffers from gases or impurities of any kind.

Stuart's Charcoal Lozenges are made of pure willow charcoal, sweetened to a palatable state with honey.

Two or three of them cure an ordinary case of bad breath. They should be used after every meal, especially if one's breath is prone to be impure.

These little lozenges have nothing to do with medicine. They are just sweet, fresh willow, burned to a nicety for charcoal making and fragrant honey, the product of the bee. Thus every ingredient comes to man from the lap of nature.

The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free.

Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

closed revival. Took twenty into the Church. The collections came easier and free and with greater excess than we have ever had before. We serve a high-minded, liberal and loyal class of people. We have in our possession the release on the last vendor's lien note on the parsonage. This is a nice piece of property for this work and will report it clear of debt at conference. Nothing wonderfully extraordinary has taken place with us this year, but we have had a gradual, healthy spiritual growth all the year. We feel confident this has been the best year of our life, for which we are duly thankful.—Z. L. Howell, Sept. 15.

## Lovelace Charge.

Our meetings are all over and we are at home for a few days rest. We began at Union Valley on the second Sunday in July and closed out at Osceola Sept. 1. Rev. J. L. James did fine preaching at Berry's Chapel, but conditions are such that we had no revival. Rev. M. A. Turner, of East Waco, did fine work for us at Lovelace. A good meeting with many conversions and additions. We had no help at Pleasant Hill, but had a real good revival. Church is in fine shape at that point. Rev. Sterling Richardson, of Bethel Station, did most all the preaching at Osceola. Bro. Richardson is a good preacher and a fine re-



vivalist. Sister Richardson is fine help in a choir. This was the best meeting that Osceola has had for several years. About one year ago we organized the first Methodist Sunday-school ever had at Osceola, in our new church, with 18 enrolled. Now we have an enrollment of 75 and others to follow. This is our third year on the Lovelace charge. We hope to report in full at Waco on all claims.—L. A. Reaves.

**Burke.**

Last Sunday night we closed our last meeting on our charge at Diboll, and while we have had good meetings at each appointment, yet our Diboll meeting was in some respects the greatest meeting held in this section in quite a while. We heard old men say it was the greatest meeting they ever saw. One old man who had not been to Church in seven years professed religion and joined the Church. We had a host of conversions and reclamations. Received into the Church sixty-eight members. To account in a great measure for our great meeting we had that prince of preachers, Rev. J. T. Smith, who, for eight days preached that gospel which is the power of God unto salvation. We had one fine sermon by Bro. J. B. Luker, of Center Circuit, also one good sermon by Bro. A. J. McCary, local preacher, of Center Circuit. We have received about 125 members during the year. The Lord has blessed us greatly and we are happy in his service.—W. A. Pounds, September 19.

**Hollis and Dryden, Okla.**

We are rounding up for conference, having had an unusually pleasant year in this new field of operation. This is not, however, like being away from home, since the majority of the membership are Texans, and since the Texas Advocate comes into the homes of so many of our people. This periodical is a household necessity with us. The plan of this circuit is two half stations

nine miles apart, paying \$800 to preacher in charge and \$114 to presiding elder, and enjoying the distinction of having always paid up. We have paid a Church debt at Hollis of \$1300. Salaries well up; conference collection in cash and subscriptions for more than three months in hand; received ninety members to date; have a good Home Mission Society, which has bought more than \$200 worth of parsonage furniture. Hollis is a town of about 1000 people in the best agricultural part of Greer County, and is twenty eight miles from the railroad. We are to soon have a road, and then will make great development. Methodism is prospering in this great field and we are trying to do our share of the work. This district (Mangum) is to have a district missionary another year, which is very much needed—two would be better. The Sunday-schools of the district are supporting a missionary in the foreign field. Our love and best wishes to the brethren of North Texas Conference.—G. E. Holley.

**Breckenridge Circuit.**

The protracted meeting season is over on this charge, and all have been successful. At Pisgah I had with me that old veteran, J. A. Walkup. We had a good meeting, and the work at that place is in better condition than for many years. At Eolian Camp-meeting we had the usual victory with more than a score of conversions. Rev. C. E. Statham, of Ranger, assisted at that place, and endeared himself to those people. Though disappointed in securing help at Breckenridge, I waded into the proposition and won. We didn't have a Church joining boom, but we did have a revival, and people were saved. Of course they joined the Church. The results of this meeting are very apparent in the Church, particularly in the Sunday-school and prayer-meeting. Breckenridge charge is in good condition in every particular. Salary, collections, etc., will be full and "a leetle the rise." The charge has a record for doing as it promises on that line. I am rounding out my fourth year on this charge, and they have been pleasant and profitable years. The people have been good and kind to the preacher and his family. We can never forget them. The preacher who is read out to Breckenridge in November can congratulate himself on the appointment. He is going to have a fine people to labor among, people who will stand by him in all the work, who will love him and his, help him, pray for him, pay him. The small-souled growlers and complainers don't cut any ice over here. At both Eolian and Breckenridge I had with me Rev. Charles Little, a Vanderbilt student, the son of Rev. M. K. Little. This young man had charge of the music in both these meetings, and right well did he do his part. He knows how to organize a choir and to direct it after it is organized. I know not what his pans are, but if he does not return immediately to Vanderbilt those preachers who contemplate fall meetings should correspond with him. He will do you good work and prove a blessing to your young people.—G. G. Hamilton, Sept. 14.

**Lawn.**

We have closed our revival meetings on the Lawn charge. This has indeed been a great year for revivals over this way. God has wonderfully blessed us in giving us the old-time revival fire. The presence and power of the Holy Spirit has been manifest in all the meetings and many souls have been brought into the kingdom of God; but especially did we witness a great victory in our Lawn meeting. Bro. C. W. Young, of the McCauley charge, came to us on Friday night before the second Sunday in August, and for ten days and nights he fought sin as but few men can, and preached the old-time gospel in its power. There was another meeting running on our time, but C. W. Young is not the man to falter under conditions of that kind. So our efforts were crowned and the Lord was with us from the first, and such crowds. My, they were immense.

Men and women trembled under the power of the gospel, came to the altar and got saved. This meeting was a great victory for Christ and Methodism. I like Charles Young, because wherever he goes he makes Methodists as well as to win souls for Christ. Results of the meeting: Thirty conversions and twenty-three accessions to the Church. Our meeting at Drasco was a great victory; also we were ably assisted at that place by Rev. E. L. Sisk, of Clyde. Result of the meeting: Thirty-four conversions and twenty-nine accessions. In fact, our meetings have all been good. I would not fail to mention the efficient services of Rev. E. H. Davis, of the Nubia charge, who helped me at Jimmed, a great meeting being the result. We are indebted also to our very efficient local preachers for able services rendered. Bros. Self, Knight, Martin and Elliott are all good. God bless our faithful local preachers. Our conference collections are all provided for. We have built a splendid preacher's home here at Lawn. Have witnessed 135 conversions and reclamations, and are pressing on the upward way. Lawn charge is going to be up on all lines at conference. Happy will be the preacher who is read out for Lawn charge this fall. This is our second year in the ministry. We thank the good Lord and take courage, with a determination to press the battle for God and his coming kingdom.—C. E. Lynn, Sept. 13.

**Eastland.**

Our round of revival meetings on Wayland charge is now over. All of them have been good. The Lord has given us victory at every point. There have been 164 conversions and reclamations. The Church has been much strengthened and built up. Our membership has worked very faithfully. We serve a very loyal people. They have put us under many obligations for their kindness to us during our sojourn among them. The Lord reward them. The outlook for this charge is full of hope. We have the promise of being able to make full reports at conference.—J. M. McCarter, Sept. 18.

**Roby Charge.**

The fourth Quarterly Conference was held last Saturday and Sunday, in Roby. The presiding elder was on the ground Friday and looked into conditions; preached four sermons highly spiritual and edifying to all and presided with brotherly love, drawing the officials not only to himself, but to the Church and the Master. We have had a year of prosperity in the charge this our second year, having had about 53 net increase. This is not as great as last year, but at last conference the Roby charge was divided, not leaving half the territory embraced by it last year. This is a great and growing country. We expect to report full on all lines at Waco.—G. J. Irvin, September 18.

**Mount Pleasant.**

Bros. L. P. Law, evangelist, and E. G. Phillips, singer, are now conducting a meeting here with me. The promise is very fine as to results. Brother Law designs resting after this meeting, and Brother Phillips will be disengaged during the month of October. G. V. Ridley, September 17.

**Turkey Mission.**

A few weeks ago I reported our meeting at South Quitaque. Now I shall try to give a brief outline of what has been done on the entire charge. Our meeting at Turkey was a grand success. Bro. J. T. Hicks, of Childress station, did the preaching; he is a power in the pulpit. Results of the meeting: The Church greatly strengthened, a number converted, 21 joined the Methodist Church. On the last Sunday of the meeting a collection was taken to seat the new church at this place; \$216 in cash and good subscriptions was raised. Our meeting at Northfield was held by the pastor. It was a good meeting. Bro. Pipkin never holds any other kind. Numbers were saved; the Church greatly strengthened. I often think if there were nothing else done except Chris-

tian people lifted to higher planes of Christian living it would be a great work. Our labor is never lost when we are lifting God's people on higher ground. At Lambert Schoolhouse our meeting only lasted three days, but the power of God was with us; had 12 or 15 conversions. I am so glad that God can save in the little school houses as well as in the finest churches, but Christian people ought not to be satisfied with school houses after they are able to build churches. At North Quitaque we had a great victory—25 conversions, 15 added to the Church. At the closing service a collection was taken to build a new church at that place; \$649 was secured in cash and subscriptions, so Bro. W. S. Gregg went at once to Estelline and bought the lumber and at present we have some of the lumber on the ground. They want to complete it by conference. Bro. J. S. Washington, Bro. W. S. Gregg and Bro. Will Graham gave \$100 each. We hope and pray that God will bless these good men in a spiritual and financial way. We can hardly realize what it means to give such gifts or in what way God may prosper us for having done our duty; others gave as God had prospered them. We do not feel that any one will loose anything by helping in good work. Bro. Geo. Fort, of Silverton, did the preaching at this point. He is a splendid preacher, an untiring worker. He believes in putting his whole heart in the work and that is the right way. This closed our revival meetings for the year. To date we have received 50 into the Methodist Church; have had about 70 conversions; built one new church, worth \$1250; another started that will cost as much; the other two churches improved between two and three hundred dollars worth; \$40 worth of improvements on parsonage.—Mrs. Dollie Whitworth, September 16.

**Avery.**

We began our meeting at Lydia on September 4, and closed on the 13th. There were 20 conversions and reclamations; seven joined the Church. I believe all neighborhood differences were settled. We closed with the shouts of victory. Rev. A. Hubbard assisted; he and I preaching day about. To God be all praise.—H. H. Goode, September 19.

**The Ringgold Revival.**

We closed our annual revival at Ringgold last Tuesday. Rev. G. A. Marvin, of Sherman, did the preaching. No surface work was done. But great principles of holy living were enunciated in no uncertain sound, to which many people subscribed. On last Monday morning the preacher gave an opportunity for those who had been benefited by the meeting to tell just what it had done for them. One after another arose and testified to the fact that they had been lifted to a higher plane of living, and that life meant much more to them now than ever before. A mighty transformation has been wrought by the revival. Marvin is a great success. He makes no compromise with sin, and he always finds its den. The influence of his preaching will never cease to live in the hearts of the people of Ringgold. There were several conversions and 26 accessions to the Church. Our people cheerfully paid him \$152.50 for his services.—Chas. P. Martin, September 17.

**Mount Pleasant.**

We have just closed a gracious work at Garden City, Mo., with over one hundred and eighty professions, under a large wood tabernacle erected for us. God was in mighty power there and the entire town and country round about was stirred by the power of God. We are here in a tent meeting on the public square with that old patriarch, Dr. G. V. Ridley, and amidst all kinds of difficulties God is giving victory.—Lovie P. Law, Sept. 18.

**Utopia.**

Our meeting at Utopia began Friday night before the second Sunday in July and continued ten days. Rev.

**An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.**

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom. He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh. Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind. If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 478 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

**FOR SALE CHEAP**

A twelve volume set of New Standard Encyclopedia, cloth binding, used only a short time. Terms: Part cash and installment. Suitable for school or library. Write at once to REV. W. Y. SWITZER, Midland, Texas.

A. B. Davidson did the preaching. He is one of our best preachers and is a great success as a revivalist. Prof. Bledsoe, of Gilmer, led the singing. Brother Bledsoe is a fine singer, and was a great help in the meeting. Much good was done in the Church, and about twenty-five were converted. There were twenty-six additions to the Church. The meeting was a great success.—S. J. Drake, Sept. 16.

**AMERICAN BIBLE SOCIETY.**

The Rev. A. Wesley Mell, for four years minister in charge of the Bowen Memorial English-speaking Church at Bombay, India, has been appointed Agency Secretary of the American Bible Society for its Pacific Agency, which includes the States of California, Nevada, Washington and Oregon. Mr. Mell will take charge of these interests October 1, 1908, succeeding the Rev. George A. Miller, who has been in the service of the society in the Philippines and on the Pacific Coast.

**NORTHWEST TEXAS CONFERENCE.**

The presiding elders of the Northwest Texas Conference will please send me, at once, the names of candidates for admission and re-admission, local preachers for ordination, and lay delegates. Any preacher who may be expecting to bring his wife with him to conference must notify me not later than the 15th of October. C. R. WRIGHT, Waco, Texas, Sept. 21, 1908.

**NOTICE.**

If any Southern Methodist who reads this paper has published, or will publish, during 1908 any book or pamphlet, will be please send me at once on a postal the name of the book or pamphlet, giving name of author, style of publisher, price, etc. I desire this information for the 1909 Southern Methodist Handbook. Please do not fail me in this. Write at once, and greatly oblige. THOS. N. IVEY, Editor So. Methodist Handbook.

**APPRECIATIVE.**

Let me offer an apology to the good people of Burke for not having sent you this card of thanks sooner. Sickness and the meeting at Diboll were the cause of the delay. "Our lines have fallen to us in pleasant places, notwithstanding Mr. Burke's health being so broken as to necessitate his giving up his work at Leesville. These people have certainly been kind to us ever since we came—not only pounding us liberally one night after prayer-meeting, but they keep on day after day. May God's richest blessings rest upon them. The pastor's family were in the lead with Miss Annie McAll and many others assisting. MRS. J. D. BURKE.

**BABY'S EYESIGHT WAS THREATENED**

By Terrible Eczema—Head Became a Mass of Itching Rash and Sores—Would Scratch Till Blood Came—Much Money Wasted in Fruitless Treatments—Disease Was Soon

**CURED AT SLIGHT COST BY CUTICURA REMEDIES**

"Our little girl was two months old when she got a rash on her face and within five days her face and head were all one sore. We used different remedies but it got worse instead of better and we thought she would turn blind and that her ears would fall off. She suffered terribly, and would scratch until the blood came. At night we had to pin her hands down. This went on until she was five months old, then I had her under our family doctor's care, but she continued to grow worse. He said it was eczema. When she was seven months old I started to use Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent, and in three weeks—what a change! I kept using the Cuticura Remedies for two months and our baby was a different girl. You could not see a sign of a sore and she was as fair as a new-born baby, and all for the small cost of a dollar and seventy-five cents where we had spent ten times the money for doctoring. She is now two years old and has not had a sign of the eczema since. Mrs. H. F. Budke, R. F. D. 4, LeSueur, Minn., Apr. 15 and May 2, 1907."

**SLEEP KILLED**

By an Itching Humor. Another Cure by Cuticura Remedies.

"I broke out with a humor which spread almost all over my body. The itching would get worse on retiring, so I could not sleep. I tried several remedies but it grew worse until I got some Cuticura Soap and Cuticura Pills by which began to relieve me at once. By the time I had used one vial of the Pills, the humor was entirely gone. I wish every sufferer could secure the Cuticura Remedies. Travis Bates, Hamburg, Ark., April 26, 1907."

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.) (or 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 Props., Boston, Mass. **Mail Free, Cuticura Book on Skin Diseases.**

MS  
Hun-  
the  
all  
and  
edy.  
held  
con-  
and  
ame.  
leter-  
icme  
n he  
nine,  
ate  
ught  
have  
f the  
chey-  
l day  
ipure  
have  
ases,  
give  
al.  
ct to  
stible  
in or  
r im-  
are  
weet-  
oney.  
ordi-  
ould  
illy if  
re.  
thing  
just  
leety  
grant  
Thus  
from  
Stuart  
imple  
r loz-  
or de-  
rative  
sm as  
e the  
sets of  
rising  
meal.  
blood  
owels  
id buy  
l Loz-  
l soon  
your  
Send  
re will  
ll free.  
Stuart  
to the  
easier  
s than  
erve a  
lass of  
on the  
n note  
a piece  
will re-  
ference.  
ry has  
but we  
piritual  
nfident  
of our  
ankful.  
nd we  
t. We  
second  
at Os-  
es did  
el, but  
had no  
f East  
l Love-  
ny con-  
had no  
a real  
shape  
Richard-  
all the  
Richard-  
fine re-



## The Home Circle

### I WONDER WHY?

I wonder why the fields are green  
And why the skies are blue,  
Or why your eyes are black, while  
mine  
Are of an azure hue.

Or why the rose, tho' often decked  
In yellow, pink or red,  
Was never seen in gray or green,  
But on a lady's head!

If skies were changed to emerald  
And sable black the snow,  
And like a pall the flakes should  
shroud  
The landscapes all below.

And if the faithful evergreen  
To ever blue should change,  
If then our eyes were turned about  
Now would it be so strange!

—Caroline Kelsey Lumber.

### LOST AND RESTORED.

Out under the shadow of the south fence, Miss Callista was putting the garden beds in order for their winter sleep. It was a sunny day, and the air was warm, with little wafts of soft wind that sent yellow leaves scurrying across the grass, to be chased by the Maltese kitten that always accompanied Miss Callista in her gardening. With a gray shawl pinned about her shoulders, and a brown hood tied over her hair, Miss Callista found her work rather warm. She settled back upon the grass, presently, to rest a moment, and the Maltese kitten came up and rubbed lovingly against the toe of her stout boot.

"I've had a sight of comfort out of this place, after all," Miss Callista mused. "Forty different kinds of posies in my yard, and the currants and gooseberries did real well, too. And it beats all to think how I was worrying over it two years ago come April. All the slugs and grubs and caterpillars and everything I was a-fighting! Folks said things had been pretty well set up here the year before. Grasshoppers, too; I was mighty afraid of grasshoppers. Poor Miss Langdon must have clean lost heart over this place, to let it go the way she did. But I fought 'em, and I beat 'em, the whole host of 'em. Makes me think about something in Scripture, somehow—the locust and the cankerworm, the caterpillar and the'—now, what was that other kind of a grub? Queer I can't remember! Father used to say that list over and over, when we was all small, setting out on the back porch evenings and looking out across the orchard to the hill lot. I'm going to look it up when I go in."

The Maltese kitten started in pursuit of another leaf, and Miss Callista returned to her task, deftly digging and covering and patting. She rose to her feet presently and went into the kitchen, where the sun shone in through the open door on the spotless boards of the floor, and a Bible lay open on the table by the window.

"Dear me! but that garden work does tire me all out," she sighed, untying her hood and settling comfortably back into the big, black kitchen rocker. "Now I'm going to find that verse. I can't bear to have loose ends of things waiting round unsettled in my brain. The locust and the cankerworm, the caterpillar and the other one. My! but I can just hear father's voice saying 'em.'"

She reached for the Bible and slipped on her steel-rimmed spectacles. Miss Callista had the face of a woman who read her Bible and lived with it and loved it. It was a strong face, clear-cut and true; but there were little hard lines between the eyes and about the mouth that did not seem to belong with the rest of it—discordant lines, as if somewhere the "sweet bells" of a pure life had been jangled harshly out of tune.

"I reckon that verse is in Isaiah," Miss Callista mused. "Sounds like Isaiah. One of the last chapters, maybe." She turned the leaves slowly, but she did not find what she was seeking.

"It will be in the concordance," she thought, turning to the helps in the back of the Bible. She looked first for "locust," but failed to find satisfaction; then patiently for "all the grubs"

### A WOMAN'S APPEAL

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

in turn," as she put it. But the little abridged concordance was not a good guide. "Land! I don't want to get clear into the front room and get Cruden," Miss Callista said. "I'll let it go now. Some time when I'm in there, handy, I'll think about it and look it up."

The leaves of the Bible slipped through her fingers just then, and fell open in Joel. The familiar words stood out clear on the page:

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm—  
"That's it!" Miss Callista exclaimed. "That's the one I couldn't think of! I can just hear Danny asking, 'Daddy, was they called palmerworms 'cause they grew in the field you bought of Mr. Palmer? Danny! I never thought! Oh dear, dear!'"

Years before, Miss Callista had quarreled bitterly with the brother who had been dearest to her in those far-off days. She had known just cause for anger and sorrow. The life-long ties had been wrenched asunder cruelly, and in her first wrath Miss Callista had vowed that her brother's name should never pass her lips again. The odd quest of the verse, the sudden recollection of a childish jest, had led to the first infringement of the strange, hard vow. Miss Callista was shaken. She leaned her head against the tall back of the rocker and shut her eyes.

"Danny!" she whispered again, beyond her will.  
The years came back to her, with the overwhelming power of early memories. Days like this sunny autumn day, when she and Danny had rambled over the hills, content to be alive together; small, childish promises and quarrels and reconciliations; the deepest griefs of succeeding years, which seemed to bind them yet more closely together. And now, at last, after the wrong and shame and bitterness, she and Danny were all that were left on earth of the family. They two—and a world of estrangement between them.

"O God, I never thought of it this way before!" Miss Callista moaned, and tears began to creep down the withered cheeks. "Danny! Danny! Why didn't you stay good, and let me go on loving you? Why did you make it so that I couldn't call you back when you straightened up and began to live decent again? I vowed I'd never speak your name, and I haven't all these years—all these long, hard years, when we might have been together, if you'd only done right!"

The clock ticked away on the wall, and the Maltese kitten, sitting on the sunny doorkill, washed her face and purred in content.

These years—if I'd only known how to forgive you," Miss Callista whispered at last. The hard lines were gone from her mouth and brow; there was only an infinite hungering of love and loneliness.

"It's too late," she sighed. "There is no making up for it. What's done is done; what's spoiled clear through is spoiled for keeps."

She wiped her eyes, and sat up, and looked down at the open Bible before her.

"And I will restore to you the years that the locust have eaten, the cankerworm and the caterpillar and the palmerworm. . . . And ye shall eat in plenty and be satisfied, and shall praise the name of Jehovah your God, that hath dealt wondrously with you; and my people shall never be put to shame."

Miss Callista laid the Bible on the table, and folded her worn hands above it, and laid her face upon them. A great awe and silence filled her heart.

"Is that Thy answer?" she whispered at last. "I said it was all done, and spoiled and ended—oh, is it Thy answer? All these spoiled years, I said—and here were the words looking at me all the time! I'll listen, Lord, I'll not harden my heart. I'll write to Danny!"

Miss Callista paused often over the writing of that letter. There were blots and blisters on the page, where her tears fell unnoticed. It was a very short letter. She did not tell her brother of the strange guiding that had led her to write. She only opened to him the gates of love which his sin had closed, years before, pleading now for his forgiveness as he had never dared to plead for hers. And when the teller was done, she sealed and stamped it with a strange fluttering at her heart, put on her best bonnet, and started to mail it at once.

As she went out of the white gate, a man was coming up the street—a tall man, bearded and bronzed. Miss Callista did not know him until he quickened his step; and then she stood still with the silence of awe in her heart again, as hearts grow silent looking on the will of God made manifest.

"Are you going to forgive me, Callie?" the man said, coming close. "I've stood it as long as I could. Twelve years! And you've never seen my wife nor my babies—and we've just lost all this time out of our lives. Callie! Aren't you going to speak to me?"

She held out the letter to him with shaking hands and looked up tearfully.

"I was going to mail it," she said. "I was going to tell you to come. Twelve years—but they are not lost, Danny. God's going to make them up to us."—Mabel Earle, in Well-spring.

### THE HOUSE GOD MADE FROM A FIDDLE.

I know of a Sunday-school which was started in the cellar of a vacant barn in the mountains of North Carolina. When it rained, the children would have to raise their rude benches on a large rock, to keep their feet out of the water. No rain ever kept them at home. Sunday after Sunday they trudged over the steep mountain paths to listen to the beautiful stories which "Miss Jennie" was sure to tell them, and to see the bright pictures on the chart.

She had told them of how God loved all little children, and that one way to work for him and please him was to help him take care of them, and she had taught them the verse: "It is more blessed to give than to receive."

Not far from the vacant barn stood a small orphanage, and Miss Jennie told the children that perhaps they could help to feed the fatherless, motherless little ones there, and a certain day was appointed for them to bring anything they could for the orphanage basket.

"Now, what verse did we have last Sunday?" the teacher had asked, and little Delia Ann had repeated slowly and shyly: "In—as—much—as—you did it to—to one of My brothers—you did it to Me."

"That was almost exactly right, Delia Ann. Now, who can tell us what it means?"

"I kin," said Joe. "It means when a fellow gives somethin' to another 'cause he belongs to God, why—er—why, God thinks as it's as good 's if he had gin it to him, 'cause he loves both a lot."

"Well, then, we must remember that when we give our things to these children it is giving to God, and he will be glad to have even the least little thing you can bring."

The great Sunday afternoon came, bringing every child with a bundle all ready for the big basket—"God's basket," they called it.

"I bring three cabbages," said Billy, proudly. "What did you us bring?"

"I've got a half-peck of 'ah taters," shouted Jim.

"They kin have enough corn for once," said Emma, as she displayed the contents of her basket on her arm.

One by one the children told what the curiously shaped packages and little baskets contained—all except little Delia Ann, the shabbiest one of them all.

She stood apart from the others, looking on with great gray eyes filled with tears which finally overflowed, while the hand clasped her tiny bundle was hidden behind her.

"Now, Delia Ann, show yer hand quick," said Jim.

"The tears fell faster, and the child made no reply until Miss Jennie turned to her with a smile.

"I—I ain't got nothin', but—but—but—one tater I saved yistiddy, Miss Jennie. Dad wouldn't give me nothin', but I didn't eat my tater so's I could give God that," she sobbed.

Miss Jennie's eyes were wet as she put her arm around the child.

"God thinks you have brought a great deal, Delia Ann, because you've given him what you wanted yourself. Now let's put everything in the basket and then we'll take it over to Mrs. Bailey for the children.

They were crowding eagerly around the basket when a familiar sound caused Miss Jennie to look up with a smile of welcome.

The new-comer dragged himself slowly along. He was a man of about thirty-five in years, but his face wore the expression of a child of twelve. He was partially paralyzed and could use only one hand, with which he whittled small toys out of soft pine, and now he carried under one arm a small fiddle he had made—his most cherished possession.

He fixed his childlike eyes on the basket in the midst of the eager children.

"What's that for?" he asked.

"We're having such a nice time, Mr. Rafe," answered Miss Jennie. "We are going to help God take care of his children at the orphanage. We have all brought something for them to eat, and we're going to take the basket over soon."

"It's giving it to God, Miss Jennie said so," said Delia Ann, shyly.

"Are you, sure 'nough?"

"Yes, Mr. Rafe: God counts it all for him."

## Does not Color the Hair Destroys Dandruff AYER'S HAIR VIGOR

## 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.



"Wisht I had somethin'," said the cripple, wistfully.

"Never mind. You can help next time," said the teacher with her bright smile.

Mr. Rafe looked on quietly for a few minutes while the children filled the basket; then his eyes brightened.

"Miss Jennie," he said eagerly, "did you say as how God could do anything?"

"Yes, Mr. Rafe."

"Anything?"

"Yes, anything that he sees is best to do."

"Could he make a house out of a fiddle?"

"Yes, I think he could," answered Miss Jennie without hesitation.

"Well, then, I am goin' to give him my fiddle, and I want him to make a house out of it for poor cripple boys like me."

Limping slowly forward, he laid his beloved fiddle on the top of the pile of vegetables.

The heavy basket was proudly carried by the children in turn, and gladly received and heartily enjoyed by those at the little orphanage. But what became of the fiddle?

Miss Jennie gained possession of it the next day, and told its story to a minister in Asheville. He used it in a sermon, at the close of which \$300 was collected for a home for crippled boys.

And after a while a little house was built among the mountains—the house God made from a fiddle.—Herald and Presbyterian.

### A TALK ON PRAYER.

There is a need of definiteness in our prayers. One observes this in the prayer-meeting, where often the petitions cover a wide range of topics, but miss the particular wants of the hour, the place and the people assembled. And most of us know that in our private prayers, our tranquil closet seasons, we must occasionally arrest ourselves in the midst of unconsidered, vague, and, so to speak, random words. Prayer is not only a spiritual exercise, it is an intellectual effort, and requires thought and care, precisely as does any other mental and physical endeavor. What to say and how to say it are here as important as in any other field where we converse, prefer request, or express gratitude.

But going a step further, how strange it seems that we forego the privilege of telling our Father exactly what we desire, putting into loose phrases of no special meaning our hopes and aims, alluding in general terms to the conversion of our families and friends and the reviving of the Church, as though the end in question would be a happy circumstance, yet carrying no one person or group of persons on our hearts to the mercy-seat. This, too, in the face of our own belief in God's individual care of and for us, and of his own gracious declaration to every one of his children: "I have called thee by thy name; thou art mine." The pages of Scripture are strewn with promises to the man who prays, with narratives of direct answers to importunate and believing prayers, and yet we, not merely because of little faith, but often through the merest heedlessness and lack of thought, go groping on, without seeking divine strength in any earnest way, without asking specifically for the thing we yearn to have yet we do not ask for except in a random and half-hearted manner.

It would be well for those who have not given this subject much thought hitherto to take a look at their own ordinary practice. Possibly the answer to some who complain that their prayers never bring them a return of blessing would be, that as yet they have never really prayed.

When it reaches the sacred ground of the inner consciousness, that plane where all souls stand solitary and stripped of conventional disguises in the presence of the Lord, how few of us even there and then are fully sincere in our confession and our appli-

cation for relief. The sin which most easily besets us is a sin we are apt to regard with a measure of toleration. The weak point in our armor, easily seen by others, is not always discerned by ourselves. We may be honest as the day in our pecuniary dealings, scornful of any meanness or indirection in our speech, our integrity among men may be flawless, but in our homes we may be difficult to live with, irritable and irritating, uncertain in our tempers, morose and fault-finding in disposition. Perhaps our lot is cast with uncongenial people. The members of our own families may rasp our nerves, and wear us out with their foibles and exactions. In this sphere of the daily life, if anywhere, we need the help which comes by continual and explicit prayer, prayer addressed to the only heart in the universe that can understand, and the only arm strong enough to save us. One would think that at least in their prayers men and women would be candid, but the human heart is deceitful, and most of us know how gently we tolerate our own weaknesses, and with what reserve we own, even on our knees and alone, that we are "miserable sinners." It is only when we arrive at the point of feeling and deploring the sin we acknowledge that we cry out to be delivered from it, and receive assistance to put our prayers into practice.

The habit of prayer once established, is both a safeguard and a comfort, a retreat and a defense, in this world of trouble and perplexity. But to get all the good the Lord wants to give us, we must pray with the literalness of children and the definiteness of those who are in extreme earnestness—not insult the King above us with random prayers which have not even the merit of being attentive, and which lack the virtue of sincerity.—Margaret Sangster in Christian Intelligencer.

### WENT HOME ON A PROMISE.

The saintly Frances Ridley Havergal literally lived and moved in the Word of God. It was her constant solace, delight and inspiration.

It is related of her that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah.

When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people for a light of the Gentile," Miss Havergal stopped her.

"Called—held—kept—used," she whispered. "Well, I will just go home on that."

And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—Selected.

### A WATER TRICK.

If water which is being boiled in a glass vessel be carefully observed, an ascending current may be seen in the middle of the vessel, due to the heated water rising to the surface, and that hot water is lighter than cold may be easily proved by the following experiment:

### FREE BOOK ABOUT CANCER.

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undoubted cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, DR. L. T. LEACH, Box 147, Indianapolis, Indiana.

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

W. D. JONES, M. D.

Practice Limited to

EYE, EAR, NOSE AND THROAT.

615 Wilson Building, Dallas, Texas.



**BREEZY FIELD NOTES FROM FIELD.**

After the Sunday-school assembly at Corpus Christi, where a fine program was rendered, we hied us away to the great plains of the northwest and took up our summer campaign of institutes and rallies. At Hereford we found Story, one of the best pleased men in the conference, serving a generous and appreciative people. Story's garden is a story, and not a fish story, either. He has about everything you can think of. He raises all his own celery, and has it stored for winter. Plenty of strawberries. As to cabbage, I saw them at Hereford—one head large enough to feed an ordinary family for four or five meals. They looked firm enough for cannon balls with which to storm a fort. While Story leads Hawkins of Canyon in strawberries, Hawkins has more tomatoes in his garden than "Carter had oats." If the presiding elder and all the preachers in the Clarendon District lived near Hawkins he could supply each family with tomatoes for three months, and enough left to can for winter. I did not make an accurate calculation, but it looked that way to me.

Hereford has a splendid Sunday-school, and in a few years will build a fine brick church.

At the close of the 11 a. m. service on Sunday Hereford made the largest voluntary offering for the work of the Sunday-school Board that has been made so far by any congregation in our conference.

The next Sunday we were at Canyon City, and found Bro. Hawkins growing like his garden, and alike fruitful in good works. As at Hereford, we had here a splendid institute and rally and were entertained and treated generously.

**Goodnight.**

Goodnight is a good place to tarry. Col. and Mrs. Goodnight seem to be living to show the world what open-handed hospitality is. In the few days I was there it seemed to me every train brought visitors. Col. and Mrs. Goodnight have no children—just those two—but with a spacious house, a long, well loaded table, a free, generous, Western hospitality, they run a sort of free home hotel, and "bless the coming, speed the parting guest." Apples, melons, roasting ears, peaches and all vegetables are in full flower in August on the plains, and it is a good place to escape the heat of Central Texas and renew one's youth, "like the eagles." What a country this is. If, as Goethe says, "The free sea makes the spirit free," this country will have no fettered spirits. A vast expanse of rich, level land, carpeted in green, stretches away in gentle undulations, like the waves of a tranquil sea, to the verge of the horizon in every direction. Here and there pretty farm houses, embowered in trees, are to be seen. Herds of fat, white-faced Hereford cattle fatten on the luscious grasses. A few herds of light-footed antelope fly before you, as if carried by the winds. The skies above are blue as Italy's, the air bracing as new wine, the breezes cool and refreshing day and night. It must have been after a summer night's dream on the plains that Don Quixote exclaimed, "God bless the man who invented sleep." Here indeed sleep is "nature's sweet restorer;" "balm of bruised spirits" knits at the "raveled sleeve of care" and comes as soothing balm to tired body and brain. When the day's work is done and the Father calls us to rest, may we all find the sleep of the just. "He giveth his beloved sleep."

I must not omit to speak of Col. Goodnight's herd of buffalo. As wild animals they are now extinct, and there are only two or three herds in the world. He has crossed some of them with the Polled Angus cattle and calls them "Catalo." The robes are better than those made from the hide of the full-blood buffalo. One of Col. Goodnight's "Catalo" hides sold in New York for \$1200 last year. He sells from his herd at \$500 per head, hence they are very profitable. The herd is so far domesticated that one can drive or ride among them in perfect safety, but can not venture on

foot. The herd now numbers about seventy head.

Bro. M. W. Clark of the Tolbert work had a circuit Sunday-school rally planned at Fargo, near Vernon. Here he has built and furnished one of the handsomest country churches I remember to have seen in Texas. Clark is a fine Sunday-school man and brings things to pass. In his last pastoral charge, Crowell, Texas, he formed a Sunday-school of sixty-five, and after two years left a well organized school of over three hundred. Indeed, to make the Church grow, make the Sunday-school go. I know of no pastor who pushes his Sunday-school and fails of a forward movement on all other lines of Church activity.

We held six sessions for him, all of them well attended, and said good-bye. We had time at Vernon to talk to Barnes, who is rounding out a fine year; call up R. W. Hall and tell him we approved every word of his San Antonio fly blister speech he put on the abdominal and lateral parts of the anatomy of the whiskeyites; tell him we would elect him for Governor whenever he got ready to run—and all he needs to do is to announce and run, and he will get there—then take the train for Fort Worth, after twenty-five days of hard, yet delightful, work in the midst of healthful and beautiful surroundings, and sweetened by charming associations with the best of folks. Ho, for the West! And westward the star of empire has taken its flight, and now pauses over the great Western plains as the guiding star of old hung over the Bethlehem camp.

**C. S. FIELD.**

Fort Worth, Texas, Station A, September 21, 1908.

**GROWING SPIRITUAL GRACES.**

The first essential to the growth of beautiful and valuable plants is a clean and fruitful soil. Not only must the soil have in it the strength to give growth to the plant, but it must be cleansed from wild growths, so that it shall have room. The same is true of spiritual growth. If the spiritual graces are to grow and blossom and bear fruit in our hearts and lives, there must be a good soil and a clean soil. As to the strength of the soil, there never was a human being yet who did not have the possible soil in which the spiritual graces would grow under the proper conditions. God has made no man or woman so poor and shallow but what love and hope and faith and their associate graces can be made to grow in the proper climate. The thing that stands in the way more frequently than anything else is that people undertake to grow the spiritual graces in a soil already occupied by the wild growths of worldliness and sin.

Jesus Christ must have had this thought in his mind when he said to Nicodemus: "Ye must be born again." Did you ever see land cleared up for cultivation? Trees cut down, stumps dug out; all the heavy roots and growths pulled out of the ground and piled in great heaps and burned; then the big plow, with its sharp cutter, pulled perhaps by several yoke of oxen, cutting down deep into the soil, upturning great masses of interwoven small roots that are embedded in the earth, bringing into sight and turning over huge stones that you did not dream existed there. Then comes the harrow, and all these little roots are pulled out by the harrow teeth that cut the soil to pieces. The stones are hauled away on the drag; the pile of small roots burned, and then, under the inspiration of sunshine and shower, the farmer begins to feel that he has a fair chance to sow his seed.

The conversion of the human heart is something like that. The heart has been filled with wild growths of selfishness, and love for worldly and often sinful things. And then the axe-men of the spirit come into the forest of the soul and chop down these growths and let in the sunlight. A man feels that he is a sinner against God. God's workmen go on, and if the heart is completely given over in repentance and faith these ugly roots are dug out, and the heart is plowed and harrowed and cleansed of evil thoughts until

there is an open and cleanly soil in which every good seed may be sown.

Seed is the next in importance. Christ says that he himself is the sower in spiritual things. If we open our hearts to him, he will sow the good seed therein.

Climate is important. Beautiful plants that blossom and yield fragrance, and especially those that yield fruit every month in the year, require a great deal of sunshine. Plants that grow in cold climates usually yield only one crop in the year. But those gracious plants that blossom and yield fruit all the year around must have sunshine in abundance. They live in lands that are almost cloudless. Now the spiritual graces are like that. They ought to be just as flourishing in one season of the year as another. A man needs the fruit of all these graces for every season of human life. If we are going to grow the Christian graces luxuriantly, we must have an abundance of heavenly sunshine. There are a number of sources from which this sunshine may be drawn. You will always find it sunshiny in the Bible. You cannot pick up the Bible anywhere and read straight along for half an hour without feeling that the Book throbs with the presence of God. You do not need to argue about it. He is there. Who can read the Psalms without seeing the sunshine flashing on the hills and lighting up the forests, without feeling the personal God who takes an interest in all his children?

Prayer is a sure place to find spiritual sunshine. Pour out your heart to God, not in a formal way, but with just an unobscuring of yourself as to your best friends, and you will find the sunshine. You may pass through the tears first—tears that spring from thought of sin and unworthiness—but if you really open your heart to God in confession, you will come away from your prayer with the rainbow of his mercy and love shining in your tears.

You will find sunshine in helping others. You will sometimes find showers there, too,—showers of sympathy and brotherly feeling that will moisten the roots of your budding spiritual graces, and make them grow and thrive. It is wonderful what a health lift there is to the soul in reaching out a brother's hand of kindness and sympathy to a fellow man. Nothing pays like "a cup of cold water" given in Christ's name to one of his dear ones in trouble.

Are you growing? That is the greatest question of all. We cannot stand still. We must grow or die. Let in the sunshine and let the Holy Spirit have a chance to dig about the roots of your graces, and your soul shall become the garden of the Lord.

LOUIS ALBERT BANKS, D.D.

**ONCE MORE, ADVOCATE AND NEW MEXICO CONFERENCE.**

A few weeks ago we tried to arouse interest in our conference organ among the brethren, and are pleased to note a few signs tending in that direction. Items such as Bro. Givens gives us ought to be awakening. When a presiding elder must needs assume the high office of bishop and appoint elders pro tem. in the middle of the year, things are growing, but nothing has been said about increasing the circulation of our paper. Now, the Advocate is not paying me to advertise it. It would give a professional that job. But my heart is burdened with the need of just such a visitor among our congregations, towns, and our conference. When I go into a home and see no religious papers dropped by the chair or cast upon the table I am not surprised when the anxious mother tells me that "Fred and Mary take no interest whatever in religious affairs," and holds up her hands in despair. Many parents feed the minds of their children on story magazines and sensational dailies, unmindful of an immortal soul that needs food, clothing and guidance. To surround the child with everything but religious sentiment and religious thought is a gross injustice, to say the least of it. The low moral tone of many of our secular

papers and magazines need not be discussed here. What minister would do without a religious paper? Then, if it is necessary for him, it is no less necessary for his congregation.

That preacher assumes great self-importance who thinks that all the needs of his people are fully met in his wonderful sermons. The good religious paper coming into the home every week—at hand in lonely hours and on rainy days—may do far more in molding the morals of that home than his marvelous pulpit utterances. I am actually persuaded that there are men and women who enjoy a good, sensible, logical article on some vital, living, moral issue fully as much as they do some of our masterful sermons on the century Adam lived alone before Eve became his bride. It might be possible for them to be benefited as much, too. If the Sunday-school, Leagues and mission studies are necessary forces of the Church, why may not a Church organ be of some benefit and power? Is it not a protection and pilot—a voice of these very forces?

Of course there is another phase of the question. Many of our people turn down the paper with an unconcerned, "Oh, I believe not today." She ought to be concerned before you leave. Her indifference is not always a sign of sinfulness, but rather that of ignorance, and due to the fact, too, that her pastor has not been doing his whole duty. To use a confession as an illustration, the other day I went to the home of one of my members, handed the lady a copy of the Advocate, and asked her to subscribe for it. She replied, "Why, I took the Advocate two or three years, and just let it lay around and never looked at it. By the time I look over the Times it is about all the reading I can do." I said to the lady, "I'm sorry your mother has degenerated until she prefers to read the Times in preference to her own Church paper," and laughed dryly to relieve things. Yes, there will always be some who are exhausted when they wade through the Times, Puck, or the Yellow Jacket, and no wonder.

Explain the various departments of the Advocate and its place in the home from your pulpit. It has sixteen full pages, and comes once every week, for less than four cents per copy.

J. WILEY AKER.

Lordsburg, New Mexico.

**THE OLDEST MASON.**

All who have laid claim to being the oldest Masons in the State of Texas, through the columns of the Advocate, will have to yield the palm to Bro. Edwin S. Hull, of Carthage, Texas. Bro. Hull was born at Scotland Neck, Halifax County, North Carolina, September 19, 1818, and was made a Mason by Scotland Neck Lodge October 2, 1839. Thus it will be seen that he has been a Mason for sixty-nine years this coming October. Moreover, Bro. Hull enjoys the distinction of being the oldest Odd Fellow in the State, having been initiated into that order in 1850. He has been a Methodist ever since 1869; during which time he has filled about all the offices possible in his local Church. When the East Texas Conference met in Carthage in 1879 or 1871 he entertained in his home, the one that he now occupies, thirty-six preachers and delegates, and on one morning of the conference he only had forty-two for breakfast! During this conference, which was presided over by the sainted Bishop Marvin, the Colored Methodist Episcopal Church (the Texas Conference of said Church, I suppose), was organized by Bishop Marvin in the yard of Bro. Hull. The Bishop ordained a number of deacons and elders for the negroes at that time. So you see, Mr. Editor, that we have in our midst here at Carthage a distinguished citizen in more than one sense. Bro. Hull is very active for a man of his age, and the chief inconvenience that he suffers now is the failure of his hearing. When the weather permits and his hearing improves you may find him every Sunday morning at the Methodist Church, and no preacher ever had a more appreciative hearer. He "waits the time with patience" for the coming of the

summons that shall release him from this tenement of clay, and doubts not but that he shall have an abundant entrance into the everlasting kingdom of Jesus Christ, our Lord.

CHAS. U. McLAUGHLIN.

**FOR INDIGESTION**

**Take Horsford's Acid Phosphate**  
Especially recommended for the relief of obstinate indigestion and nervous dyspepsia.

Tears often bring about a spiritual refraction. They bend down the divine light, from the mental perception, into the spiritual.—Rev. Arthur Bourne.

**A TRIP TO FLORIDA.**

We are again home after a month's vacation spent in Florida. It was one of the most delightful outings of our life. We left Rock Springs Monday morning, August 19, and reached Lake City, Florida, the following Friday afternoon. We took a stop-over in New Orleans to see how much it had changed during this century (we had not been there in eight years). On reaching Lake City we turned north on the G. S. & F. to White Springs, the home of our parents. We had never been there before, but it was home because father and mother were there. From there we went to Hampton, some hundred miles south of Lake City, and held a meeting for our brother, Rev. T. L. Z. Barr, who is pastor at that place. We visited Jacksonville, Pablo Beach and other points of interest before returning home.

We would have enjoyed a longer stay but our work was without a pastor and we felt duty calling us home. We reached home Friday evening, September 11, at 11:30 o'clock, somewhat tired and feeling that home was the best place after all.

Our kind people received us almost like we were the new preacher. We were pounded in old-fashioned Methodist style. Such devotion and fidelity on the part of our people urge us to do our best. We hope to preach better, be more faithful, and accomplish more on all lines than ever before. We are going down to Gonzales with "Everything in full, Bishop."

WALTER L. BARR.

Rock Springs, Texas, Sept. 14.

**THE PALE GIRL**

**Did Not Know Coffee was The Cause.**

In cold weather some people think a cup of hot coffee good to help keep warm. So it is—for a short time, but the drug—caffeine—acts on the heart to weaken the circulation and the reaction is to cause more chilliness.

There is a hot wholesome drink which a Dak. girl found after a time, makes the blood warm and the heart strong.

She says:  
"Having lived for five years in N. Dak., I have used considerable coffee owing to the cold climate. As a result I had a dull headache, regularly, suffered from indigestion, and had no 'life' in me.

"I was known as 'the pale girl' and people thought I was just weakly. After a time I had heart trouble and became very nervous, never knew what it was to be real well. Took medicine, but it never seemed to do any good.

"Since being married my husband and I both have thought coffee was harming us, and we would quit, only to begin again, although we felt it was the same as poison to us.

"Then we got some Postum. Well, the effect was really wonderful. My complexion is clear now, headache gone, and I have a great deal of energy I had never known while drinking coffee.

"I haven't been troubled with indigestion since using Postum, am not nervous, and need no medicine. We have a little girl and boy who both love Postum, and thrive on it and Grape-Nuts."

"There's a Reason."  
Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.





BLAYLOCK PUB. CO. Publishers

Office of Publication—Corner Ervay and Jackson

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D. Editor

#### SUBSCRIPTION—IN ADVANCE.

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

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

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

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

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

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

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

#### OUR CONFERENCES.

Bishop Key—  
New Mexico, Portales, N. M. . . . . Sept. 24  
German Mission, Castell Tex. . . . . Oct. 22  
West Texas, Gonzales, Tex. . . . . Oct. 23  
Northwest Texas, Waco, Tex. . . . . Nov. 11

Bishop Candler—  
North Texas, Greenville, Tex. Nov. 18  
Texas, Beaumont, Tex. . . . . Nov. 25

Mrs. M. A. Harris, having spent her life in this county and city, died last week after several months of ill health. She was long a member of the Methodist Church and greatly devoted to its interests. She was a true and conscientious Christian woman, loved by all who knew her, and she leaves a record for consistency and devotion unsurpassed. She held her membership in First Methodist Church, where she and her children have belonged for years. Mrs. Harris' life from her youth has been one unbroken testimony to the value of religion, and in her last sickness she found great comfort and assurance from her unwavering faith in Christ as her personal Savior.

We regret to learn that our old and valued friend, Rev. H. G. Horton, of Seguin, is temporarily detained at the Santa Rosa Hospital, San Antonio, under treatment of physicians for cancer of the neck. We hope that the treatment will prove a success, and there will be scores and scores who will join us in prayer for this noble man that he may come out of this affliction successfully, and be spared to the Church for years to come. He is one of our Texas landmarks, loved by the Church, noble and true in every relation in life and still very valuable as a member of the West Texas Conference. Let those who wish to drop the old hero a line in this time of his affliction, write to him still at Seguin, in care of Doctor Gaston Hartfield, and he will receive it promptly.

#### THE ADVOCATE IS MOVED INTO NEW QUARTERS.

After a good many years in the old building on the corner of Jackson and Ervay Streets, the Advocate has at last moved into quarters of its own. The Publisher had purposed this change some years ago, but circumstances over which he had no control prevented it until now. So the past week has been devoted to moving from the old to the new quarters. We are now located one block east of the former place, on Jackson Street, back of the First Methodist Church, No. 416-18. The Publisher has bought the old Y. M. C. A. building and fitted it up in good style and we are now permanently located. We have good offices—roomy, convenient and comfortable. So when you come to the city look for us at the above address and make yourself at home in our new abode; and when you address mail to us address it to 416-18 Jackson Street. If the Advocate fails to reach you on schedule time this week, and perhaps next also, do not become disturbed. In the course of a few days we will be fitted up in good shape and everything will proceed with regularity and punctuality. So be patient with us for a few days, and everything will be moving on schedule time. In the course of a few weeks we will give you in the Advocate a cut of the new building in which our permanent headquarters are domiciled.

#### ANTI-PROHIBITION POLITICS ON SUNDAY.

We have a circular before us from New Braunfels, Texas, advertising a political meeting on Sunday in which it is said that Col. Jno. N. Simpson, Charles W. Ogden and W. H. Atwell will speak in the opera house, and the following invitation is at the bottom: "Everybody is invited to come and hear the Anti-Prohibition candidates speak on the issues of the day." Have we come to this that candidates for the offices of Governor, Lieutenant-Governor and Attorney-General of the State of Texas are prostituting their politics to the purposes of Sunday desecration—anti-prohibition politics? With the partisan politics of these three gentlemen we have nothing to do, neither are we concerned about this phase of the question. But when men like Col. Simpson and W. H. Atwell permit themselves to be thus used on the holy Sabbath it is time for us to stop and hold up our hands in amazement, particularly the latter. We hope that there is some mistake about this, and that when these two gentlemen find out that they are to do this sort of work on Sunday they will enter protest. There are six days in the week that men can devote to the interest of politics and the cause of the licensed saloon without encroaching upon the Lord's day for that sort of advocacy. It is not like Col. Simpson or W. H. Atwell to allow themselves to be used in this way, and we can only console ourselves with the hope that they knew nothing of this arrangement and that when they found it out, they declined on last Sunday to put that sacred day to that sort of use. The Christian people of this State are not quite ready to put their approval to men who thus repudiate the Sabbath, and men like these two gentlemen can not afford to be guilty of it. They would not think of doing such a thing in Dallas, where they both live, and we can hardly believe they did it in New Braunfels, where people who mostly speak a foreign tongue live. If they did we are astonished at their conduct.

#### WHAT WILL THE ANTIS DO?

Will they obey the instruction of the people, emphasized by the demand of the State Convention, and permit the Legislature to submit a prohibition amendment to a vote of the people, or will they fight the movement

in the Senate and try to line up eleven or twelve members of that body to thwart the will of the people? To do the latter will be to array the liquor business against the people more strongly than ever, as well as against the dominant party in Texas. To do this will mean a flank movement on their tactics. We will ask the Legislature, in that event, to give us a prohibition statute. It will only take a majority vote of the two houses to pass a statute, and they will be in fine humor to do it, if the people are to be sat upon by a dozen men in the service of the brewers.

Yes, and we will not stop at that, but will go further. After a statute is passed it will take it several months, if not longer, to run the course of the courts and go into effect, and in the meantime we will want something with which to stay the rum power. So we will also ask the Legislature to pass a new liquor law, somewhat akin to the bill introduced by Speaker Love at the last session of the Legislature—a uniform law. But we will ask that a uniform tax of at least three thousand dollars be placed upon the privilege of dealing in beer and liquor. This cheap beer license is an unmitigated curse; and we ought to have one law of equal taxation upon all intoxicants. The Legislature will be in good feather to attend to a duty like this after they have come in contact with the liquor and beer bosses in that body. If the brewers think that we are going to submit to their insolence and defiance any longer, they are reckoning without their host. We will fight them with a double header—a prohibition statute and a uniform high license with a tax of not less than three thousand dollars.

On with the battle!

#### SOUTHWESTERN UNIVERSITY DAY.

On next Sunday the hosts of Texas Methodism are asked to take part in a simultaneous movement in behalf of Southwestern University. To accomplish this the Commissioner, Bro. Mood, has furnished every pastor with literature and subscription cards which will greatly facilitate the work. The success or failure of this great movement now lies with the pastors of Texas. These pastors are busy men and just now they are pressing many claims with anxious hearts. Yet we doubt not that they will rally to this movement for a greater Southwestern with cheerfulness and enthusiasm. The University is our only connectional institution. Its work for Texas Methodism in the past cannot be estimated. Its students and alumni adorn every station in the business, professional and ministerial life of this great State. Bishop Candler speaks truly when he says that Texas Methodists have gotten no better results from any investment that they have ever made. It is simply marvelous how such great things have been accomplished with so little outlay of money. Compared with the State institutions Southwestern's endowment is a mere bagatelle and yet its work and influence will compare favorably with any educational plant in Texas. While all this is true there is one fact that we may as well face and carefully consider and that is that our central University cannot continue to do the work and meet the future requirements of our Church without a more ample equipment and a much larger endowment. The future of Texas cannot be overestimated. In commerce, manufacturing interests, population and in political influences she is destined to outrank every State of the Union. Therefore, if Methodism would keep pace with the development of the State she must endow her institutions and make her connectional University equal to the best. We cannot successfully urge our people to patronize our institutions merely from the standpoint of Church loyalty. With most of them an education is all that they can leave their children and they will want to send where the very best results can be obtained. If, then, we make our University equal to the very best our people will

gladly rally around it and we will have an institution equipped and prepared to keep pace with the marvelous growth that awaits our great State. But how shall this be brought about? Shall we wait for some rich philanthropist to bring the money to our hands? Shall we look to some educational society to furnish the funds? We answer—No! Let all of our people join in this present movement. Let the pastors see that every congregation has an opportunity to give something. There are 2,485 Methodist Churches in Texas and if every one of these pulpits ring clear on the importance of this movement and if every pastor enters into the work with enthusiasm the results will be great. We take this occasion to urge every pastor to present this cause next Sunday morning. The time may not be favorable for some, but no time can be found that will suit all the Churches. Therefore, let every pastor in Texas observe the day and leave the results with the people.

If we can have concert of action in this movement; if this cause is faithfully presented from all our pulpits next Sunday we will not only direct the attention of our people to the Southwestern University, but we will have taken the first great forward step for the equipment of our University for the great work that she has to do for our State, our Methodism and our Lord. In the campaign for the completion of the \$100,000 Club only a few of our people could take part, and while the success of that movement was very gratifying, yet it meant a contribution from only one hundred Methodists. The present plan will reach all of our members and enable even the poorest to give something. From every standpoint it is a wise and timely movement, and one that should commend itself to all our people. Let the rallying cry ring throughout Texas next Sunday. "For a greater Southwestern!"

#### IT WILL BE THE TWELFTH OF OCTOBER.

Last week we published an invitation from the Fort Worth Preachers' Meeting to the Dallas preachers to be the guests of the former at a dining to take place the 28th inst. But it has been changed to October the 12th. Let the Dallas preachers take notice thereof and govern themselves accordingly.

Personally, we are glad of the change; for it will give us an opportunity to enjoy the occasion with them. The other date would find us in New Mexico. This is a good movement, and it will give the pastors and presiding elders of the two cities an opportunity to see and know more of each other. We are sure that it will be a most delightful occasion.

#### COLONIAL HILL CHURCH.

The Colonial Hill Church is making rapid progress, both in membership and in its new church enterprise. That is one of our finest residence sections and the Church is most happily located. It has one of the finest corner lots in that portion of the city, and their new building is going up rapidly. About six weeks ago it was begun, and now the frame work is completed, and the roof is ready for the slate covering. Also the brick veneering is in progress, and this will be in beautiful St. Louis gray pressed brick. Last Sunday afternoon was the time for the corner stone laying, which was observed according to our Book of Discipline. Rev. J. L. Morris, the presiding elder, with the pastor, Rev. W. D. Thompson, assisted by all the Methodist pastors in the city, had charge of the services. A large crowd of people were present to witness the ceremony, which was impressive and religious. The writer made the address. The church is to be a very beautiful structure, almost an exact duplicate of the church at Waxahachie. We have been in nearly all our new church buildings, and while they are modern and most excellent, yet without any disparagement we can say that, according to our judgment, Waxahachie

building is one of the completest for the money invested, and the best utilization of the space of any church edifice we have ever examined. This one at Colonial Hill is its reproduction, and when finished, which will be by next spring at the furthest, it will be one of the best \$25,000 structures in the State. Our people and their pastor are full of hope and enthusiasm, and they are forging to the front as one of our best city congregations. They have a loyal band of workers out there, and this enterprise shows their spirit and determination, as well as their broad liberality and earnest faith. We congratulate them upon their success.

#### A MERITED COMPLIMENT.

Rev. J. T. Griswold, presiding elder of the Colorado District, is bringing things to pass out in his broad domain. He is now on the home stretch, closing out the last year of his quadrennial over that broad domain, and he and his preachers and people will make a fine showing at conference.

Recently Brother Griswold held his quarterly meeting at Roby, in Fisher County, and preached on the Possibility of Apostasy, and the Roby Banner paid the effort the following compliment:

Seldom has the congregation of the M. E. Church in Roby heard such a sermon as was delivered last Sunday by the presiding elder of the district, Rev. Mr. Griswold, who is on his last term in this capacity. His subject was on "The Possibility of Apostasy," and a large audience heard what they will always remember. The speaker is one of the most eloquent preachers of the district and his remarks were delivered with such feeling that many hearts were brought nearer to Christ's teachings than ever before. The earnestness of the speaker, his manner of delivery, as well as the intense feeling accompanying the service, brought out truths that unfortunately lie dormant in the souls of the Christian. To follow these truths would be to make our people better and life easier and to make our fellow man more in earnest in his daily works. Mr. Griswold preached in Old Fisher in the afternoon and in Rotan at the evening service.

All the Bishops of the Methodist Episcopal Church have published in all their Church papers signed statements in which they give cogent reasons why Speaker Joseph Cannon, of Illinois, should not be re-elected to his seat in Congress, and if in the event he is elected, reasons are assigned why he should not be elected Speaker of Congress again. These high Church officials do not mince words, and their statements are being scattered all over Mr. Cannon's district, and the old man is having the fight of his life. The labor people and the prohibitionists are also after him and he is having a hot time. As speaker of the House he has persistently blocked all effort to have the amendment to the Inter-State Commerce law brought before Congress because it seeks to make C. O. D. liquor shipments from one State to another subject to the laws of each State. He has also blocked laws suggested by the labor unions. Within the last few years he has developed into the completest boor ever produced by American politics.

The North Texas Female College has never had such an overflowing opening. All the available accommodations in the college buildings proper are filled, and Mrs. Key has had to rent additional rooms near by to meet the demands. She has strengthened her faculty in all departments this year and her conservatory department is one of the best this side of the Mississippi. She has spared neither money nor labor to make this one of the foremost schools in the land, and her expenditure and labor are abundantly rewarded.

Mr. Orvill Wright, of Ohio, has recently made such progress in aerial navigation as to startle the world. His experiments with his flying machine, to within one week ago, were very successful. He had no difficulty in remaining in the air for more than an hour, and in guiding it as one would a boat upon the water. But

last we and his until it five feet one of came do was seri gerously so were ion, Lie almost ilized v Wright garded solved tion. It cover a work. A martyrs air is n

Gover bearded an extra submit option unit. He question ture an Noveml carry o ple and before tion he attende session problem tion of is only pares t in the

After touring Moore Mrs. M bedside Harris, tor is too vis days. to hav both a made

Bishu days l week i Bowle church there ago in their new et better Monta and s H. Ho From last S new s out a Bisho tions the Last v this B to Po sion c If the letter fact t from a we terest tory.

The and l Texa opene ising tic y best while room a no scho each ship have their

W Dr. Trin one ship part ing.



last week he made another attempt and his machine was acting beautifully until it reached a height of seventy-five feet when all of a sudden it broke one of its blades, turned turtle and came down in a wreck. Mr. Wright was seriously injured, though not dangerously. His thigh was fractured and so were several ribs. But his companion, Lieutenant Thomas Selfridge was almost instantly killed. The whole civilized world is in sympathy with Mr. Wright in his disaster, as he is regarded as the man who has almost solved the problem of aerial navigation. It is hoped that he will soon recover and again take up his delicate work. All great inventions have their martyrs, and the navigation of the air is no exception.

Governor Handy, of Indiana, has bearded the lion in his den by calling an extra session of the Legislature to submit to them the passage of a local option law with the county as the unit. He was not willing to leave this question to the caprice of a Legislature and Governor to be elected in November, feeling that they would not carry out the instructions of the people and the promises of the Parry. So, before retiring from his official position he determined to have the matter attended to and so called the extra session. It is now wrestling with the problem. This is one step in the direction of State prohibition. Local option is only tentative at best, and it prepares the way for the State to act in the matter.

After several months of absence touring the world, Dr. and Mrs. J. M. Moore have returned to this country. Mrs. Moore is in San Antonio at the bedside of her father, Rev. Buckner Harris, who is quite ill; and the Doctor is in Nashville hard at work. He too visited Brother Harris for a few days. Dr. and Mrs. Moore are said to have stood their trip finely and both are in good health. The Doctor made a pleasant call on the Advocate.

Bishop Key has been spending some days in the Panhandle. Sunday a week ago he began at Montague, in Bowie County, and dedicated a new church at that point. Our building there was blown down some time ago in a storm, but our people, led by their energetic pastor, projected a new enterprise, and now they have a better house than the old one. From Montague the Bishop went to Vernon and spent some time with Rev. W. H. Howard, looking over that field. From thence he went to Amarillo, and last Sunday dedicated that handsome new structure; and it was done without a collection. From there the good Bishop took a little run to other sections of that progressive portion of the Northwest Texas Conference. Last Wednesday morning the editor of this paper and W. C. Everett joined the Bishop and they went from there to Portales, N. M., to attend the session of the New Mexico Conference. If the editor does not answer your letters immediately bear in mind the fact that he is several hundred miles from his office, and will be gone for a week or more, looking after the interests of the Advocate in that territory.

The San Antonio Female College and the Coronado Institute, our West Texas Conference schools, have opened well, and they have a very promising outlook for the present scholastic year. Dr. Harrison has one of the best schools for girls in the State, while Dr. Fisher takes into his classrooms both boys and girls and does a noble part by them. These two schools are making fine contributions each year to the Methodist citizenship of that section of the State. They have a fine section to draw from, and their accommodations are about full.

We spent last Sunday morning with Dr. W. D. Bradford and his people at Trinity Church, this city. They have one of the most elegant places of worship in Dallas, completed in every particular, with no convenience lacking. They also have a fine pipe organ.

a most prosperous Sunday-school and all the forces of the Church in splendid working order. Dr. Bradford is deservedly popular with his people. He is one of the best equipped men, and with it all, a thoroughly evangelical preacher. He feeds his people on meat convenient for them. The spiritual state of the congregation is good, and they are looking after the material side of the work. That congregation has among its membership some of the most prominent citizens of the city, among them our Mayor, S. J. Hay, Judge N. W. Finley, Alvin Lane, Dr. J. M. Coble, A. G. Willis, and others, too numerous to mention. There are seventy-three copies of the Advocate taken among them. They are loyal Methodists.

**A VALUABLE SET OF BOOKS.**

We have before us another installment of those valuable commentaries known as "Expositions of the Holy Scripture," by that celebrated preacher and expositor, the Rev. Alexander McLaren, D. D., of England. For more than a half century he has filled a conspicuous place in the eye of Christendom as one of the most earnest and able ministers of the gospel on either side of the Atlantic; and he stands only second to Spurgeon and other noted men of the English pulpit. In some respects he is superior to Spurgeon, in that he is a ripper scholar and a more scientific expositor of the Bible, and he is well equal to him in his spiritual power. Some time ago he conceived the idea of compiling and revising the results of his half century of pulpit work, adding to them such other comments as occurred to him, and putting the whole into book form, and thus leaving to the Christian world his researches into the Word of God. Two years ago he issued his first installment of six volumes, one year ago his next six volumes appeared, and we have before us the recent additional six, and thus they will continue to appear until the series is completed.

The commentary is unlike most others of this character, in that the author takes up the subjects of the Bible as they occur and gives to them an exhaustive treatment. He is expository, explanatory, hortatory and severely practical. The results of his studies, thus prepared, are not put in package form for the use of the preacher; but they are submitted in such way as to be useful and helpful, in thought and directness, to all classes of Christians.

Dr. McLaren aims to give to the student the exact meaning of the passage under treatment as he would do were he preaching to a promiscuous audience made up of the thoughtful, the indifferent and the anxious classes composing an ordinary congregation. By this work Dr. McLaren has brought all classes of Christian people under obligation to him; for he has so simplified the teachings of the Bible as to make it a living book in the hands of all men. Such is his delicate culture, his ripe scholarship, his large experience and his practical knowledge of men that he knows how to go right at the mind and heart of humanity. Hence he instructs, he admonishes, he convinces, he comforts, he inspires and he encourages those who are fortunate enough to follow him through the rich and inexhaustible leads of the Holy Scriptures. The whole set of books is entitled to place in the library of every student of the Scriptures, and we say this after having given to the previous volumes, as well as the later volumes, a close and profitable examination.

The books are being issued by Armstrong & Son, and the mechanical work is tasteful, attractive and inexpensive. Our house keeps them on sale and it will be an easy matter to order any one volume and give to it a full examination in order to sample the whole set. Each volume is complete within itself.

**PERSONALS.**

We have an invitation to the marriage of Rev. L. N. Myers, of the Clyde Charge, to Miss Lizzie Green.

The event took place last Sunday night, the 27th. We are sorry that it was out of our power to be present, but we tender congratulations to the happy couple.

Rev. H. A. Doaz, D. D., of Polytechnic College, dropped in to see us recently. He brings good reports of the continued prosperity of his school.

Rev. O. F. Sensabaugh, of the Fort Worth District, called pleasantly to see us last week. He is beginning to rounds things, too, looking toward conference.

Rev. S. T. Francis and wife, of Blue Ridge, made the Advocate a pleasant call last week. Things are going well in the McKinney District and in the charge served by this faithful pastor.

Rev. J. F. Holmes, of Mount Vernon, was in the city this week and ran up to see the Advocate force for a few minutes. His work is in fine condition, and he is preaching to good congregations.

Rev. W. T. Singley, assistant pastor on the Venus Charge, was in to see us recently. He and Brother Hightower have had several most remarkable revivals on that charge, and the conversions and accessions have been numerous.

We have before us an invitation to the marriage of Miss Ethel G. Pearce, daughter of Mr. and Mrs. J. H. Pearce, of Mart, to Mr. Herman L. Lloyd, son of Dr. and Mrs. W. F. Lloyd, of Louisville, Ky., which event will take place in Mart October 7th. Their home will be in Houston after October 19th.

Rev. Glenn Flinn, Secretary of the American Bible Society in the Southwest, reports gratifying progress in his field of labor. He has inaugurated a line of Bible missionary work among the foreign-speaking peoples of his territory, and for the past several months has been using six and eight men among the Italians, Mexicans, Indians, Bohemians and French. Some of these have met with opposition on the part of Catholicism, but in spite of difficulties the work has gone forward and they have been distributing among these people, on an average, about seven hundred copies of parts of the Bible monthly. Work similar to this is being carried on in all parts of our country by the American Bible Society, and it is proving by its enterprise in the matter that it is not asleep to one of the great problems of the hour—that of immigration. Let our preachers and our Churches not forget this great organization this year, for, if ever it stood in need of funds for the extension of its work, it is now.

**NOTICE.**

The Board of Directors of the Texas Methodist Orphanage will meet in annual session in Waco, October 15, 1908.  
HORACE BISHOP,  
President.

**OLDEST MASON.**

Here comes another kid. I was made a Master Mason in 1851, and a Royal Arch Mason the same year in Caladonia's Lodge and Chapter. I am now in my 79th year. J. W. PHILLIPS,  
Dripping Springs, Texas.

**MORTUARY.**

Miss Lula Grimes, daughter of Rev. L. G. Grimes, died in the parsonage at Copperas Cove, September 16, 1908. She was a lovely Christian woman of 23 years. All who knew her loved her, and all that a good people could do was done by the people of Copperas Cove. J. M. SHERMAN.

**AN AFFECTIVE DEDICATION.**

In the home of Bro. and Sister Durham, in Milford, in the presence of a host of friends, August 11, 1908, I dedicated little Edith LeClair Switzer to God in holy baptism. This was the most affective and solemn service I ever witnessed. Truly they all said it is good to be here. Dr. Monroe, pastor of the Presbyterian Church, was present and assisted in the service.

**"THE CALL OF GOD TO MEN"**

The volume containing the proceedings of the Laymen's Missionary Conference of the M. E. Church, South, held in Chattanooga, Tenn., April 21-23, 1908. The addresses, with a number of especially prepared maps and charts, render the book a mine of missionary information and inspiration with suggestions for practical application.

Price, \$1. Postpaid.

SEND ORDERS TO  
G. W. CAIN, Sec'y, 810 Broadway, Nashville, Tenn.

Mrs. Clower, from Clarendon, Texas, was present and with her brother assumed the baptismal vows. Edith is a bright, sweet, healthy little girl and will make her home with her aunt in Clarendon.  
R. A. WALKER,  
Mart, Texas.

**CORRECTION.**

In my paper in Advocate of September 17, in the lower part of the third column where I say, "The real teaching of this expression is beautiful," the type say "bountiful." Only two letters are changed. But it makes the sentence silly.  
J. D. THOMAS.

**RESOLUTIONS OF RESPECT.**

Whereas, An all wise God in his divine providence has seen fit to call from our midst Rev. Wm. Allen, one who was ever faithful as a leader, adviser and helper to promote every good cause, we, the Board of Stewards of which he was Chairman, wish to show our respect for his memory, and an expression of our deepest sympathy to the bereaved family; therefore be it

Resolved, That we extend to the family our heartfelt sympathy in this hour of bereavement, and commend them to the favor of our Heavenly Father.

Resolved, That while we sympathize with those who were bound to him by the ties of nature, we share with them the hope of a reunion in the better world, where parting will be no more.

Resolved, That a copy of these resolutions be furnished Sister Allen, the Texas Christian Advocate for publication, and that they be spread on the minutes of the Quarterly Conference.

R. L. DOUGLASS,  
W. B. HAGOOD,  
O. H. McCONNELL,  
A. P. ROGERS,  
Committee.

**WEST TEXAS LAYMEN.**

A meeting of laymen of the West Texas Conference of the Methodist Episcopal Church, South, has been called for September 29-30, at Travis Park M. E. Church, San Antonio, Texas. The object is to organize the laymen of this conference in accordance with the plans of the Laymen's Missionary Movement as promulgated by the great conference of the laymen of this Church at Chattanooga, Tennessee, in April of this year.

An interesting program has been arranged. Prominent laymen will talk on different phases of the movement. Bishop Key has been invited and Hon. W. B. Stubbs, General Secretary of the movement, will be present and address the laymen upon the objects and plans of the Laymen's Missionary Movement.

All laymen of this Church are earnestly invited to be present, as are

all others who are interested in the work of missions.

The date selected enables all who desire to attend the meeting to take advantage of the low rates then in effect account the San Antonio International Fair.

For further information address R. H. Webster, Lay Leader West Texas Conference, San Antonio, Texas.

**IF YOU KNEW**

The merits of the Texas Wonder, you would never suffer from kidney, bladder or rheumatic trouble. \$1 bottle two months' treatment. Sold by Druggists or by mail. Send for testimonials. Dr. E. W. HALL, 2926 Olive Street, St. Louis.

**FOR SALE**

Seats formerly used in First Methodist Church, South; capacity, 650; also splendid church bell. Address E. J. White, Chairman, P. O. Box 978, Fort Worth.

HOW to save car fare and yet inspect good farm land and buy direct from the owner at from \$8 to \$12 per acre, will be fully explained by communicating with C. S. KNOTT, Colorado, Texas. Will sell in tracts of 160 acre and up; good terms.

**DROPSY** Cured; quick relief; removes all swelling in 3 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing falser. For circulars, testimonials and free trial treatment, write to:  
DR. H. N. GREEN'S SONS, Box 9, Atlanta, Ga.

**BELLS.**

**WILSON'S BELL FOUNDRY**  
BLYMYER CHURCH BELLS  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

**WENEELY & CO. (WATERVLIET, N.Y.)**  
The Old Reliable CHURCH, CHIMES, BELL FOUNDRY, SCHOOL BELL & OTHER BELLS  
Established 1749 years ago.

**BELLS** BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837.  
The E. W. Vandusen Co., 437 E. 2d St., Cincinnati, O.

**Educational**

**Metropolitan BUSINESS COLLEGE**  
Absolutely Thorough  
"A SCHOOL WITH A REPUTATION."

The finest business college in the South. Write for full information, stating course desired. DARBY & RAGLAND, Proprietors, Dallas, Texas.

Twenty-fifth Year.  
**THE UNIVERSITY OF TEXAS.**  
Main University, Austin. Medical Department, Galveston. Co-Educational. Tuition Free. ANNUAL EXPENSES, \$180 AND UPWARDS. Session opens Wednesday, September 23rd, 1908. **COLLEGE OF ARTS:** Courses leading to the Degree of Bachelor of Arts and Master of Arts and Doctor of Philosophy. DEPARTMENT OF EDUCATION: Professional courses for teachers, leading to elementary, advanced and permanent certificates. **ENGINEERING DEPARTMENT:** Degree courses in civil, electrical and mining engineering. **LAW DEPARTMENT:** In its new building: Three-year course leading to Degree of Bachelor of Laws, with State License. **SUMMER SCHOOL:** Regular University and Normal courses, seven weeks. Session 1909 begins June 12. For catalogue, address WILSON WILLIAMS, Registrar. **MEDICAL DEPARTMENT:** Session, eight months, opening September 28th. Four-year course in medicine; two-year course in pharmacy; three-year course in nursing. Thorough laboratory training. Exceptional clinical facilities in John Seely Hospital, University Hall, a dormitory for women students of medicine. For catalogue address W. S. CASTER, Dean.

**Switzer Woman's College and Conservatory**

A select school and the safest and best place for girls in the State. Employs efficient and teachers of superior merit, and seeks the best patronage. Home conditions unexcelled. Write for Catalog or other information.  
D. S. SWITZER, W. A., Texas, Texas.



**DIAMONDS OR BRICK?**

**From a Cuban's Standpoint.**

The impulse to write a letter to the Advocate has come to me often during the past year, but each time there has arisen some kind of hindrance to my intention. I resolved when I came home in July that I would redeem myself when I returned to Cuba. I have a special reason this morning, however, for not deferring the matter any longer. A letter and cable message within the past week from Bro. W. G. Fletcher, our superintendent of missions in the eastern end of the island of Cuba, have thrown me into a fit of eagerness and anxiety, and I want to tell the readers of the Advocate some of the reasons why that wonderful man, Fletcher, is writing letters and sending cable messages from Cuba to Texas.

This same W. G. Fletcher, I have not a doubt, is one of the hardest workers living on this earth today. He is presiding elder and chief business manager over a most unique and difficult field. From the steep hills, dense forests and rushing mountain gorges the "Oriente," to the low-lying cane-fields of west-central Cuba, he rides horse-back, mule-back, ox-back, by boat, train or caleta, anyway to make his appointments, with never a pause for what we call "rest." No such word is in his vocabulary. He knows Cuba as an open book. He is in close and vital touch with her all the time. Cuba for Christ, is his one thought in the daytime and his dream in the night. And the marvelous growth of the kingdom in those eastern provinces is a testimony to how God can use a little handful of men and a little pinch of money when both agencies are consecrated and in the right place. At Mayari, less than two years ago, \$3000 was invested in a neat little church, and a messenger sent. At the present time that Church has more than 350 members, with two candidates for the ministry. It pays \$80 per month toward its own support, and owns \$8000 worth of property. From it, as a center,

be there in that fertile valley another of those wonderful transformations. The superintendent saw the opportunity and made negotiations. A fashionable men's club offered him the use of their rooms that he might bring the people his message, and the influential men of the place were not only friendly in their attitude, but very desirous that he should build and open up the work. Consequently he secured a good location on a corner and began arrangements to build a church.

Baracoa is not a new town, nor insignificant in any respect. Its history is interesting. It being said that here Columbus first landed. Whether this be true or not, it is the oldest town in the Western world, being established in 1512 by Diego Columbus, son of the discoverer.

A convent was built there in 1520, and young girls twelve and fourteen and sixteen years of age were brought over from Spain as nuns. The old church and convent still stand. And that church has been the only religious institution those poor people have had all these many years. The priest who has been there within the memory of our men has been so wine-soaked and drunken that it was often difficult to arouse him from his stupor to perform any function of his office. Twenty-two thousand people have been dependent upon him as intercessor between God and man! Jesus, where known at all, has been to them merely the dead Christ of the cross and tomb. The meaning of the empty sepulcher and the words of the angel, "He is not here, for he has risen," had never been brought to them until last April. They have lived in sin and shame because they have known no better, and have been most miserable. They have had no love for the Church and no confidence in the priest, and it has not occurred to them that they should have. But they have been in great dread until the babe should be baptized, which could not take place until the

one else's appeal, says the cause of God in Cuba needs five G's: "Grace, Grit, Gumption, Greenbacks and Git-up-and-Get." We commonly acknowledge that we and all that we have belong to God; it follows then that even here in Texas God has a great deal of money. It is committed to the care of men; they hold it in trust, and when he needs it he has the right to call for it. When his check is presented, who has the right to shut down payment? Who will not honor the Lord's draft?

This, then, is the burden of Bro. Fletcher's letter and message. Through him the King is calling for loans to finance his business in Cuba; His great enterprise for the salvation of the world is in need of funds. The case is urgent; materials for the Baracoa Church have been bought and shipped; the contractors have begun and the workmen employed; the work will be pushed to completion—provided no delays are occasioned. This is a chance for Texans to invest where the returns will be evident and speedy and great; a chance to convert mere money into something that will stand as power and influence not only during their lifetimes, but after they have gone to their reward. Dollars built into the wall of that church—one church to 22,000 people!—will carry their weight into eternity. Talk about diamonds for investment! Those brick are better. Diamonds are good for this world, but they are treasures laid up on earth where moths and rust consume and thieves break through and steal; they are valueless beyond this vale. Let each one who reads this paragraph determine to have some brick in that building, by which you, being a thousand miles away, or being dead, may continue to speak, and generations yet unborn be blessed. Investments in any amount may, until September 15, be sent to me at Bastrop, Texas, later to La Gloria, Cuba; or sent directly to Rev. W. G. Fletcher,

faculty of making the most of life for us all. He has adopted the Long Beach, Cal., method of letting those who wish it, have the seashore and be at home. He will rent a suite of rooms, with all privileges of parlor, dining room and kitchen, so that parties of four or more can live as cheaply as at home and have just enough exercise to dispense with physical culture. Think of a seashore outing with books, music, pleasant company while

"Grand old ocean breaks it billows evermore,  
In low, sweet music on the shore."

This enterprising proprietor will keep "Epworth Inn" open for those who wish to board, but at the same time will utilize the large, well constructed hotel to give families and parties the privileges of housekeeping on a small scale. For tired house wives and weary Christian workers this is admirable. Besides there are automobile privileges twice a day to Corpus. Fishing, hunting and boating gives the gentlemen the most enjoyable recreation. It is fine down here. Come and enjoy it with us—no hay fever, no catarrh, etc.

MRS. W. H. JOHNSON.

Dallas.

**SUNDAY-SCHOOL AND BASEBALL.**

In the Advocate of September 10 Rev. W. H. Brooks of Whitesboro, after discussing Bro. Roland H. Stokey's article in a previous issue, winds up with the following question:

"Shall we, as Christian ministers, encourage it (baseball); or shall we condemn it? Will some one please answer?"

As a Methodist layman I feel it to be a duty I owe to our Church, our ministry and our Methodist people to give as my answer:

"Encourage it, and not alone baseball, but every clean sport and amusement which our people seem to take an interest in."

discipline or bishops decisions which, even by implication, outlaws baseball and deprives the American boy (even though he be a Methodist) of his natural privilege (accorded also to Methodist boys by right of birth) of playing our National game and getting out of it muscular development, healthful sport and the greatest pleasure known to man. Let us not get so narrow that we will discourage our young people and drive them from us. They must have some outlet for healthful exuberance.

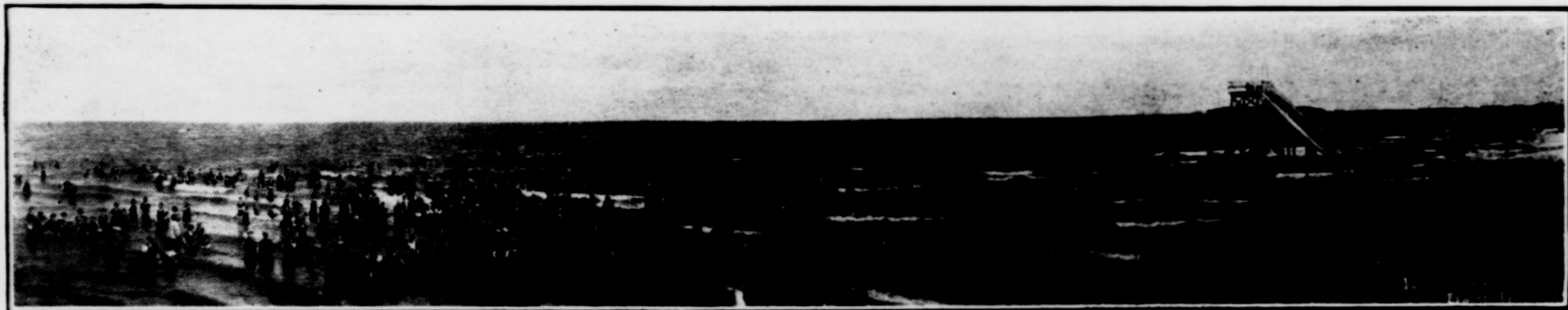
Let us have more Sunday-school baseball leagues. Let us have more mixing by our preachers, Sunday-school superintendents and teachers with our young people in their pleasures and pastimes. Teach them to carry God with them into their social diversions. Don't let us place ourselves in an attitude antagonistic to those whom we desire to reach and influence. Of course, there should be no compromise with evil in any form, but let us not seek to see evil in innocent and helpful amusements simply because some choose to make evil out of it for themselves. God speed the day when our preachers will realize that they hurt themselves and the Church when they cry down those things which in themselves are good, even though that good be put to bad uses by some. TOM C. SWOPE.

Houston, Texas.

**SUNDAY-SCHOOL AND BASEBALL AGAIN.**

I notice that Bro. W. H. Brown, writing under the above title asks: "Shall we, as Christian ministers, encourage it (baseball) or shall we condemn it? Will some one answer?"

He speaks of Sunday baseball and betting. No minister can afford to miss an opportunity to condemn these evils, but to condemn the game of baseball altogether is to weaken his influence for good against these evils. For when a preacher says that there is no good in baseball every



EPWORTH-BY-THE-SEA.

preaching services are held at eight or nine other places round about. A similar thing has been done at Guantanamo and other places, and is being done at Cienfuegos and Cardenas. Into the latter place our Church first ventured last February. Our representative, Bro. Baker, received a welcome, and quickly won the confidence of the people. The cornerstone of the church was laid July 12th, in the presence of a tremendous crowd. Music was furnished by a Cuban military band, and speeches were made by the chief dignitaries of the city. It was a gala day for Methodism in Cuba. Already there is there a membership of over seventy, with a large list of candidates.

The work all over the island is progressing. Like a young boy, the cause is outgrowing its clothes and a great deal is required to feed it. Bro. Fletcher says: "We are embarrassed by our success." We cannot keep up with the spread of the gospel and the call from new places ready to be opened up. The Lord needs men there, and he needs money.

Cardenas is not the only place where a church is building. Bro. Fletcher keeps his eyes open for the strategic points, and last April he went down to Baracoa to look about. This place has hitherto been almost inaccessible except by boat, shut off as it is by the rugged mountains at its back; but the government is building a system of macadam roads across the mountains, and when these are finished, there will

priest could be gotten into proper condition to perform the office, and a club of ten or more subjects gotten up, for that worthy dignitary would not touch the job except by clubs at so much per head. If a loved one died a cash price had to be forthcoming before the burial could take place, for the law permitted no burials, except in regularly appointed cemeteries, and the keys of this one dangled at the priest's girdle. And dear ones were always getting into purgatory, needing to be prayed out; and the priest's words were costly. The cost of the marriage ceremony was prohibitive, being sometimes in the neighborhood of \$300; at least only the wealthy could afford the luxury of a ceremony.

This condition still exists except in the places to which the pure gospel has reached in these last years, but it must rapidly pass, for the people are hungering for better things, and the people of Texas and the States South have it easily in their power to give them the light. We cannot, as the rich man in the parable, longer be indifferent while Cuba, brilliant, beautiful, wretched Cuba, lies at our doors begging for the crumbs that fall from our table. Ignorance, superstition, witchcraft and vice of all kinds are some of the sores that afflict her poor body, but these are all curable by the grace of God. Ah, beautiful, beautiful island, but how needy! And how willing to be well!

My chief, aforesaid, amending some

er, Santa Clara, Cuba. Postoffice money orders or New York exchange are both good in Cuba. The Lord's draft; how many will honor it, sending their prayers with their checks?

With love to all Texas Methodism, I am, yours and His, BEN O. HILL.

**THE LEAGUERS ARE GONE!**

**Epworth After the Encampment.**

To those who have met the duties and responsibilities of our long summer, September is exhilarating at Epworth. To escape heat and dust, to sit on the long galleries of "Epworth Inn," fanned by the strong sea breeze, watch the surf roll in, the sea birds fly and fishes sporting in the waves, then as the sun sinks lower see the bathers in high glee, is life in its most restful and luxurious sense. We have been here only two weeks. One party and another have come and gone. No longer is music and eloquence heard at the pavilion. Most of the cottages are vacant. Mrs. Frank S. Onderdonk and children were such a joy to us, but they left Tuesday for San Antonio. Misses Roe and Hutchins, with their music and literature, making life bright and cherry, also bade us adieu. Only a few seeking health and rest are left. It's ideal here for those who would "come apart and rest awhile." Mr. W. A. Knight and wife are at home to world-weary seekers after rest, health and the pleasures of seaside life. Mr. Knight has the happy

I think that the Dallas Sunday-school Baseball League is the finest thing of its kind that I know of, and I hope next year to see one of the same kind in Houston. Baseball is our National game, and I always feel a kind of pity for the American man who doesn't care for it, for his education was sadly neglected in his youth. I realize that Sunday baseball is played, and I regret to see it, but there are people who play checkers on Sunday. Yet no one would preach against playing checkers simply because a few people mispend their Sabbaths. However, the Dallas Sunday-school Baseball League doesn't play Sunday games, and I think I may hazard the statement at long range that their membership in this league keeps some of the boys out of Sunday baseball games.

It is true that bets are made on baseball games. That is unfortunate, and I regret it as much as any one. Bets are made, too, on the correctness of timepieces, when a street car will come along, and, occasionally, on how long a sermon some minister will preach. This, also, is to be regretted, but would one say that that made it immoral to wear a watch, run a street car or preach a sermon?

The trouble is that some of our ministers are too narrow in their views as to the pleasures which are to be permitted our members, and especially our young people. I, too, "believe in Methodism as taught by our discipline," but I can find nothing in the

young man that has played the game knows that he is either insincere or ignorant. Because he knows that there is much good in baseball, and if you will not give him a "square deal" you lower yourself in his estimation and he does not consider you worthy of a hearing. So we would say to Brother Brown: Recognize the good in the game, but tell the young men that unless they play a cleaner game, and cease to play on Sunday, that all Christian people will condemn it, etc.

If Brother Brown will appeal to every man's love of a fair fight and then get onto the aforesaid evils with both feet, he will find his influence for good very much strengthened.

I am a local preacher and expect some of these days to have a people of my own, but I shall never try to clear baseball from our land, as I believe it would be as useless as to try to clear the country of automobiles because there are some people running them to-day that have no regard for the rights of others. I shall always condemn betting and Sunday playing. E. E. GRIFFITH.

Salado, Texas.

**IF THE BABY IS CUTTING TEETH.**

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Beware of cheap imitations.

"Live an indifferent life, and what you will have to say to the world at the end will probably be not worth a hearing."



DAVIE'S SOCKS.

OR HER KNITTING SONG.

(An Incident of the Franklin Fight.) By Elsie Malone McCollum.

"Clickity-click, my needles must fly. Whatever else may come; To knit my boy six pairs, I'll try Against his coming home. For Davie is true to country and home, And true to what is right; Oh, hark to the guns! But I must haste, For surely he'll come tonight."

This was the only song she sang. And few the words she spoke. For long ago, while knitting thus, Her mind and heartstrings broke. She now is feeble, bent and gray, Has aged since '64, And, at no very distant day, We'll hear her song no more.

Just lend your ear; I'll tell the tale Which pierced my heart right through; And every time that it is told Shows mother love anew. 'Twas when the Civil War broke out That David and Mrs. Blue Lived in their home in Tennessee— A home to Southland true.

The husband, years before, had died; She leaned upon her son; But when the South called men to arms He shouldered quick his gun. Though off all night that mother wept, She bore up for his sake; She gave the good-bye kiss and smiled With heart about to break.

The months wore on and news was scarce For homes of late so drear; But still Mrs. Blue, with tireless hand, Worked on 'twixt hope and fear. Then Hood and Thomas met and fought The fatal Franklin Fight, And of Blue and Gray, that morn so gay, Were many dead that night.

Mrs. Blue could from her cottage hear The guns and see the smoke; She'd watch and knit, as sickening fear Within her bosom woke. But she would say, "Away with fears, I will not falter here," They prayed to God, while fell the tears, "Bring him tonight to me."

The battle was a fearful one, To North and South as well; And this brave boy aimed his true gun Where bullets thickest fell. Till he was shot—shot in the breast; They bore him from the field, And then, in laying back his coat, A fatal wound revealed.

He said: "My minutes are but few, So while I've strength I'll speak; Don't mind my pain but heed my words, for I am growing weak. I'm near the home where I was born; My mother lives there still, In yon white cottage, in the grove, Across that little hill."

"Please take me there, I may yet live To see my mother's face; But if I fall, tell her my death Will not my name disgrace. Think you 'tis sad that I should die With home and her in sight? To me 'twere sadder if I fell In distant lands tonight."

"I'd give my life o'er and again For dear old Dixie's sake, But much I fear my death will cause My mother's heart to break. That is the gate, quick! Hasten on! My breath is failing quite, I must see her—O mother! home! Her face as his was white."

They placed him by his father's side To wait the judgment day. The mother watches still, and knits, And sings the same old way: "Clickity-click, my needles must fly, Whatever else may come; To knit six pairs of socks I'll try 'Gainst Davie's coming home."

MEXICO LETTER.

I am back at home and in the harness for another year's work. Our Colegio Wesleyano opened on the 7th of September with a fine lot of young men preparing for the ministry of our Lord in this needy land. They are a bright, studious lot, and under the blessing of God the Church will hear from them in the days to come.

I am peculiarly blessed this year in having as teacher of English, music and Latin, Bro. John Caperton, a Southwestern University man of fine tact and talent. If he keeps up as he has started, I will want to keep him always. His whole life is consecrated to the Lord, and he works with all his strength at anything. I am rejoiced that he had some training in the printing business, so it comes in now. Surely the Lord prepares people for his work.

Besides the printing office, which now demands some attention, the direction of the college, teaching several subjects, I have the pastorate of the American congregation. This is delightful work, but lays heavy demands on one to have so much to do. I am sure that with Bro. Caperton's help we will get through some way.

Two days after my return from Epworth I was summoned to Cardenas, a division point on the Mexican Central Railway, to officiate at the burial ceremonies of a Mr. Wells, who died there. Having to spend a night, I had thought of "rounding up" the railroad boys and having preaching. Imagine my surprise when I arrived, to find that the engineers and others had already planned the thing, and they immedi-

ately invited me to speak to the people that night. Such kindness as they did heap on me! This visit was very different from the first one I ever made there, in 1898, just after coming to Mexico. Then I knew not one soul, but by the kindness of the Chinaman who kept the eating house, I held service in the dining hall. With fear and trembling I arose to announce the first hymn to a rough looking crowd of men only, there being only one American woman in the town, and she was afraid to venture out after night. While I was reading the Scripture lesson a drunken conductor proceeded to take a collection. This excited some smiles, but the climax was reached when, in the middle of the sermon, another lot of men entered and took seats. My conductor friend, doubtless thinking it was a pity to neglect any one, started another collection. I suppose I managed the situation well, for the fellows said, "He'll do."

On the occasion of my recent visit several met me at the train. When the hour of service arrived and I went to the reading room where the service was to be held, the place was packed with a fine congregation of well dressed ladies and gentlemen. How they did sing! It was easy to preach to such a company. They have earnestly requested me to visit them monthly, which I expect to do. Nor did they forget the collection. After the sermon a splendid looking fellow gathered his hat and waited on the people, turning over more than seventeen dollars, besides furnishing me a pass on the road both ways.

Did I enjoy Epworth? I certainly did. It was a treat from beginning to end, and as I have attended all the meetings from the first, I truly believe this was the finest of all. The tough element was conspicuous for its absence. The young people came by scores for serious business. They took the splendid courses, and went home filled with a new inspiration. What an untiring worker Dr. Parker is! He actually acted as if he was responsible for the success of the thing. No less can be said of Dr. Cook. The fair trio, Misses Head, Nutt and Davies (who is a "daisy") was a great blessing to the people.

Mexico had a fine young man there, W. F. Quillan. He is quiet, does not announce himself, except by his sweet spirit and inspiring faith, but Texas will know him better some of these days. For his age, he is said to have few equals in the pulpit. The Monterey congregation has grown almost beyond recognition under his pastorate.

I stayed at Epworth ten days after the Encampment was over. I had a great time fishing. Be it known to you, Dr. James Campbell, J. B. Turrentine and the rest, that I caught a speckled trout that broke my fine bass-wood rod, but I got him, anyway. The like of tarpon at Epworth was never seen. I feel sure that there were times when quite a half dozen could be seen at once as they would shoot out of the water. With a good place like Epworth Inn, where one can have the comforts of life and tarpon within a few hundred feet of him, the most fastidious sportsman should be contented.

Our future in Saltillo is at present in a critical state. The old church property is unsightly and altogether inadequate for our needs. Facing a principal street, and adjoining our Colegio Ingles, is the very property our Church needs and what we must have, and yet no one has yet made it possible. This magnificent property, 60x300 feet, can be had for about \$8000. The Mexican Church is struggling to raise what they can. There is danger that another denomination will buy it from under us and place there a boys' school. This would be a calamity to Miss Roberts' work. Four thousand dollars will make the first payment and secure the land. It is the most critical situation of our Church in Mexico today. Oh, would God there could be forthcoming the amount necessary to save this situation. This property bought now, will forever entrench us in the best locality in the city, the city of first educational importance in the Republic. One of the things the missionary suffers,

and the greatest sacrifice he makes, is to have to stand and see great opportunities pass and feel helpless to grasp them. Oh, for a few of the diamonds on the hands of rich Methodists in Texas alone!

FRANK S. ONDERDONK.

San Luis Potosi, Mexico, September 10, 1908.

RANDOM THOUGHTS.

I am home again after a good long siege of meetings out of which I got lots of grace and a little gray—not much of the latter, still I'm satisfied. The old defunct Presbyterian College just in front of us has just re-bloomed. "Oh, were you ne'er a schoolboy, and did you never train and feel that swelling of the heart you ne'er can feel again?" If we just had a railroad and a little more money Glen Rose would be one of the "most principlist" places in Texas. We have fine flowing water, fresh air, mountain scenery and light diet already. As I am on the shelf, please indulge me a little touching a vital question. "From the abundance of the heart the mouth speaketh." I verily believe our preachers are making unceasing efforts to care for our conference claimants. I also believe our joint board is making sensible, prayerful effort to make a judicious distribution of all the funds placed in their hands.

Certainly there is no room for kicking at these two faithful bodies, but I believe our people need to be "stirred up" a little over this question. Listen! Somewhere I found an excellent brother retired who brought thousands into the Church. After retiring him, his excellent, refined family rented a nice hotel to make "ends meet." Such a life of course is not altogether congenial to an old preacher and a refined religious family having a sacred regard for the holy Sabbath, etc. So this plan was short lived, but something must be done to keep the "wolf from the door." Now the next is editor and proprietor of a newspaper. So I find this faithful man and nice family living in the back of a printing office. Brethren, these things ought not so to be. Let's do better. I mean the laity who, as a rule, are able and willing to do when facts are known. It looks a little cruel to take old Billy to the gate, after long, faithful service, give him a slap with the bridle: "Now go, Billy, and rustle; we can't use you any longer." Billy is a good horse and picks around in the lane; gets a little grass and water and occasionally a fresh green sprig of grass that happened to protrude through the fence. Unless Billy is quite fat when turned out he will soon become quite lean and die a very poor horse. Brethren, there's plenty in the barn; let's throw it out, and get Billy fat before he dies! When we meet him in the "pastures of living green" we will be glad we fed Billy. So mote it be.

W. H. Brown, Whitesboro, Texas, pens my sentiments touching the baseball craze. I verily believe it is doing more to corrupt the morals of our young people than the race course. They may have horse racing on Sunday, but I've never seen such, but it's common for great crowds to board the cars and spend the Sabbath at a baseball game. Whither are we drifting?

F. M. WINBURNE.

Glen Rose, Texas.

OPENING OF NORTH TEXAS UNIVERSITY SCHOOL.

Tuesday the North Texas University School opened for the 1908-09 session, the opening exercises being both interesting and impressive.

After invocation by Rev. O. P. Thomas and a Scripture reading by Rev. C. B. Fladger, of Plano, Dr. J. W. Hill, of Dallas, delivered a splendid address. The address was characteristic of Dr. Hill and was replete with sound logic, sensible suggestions along educational lines and full of sane, practical thoughts for both pupil and teacher. Character building and the accentuation of individualism and personality came in for consideration and analysis.

Following Dr. Hill, President Morgan addressed the students, explaining to them the different courses offered

by the University School, and about the new policies to be observed during the term.

President Morgan expressed himself as highly gratified at the opening. There are a few vacant rooms in the boarding department, but new students are registering every day, and it is expected that in a short time both halls will be full. H. A. HUDSPETH.

NOTICE.

To the Pastors of North Texas Conference: The annual meeting of the North Texas Conference Woman's Home Mission Society convenes in Mount Vernon, October 5-10. The executive committee has given careful, prayerful thought to the preparation of the program, which you will find to be one of unusual interest. Miss Mabel Head, Associate Secretary and General Superintendent of the Young People's work of the entire Church, will be with us throughout the session. We feel sure that there is not a preacher within the bounds of the conference that does not feel a deep, abiding interest in the work of these women who labor with them in the Lord. So we extend to you a cordial invitation to attend our meeting, not only because we need the inspiration of your presence and godly counsel, but also that you may share with us the blessings and benefits of this conference. Notify Mrs. J. F. Robinson, Mount Vernon, and entertainment will be provided for all who will avail themselves of this privilege.

MRS. L. P. SMITH, Pres. MRS. P. C. ARCHER, Sec.

BISHOP MCINTYRE'S CONVERSION.

(From Pacific Christian Advocate, Portland, Ore.)

Bishop McIntyre spent several days in Portland. He lectured twice and preached once at Chautauqua. A party of us were out riding one day during his stay in Portland, when we passed a business house where the name Bushong appeared conspicuously in the name of the firm. This name seemed to arouse the most delightful memories in the mind of the Bishop, and set him going in the most entertaining way. He said, with ecstasy: "I was converted under the influence of that great man, Rev. Dr. J. W. Bushong. He preached to me the first sermon I ever heard. I was an agnostic and felt quite secure in my position."

He had been for years a bricklayer and invested his money in a business enterprise and lost it. He was walking the streets of St. Louis one night aimlessly, and for some reason went into the First Methodist Episcopal Church, South, where a poorly attended evangelistic service was being held. Dr. Bushong likewise was aimlessly walking the street when he stepped into the same meeting. Rev. Thomas M. Finney, D. D., who was the pastor of the Church, asked Dr. Bushong to preach for him. To this invitation he yielded, and preached with such effectiveness and power and such clearness of statement and such earnestness of spirit that he bore conviction to the mind of the bricklayer, who went to the home of the preacher the following day to have an argument with him. In the argument the young man thought he had the best of the preacher, and said to him in his desperation: "Well, you haven't helped me a bit;" when the Doctor said: "Do you think I have not answered your objection?" and he said: "Yes." Then Bushong said: "Just as I expected. It usually comes out this way, but I have a friend who can answer all of your questions and satisfy all of your longings," when, the Bishop said: "Almost before I knew it, he had me on my knees, and such a prayer I never heard. He must have prayed for half an hour. He broke down all the barriers and made salvation so plain to me that I knew not which way to turn or what to say." Dr. Bushong then asked McIntyre if he would not come to the service again that night, when he replied: "Yes, if you will preach." To this Bushong answered: "I will; I will ask Dr. Finney to let me."

The discourse was probably without special effect, as in speaking of his

conversion the Bishop put no emphasis upon it, but at the close of the sermon an invitation was given and every possible appeal made, but there was no movement. A terrible struggle, however, was on in the heart of McIntyre. When they arose to sing the doxology, Dr. Bushong continued his invitation, saying: "There are people here who ought to be saved, and there is one man especially who ought to come to this altar. Let him come while we sing this verse." McIntyre said that the tempter seemed to say: "If I can just get out of this room, I will never enter a church again;" but just as the last note was reached, his will broke down. He ran to the altar, fell as he ran, did not kneel but fell, when the great struggle soon ended. He was crying to be saved when Mother Boyle, one of the saints of St. Louis Methodism for nearly half a century, knelt beside him, listened to his plea, and then advised: "Do not cry like that. Say after me: 'O God, for Christ's sake, forgive my sins!'" She seemed to be guided by the Spirit when she said: "Say, 'O God, for Christ's sake, forgive my sins!'" That was the position against which he had been fighting. He had often said he would never be saved by the merit of another. He could not accept Jesus as his Savior; but, surrendering his will to that of the Divine, he repeated after the woman of God. "Immediately the mountain of sin moved and the ocean of Divine love flowed into my soul. I was full of gladness and divine ecstasy. The people were shouting about me, and I can never forget that spot."

Shortly after this he visited Dr. Finney in his office, telling him he would have to preach, and seeking direction in his search for help. Dr. Finney was trying to get him to attend Central College, Fayette, Missouri, but in the midst of the conversation, Bishop McIntyre came into the office. He was the real founder of Vanderbilt University, Nashville, Tenn. He advised him to go to that university. The next day found him on his way.

Bishop McIntyre says Dr. Bushong was an unusual man, especially in his gifts and power in prayer. Under his ministry, many, very many, men were converted who have since become noted preachers. The most famous of these are Dr. Gunsaulus and Bishop McIntyre. He was at the time of his death pastor of Centenary Church, Portland. He has three sons living in this city. His widow married Rev. Robert Booth, of the Oregon Conference.

AFRAID TO EAT

Girl Starving on Ill-Selected Food.

"Several years ago I was actually starving," writes a Me. girl, "yet dared not eat for fear of the consequences. I had suffered from indigestion from overwork, irregular meals and improper food, until at last my stomach became so weak I could eat scarcely any food without great distress.

"Many kinds of food were tried, all with the same discouraging effects. I steadily lost health and strength until I was but a wreck of my former self.

"Having heard of Grape-Nuts and its great merits, I purchased a package, but with little hope that it would help me—I was so discouraged.

"I found it not only appetizing, but that I could eat it as I liked and that it satisfied the craving for food without causing distress, and if I may use the expression, 'it filled the bill.'

"For months Grape-Nuts was my principal article of diet. I felt from the very first that I had found the right way to health and happiness, and my anticipations were fully realized.

"With its continued use I regained my usual health and strength. To-day I am well and can eat anything I like. yet Grape-Nuts food forms a part of my bill of fare." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



## 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.

### WOMAN'S FOREIGN MISSIONARY SOCIETY, N. W. T. CONFERENCE—SEPTEMBER BULLETIN.

Progress is our watchword! Our membership doubled, our collections increased to \$10,000! How much shall I give this year to missions?

"(1) If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields."

"(2) If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution."

"(3) If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement, forgetting that the Lord never intended his army should simply take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to Go."

"(4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?"—Selected.

"Every man is at liberty to reject Jesus Christ if he chooses; but, having accepted him, no man is at liberty to reject his greatest command."

#### Farewell.

We had the pleasure of being present in August at a farewell reception given by the Corsicana Auxiliary to Miss Richmond. Mrs. Ralph Beaton was the charming hostess, and her hospitable home was most inviting with its decorations of palms and lilies and other suggestions of our conference colors.

The love and esteem in which Miss Richmond is held was evidenced by the large attendance, over 150 being present.

Several out-of-town visitors were present. Among them was Miss Richmond's mother, and her cousin, Mrs. Edmondson, and Mrs. W. D. Haynie, of Rice, and these, with our President, Mrs. Johnson, added interest to the occasion.

The honoree, as a courtesy to the Corsicana Auxiliary, wore a beautiful dinner gown, which was her gift to her. Very "refreshing" refreshments were served, and all too soon came the parting hour. Many were the loving expressions of life-long interest and good cheer which were showered upon Miss Richmond as one after another gazed on her dear face for the last time. It was, "Tru-lee," a sad sweet hour when "pleasant thoughts bring sad thoughts to the mind." But as we bade her "God's speed" we rejoiced in her opportunity to be spent in the Master's service.

A similar reception and linen shower was given her by the Ennis Auxiliary. This auxiliary leads in its contribution to her outfit, which is natural, as she is "one of them."

Nowhere has the lovely Christian character and the rich spiritual power of Miss Richmond been more manifest than in her own town and Church. Through her influence the auxiliaries, both Home and Foreign, have taken on new life and are working together in perfect harmony. During the last year, many times, the Home Mission Society has co-operated in raising funds for Miss Richmond, always giving the full credit to the Foreign Society. This is an ideal condition, and speaks well both for the society and for her through whose influence it was brought about.

We are very much gratified with the complete outfit which the conference has so lovingly and willingly furnished Miss Richmond, and if all could witness her gratitude, we know that each one who contributed would be fully repaid.

Miss Richmond sailed at 10 o'clock on Saturday, August 29, from Philadelphia, accompanied by Miss Howell. She will visit the great Missionary Conference in London and also in Ox-

ford. A cheery message came from her just before she boarded the vessel, saying, "All is well." They hope to reach Brazil the latter part of September, when she will immediately receive her appointment from Bishop Hoss to go to Piracicaba.

Let our prayers attend her that she may reach her future home strengthened in body and spirit for her new duties.

#### A Message from the Hills of Mokanshan.

A letter from our Other "daughter," Miss Manns, which reached me yesterday, would be of great interest to the whole conference, but space forbids my giving only a few extracts from it. It is full of courage and cheer and seems to bring our "smiling missionary" very near to us. She writes: "I am up here in the hills of Mokanshan, where the board has built a 'summer house' of bamboo and plaster, and where some of the ladies, especially the one, two and three year olds may be found every July and August—away from the dirt and disease of Chinese cities. It is a lovely place for tired missionaries to rest.

There are about 350 men, women and children here now. The Church, Sunday-school and prayer-meetings are all in English. Tennis clubs, hunting and tramping tours are the order of the day. The scenery is beautiful, especially the cloud effects—sunsets and sunrises, too, they say; but, as the sun rises 12 hours sooner here than it does in Texas, I can't testify personally! The hills are covered with beautiful bamboo trees; ferns are in abundance and wild flowers grow in the rich soil and rocky paths.

My favorite pastime is taking long strolls in the woods alone. I like to sit where I can hear the mountain streams over the rocks, and see touchings of blue sky and sailing white clouds through the soft bamboo above and read my Bible. My Bible has become my almost constant companion—it is worth all else of earth's blessings to me.

"Don't forget that while I need the loving interest, thoughts and letters from those in the home land, that most of all I need their earnest prevailing prayer.

"It is earnest, clean, prayerful living after all that must teach my Chinese girls how to live. More and more I realize that what I am speaks so loud they cannot hear what I say. (Would that more of us realized the same thing!) Pray, pray earnestly, you and all the Missionary Societies, that my heart may be kept clean and that my faith may be strong to believe for the saving of these Chinese girls. We have a good school. Others know it; the Chinese know it, but, Oh! I do want every girl who comes to us to become personally acquainted with Jesus Christ.

"Like Jeremiah, I weep for them. Pray that, like Paul, I may spend and be spent for them; that, like Jesus, I may die daily for their salvation."

The following is a paragraph taken from a letter written to Miss Manns by one of her pupils, Waung Soo Nyoo, a strong Christian girl, bright and pretty:

"I think you will excuse me for not writing sooner if you know the reason. My grandma was very sick on those days when you left Shanghai. She has gone to heaven on July the fifteenth.

"There was great proof to me that she was saved, because she laughed while she was going. It seemed a great comfort to us all, especially to my mother, who is still a heathen and has never seen any one dying in such a peaceful way."

Oh! how richly we are repaid in the lives of such bright Christian girls and the comfort and blessings that the gospel brings them, for every expenditure of time and money and self, even though it were multiplied a hundred fold.

#### From Chihuahua.

The last Missionary Advocate contains many interesting items from "El Estudiante," the paper which Miss Harper edits. She is making a success of this bright little periodical, and we should encourage her by subscribing to it.

May God bless our three "daughters" abundantly above all that they are able to ask or think and may their lives be an incentive to us to do better work for the Master and for the extension of his kingdom.

#### The Track of Fire.

We have cause for great rejoicing in the new auxiliaries that are constantly springing into life all over our Conference.

And our President tells us that the new auxiliaries all ask for something to do. Activity is a sign of life. In most instances she has encouraged them to direct their efforts toward increasing the pledge.

Two new auxiliaries have been organized at Plainview as a result of Bro. Hotchkiss' stay among them—an adult society with 49 active and three honorary members, a Young People's Society with a membership of 25.

A new Juvenile Society is reported at Hereford with 22 member, and also a new adult society at Lubbock.

Mrs. Barcus writes: "Two members of our adult society offered themselves for Deaconess training, and the President of the Young People's Society offered herself as foreign missionary. In all, eight volunteered for special work in this and foreign lands."

Hurrah for the Plainview District! If our youngest district grows as rapidly, what shall we expect to hear from the older ones?

Nash and Blanket have each assumed \$25 on the pledge.

Rice Auxiliary, although only five months' old, has raised \$5 on Miss Richmond's outfit, have a flourishing study mission class studying Brazil this month; they have paid all their dues in full and have increased their pledge from \$20 to \$50, and have it all in hand! Let's give them the Chautauqua salute! By the way, they have "a live wire" as a Press Superintendent, and then, too, they have enjoyed several visits from our wide-awake President, Mrs. Johnson, and from Miss Richmond and Bro. Hotchkiss. No wonder they are in the "track of fire."

Many of the auxiliaries in the Colorado District have held all day meetings with great success, and thereby increasing their membership. A Young People's Auxiliary of 37 members has been organized at Itasca, and seven members added to the adult society at this place. Mrs. Campbell also reports a new society at Bethel of 13 members. May the lucky number bring them success. If we could delay our Bulletin we would have many more to report, for each day brings some note of victory and progress from the field.

Let the good work go on! until our membership is increased 100 per cent. Then shall the "wilderness and the solitary place be glad because of them, and the desert shall rejoice and blossom as the rose."

We regretted not being able to accept the cordial invitation to attend the recent Fort Worth District meeting at Mansfield. A very fine attendance and most interesting program are reported.

Our girls at the Training School, Miss Edwards and Miss Lowe, will return to Scarritt Training School.

Miss Steel, daughter of Bro. S. A. Steel, of Brownwood, and Miss Johnnie Pearson, of Hamilton, go and pay their own expenses, and a young lady from Plainview is also added to the list. May God give these young girls who have been "obedient to the heavenly vision" a year of rich experience in his name.

#### How About that \$1.00?

Has every auxiliary met her obligation to pay at least one dollar for the printing of our conference minutes? It is not too late to do so yet. Send this amount at once to our Conference Treasurer and you will feel better—so will she!

#### An Appreciation.

The conference is indebted to Mr. Sanford Smith, of Mexico, for allowing the Second Vice-President the use of a very fine mimeograph. This greatly facilitates the work and reduces expenses, so we hereby tender Mr. Smith a rising vote of thanks!

#### To the Press Superintendents.

We have this month, by the aid of the above machine and printing ink, gotten out over 3000 letters, leaflets, report blanks, etc., and sent an abundant supply to each Press Superintendent, District Secretary and conference officer, and to many preachers.

If you do not, as Press Superintendents, fully understand your duties, write me again and I will gladly respond. I am preparing a number of illustrations, posters and ways and means of using Bulletin items, which I shall send very soon to each Press Superintendent, together with further suggestions as to manner of developing the work. Let me hear from each Superintendent when you fill out and return the report blanks, and may that be very soon!

Don't fail to emphasize and thoroughly scatter the Birthday plan and leaflet. If you need more leaflets let me know.

If you fail to get the literature from my department, don't tell others about it—tell me.

We are entering upon the third quarter and so much yet to accomplish!

#### Not a Minute Can Be Lost.

The reports from the foreign fields show the needs greater than ever before—the opportunities unparalleled, the heathen dying every second without Christ; women and girls committing suicide because there is no hope in this life or the life beyond.

"The King's business requires haste." Let us not be afraid to "at tempt great things for God, and to expect great things from God." "We can do it if we will," and I believe we will!

Keep the fires burning and go on to victory!

MRS. J. C. MIMMS,  
2d Vice-President Conf. Society  
Mexico, Texas.

#### TRIBUTE TO MISS RUBY KENDRICK.

We, the members of the Clarksville Auxiliary and Clarksville Kendrick-Dye Auxiliary, mourn the loss of our dearly beloved missionary, Miss Ruby Kendrick, who passed from her earthly labors to her heavenly reward in June, 1908.

Her brief and consecrated life, so beautiful in character and service, was an inspiration to each of us.

Her work in the foreign field was her delight, but the Master in his divine wisdom saw fit to take her to himself. Let us emulate her virtues and loving service for her Master, and always remember her bright, smiling face. "She hath done what she could."

CLARKSVILLE AUXILIARY,  
CLARKSVILLE KENDRICK-DYE  
AUXILIARY,

(MRS.) W. J. DINWIDDIE,  
(MRS.) W. G. WHITE,  
Committee.

(The foregoing article was delayed in coming to hand, but even at this date is published because of the touching and tender reference it contains in memory of one so dear to many who loved the departed one and who will ever cherish her memory.—Editor Woman's Department.)

#### NOTICE.

At the annual meeting of the Woman's Home Mission Society, Northwest Texas Conference, at Weatherford, last May, I am elected Superintendent of the Reading Course for the Conference Society. I appointed a chairman for each of the four years' work, who in turn selected her committee, and we have all been busy getting the several books outlined in an endeavor to get the work in a tangible shape, so that any auxiliary could carry it out.

While at Epworth-by-the-Sea in August I obtained a conference with Miss Mabel Head, Associate Secretary of the Board, and laid my plans before her, asking suggestions. She waited

## LIFE A BURDEN

Pain, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

for me to finish, and then told me that at its recent meeting in Montague the Board had adopted a new reading course, and, relieving her of all other duties for the next two or three months, had put her to work to do for the whole Church what my conference had asked me to do. Of course this is best, and I shall try through the District Secretaries to get the reading course into each auxiliary, as Miss Head gives it to us.

MRS. H. A. BOAZ.

Fort Worth, Texas.

It is earnestly hoped that the District Secretaries and the Auxiliaries of the Woman's Foreign Missionary Society and of the Woman's Home Mission Society of our four Texas conferences are making plans and working actively in preparation for the institutes and rallies to be held jointly by the two organizations in our State, led by Misses Davies and Head. This series of meetings in our State will mean much for the progress of the work in our midst, and the opportunity should certainly be appreciated and used to the best advantage in every sense.

#### NOTICE.

W. H. M. Society, W. T. Conference.

The annual meeting of the West Texas Conference Woman's Home Mission Society will convene in Seguin, October 13-15. Opening meeting will be at 2:30 p. m., October 13. Elect delegates at once and send all names to Mrs. J. A. Woods, Seguin. Miss Head and other visitors will be present. This will be an unusual opportunity for gaining information about our work. You can not afford to miss this meeting. All pastors are cordially invited to be present and take part in the meeting.

MRS. T. F. SESSIONS, Pres.

MRS. T. A. BROWN, Cor. Sec.

(We appreciate the recent kind invitation which came to attend this annual meeting of the Woman's Home Mission Society of the West Texas Conference, and regret very much that circumstances will prevent the acceptance of the courtesy.—Editor Woman's Department.)

#### W. H. M. SOCIETY.

To Auxiliaries of Northwest Texas Conference: Mrs. Yarbrough writes me the need of supplies for preachers is great in many places and calls on our conference for help. All who are willing to make up boxes will please write to her for information. Having no calls for preachers in our own conference, we can better aid elsewhere. Please write her promptly and report to me. Address Mrs. I. H. Yarbrough, Nashville, Tenn.

MRS. C. C. ARMSTRONG.



**AUSTIN METHODIST PREACHERS' CONFERENCE.**

After an adjournment of two months the Methodist Preachers Conference met in the parlor of Tenth Street parsonage, September 14, 1908, with President Sears in the chair.

The conference was opened with prayer by Bro. W. B. Johnsey, after which the minutes of the last meeting were read and approved.

Present at the meeting: H. M. Sears, V. A. Godbey, E. G. Hocutt, W. B. Johnsey, C. H. Booth, C. C. Young.

Reports: Tenth Street: 108 additions since conference. Assessments about paid. Salary paid to date. Provision has been made for improving church building to the extent of \$2500. Fine congregations during the summer.

University Church: 115 additions during the year. Sunday-school has been exceedingly well attended during the vacation. Splendid prayer-meeting. Work on the new church steadily continues.

South Austin: 19 additions during the year. Sunday-school enrollment now exceeds membership of the Church. About \$100 paid on parsonage improvement.

First Street: 87 additions since conference. New pews have been delayed, but will be installed October 15. Sunday-school enrollment for the year, including Home Department, 457. Finances will be paid in full.

Bro. Sears (sup.) reported having preached, since the last meeting, at University Church, South Austin, First Street and the Congregational Church. Also he fills regularly, again, his weekly appointment at the Asylum for the Insane.

Bro. Johnsey (sup.) preached recently at the University Church. His health being improved he is now able and willing for more active service than for some months.

The older members of the conference expressed the opinion that Methodism is comparatively prosperous, and that definite progress has been made.

C. C. YOUNG, Secretary.

**FROM OUR FIELD EDITOR.**

The busy routine of constant duties the last several weeks, has kept me out of the Advocate columns and out of much else I might have gotten into. After closing a good meeting at McGregor, August 12, I hurried over to Mississippi to conduct a camp meeting at the Sam Jones camp ground, near Gloster. Great crowds attended this meeting. The Yazoo and Mississippi Valley Railroad furnished reduced rates, and had the trains to wait at night until I got through preaching. My early training kept me from delaying trains any longer than necessary, thus I kept on good terms with the railroad men. One night after preaching I went 25 miles down to Norwood, La., returning early next morning. The engineer invited me to officiate at the throttle. He left me in charge of the engine while he rode back in the train. I certainly enjoyed that fast run and I made the time all right. It made me somewhat homesick; I still love an engine. Our camp meeting was declared a great success. At the close of the camp meeting I was induced to preach a week in the town of Gloster. There the several

Churches joined in with us and we had numbers of conversions and reclamations and accessions. I was entertained in the elegant home of Congressman F. A. McLain—a typical Southern Mississippi gentleman. He and his accomplished wife made my stay delightful. I have held several meetings in Mississippi—fine folks there. Rev. W. H. Saunders, our pastor at Gloster, is a splendid preacher and an all-round good man. We would do well to get him to Texas. After a short rest at home (Houston, of course), I came to Alice, Texas last Saturday night. Our meeting started off Sunday with unusually good interest. Bro. Govett had a ready and willing working force and there is much outside material to work on, so we expect a great ingathering of souls. We have a growing Methodism in this growing town. Brother and Sister Govett are both quite popular here. They make a fine team and I am glad to say the Church is preparing to build them a new parsonage. Many of the people are new comers, who have not yet taken the Advocate. I hope to send a long list of subscriptions. More about this town and our work later. JNO. E. GREEN.

**VETERANS' DAY, NORTH TEXAS CONFERENCE.**

To the Presiding Elders and Pastors of the North Texas Conference:

As Chairman of the Joint Board of Finance, I call your attention to the following resolution, passed by our conference at its last session, and recorded in the 73d page of our journal, viz.:

"Resolved, That we urge the pastors of the North Texas Annual Conference to make separate collections for the conference claimants, and hold Veterans' Day services, on which occasion the claims of our superannuates and other claimants shall be presented and collections made for them." Signed by T. H. Morris, T. M. Kirk, John E. Roach, R. B. Moreland.

In keeping with this resolution, let the first Sunday in October be observed as "Veterans' Day." If any can not observe that day, select another Sunday near that time. Let us not forget.

Last fall some of us advocated an increase in the assessment for conference claimants, but the majority of the board opposed it on account of the stringency in money matters, and because other assessments were increased. We need every cent of the assessment and more. Therefore, we respectfully urge every presiding elder in the conference to call the attention of the pastors in his district to the resolution; and we plead with every pastor to present the matter to his people, and be sure to raise every dollar due our conference claimants, who deserve our love and esteem. L. P. SMITH. Whitesboro, Texas.

**METHODIST ORPHANAGE.**

The business manager writes me (as one of the directors of the institution), that they are in need of funds—that less than one-half the assessment has been realized at this late date. We earnestly hope delinquent pastors will give prompt heed to this call, and send at once to

Rev. W. H. Vaughan, Waco, all unpaid assessments.

This is a cause that appeals to the tenderest sensibilities and sentiments of the human heart, and constitutes one of the distinguishing features of the Christian religion—care for the orphan—help for the helpless.

We have in the Methodist Orphanage, at Waco, the best equipped, best administered orphanage, with the best fed, best clothed, best cared-for and happiest lot of orphan children, within the knowledge of the writer; and in all this Brother and Sister Vaughan have figured most conspicuously. Verily, they will have their reward. Please forward the collections ordered for this purpose and relieve the anxiety of the business manager—don't wait until conference.

JNO. H. McLEAN.

**Paris District—Fourth Round.**

Bagwell Mis., at B., Nov. 11, 12. JNO. M. SWEETON, P. E.

**Jacksonville District—Fourth Round.**

Athens Cir., Walnut Springs, Oct. 31. Malakoff, at Malakoff, Nov. 1, 2. Athens Sta., Nov. 2. Henderson Cir., Good Spgs., Nov. 7, 8. Kilgore, at Bellview, Nov. 8, 9. Longview, 7:30 p. m., Nov. 9. Henderson Sta., 7:30 p. m., Nov. 11. LaRue, at Baxter, Nov. 13, 14. Brushy Creek, at B. Creek, Nov. 15, 16. Jacksonville Sta., 7:30 p. m., Nov. 18. Mt. Selman, at Mt. Selman, Nov. 21, 22. Jacksonville Cir., Earles, Nov. 22, 23. ELLIS SMITH, P. C.

**Beaumont District—Fourth Round.**

(Part two.) Warren, at Warren, Oct. 24-25. Woodville, at Woodville, Oct. 26-27. Wallisville, at Wallisville, Oct. 31-Nov. 1. Port Arthur, Nov. 4. Liberty and Dayton, at L., Nov. 7-8. Livingston, at Mt. Rose, Nov. 10. Camden, at Hortense, Nov. 12. Orange, Nov. 14-15. Call at Watson's Ch., Nov. 16-17. First Church, Beaumont, Nov. 21-22. Cartwright Chapel, Nov. 22-23. D. H. HOTCHKISS, P. E.

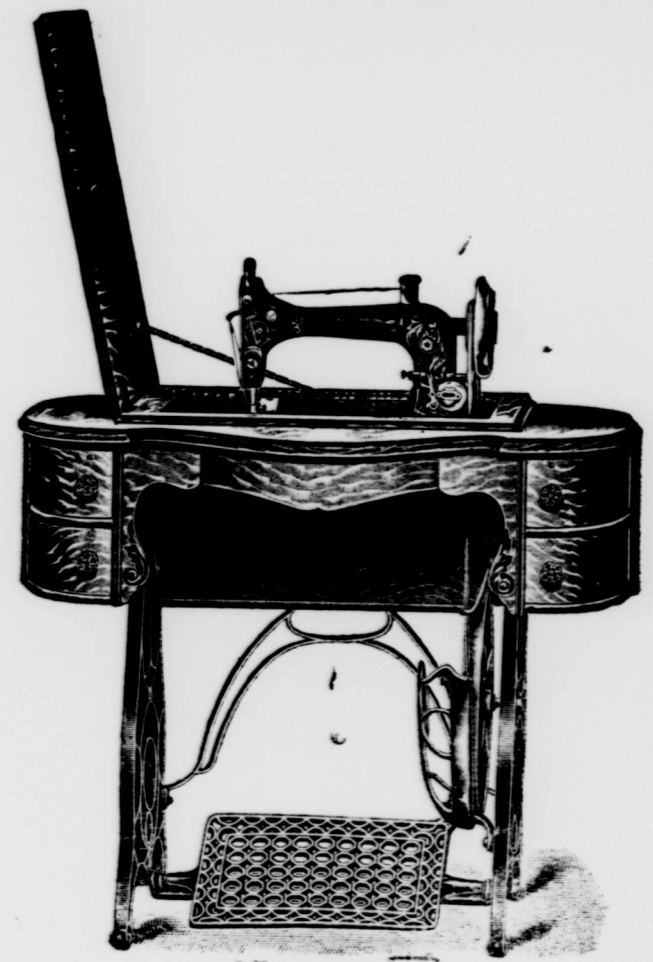
**Sulphur Springs District—Fourth Round.**

Winnsboro Sta., Sept. 26-7. Cumby Cir., at Cumby, Sept. 27-8. Pecan Gap and Ben Franklin, at B. F., Oct. 3-4. Brashear Cir., at Sherty, Oct. 10-11. Mt. Vernon Cir., at Holmes Chapel, Oct. 17-18. Como Cir., at Forest Academy, Oct. 24-25. Purley Cir., at Sallito, Oct. 28, 2 p. m. Birthright Cir., at Dike, Oct. 31-Nov. 1. Sulphur Bluff Cir., at S. B., Nov. 1-2. Lake Creek Cir., at Anderson's Chapel, Nov. 7-8. Cooper Sta., Nov. 8-9. Klondike Cir., at Klondike, Nov. 9-10. Yowell Cir., at Yowell, Nov. 10. Riley Springs Mis., at Arbala, Nov. 14-15. Sulphur Springs Sta., Nov. 15-16. J. F. ALDERSON, P. E.

**UNANSWERED LETTERS.**

Sept. 9.—F. M. Neal, change. W. M. Bowden, sub. J. N. Vincent, sub. J. C. Stewart, sub. C. S. Cameron, subs. Ed Prather, sub. S. W. Stokely, sub. W. F. Davis, sub. J. T. Turner, sub. Sept. 10.—W. T. Jones, subs. J. T. Hicks, sub. J. B. McCarley, sub. H. L. Vincent, subs. R. B. Bonner, sub. J. T. Owen, sub. D. Macune, sub. H. M. Cosby, sub. E. L. Sisk, sub. Sept. 11.—J. W. Mayne, sub. J. S. Tunnell, sub. J. C. Carter, sub. J. W. Story, sub. Sept. 12.—A. P. Saffold, sub. A. S. Whitehurst, sub. Sept. 14.—J. H. Watts, sub. J. C. Gibbons, sub. W. F. Campbell, sub. C. M. Simpson, subs. J. P. Bross, sub. W. W. Graham, subs. Sept. 15.—G. W. Kincheloe, subs. R. B. Moreland, subs. A. F. Hendrix, sub. R. B. Bonner, sub. J. C. Campbell, sub. Sept. 16.—J. B. Adair, sub. E. L. Egger, sub. J. C. Carter, sub. J. B. Davis, has attention. Sept. 17.—E. Y. S. Hubbard, sub. M. K. Fred has attention. Sept. 18.—J. N. Green, sub. J. F. Archer, subs. J. L. Rea, sub. C. H. Doak, sub. S. P. Brown, subs. J. I. Sullivan, sub. E. C. Bristol, O. K. J. M. Barcus, sub. J. D. Worrell, sub. Sept. 19.—A. W. Waddill, sub. J. F. Archer, sub. J. S. Huckabee, subs. G. H. McAnally, subs. Sept. 20.—W. M. Lane, sub. A. T. White, change. C. E. Garrett, sub. R. B. Bonner, subs. J. T. H. Miller has attention. W. T. McDonald, subs. J. S. Bowles, sub. Sept. 21.—L. P. Smith, sub. J. T. Owen, sub. H. M. Cosby, sub. I. W. Clark, sub. G. H. McAnally, sub. J. M. Baker, sub. I. C. Kiker has attention. F. M. Sherwood, sub. Frank Hughes, sub.

The "Improved" Texas Advocate SEWING MACHINE



**Description**

**Ball Bearing. Fully Warranted for Ten Years.**

**IN GENERAL.**—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and everyone is sold with that distinct and unqualified guarantee. You may pay more for a sewing machine but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

**THE SEWING HEAD** has an extra high arm, the actual clear space underneath being 8 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Takeup, Gear Releasing Device, Automatic Bobbin Winder, Steel Forked, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

**THE CASE** is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented, unbreakable steel chain and lever Automatic Lifting Device.

**THE STAND** has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running. The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically re-bits both wheels when sewing head is raised to position for use.

**THE STEEL ATTACHMENTS**, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

**SUPPLIES.**—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

**Why Pay**

**Three Prices for a Sewing Machine**

When one-third the money will buy an equally good Machine!

The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back and we will take the Machine off your hands. Address, inclosing amount,

**Blaylock Pub. Co.,**  
143 South Ervay St., Dallas, Texas.

**State Fair of Texas**

**23rd Annual Meet at Dallas.**

16 Days—October 17 to November 1—16 Days

Attractive Art Exhibit, Splendid Musical Attractions, the Latest Sensations in Amusement and Novelty Fields. Magnificent Livestock Show, Superb Poultry Show.

\$125,000 in Improvements—\$90,000 in Premiums and Awards.

New Agricultural Building. New Ladies' Textile and Fine Arts Building. New Grandstand. New Main Entrance. Thousands of dollars spent in beautifying Park.

Reduced Railroad Rates.

E. J. KREST, President.

SYDNEY SMITH, Secretary.



TEMPERANCE SUNDAY-SCHOOL LESSON.

September 27, 1908.

This lesson makes it clear that alcoholic intemperance is a curse to humanity—a withering, blighting curse that does more than any other one thing to ruin men.

The Church of Christ bears a commission from heaven to save men. Hence the Church is bound to wage a ceaseless warfare upon whatever promotes the man-destroying curse of liquor drinking.

The modern liquor saloon with its social enticements is the perpetual training school in the ruinous liquor habit. For that reason every loyal "soldier of the cross" is in duty bound to fight the saloon to its death.

In Texas the forces are being marshaled for the battle royal in 1909 which is to free the State of the liquor curse, and thereby remove the greatest existing obstacle to a reign of righteousness in this magnificent Commonwealth. If the spirit of Christ prevails the saloon will meet its death at the ballot box.

Love worketh no ill to its neighbor. The saloon works desolation, death and destruction to its votaries. "He that is not for me is against me." Those who do not join the array under the white banner of King Emanuel will of necessity line up with the cohorts of King Alcohol. Every man actuated by the spirit of Christ will vote against the saloon, which is in deadly antagonism with that spirit. If every member of every Christian Church does that, the saloon will be buried under a snow storm of white ballots beyond the possibility of resurrection.

The pending campaign is going to emphasize as never before the fact that, to be just, Christian Churches must either turn the liquor voters out or take the liquor sellers into membership. Henceforth there can be no liquor sellers in Texas unless Church voters so decree. Church members who vote for license by their votes make the saloon keepers their agents, and as principals become responsible for the debauchery, misery, crime and death resulting from the liquor selling of their agents. If the Church keeps in its membership the principal (the liquor voter) she must, to be just, admit his agent (the liquor seller). The liquor voter, without whose votes liquor selling must cease in Texas, will be as guilty before God as the liquor sellers themselves. The liquor voter is as much a liquorite as the liquor seller, and all liquorites look alike to God and godly men. The men who vote for liquor deliberately take their stand with the enemies of all good and they and their folks may expect to bear the odium of the relation. "Woe unto him that putteth the bottle to his neighbor's mouth," says the never-failing Word, and he who votes for license puts the bottle to his neighbor's mouth through his agent, the saloon keeper. Under inspiration Paul enjoined that Christians should "Neither eat meat nor drink wine, nor do anything whereby thy brother might stumble." If Christians champion the liquor cause and by their votes continue the saloons in Texas, they will place occasion for stumbling in the path of thousands of God's "little ones," and, in the language of Him "who spoke as never man spake," it were better for them if a mill stone were hanged about their necks and they drowned in the depths of the sea. Liquor voters put the bottle to their neighbor's mouth by proxy and call

down upon their heads the "woe" of heaven. Can Churches afford to put the seal of their approval upon conduct accursed of God by retaining liquor voters in their membership?

I have submitted this line of thought in the hope that superintendent, pastor or some other friend in each Sunday-school in Texas will, in his own way, drive it home to the hearts of the children and encourage them to ask their fathers the question, "Are you going to vote against the saloon?"

For World's Temperance Sunday, the latter part of November, I hope to supply an excellent program of Sunday-school temperance songs, recitations with Texas adaptation. Mrs. A. C. Zehner, member of the International Sunday-school Temperance Committee, will co-operate in the preparation of this program. Make your arrangements to use it. Let's begin now to drill the juvenile army for their part in the war upon King Alcohol. If you have something good too for this program, send it to me.

H. A. IVY, Secretary.

Texas Local Option Association, Sherman, Texas.

GREEN'S APHORISMS.

Restlessness and real religion rarely go together.

When self's unfit to live with, one dislikes to be alone.

To have liberty and delight in seclusion, is love's sweet secret.

Man sacrifices self-respect in trying to do right without proper motive.

The one, only and all-sufficient incentive to right living is found in the at-one-ment or union of God with man.

Human weakness is no valid excuse for sin, but it is solid ground of claim upon Divine help.

The Church or individual in harmony with God's purpose is within easy reach of his power.

When we save the Church from worldliness, then will we save the world from wickedness.

A really righteous man has all he can safely enjoy and wisely use in this present world.

Until boundless, burning love wither and wax cold or infinite resources be exhausted, provision shall be made for the man who does right and trusts God.

JNO. E. GREEN.

Our Departed Dead

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

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

VEST.—William Vest was born May 30, 1822, in Morgan County, Alabama. Uncle Billie (as he was called by everybody who knew him) professed religion in his seventeenth year and joined the Methodist Church at old Forest Chapel, and lived a useful member for sixty-eight years. He lived on the same place all his life. He raised eleven children to be grown; eight are still living. He had seventy grandchildren—fifty-five of them are still living; ninety-six great-grandchildren—seventy-nine are still living. His wife preceded him a few years. He has crossed over the river of death and is now at home with her and the children. Many times has this writer heard Uncle Billie shout the praises of our Lord, and we are glad that some sweet day we can see Uncle Billie again and hear him shout in that home of ours that the Lord has gone to prepare for them that love him. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit; they shall rest from their labors, and their works do follow them." May those that are left live for God as Uncle Billie lived, and they shall see him again. J. R. BREEDLOVE. Purdon, Texas.

SHEPARD.—Mrs. Julia Ann Shepard (nee Harkins) has passed over the river and rests in the shade of the trees. She died in Clarendon, Texas, August 23, 1908. Sister Shepard, daughter of Stewart Harkins and granddaughter of Judge Walter Harkins, was born December 6, 1832. Her first husband was F. M. Bobo, who departed this life in 1863, leaving the dependent widow with the care of six little girls. Right bravely she took up her duties of providing for these little ones and of fitting them for useful living. Settling near Elgin, Bastrop County, she was married to Alfred Shepard, December 11, 1870. Nineteen years afterward her second helpmeet passed away, leaving her to the loving care of her maiden daughter, Miss Ann Bobo. The attachment between mother and daughter grew more beautiful as the years rolled on, and it was Miss Ann who, shoulder to shoulder with her, bore the burdens that came with increasing years, and finally folded the arms across her breast and closed the tired eyes. In early youth the subject of this sketch gave her heart to God, joining the Methodist Church, South, in her seventeenth year. To show her devotion to the cause she then espoused, I have but to mention the fact that for fifty-three consecutive years she was a subscriber and reader of the Texas Christian Advocate. "Blessed are they that die in the Lord; yea, saith the Spirit, they do rest from their labors and their works do follow them." J. R. MOOD.

JARNAGIN.—Bro. Hamilton Jarnagin was born in McMinn County, Tennessee, February 22, 1838. When about 12 years of age he moved with his father's family to Alabama, where he grew to young manhood. There he was happily married to Miss Oriena Kirby, July 6, 1868. In 1870 he moved to Texas and settled in Denton County, where he lived until called to his home above, January 15, 1908. Bro. Jarnagin was a man of noble impulses and sterling worth. Modest and retiring, but always ready to do his part in whatever concerned the good of his community. He took special interest in educational matters and in his early life was a successful teacher. When the war broke out he enlisted and served the "Lost Cause" with that fidelity that characterized his life. He greatly loved Masonry, and for more than forty-five years exemplified its principles and teachings in his life. In 1882 he professed religion and joined the Methodist Church at Chinn's Chapel, and until his death no man in his community was held in higher esteem. A devoted father, a true friend, a pure Christian, we shall greatly miss him. Death was not to him unexpected, nor did it find him unprepared. A few days before his death he told his family that the end was near, but that he was going to heaven, so when the messenger came he had nothing to do but lay his armor by and depart and be with Christ. J. F. ARCHER.

RIORDAN.—Died at Jolly, Texas, February 3, 1908, Ed Riordan. He was born at Sealy, Texas, in 1887. He was sick two weeks with pneumonia. He was agent and operator at Jolly for the Fort Worth and Denver and the Missouri, Kansas and Texas railroads. His home was in Bryan, Texas, where he leaves a devoted mother (Mrs. H. T. Lewis), step-father, sister and a host of friends, and in Kansas City a brother, to mourn his passing away. Although Ed died away from home, he had every attention that loving friends, a devoted mother and medical skill could provide, but the blessed Master saw fit to call him from his earthly labors to that sweet rest that remaineth for the people of God. He was converted during George Stuart's revival at Bryan about seven years ago. He was a noble, good Christian, a devoted son, loving brother, a faithful, true friend. He was a member of the Methodist Church. LIZZIE T. HENSARLING. Bryan, Texas.

SUITER.—Mary Frances Gray was born in Alabama, October 17, 1841, and moved to Rusk County, Texas, with her parents when 3 years old. At an early age she was converted and joined the Cumberland Presbyterian Church, but later on joined the Methodist Episcopal Church, South, and lived a devoted Christian life till God called her to the church triumphant. At the age of 15 years she was married to Mr. Joseph D. Leverett. By this marriage she was the mother of thirteen children, nine of whom are still living. She was left a widow December 20, 1880. February 10, 1895, she married Bro. John Sulter, with whom she lived happily till God called her gentle spirit home, September 1, 1908. Sister Sulter was so kind and gentle in spirit that it was pleasant to be in her company. She was cheerful and religious. God knew she had been here long enough and called for her, and she was ready. Her body was laid to rest in the Pleasant Ridge cemetery, three miles east of Alba, and it is confidently believed by friends and loved ones that she will have part in the first resurrection. May God bless the sorrowing ones. Alba, Texas. WM. M. FOSTER.

ALLEN.—Rev. W. R. Allen was born in Watertown, Jefferson County, New York, December 14, 1825; was converted at the age of 26 and joined the Freewill Baptist Church. He preached in that Church a few years, and then joined the United Brethren. He was ordained a minister in that Church at Carey, Erie County, Pennsylvania, in 1858. He died at the home of his son, Walter Allen, at Batson, Texas, August 24, 1908. Thus ended the life of a great and noble servant of God. Like a golden sheaf of wheat, he was ready to be garnered. There were no doubts nor shadows, but the calmness and serenity of a summer's day pervaded his soul. His death was as tranquil as his life had been beautiful and useful. His faith in God was of such strong character as to afford him a peace seldom seen upon the troubled voyage of life. The force of his character was of such a nature as to mold the immortal in men. Such men never die, but live on in the lives of men to bless the coming ages. From such men have come the forces that make for good. Let his children who survive him emulate his noble Christian life, and to Grandma we would say, Only a few more days of loneliness, and God will permit you to overstep the bounds of time and join Grandfather, where the decrepitude of age gives place to immortal youth, for he who balances the clouds in his hands hath decreed that beyond the tomb there is life eternal. "And I heard a voice saying unto me: Write, blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." O. E. BLOUNT. Batson, Texas.

EVANS.—Rebecca W. Evans (nee Murchison) was born August 12, 1835, and came with the family to Texas when 11 years old. She was married to Robert Evans at Selma, February 23, 1858. Her death occurred in Uvalde, at the home of her daughter, Mrs. Myrick, August 25, 1908. At 8 years of age she joined the Methodist Church, and loved its communion with peculiar fervor to the last. She is survived by four daughters and five sons, all of them grown, and all of them followers of their mother's Savior. A personal acquaintance of twenty-five years, a part of that time in immediate pastoral oversight, enables me to speak of this ascended mother in Israel with the confidence of direct knowledge. Her long life was a beautiful testimony to God's saving and keeping power in human souls. Her father's house was a preacher's home in the old itinerant days, and her own home was always open to the gospel messengers of every denomination. Many are the ministers of the gospel who have found refreshment and encouragement in the hospitality of that Christian family. In the quiet old cemetery at Selma we laid her to rest beside the faithful husband, whom she had sadly missed these past three years. Her children rise up to call her blessed, and the record of a life that honored God shall praise her in the gates. A. E. RECTOR.

PITMAN.—Miss Mary Della Pitman departed this life July 24, 1908, in Corsicana, Texas. She was converted and joined the Methodist Church when about 13 years of age. In the High School here she graduated, after which she began to help in the active support of her widowed mother. She possessed a strong mind, had indomitable will power, womanly graces, and beauty that made her attractive and useful. She took home responsibilities upon herself, thus relieving her mother of care and worry. A young woman full of hope, love and ambition, whose plans had to be given up, yet how beautifully she acquiesced in the will of God. Without any dread or fear, she talked about dying. In fact, she admonished loved ones to think of her as being happy when she was gone. She is sweetly resting in her Father's presence. Like an angel of mercy, she left a parting word to each member of the family. She was buried from Eleventh Avenue Methodist Church, of which she was a member, July 25, 1908, in the family cemetery near town. May the Lord bless the bereaved ones and bring them to meet her at the beautiful gate. A. L. MOORE.

MORGAN.—J. H. Morgan, son of Moley and J. D. Morgan, was born in the year 1890 in Angelina County, Texas, and departed this life September 11, 1908, near Thornton, Texas. He, with his father's family, was moving west, and stopped over in our community a few days to pick cotton, as there was a great demand for pickers. He was taken with a congestive chill and died the second day. J. H., as he was usually called, was a young man of sterling qualities, loving, kind and obedient to his parents, chaste in his conversation, strictly moral and loved by all who knew him. His mother preceded him to the land of rest. He leaves father, a kind and loving step-mother, brothers and sisters and many friends to mourn his untimely death. We laid his body to rest in Kings cemetery, near Thornton, Texas, to await the resurrection morn. May God bless the bereaved ones. J. O. JORDEN.

BAKER.—Mrs. Martha Louisa Baker (nee Russel) was born in Dallas County, Alabama, March 16, 1843; was married to Mr. Eli W. Baker, December 6, 1866; moved to Texas in 1868, and settled in Hays County. She died at her home in Kyle, Texas, September 7, 1908. She was a Christian from infancy, being reared in the Presbyterian Church, where she remained till after marriage, when she united with the Methodist Church to be with her husband. To this Church she became very much attached and was always true to it. She loved the literature of the Church and was a constant reader of the Advocate and the Bible. She was a modest and retiring Christian, and for that reason seemed often to think that she was not as useful to her Master as she should be, but "Let another praise thee, and not thine own lips," and so many there be that testify that her life was a benediction to them. She was always a frail woman, and yet in all she did a great deal in administering to the wants of those who were in distress, caring for the sick and comforting the dying. In her home life she was most appreciated, and there she reigned as a queen of love, and her unselfish devotion to those she loved and those who loved her leaves behind a memory of sweetest fragrance. Truly her loved ones mourn not as those who have no hope, for they shall find her with the Father. Her pastor, J. J. FRANKS.

HOLMES.—Martha E. Holmes was born July 19, 1829, and died August 15, 1908. The space of 79 years was allotted to this servant of God, who for seventy years was a faithful member of the Methodist Church. She died as she had lived—in the triumph of the gospel of Christ. Her daughter, herself a Methodist for fifty years, said to me, "I never saw mother off in my life." Sister Holmes in her early life heard the Pierces and other great Methodists preach. She loved her Church and her God. Her home was the home of God's ministers; she ever had a word of good cheer for them. She leaves four children, a number of grandchildren and great-grandchildren to mourn their loss. She left them the greatest legacy a mother can leave—the sweet influence of a Christian life. Look up, sad ones; be of good cheer, for she is at rest, and if only faithful, we shall see her in the sweet bye-and-bye. M. M. BEAVERS. Rule, Texas.

YOUNG.—Mrs. Anna Cooper Young (nee Pancoast) was born in Philadelphia, Pennsylvania, October 3, 1846, and died August 17, 1908, at Selma, Bexar County, Texas. When 8 years old her parents moved to Texas. She was married to Wm. Young, October 3, 1877. This union was blessed with three sons and one daughter. Her husband preceded her in death in the year 1884. For many years the subject of this sketch was a faithful member of the Methodist Episcopal Church, South, and died in its communion. As pastor of the family for several years this writer bears joyful witness to the excellence of her character, and the steadfast consistency of her Christian walk and conversation. Quiet, cheerful and hopeful in her home, kind and friendly abroad, her name was honorable among her acquaintance, and her life influence was most wholesome. Out of a lingering and painful illness, patiently borne, she has entered that land whose inhabitants never say "I am sick." A. E. RECTOR.

WEST TEXAS CONFERENCE.

- Llano District—Fourth Round. Center Point, Sept. 26, 27. Kerrville, Sept. 27, 28. Bandera Cir., 11 a. m., Sept. 30. Boerne, Oct. 2, 4. Lampasas, 8 p. m., Oct. 8. Kempner, at Stanley's Ch., Oct. 10, 11. San Saba Sta., Oct. 17, 18. San Saba Cir., Oct. 17, 18. Cherokee, at Valley Spgs., Oct. 24, 25. THEOPHILUS LEE, P. E.
- San Angelo District—Fourth Round. Sherwood, Sept. 26, 27. Paint Rock, Oct. 1, 2. Eden, Oct. 3, 4. Sterling City, Oct. 10. Water Valley, Oct. 10, 11. Garden City, Oct. 12, 13. Midland, Oct. 14. San Angelo, Oct. 18. N. San Angelo, p. m., Oct. 18. Miles, 11 a. m., Oct. 20. WILL T. RENFRO, P. E.
- Beeville District—Fourth Round. Mathis, at Skidmore, Sept. 26, 27. Rockport and Ingleside, at R., Sept. 28. Aransas Pass, at Gregory, Oct. 3, 4. Corpus Christi, Oct. 4, 5. Runge, Oct. 7. Brownsville, Oct. 10, 11. Kingsville and Falfurrias, at K., Oct. 12. Alice, Oct. 17, 18. F. B. BUCHANAN, P. E.
- Austin District—Fourth Round. Smithville, Sept. 26, 27. McDade, at Morgan's, 11 a. m., Sept. 30. Webberville, at Haynie's, Oct. 3, 4.

**Tutt's Pills**  
will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent SICK HEADACHE, cause the food to assimilate and nourish the body, give keen appetite. DEVELOP FLESH and solid muscle. Elegantly sugar coated. Take No Substitute.

Sep Eagle Oct. Colum Weime Walnu Tenth First i Univer South San N Tllmax 26. Lockh Kyle Waelde der, Belmont San M Cu Palack Buckey Smiley Stockd Leevli Yoakun Hope, Shiner, El Can Nurser Cuero, Port L San A Travis South Prospe Pearas Cotull Moore Del Rl Eagle Utopia Carizz Atasc West i Govern City 3 NOET Waxal Forres Red O Bardw Venus, Gate Ogles Gateav Oct. Gateav and Meridi Oct. Meridi Joneil Hamil Evant Crawl China Oct. Turne Fairy 31 i Coppe Pearl, Ve Vera, Childr Sepi Wellir Wellir Paduc Childr Mundi Gorie, Boma Quall. Crowe Chilli 7, 8. Col Hermi Snyder Gail, Dunn, Sweet West Rosco Coaco Big S LaMe Semir Stantu Big S Colori Brown Colen Ballin Bronr Rober Black Wing Wintu Talpa Valer Santa Bang India Winc Pione Burki



Eagle Lake, at Eagle Lake, 8 p. m., Oct. 6. Columbus, 8 p. m., Oct. 8. Weimer, at Weimer, Oct. 10, 11. Walnut, at Merrelltown, Oct. 17, 18. Tenth Street, 8 p. m., Oct. 19. First Street, 8 p. m., Oct. 20. University Church, 8 p. m., Oct. 22. South Austin, 8 p. m., Oct. 23. JOHN M. ALEXANDER, P. E.

San Marcos District—Fourth Round Tilman Cir., at Harrison Chapel, Sept. 26. Lockhart, at Lockhart, Sept. 26, 27. Kyle and Maxwell, at Kyle, Oct. 3, 4. Waelder and Thompsonville, at Waelder, Oct. 10, 11. Belmont Cir., at Belmont, Oct. 17, 18. San Marcos, at San Marcos, Oct. 25, 26. D. K. PORTER, P. E.

Cuero District—Fourth Round. Palacios, Sept. 26, 27. Buckeye, at Ashby, Sept. 28. Smiley, Oct. 3, 4. Stockdale, Oct. 5. Leesville, Oct. 6, 7. Yoakum, Oct. 10, 11. Hope, Oct. 12. Shiner, Oct. 14. El Campo, Oct. 17, 18. Nursery, Oct. 19, 20. Cuero, Oct. 21. Port Lavaca, Oct. 24, 25. R. A. ROWLAND, P. E.

San Antonio District—Fourth Round. Travis Park, 11 a. m., Sept. 27. South Heights, 8 p. m., Sept. 27. Prospect Hill, Sept. 30. Pearsall, Oct. 3, 4. Cotulla, Oct. 4, 5. Moore Cir., Oct. 7. Del Rio, Oct. 10, 11. Eagle Pass, Oct. 11, 12. Utopia and Sabin, Oct. 16. Carizzo Sprgs & Batesville, Oct. 17, 18. Atascosa, at Benton, Oct. 21. West End, 11 a. m., Oct. 25. Government Hill, 8 p. m., Oct. 25. City Mission, Oct. 26. A. J. WEEKS, P. E.

NORTHWEST TEX CONFERENCE

Waxahachie District—Fourth Round. Forrester, at Nash, Sept. 19, 20. Red Oak, at Dixon's Chap., Sept. 23. Bardwell, at Avalon, Sept. 26, 27. Venus, at Venus, Sept. 29, 30. JAS. CAMPBELL, P. E.

Gatesville District—Fourth Round. Oglesby, at Hackney, Sept. 26, 27. Gatesville Mis., at Winfield's Chapel, Oct. 3, 4. Gatesville Sta., Oct. 4 at 8:30 p. m. and Oct. 5. Meridian and W. M., at Round M., Oct. 10. Meridian Station, Oct. 11, 12. Jonesboro, at Union Grove, Oct. 17, 18. Hamilton, Oct. 19 at 8 p. m. Evant Circuit, Oct. 20. Crawford, at C., Oct. 24, 25, at 8 p. m. China Springs, Oct. 24, at 8 p. m., and Oct. 25, at 11 a. m. Turnersville, Oct. 28. Fairy and Cranfill's G., at Fairy, Oct. 31 and Nov. 1. Copperas Cove, at C., Nov. 6. Pearl, at Cox's Chapel, Nov. 7, 8. J. M. SHERMAN, P. E.

Vernon District—Fourth Round. Vera, at Vera, Sept. 26, 27. Childress Miss., at Garden Valley, Sept. 30. Wellington Sta., Oct. 3, 4. Wellington Miss., at Rolla, Oct. 4, 5. Paducah, at Paducah, Oct. 7. Childress Sta., Oct. 10, 11. Munday Sta., Oct. 17, 18. Goree, at Goree, Oct. 18, 19. Bomarton, at Bomarton, Oct. 21. Quail, at New Hope, Oct. 24, 25. Crowell Miss., Blacks, Oct. 31, Nov. 1. Chillicothe Miss., at Elm Grove, Nov. 7, 8. W. H. HOWARD, P. E.

Colorado District—Fourth Round. Hermleigh, at H., Sept. 25. Snyder Mis., at Crowder, Sept. 26, 27. Snyder Sta., Sept. 27, 28. Gall, at Fenhanna, Sept. 29, 30. Dunn, at Dunn, Oct. 1. Sweetwater Sta., Oct. 3, 4. Westbrook, at Cuthbert, Oct. 6, 7. Roscoe and Loraine, at L., Oct. 10-12. Coahoma, at R. Bar, Oct. 14. Big Springs Mis., at Richland, Oct. 15. LaMesa, at LaMesa, Oct. 17, 18. Seminole, at Seminole, Oct. 24, 25. Stanton, Oct. 27. Big Springs Sta., Oct. 31, Nov. 1. Colorado Sta., Nov. 7, 8. J. T. GRISWOLD, P. E.

Brownwood District—Fourth Round. Coleman Sta., Sept. 26, 27. Ballinger Sta., Sept. 28. Bronte Cir., at Bronte, Sept. 30. Robert Lee Cir., at R. L., Oct. 1. Blackwell Cir., at Blackwell, Oct. 3, 4. Wingate Cir., at Wingate, Oct. 4, 5. Winters Cir., at Winters, Oct. 6. Talpa Cir., at Norwood, Oct. 8. Valera Cir., at Valera, Oct. 9. Santa Anna Cir., at S. A., Oct. 10, 11. Bangs Cir., at Bangs, Oct. 11, 12. Indian Creek Cir., at Elkins, Oct. 15. Winchell Cir., at Winchell, Oct. 17, 18. Pioneer Cir., at Fairview, Oct. 20. Burkett Cir., at Dressy, Oct. 21.

Sipe Springs Cir., at S. P., Oct. 23. Rising Star Sta., Oct. 24, 25. May Cir., at May, Oct. 25, 26. Blanket Sta., Oct. 28. Gustine Cir., at Fleming, Oct. 29. Comanche Cir., at Duncan, Oct. 30. Comanche Sta., Oct. 31, Nov. 1. Brownwood Sta., Nov. 2. JAS. S. CHAPMAN, P. E.

Corsicana District—Fourth Round. Coolidge, at Coolidge, Sept. 27, 28. Eleventh Ave., at Eleventh Ave., Sept. 30, 7:30 p. m. Richland Cir., at Richland, Oct. 3, 4. Corsicana, at Zion's Rest, Oct. 6, 11 a. m. Alma, at Alma, Oct. 7, 11 a. m. Rice and Chatfield, at Rice, Oct. 8, 11 a. m. Kerens Cir., at Long Prairie, Oct. 9, 11 a. m. Groesbeck Sta., at Groesbeck, Oct. 10, 11. Thornton Cir., at Big Hill, Oct. 12, 11 a. m. Horn Hill Cir., at Horn Hill, Oct. 13, 11 a. m. Kirk Cir., at Kirk, Oct. 14, 11 a. m. Frost Cir., at McCord, Oct. 17, 18. Irene Cir., at Irene, Oct. 18, 19. Brandon Cir., Oct. 20, 11 a. m. Barry, at Tinkel, Oct. 22, at 11 a. m. Purdon Cir., at Dover, Oct. 24. Dawson Cir., at Dawson, Oct. 25, 26. First Church Sta., at First Church, Nov. 4, 7 p. m. HORACE BISHOP, P. E.

Clarendon District, Fourth Round. Panhandle Mis., at Panhandle, Oct. 1. Miami Cir., at Miami, Oct. 2. Canadian Cir., at Canadian, Oct. 3, 4. Higgins Sta., Oct. 5. Ochiltree Miss., at O., Oct. 8. Hansford Miss., at Hansford, Oct. 10, 11. Stratford Sta., Oct. 12. Dalhart Sta., Oct. 14. Texline Mis., at Texline, Oct. 15. Lelia Mis., at Hedley, Oct. 17, 18. Dumas Cir., at Dumas, Oct. 23. Channing Sta., Oct. 24, 25. Canyon City Sta., Oct. 31, Nov. 1. Amarillo Sta., Nov. 2.

All officials will please take notice and be on hand with the best possible reports. J. G. MILLER, P. E.

Plainview District, Fourth Round. Silverton, Sept. 26, 27. Floydada, Sept. 28. Matador, Sept. 30. Dickens, Oct. 3, 4. Brownfield, Oct. 10, 11. Gomez, Oct. 13. Post City, Oct. 15. Tahoka, Oct. 17, 18. Lubbock, Oct. 19. Turkey, Oct. 24, 25. Emma, Oct. 31, Nov. 1. Hale Center, Nov. 4. Hockley, Nov. 5. Lockney, Nov. 7, 8. G. S. HARDY, P. E.

Georgetown District—Fourth Round. Salado, at Salado, Sept. 26, 27. Belton, Sept. 27, 28. Belton Cir., at Cedar Creek, Oct. 3, 4. Temple—Seventh Street, Oct. 4, 5. Rogers Mis., at Glorieta, Oct. 10, 11. Rogers-Heidenheimer, at R., Oct. 11, 12. Holland, at Holland, Oct. 17, 18. Bartlett, Oct. 18, 19. N. Georgetown, at Weir, Oct. 24, 25. Granger, at Granger, Oct. 25, 26. Florence, at Florence, Oct. 31, Nov. 1. Georgetown, Nov. 1, 2. Hutto, at Hutto, Nov. 7, 8. Taylor, Nov. 7, 8. B. R. BOLTON, P. E.

Weatherford District—Fourth Round. Aledo Circuit, Benbrook, Sept. 23. Cresson Circuit, Actor, Sept. 26, 27. Millsap Circuit, Dennis, Sept. 30. Springtown, Peden, Oct. 3, 4. Santo Circuit, Santo, Oct. 6. Ranger Circuit, Ranger, Oct. 7. Strawn, Oct. 8. Thurber, Oct. 9. Gordon, Mingus, Oct. 10, 11. Wayland, Wayland, Oct. 16. Breckenridge, Eolian, Oct. 17, 18. Peaster, Poolville, Oct. 20. Whitt, Whitt, Oct. 21. Graham Mis., Salem, Oct. 23. Graham Sta., Oct. 23. Farmer, Farmer, Oct. 24, 25. Eliasville, Eliasville, Oct. 26. Throckmorton, Throckmorton, Oct. 28. Crystal Falls, Ft. Griffin, Oct. 29. Mineral Wells, Nov. 1, 2. Graford, Graford, Nov. 4. M. K. LITTLE, P. E.

Gainesville District—Fourth Round. Aubrey Cir., at Cooper, Sept. 26, 27. Marysville Cir., at Marysville, Oct. 1-4. Broadway, Oct. 4, 5. Myra Cir., at Hood, Oct. 9-11. Rosston Cir., at Forestburg, Oct. 11, 12. Collinsville & Tioga, at T., Oct. 17, 18. Wesley & Burns, at Hemming, Oct. 18-20. Woodbine Cir., at Callish's, Oct. 23-25. Dexter Cir., Oct. 25, 26. Era Cir., at Era, Oct. 30-Nov. 1. Sanger & Valley View, at S., Nov. 1, 2. Denton, Nov. 8, 9. Bonita Cir., Nov. 13-15. D. H. ASTON, P. E.

Dublin District—Fourth Round. Glen Rose Miss., Sept. 26, 27. Granbury Mis., Sept. 27, 28. Granbury Sta., (8 p. m.) Sept. 28. Carlton Cir., Oct. 3, 4. Stephenville Cir., (11 a. m.), Oct. 10. Stephenville Sta., (11 a. m.), Oct. 11. Duffau Mis., Oct. 11, 12. Cisco Mis., (11 a. m.), Oct. 22. Cisco Sta., (8 p. m.), Oct. 22. Eastland Cir., Oct. 17, 18. Bluffdale Cir., Oct. 21, at 11 a. m. Hico Sta., Oct. 22, at 8 p. m. Bunyan Cir., Oct. 24, at 11 a. m. Dublin Sta., Oct. 25. Proctor Cir., Oct. 25, 26. Gorman Sta., Oct. 29, at 8 p. m. Carbon Cir., Oct. 29, at 11 a. m. DeLeon Miss., Oct. 31, at 11 a. m. DeLeon Sta., Nov. 1. Desdemona Miss., Nov. 3, at 11 a. m. Harbin Cir., Nov. 5, at 11 a. m. J. G. PUTMAN, P. E.

Abilene District—Fourth Round. Nubia, at Nubia, Sept. 26, 27. Truby, at Truby, Sept. 30. Nugent, at Delk, Oct. 1. McCauley, at McCauley, Oct. 3, 4. Putnam, at Scranton, Oct. 7. Cross Plains, Oct. 10, 11. Anson, Oct. 16. Haskell Miss., at Plainview, Oct. 17, 18. Tuxedo, at Fairview, Oct. 23. Hamlin, Oct. 24, 25. Haskell, Oct. 30. Weinert, at Weinert, Oct. 31, Nov. 1. Rule, at Rule, Nov. 1, 2. Baird, Nov. 4. Denton, at Eimdale, Nov. 5. Caps, at Caps, Nov. 6. Tye, at Tye, Nov. 7, 8. JOHN R. MORRIS, P. E.

Fort Worth District—Fourth Round. Handley, at Hartwells, Sept. 26, 27. Arlington, Sept. 27, 28. Godley, at Godley, Oct. 3, 4. Joshua, at Joshua, Oct. 4, 5. Smithfield, Oct. 10, 11. Grapevine, at Grapevine, Oct. 11, 12. Kennedale, at Kennedale, Oct. 17, 18. Rosen Heights, Oct. 18, 19. Polytechnic, Oct. 20. Weatherford St., Oct. 21. Missouri Avenue, Oct. 22. Grandview, Oct. 24, 25. Anglin St., Oct. 24, 25. Main St., Oct. 26. Covington, Oct. 27. Glenwood, Oct. 28. Briton, at St. Paul, Oct. 29. Mansfield, 7:30 p. m., Oct. 29. Azle, at Azle, Oct. 31, Nov. 1. Central, Nov. 1, 2. Riverside, Nov. 3. First Church, Nov. 4. North Fort Worth, Nov. 5. Mulkey Memorial, Nov. 6. Burleson, Nov. 7, 8. O. F. SENSABAUGH, P. E.

Waco District—Fourth Round. Mt. Calm, Sept. 26, 27. Hubbard City, Sept. 30. Abbott Cir., Oct. 3, 4. Hewitt Cir., Oct. 7. Penelope Cir., Oct. 10, 11. Mart, Oct. 14. West, Oct. 17, 18. Lorena Cir., Oct. 21. Peoria Cir., Oct. 24, 25. Fifth Street, Oct. 26. Bosqueville Cir., Oct. 28. Morrow Street, Oct. 30. Aquilla Cir., Oct. 31, Nov. 1. Morgan and Walnut, Nov. 2. Whitney, Nov. 3. Austin Avenue, Nov. 4. Axtell Cir., Nov. 5. Elm Street, Nov. 6. Reisel, Nov. 7, 8. W. L. NELMS, P. E.

McKinney District—Fourth Round. Nevada Sta., Sept. 26, 27. Renner Cir., at Richardson, Oct. 3, 4. Blue Ridge Cir., at B. R., Oct. 10, 11. Celina Sta., Oct. 17, 18. Prosper Cir., at Prosper, Oct. 24, 25. Frisco Cir., at Lebanon, Oct. 25, 26. Allen Cir., at F. H. Ch., Oct. 31, Nov. 1. Plano Sta., Nov. 1, 2. Farmers Branch and Carrollton, at Farmers Branch, 2:30 p. m., Nov. 2. Anna Mis., at Anna, Nov. 5. Josephine Cir., at Milam's Ch., Nov. 7, 8. Wylie Cir., at Sachse, Nov. 10. Princeton Cr., at Wilson's Ch., Nov. 12. Weston Cir., at Liberty, Nov. 14, 15. J. F. PIERCE, P. E.

Paris District—Fourth Round. Emberson Cir. at Mt. Tabor, Sept. 26, 27. Woodland and K. at W., Oct. 3, 4. Deport Cir. at D., Oct. 10, 11. Shady and Marion, at Rock Ford, Oct. 11, 12. Clarksville Mis. at Bethel, Oct. 17, 18. Clarksville Sta., Oct. 18, 19. Annona Cir. at White Rock, Oct. 24, 25. Rosalie Cir. at R., Oct. 31, Nov. 1. Avery Mis. at Lydia, Nov. 4, 5. Paris Cir. at Palestine, Nov. 7, 8. Bonham Street Sta., Nov. 8, 9. Bagwell Mis., at B., Nov. 11, 12. Centenary, Nov. 14, 15. Lamar Ave., Nov. 15, 16. JNO. M. SWEETON, P. E.

Dallas District—Fourth Round. Hutchins and Wilmer, at H., Sept. 26, 27. Ervay St., Oct. 3, 4. Wheatland, at DeSoto, Oct. 10, 11. Grace, Oct. 11. Argyle, at Prairie Mound, Oct. 17, 18. First Church, Oct. 18. Oak Lawn, Oct. 24, 25. Trinity, Oct. 25. Grand Prairie, at G. P., Oct. 31, Nov. 1. Oak Cliff, Nov. 1. Lewisville, Nov. 7, 8. City Mission, Nov. 8, 9. Cochran's Chapel, Nov. 14, 15. Fairland, Nov. 15, 16. J. L. MORRIS, P. E.

Terrell District—Fourth Round. Crandall, at Crandall, Sept. 26, 27. Mansfield, Oct. 4, 5. Fate, at Fate, Oct. 10, 11. Rockwall, Oct. 11, 12. Rosser, at Jones' Chapel, Oct. 17, 18. Elmo, at Elmo, Oct. 24, 25. Kaufman, at night, Oct. 30. Kemp, at Kemp, Oct. 31, Nov. 1. Mabank, at Mabank, Nov. 2. Royse, at night, Nov. 5. Pleasant Mound, at Reinhardt, Nov. 7. Mesquite, at Mesquite, Nov. 8, 9. Chisholm, at Bethel, 11 a. m., Nov. 12. College Mound, at Mound, Nov. 14, 15. Terrell, Nov. 16. O. S. THOMAS, P. E.

Greenville District—Fourth Round. Lee St., Jones Bethel, Sept. 26, 27. Garland, Oct. 4, 5. Quinlan, Oak Grove, Oct. 3, 4. Campbell, Twin Oaks, Oct. 10, 11. Lone Oak, Lone Oak, Oct. 11, 12. Kingston, Ballard, Oct. 18. Celeste, Celeste, Oct. 18, 19. Merit, Merit, Oct. 19, 20. Floyd, Caddo Mills, Oct. 25, 26. Leonard, Leonard, Oct. 26, 27. Fairlie, Wesley Chapel, Oct. 31, Nov. 1. Wolfe City, Nov. 1, 2. Commerce Mis., Mt. Zion, Nov. 7, 8. Commerce Sta., Nov. 8, 9. Wesley Sta., Nov. 15. Kavanaugh Sta., Nov. 15. JNO. H. McLEAN, P. E.

Dalby Springs, at Lawrence Chapel, Oct. 3, 4. New Boston and DeKalb, at DeKalb, Oct. 4, 5. Red Water, at R. W., Oct. 8. Nash, at Nash, Oct. 9. Texarkana, Central, Oct. 10, 11. Texarkana, Hardy Mem., Oct. 11, 12. Winfield, at New Hope, Oct. 17, 18. Mt. Pleasant Station, Oct. 18, 19. Coffeetown, Oct. 22. Pittsburg Ct., at New Hope, Oct. 24, 25. Pittsburg Station, Oct. 25, 26. Jefferson Station, Oct. 28. Kelleyville, Oct. 31, Nov. 1. Cason, Nov. 5. Daingerfield, Nov. 7, 8. Naples and Omaha, Nov. 14, 15. Quitman, Nov. 20. Leesburg, Nov. 21, 22. R. A. BURROUGHS, P. E.

Jacksonville District—Fourth Round. Troupe and Overton, at Overton, Sept. 26, 27. Neeches, at Neeches, Oct. 3, 4. Grace, Oct. 4, 5. Elkhart, at O'Neal's, Oct. 10, 11. Centenary, Oct. 11. Hallville, at LaGrone's, Oct. 17, 18. Longview, Oct. 18. Alto, at Alto, Oct. 24, 25. Rusk, Oct. 25, 26. ELLIS SMITH, P. E.

Tyler District—Fourth Round. Emory Cir., at Weesley, Oct. 1. Alba Cir., at Alba, Oct. 2. Willis Point Cir., at Burnett Chapel, Oct. 3, 4. Willis Point Sta., Oct. 4, 5. Big Sandy Cir., at B. S., Oct. 9. Edgewood Cir., Myrtle Sprgs., Oct. 10. Edgewood Sta., Oct. 11. Chandler Cir., at Murchison, Oct. 14. Meredith Cir., at Phillips C., Oct. 15. Mt. Sylvan Cir., Sabine, Oct. 17. Lindale Sta., Oct. 18. Edom Cir., at Edom, Oct. 20. Colfax Cir., at Tunnell's Chap., Oct. 22. Canton Cir., at Canton, Oct. 23. Grand Saline Sta., Oct. 25. Whitehouse Cir., Oct. 28. Harleton Cir., Oct. 31, Nov. 1. Harrison Cir., Nov. 5. Waskom Cir., at Bethany, Nov. 7, 8. Mineola Sta., Nov. 11. Tyler—Cedar Street, Nov. 17. Tyler Cir., Nov. 18. Marshall—North Marshall, Nov. 19. Marshall—First Church, Nov. 20. Tyler—Marvin Church, Nov. 21. THOS. H. MORRIS, P. E.

San Augustine District—Fourth Round. Caro, at Linflat, Friday, Sept. 25. Cushing, at Cushing, Sept. 26, 27. Nacogdoches Sta., Sept. 27, 28. Center Cir., Thursday, Oct. 1. Shelbyville, at Shelbyville, Oct. 3, 4. Center Sta., Oct. 4, 5. Tenaha, at Joaquin, Wed., Oct. 7. Minden, at N. Mt. E., Thur., Oct. 8. Gary, at Gary, Oct. 10, 11. Beckville, at B., Wednesday, Oct. 14. Geneva, at McMahon, Oct. 17, 18. San Augustine, Oct. 18, 19. Timpson Sta., Wednesday, Oct. 21. Melrose, at Cherino, Oct. 24, 25. Carthage Sta., Wednesday, Oct. 28. Nacogdoches Mis., at Appleby, Oct. 31, Nov. 1. Tatum, at Tatum, Wednesday, Nov. 4. Burke, at Burke, Nov. 7, 8. Lufkin Sta., Nov. 8, 9. Garrison, at Mt. Pleasant, Wednesday, Nov. 11. Kennard Mis., Nov. 14, 15. Keltys Cir., Tuesday, November 17. Hemphill and Bronson, Nov. 21, 22. C. A. TOWER, P. E.

Huntsville District—Fourth Round. Waller Mis., at New Hope, Sept. 26, 27. Cold Springs Cir., at Evergreen, Oct. 3, 4. Grapeland and Lovelady, at G., Oct. 7. Crockett Sta., Oct. 11, 12. Willard Cir., at Willard, Oct. 17, 18. Groveton Sta., Oct. 18, 19. Huntsville Sta., Oct. 21. Willis and Montgomery, at W., Oct. 23. Trinity and Onalaska, at T., Oct. 24, 25. Dodge Mis., at D., Oct. 25, 26. Hempstead Mis., at H., Oct. 28, 29. Anderson Cir., at A., Oct. 31, Nov. 1. Stoneham and Plantersville, at S., Nov. 1, 2. Augusta Cir., at Pleasant Grove, Nov. 4. Sheppard and Cleveland Cir., at Lamb, Nov. 7, 8. San Jacinto Cir., at May's Chap., Nov. 14, 15. Conroe Sta., Nov. 21, 22. H. C. WILLIS, P. E.

Calvert District—Fourth Round. Lott and Durango, at Pleasant Valley, Sept. 26, 27. Rosebud Sta., Sept. 27, 28. Petteway, at Petteway, Oct. 3, 4. Kosse and Bredmond, at B., Oct. 10, 11. Travis, at Powers Ch., Oct. 17, 18. Centerville, at Centerville, Oct. 24, 25. Calvert Sta., Oct. 27. Iola Mission, at Normangee, Oct. 31, Nov. 1. Jewett, at Jewett, Nov. 2. Fairfield and Dew, at D., Nov. 6, 7. Teague Sta., Nov. 7. Wheelock, at Hickory G., Nov. 13, 14. Franklin Sta., Nov. 15. Marlin Sta., Nov. 17. Reagan, at Reagan, Nov. 18. Hearne and Millican, at M., Nov. 20, 21. Bryan Sta., Nov. 22. E. L. SHETTLES, P. E.

TEXAS CONFERENCE. Brenham District—Fourth Round. Thorndale, Sept. 26-27. Caldwell Mis., Oct. 3-4. Caldwell Sta., Oct. 4-5. Rockdale, Oct. 11-12. Chappell Hill, Oct. 14. Lexington, Oct. 17. Giddings, Oct. 18-19. Brenham, Oct. 21. Maysfield, Oct. 24-25. Bellville, Oct. 31-Nov. 1. Sealy, Nov. 1-2. Wharton, Nov. 7-8. Glen Flora, Nov. 8-9. Fulshear & B., Nov. 13. Bay City, Nov. 14-15. Somerville, Nov. 21-22. A. A. WAGNON, P. E.

Beaumont District—Fourth Round. (In Part.) Kountze, Sept. 26, 27. Laurelia, at Oakdale, Oct. 2, 3. Corrigan, at Corrigan, Oct. 3, 4. Saratoga and B. at Saratoga, Oct. 8. Saratoga, at Silsbee Jc., Oct. 10, 11. Nederland and S. P., at Nederland, Oct. 13. Amelia, at Amelia, Oct. 15. Burkeville, at Farris Ch., Oct. 17, 18. Jasper and K., at Jasper, Oct. 18-20. Jasper Mis., at Peach Tree, Oct. 19. Brownell and B., at Brookland, Oct. 20. Wallisville, at Wallisville, Oct. 24, 25. (Others to follow.) D. H. HOTCHKISS, P. E.

Pittsburg District—Fourth Round. Queen City, at Laws Chapel, Sept. 25. Linden, at Linden, Sept. 26, 27. Atlanta Station, Sept. 27, 28.



**SOUTHWESTERN UNIVERSITY DAY,  
SUNDAY, SEPTEMBER 27.**

Conducted By Rev. W. D. Bradfield, D. D.

**TO THE METHODISTS OF TEXAS.**

As trustees of your central institution of learning, the Southwestern University, we appeal to all of our pastors and people to do all they can to make Southwestern University Day, Sunday, September 27th, a decided success in the forward movement for our University.

The enlarged opportunities and demands now upon us call for immediate and liberal response from our people that these demands may be met, and that our Church may meet the responsibilities now on her.

The youth of our Church must be cared for by the Church, else others will train them, and the results from their lives be largely lost to the Church.

There are two immediate objects in view in having this day observed.

First, To secure funds to meet immediate and pressing demands now upon us, and.

Second, To keep the University before our people as their institution, to whose support they are pledged, and as the place for the training of the young people of our Church in Texas.

We appeal to all our people to rally to this movement and make this day one of real, thorough, honest effort for our University.

(Signed)

**Laymen:**

- R. L. HENRY.
- W. H. GOOLSBY.
- N. P. DOAK.
- CONE JOHNSON.
- W. D. SLATOR.
- B. D. ORGAIN.
- JNO. E. PRITCHETT.
- M. B. LOCKETT.
- A. F. BENTLEY.
- H. S. WILSON.
- WM. WIESS.
- W. N. HAGY.
- J. J. RUSSELL.
- J. R. MILAM.
- C. H. GROTE.
- E. G. GILLETTE.

**Ministers:**

- C. M. HARLESS.
- JAS. CAMPBELL.
- T. F. SESSIONS.
- J. T. KING.
- J. M. PETERSON.
- O. S. THOMAS.
- A. J. WEEKS.
- W. L. NELMS.
- JNO. M. BARCUS.
- ELLIS SMITH.
- J. KILGORE.
- THOS. GREGORY.
- NATHAN POWELL.
- O. T. HOTCHKISS.
- B. R. BOLTON.
- C. O. LEHMBERG.
- W. F. BRYAN.
- E. W. SOLOMON.

**THE FUNCTION OF EDUCATION.**

The four bands of relief on the dome of Arthur's palace symbolize the growth of the race and of the individual: "On the lowest, beasts were slaying men; on the second, men were slaying beasts; on the third were warriors, perfect men; and on the fourth were men with growing wings."

The various nations illustrate today the lowest range of this relief. The function of all education is to assist in reaching the higher circles. The normal growth of a life will issue in the attempt to realize the highest, not for self alone, but for society.—Anonymous.

**THE CHRISTIAN COLLEGE THE CHURCH'S POWER OF EMPIRE.**

Old-time society incorporated functions of Church and State in organic unity. Our social life is dual, Church and State. The Church is not a part of the State, nor is it in conflict with the State. The same people are Church and State, now meeting as one and adjourning to meet as the other, according as the purpose of their deliberations or activities may be classed under the religious or civic functions of society.

The State school serves social need for intelligence in functions of State; the christian college serves social need for intelligence in functions of Church. As the same people constitute Church and State, the State schools are Christian and the Christian college is patriotic.

But purpose determines product. The separation of Church and State excludes the Church, as such, from the regency of State schools. Consequently the atmosphere of a State University is not charged with purpose to produce religious leaders. All other professions are enriched with cultured recruits, but the ministry is without provision. North Dakota State University has many Methodist young people as students, taught there by Christian teachers, but not a single graduate has entered the Methodist ministry of the State. In Minnesota just one man out of the thousands of graduates of that great university is found today serving society as a Methodist minister, and he is a preacher's son. In each State the Methodist Church is the most numerous of the Protestant English-speaking bodies.

In the present dual order of society the State University can never reduce the urgency for the Christian college. Let endowment and students multiply, for in the Christian college is the power of empire.—Rev. Dr. Edward P. Robertson, President Red River Valley University, Wahpeton, North Dakota, in Northwestern Christian Advocate, 1901.

**LET EVERYBODY HELP.**

September 27 has been set apart by the constituted authorities of the Church as Southwestern University rally day. This day should be duly observed by every loyal Methodist within the entire State of Texas. If every member would do as has been planned—give one dollar to the University—it would mean \$225,000 to the endowment fund.

The day will be duly observed, so says our pastor, at the Polytechnic College station, and a collection taken for the Southwestern University. I sincerely hope that this will be a red-letter day for our central institution. We must rally to the endowment of this great school, for it is doing a work unsurpassed by any college in the entire Church. It has been a great factor in the work of the Church in Texas, and is destined to grow in influence and power.

Let everybody lend a hand.  
**H. A. BOAZ,**  
President Polytechnic College,  
Fort Worth, Texas, Sept. 16, 1908.

**SOUTHWESTERN UNIVERSITY.**

It is interesting to compare our Central Institution with the leading educational institutions of Southern Methodism. The fourteenth annual report of the Board of Education of our Church, which is just out, enables us to do this in an intelligent way. We find in this report that our Church has under its control 193 educational institutions. These have been divided into eight classes by the Educational Commission, as provided for in the Discipline (Par. 435).

Vanderbilt University stands in a class to itself. It is the only recognized university in Southern Methodism.

There are fifteen colleges, ten in class "A" and five in class "B." The colleges in class "A" are the leading colleges of Southern Methodism, because they meet or more than meet every condition as laid down by the Commission. These ten colleges are as follows: Central College, of Missouri; Emory, of Georgia; Hendrix, of Arkansas; Millsaps, of Mississippi; Randolph-Macon, of Virginia; Randolph-Macon Woman's College, of Virginia; Southwestern, of Texas; Trinity, of North Carolina; Wesleyan Female College, of Georgia, and Wofford, of South Carolina.

In Texas we are interested in knowing how Southwestern stands among these old and well known schools. From the figures of the statistical report we draw a few comparisons.

In the value of its science equipment it stands easily first. It has twice as much as reported by Emory, twice as much as reported by Central or as much as reported by Hendrix, Millsaps, Wofford and Wesleyan combined.

In income from Annual Conference assessments it stands first, receiving more than twice as much as Wofford, which stands next in the list.

In students looking to the ministry, Southwestern reports 95, which is more than twice as many reported by any other college, more than one-third of the aggregate reported by these ten colleges, or as much as Wofford with 29, Trinity with 25, Randolph-Macon with 28, and Millsaps with 22, all combined.

Southwestern gave free tuition last year to 207 students, which is more than twice as much given by any other college, except Trinity, which gave tuition to 198, or nearly as much as was given by Wofford, Randolph-Macon, Millsaps and Central all combined.

In value of its grounds and buildings it stands second, Trinity being first. In total number of students first, though in tuition receipts and number in the faculty it is third.

In the number of volumes in its library it is fourth, being outranked by Trinity, Emory and Wofford.

In average salary paid to its teachers it stands last.

In endowment it stands next to last, and in income from endowment it stands last, though it is confidently expected that the next report will show a marked improvement in these last two items. C. C. CODY.

**SOUTHWESTERN'S BIBLICAL CHAIR, ETC.**

I want to say "amen" to all that the brethren have written in favor of endowing a Biblical Chair at Southwestern University.

There is no call more urgent, or necessary, in our Texas Methodism than this call of Bro. Mood.

We very much need this special department at Georgetown, with all of the equipment necessary to make the work a success.

One hundred young ministers or more will attend Southwestern University from year to year; and all the special training for their great work that they will ever receive will be given them there.

With Dr. Mouzon and Rev. J. Sam Barcus to organize this work, gives us a fine start.

Dr. Mouzon is the best equipped man in Texas for this special work. He ought to be a permanent fixture at the University.

Let me urge the preachers of the Gatesville District to observe the 27th of September as Southwestern University day, and at least secure one dollar per member, and send the same to Rev. Gibbs Mood, Georgetown, Texas. J. M. SHERMAN, P. E.

**PROHIBITION VICTORY.**

As is well known, Austin County, like most of South Texas, is largely anti-prohibition. But there are a few places where the saloons do not thrive. One of these places that deserves special mention is the town of Wallis, on the Santa Fe & Aransas Pass Railroads. This town, in a county that voted more than two to one against submission, has been dry for a number of years. Early in August the antics brought on an election for September 3 to re-establish the saloons. In the beginning of the campaign, owing to the large number on the petition calling for an election, the good people thought sure they were defeated. But with that prince of good men, Mr. D. N. Harris, as their general, Rev. Mr. Woods, as Chaplain, Dr. W. T. Brown and a few others, and last, but by no means least, a score of elect women as a soldiery, they said, we will fight it to a finish. Result: Out of 106 votes, the pros had 64, a majority of 22. Of course the good people were about as happy as could be. It was enough to melt one's heart as they waited in suspense the counting of the votes, followed by the friendly 'phone announcing the vic-

ESTABLISHED 1868. If it's a ring, a diamond, a watch, jewelry or silver ware, you can get the best quality at the lowest prices from the **OLDEST MAIL ORDER HOUSE IN THE SOUTH.** For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address: **G. P. Barnes & Co.,** Box 5 Louisville, Ky. Every Article Guaranteed.

tory from house to house. The W. C. T. U. did fine work. Their printed petition to the voters was an appeal to the heart. We cannot see how one can vote to place a saloon at a mother's door to tempt her boy over her helpless protest. Men will argue against each other touching personal rights, etc., but they have no argument for the mother, wife and daughter who say, "The saloon wrongs me." God bless the good women. They are the power behind many a righteous move. Wallis has a remarkable set of negroes. They were almost a unit for prohibition. They are learning that the saloon is their worst enemy. I. E. THOMAS.

**MARRIED.**

Cluck-Calloway.—In Rule, Texas, September 16, 1908, Mr. Burt Cluck and Miss Ludie Calloway, Rev. M. M. Beavers officiating.

Browning-Capt.—At the residence of the bride's father in Rule, Texas, September 16, 1908, Mr. Louis Browning and Miss Ella Capt, Rev. M. M. Beavers officiating.

Kyle-Rylander.—At the home of the bride's parents, Mr. and Mrs. J. B. Rylander, near San Marcos, Texas, September 19, 1908, Mr. Henry C. Kyle of Nursery, Texas, to Miss Medie Pitts Rylander, Rev. V. V. Boone officiating.

Williams-Wrye.—At the Methodist parsonage in Garland, Texas, September 16, 1908, Mr. Wester Williams and Miss Flora Wrye, Rev. W. R. McCarter officiating.

Craven-Boozer.—At Prairie Grove Church, Nacogdoches County, September 13, 1908, Rev. W. A. Craven and Miss Nina B. Boozer, Rev. C. A. Tower officiating.

**ADDRESS CHANGED.**

Hereafter my correspondents and friends will address me at Georgetown, Texas. After the opening of the University I shall be in Georgetown during the week, and will be in San Antonio only on Sundays. I shall continue to fill the pulpit here till conference.

D. A. MAUZON.

San Antonio, Texas.

**SOMETHING NEW, DIFFERENT, UNEXPECTED.**

Readers listen sharp, don't miss! Investigate—best thing ever happened. Hundred years coming—here at last. Full grown. So startling you may not believe at first. Astonishing, yet absolutely true.

**INGENIOUS OHIOAN INVENTS A NEW DEVICE THAT CLEANS FAMILY WASHING IN 30 TO 60 MINUTES, WHILE YOU REST. No rubbing, no chemicals, no motor.**

**SEE HOW SIMPLE, EASY, DIFFERENT. Thousands of users praise it. Circulars sent free, give full details.**

**NO SUCH DEVICE SOLD IN STORES—DIFFERENT FROM ANYTHING YOU HAVE SEEN.** Nothing else like it—great seller—enormous demand. Customers delighted. R. O. Cowan, N. Y., places 13 in 6 hours, (profit \$39.00). Mrs. J. Brown, Pa., sold 10 in 3 days, (profit \$30.00). You can do the same.

Miracles don't happen now, but listen—there's no more wash day troubles—now dead, wiped out, forgotten. There's new invented device for cleaning clothes—nothing like it. Good-bye to wash boards, washing machines, troubles, etc.—Their day is passed. "Easy Way" of cleaning clothes is here to bless our dear women. Invention that killed wash day is small—called "Easy Way," not human. If it had life it would have a stomach. It's claimed a stomach has millions of small tissues, each with a kind of suction. This apparatus has no stomach, yet there's things inside, things that move—a place for dirt—has awful appetite for dirt—goes after all the dirt in all clothes at same time. Small, but mighty—silent, but powerful.

Operated on stove—water inside, then soap, then clothes—move knobs occasionally. Dirt lets go as hot water, suds, scalding steam and vapor begin movements. 8 to 10 minutes—clothes clean—rinse, dry, that's all! Next batch same operation—same water—30 to 60 minutes family washing clean. You just wait between batches—child can do it. Laundries clean clothes without rubbing—the "Easy Way" does the same at your home. Does the combined work of wash boiler, wash board and washing machine. When through, set away on shelf—that's all—no more attention. No wood, all metal, sanitary, should last lifetime, light, easy handled. Woman's God-send. Cleans lace, white goods, bed clothes, woollens, colored clothes, etc., without injury—no rubbing, no chemicals. Saves drudgery, clothes, labor, fuel, health and looks. No experiment—going on daily—you can do it. Customers everywhere delighted and praise it. **LAURETTA MITCHELL, O.** writes:—"Done big washing with 'Easy Way' in 45 minutes." Sold 3 already. **J. W. MEYERS, Ga.**, orders 12 more, says:—"Easy Way" greatest invention for womanhood, forever abolishing miserable wash day." **F. E. POST, Pa.**—"Done 2 weeks' washing in 45 minutes. Clothes cleaned without rubbing." **J. H. BARRETT, of Ark.**, after ordering 25, says:—"Grandest invention I ever heard of."

Price, only \$6.00 complete—ready to use—sent anywhere—not sold in stores. Guaranteed satisfactory, or your money refunded. Send no money, simply your name and address. Circulars, testimonials, free. **HARRISON MFG. CO., 739 Harrison Bldg., Cincinnati, O.**



**FREE SAMPLE TO AGENTS.**

**MALESEEN - MEN - WOMEN**—all or spare time, at home or traveling—showing-taking orders—appointing agents—"Easy Way" new. Wonderful seller—Agents reaping harvest of dollars. When operated, people stop, look, 12 see, 10 buy. G. O. Garrett, of Ohio, showed 7 families, sold 5 (profit \$15.00). A. B. Verrett, of La., sold 2 one day, (profit \$24.00). Mrs. Gerrish ordered sample—then dozen—then 100, (profit over \$300). Write for FREE Sample 1908 offer, etc.

Costs Nothing To Investigate—Write Today—Do It Now.