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Editorial.

FORGOTTEN PROMISES MADE TO GOD.

How often in our extremities we make pleading promises to God and then when fortune comes to us, we not only forget the promises, but also forget God. This was true with Jacob when he departed from his father's house as a sort of fugitive and rested the first night on the Mount of Bethel. He was sad and lonesome and laid him down to sleep far from home, a stranger journeying toward a strange land. His thoughts turned toward God and he fell into a peaceful slumber. Then it was that the angels appeared to him on the ladder, and visions of God overwhelmed him. And when he awoke he realized that God was with him and knew it not; and he built an altar and made solemn promises to henceforth serve God and walk in the way of righteousness. We are always sensitive to divine impressions when trouble comes to us and we are at the end of our tether. So Jacob went on his way rejoicing, filled with the inspiration of a new hope.

In course of time he reached his destination and met with a kind reception. His industry was soon rewarded with success and he grew into abundant possessions. But as he grew prosperous he forgot his promise and he seems to have forgotten God also. For more than fourteen years he lived a life of business intrigue and sought to turn good bargains regardless of the methods he adopted. Is not this the experience of many of us today? When apparent desertion comes to us, and we are neglected and left alone to work out the great purposes of life, we feel our helplessness, and from sheer necessity we turn our thoughts toward God. And strange to say, at the end of all our extremities, God is not far away; and on bended knee we cry unto him and find the comfort of his favor. Under the inspiration of this renewed help from the divine presence we enter into covenant relation with God and promise him faithful service. Fortune smiles upon us, things come our way, and we grow prosperous and independent. In the midst of our business care and responsibility we become so immersed in taking care of what the Divine Father brings to us that we forget him and our vows of allegiance. Sometimes for years we grow more worldly and selfish, and not until some stern calamity faces us do we ransack memory to find registered upon conscience the vows made to God in other days.

It was true in the case of Jacob. Live stock in abundance, the wealth of that age, became his. Also his family life was fruitful and children were born into his household. As his fortune accumulated, with the promised tenth of his possessions unpaid, he started back to his native land to become a flourishing man in his father's country. But as he approached the confines of his native heath, a messenger met him and informed him that destruction awaited him within another day's march. His angered and out-

raged brother had also prospered and had round him soldiers, and when he heard of Jacob's return, he sought to avenge the wrong of his early manhood day. Jacob became greatly alarmed, and having arranged his affairs the best he could to meet the emergency, he retired into the undergrowth that skirted the stream of Jabbok, and as the curtains of night shut him in with God, he spent hours and hours wrestling with the unseen Presence. Such was the violence of the exertion that his hip was thrown out of joint, and for the rest of his life he went limping upon his limb. But he made his peace with God, and once and for all he settled the question of his long neglected promise. Henceforth he walked before God and made him the man of his counsel, the light unto his feet and the lamp unto his path.

How often in our own experiences do we find, in some sense, the repetition of Jacob's experience. We so often forget God and the vows that we have made to him. Yet God does not forget us. Our neglect of him does not drive his providence from us. But in the course of our obliviousness of him, some appalling calamity threatens us, and then we come to our senses and remember our vows. Out of our fear and woe we call again upon him and he hears us. Though it sometimes happens that even an impending calamity fails to awaken us to our sense of duty, and we spend the rest of our days and die without paying our neglected vows to God. Hence, we should often make an inventory of our vows and examine them in detail and see if any of them remain unpaid. God does not forget them, even if we do. To pay them to the utmost limit is our bounden duty. We can not afford to go through life and then appear before the Judgment with an unfilled moral obligation. A persistently broken vow carries with it a sure penalty. Let our vows all be fulfilled, and let every broken promise be hastily repaired.

PREPARATION FOR LIFE'S WORK.

No man can make large success of his life work until he makes some severe preparation for it. It makes no difference what line of work he may follow, he can not hope for anything on a large scale if he has to go at it by main strength and awkwardness. In the earlier years this was not so much the case, but it is the case today. The great callings and industries are looking now for trained men. They do not want the unskilled mechanic, or the illiterate teacher, or the poorly equipped physician, or the unprepared minister. This is a day of schools, of books, of general intelligence. Yes, and it is the day of specialties. No one man can do everything or follow every calling. He must make his choice and devote himself to that one vocation. Life is too short to divide his attention or to squander his time.

These remarks are eminently applicable to the young minister. In the years gone by, when schools were few and far between, and literary advantages were meager, and the work of the ministry pressing, with but few to enter it, the Church had to lay her hands upon poorly equipped men for her work. But

some of these were gifted men, with habits of some sort of studiousness, and now and then one of them would rise like a mountain peak above the foothills, and become pre-eminent among his brethren. But he would do it under great disadvantage. However, that day has gone, and those conditions are gone. The raw man has a poor chance to compete with those who have had the preparation, and people are becoming more exacting of the ministry. And we have advantages now that place all the means within the reach of our young men for giving to themselves the best opportunity for fitting their talents for the most efficient work. A trained mind and a consecrated heart put the young minister in the best way for large development and for large results in his calling.

Not long since one of the most consecrated ministers in our knowledge came into our office, and said: "Well, after thirty-seven years of hard work as a field hand, I will have to retire. I am no longer equal to the demands now made upon the ministry. I have done my best, but have had to work during all my life with dull tools." This brother had been a faithful minister, and his work had not been a failure; but he realized that he had done his work under great disadvantages, and that had he started out with better preparation, he would have worked with greater efficiency and with more satisfactory results. And he realized that he would have lasted longer in the work of the ministry. His figure of speech was, and is, a good one. He had been forced to do his work with dull tools. Had he begun with sharp tools, the field of toil would have been more easily cleared up and tilled. Sharp tools make all the difference when you have to fell the trees, cut them into logs and split them into ties or rails. A dull axe makes the work tiresome, tedious and very laborious. But a sharp axe, with a whetted blade, cuts through without half the blows and without half the driving power. So it is with the mind. When in its crude and untrained condition, how hard it is to think, to concentrate, to delve into the intricacies of problems? But when trained, the thinking is easier, the concentration is with less effort, and the delving process does not make such heavy drafts upon the nerve force.

Therefore, young men, with the advantages now offered them, ought to get the most complete training possible before they begin regularly their work in the ministry. They ought to master the college course, come under the inspiration of wise teachers, brighten their wits by contact with the most gifted in the class, become some what familiar with the best books, acquire the habit of thought, the instinct of the student, and, if possible, take some good university course. But at the same time they ought also to study to be practical as well as studious and theoretical, so as to make the most faithful and useful application of the advantages and opportunities of student life. Then life will mean something in its best phases to such a young minister. Yes, we repeat, let the young man preparing or the ministry put the keenest edge possible upon his tools, and he will

find his work greatly facilitated. No preacher in this day can afford to enter the field with dull tools!

PUT THE PARSONAGE IN ORDER.

The conferences are approaching, and it may be that many of the families of our preachers will move from one parsonage to another. In any event, every preacher's wife ought to see to it that by the time the conference closes the parsonage is in apple-pie order. If it has carpets, let them be taken up, thoroughly dusted, and neatly put down again. The woodwork in the house ought to be washed, the furniture repaired and put in good condition, the yard cleaned, and the gate and fencing shaped up in good form. Then, if you remain for another year your house-cleaning is done and you are ready for the winter; but if you have to move the house will be in good, clean condition for your successor. It is a shame to leave the parsonage dirty, unkept and out of order. The women of the Church will have to take it in hand, put in hours washing and scrubbing the floors and the woodwork, repairing the furniture and fixing up the gates and fencing before it is fit for the occupancy of the next preacher's family; and if they do not attend to it, the next preacher's wife will have to do for it what you ought to have done before leaving it. Nothing gives our good women such an unappreciative view of their pastor's family as to have to take charge of that sort of a parsonage when he has moved out of it. Really, there is no excuse for leaving a parsonage uninhabitable when you vacate it. It may cost you a few dollars, or it may cost you a couple of days of hard work, but you are the one who permitted it to get in this condition and you ought to be willing either to spend a few dollars or put in a few days of work to clean it up. If you do not do it, you suffer in the esteem of the good women among whom you have lived, and you ought to suffer if it is your fault.

But if every preacher's family will follow this course, and many of them do, the parsonage will always be in order for the man who comes and the man who goes, and the women of the congregation will feel a great deal more interest in the house they have built for their preacher's home. They can not feel much interest in it if those most affected by it take no care of it and show no appreciation of it. Therefore, let every preacher's wife see to it that by the time the conference adjourns the parsonage is clean and ready for anybody's inspection.

Christ never preached any popular truth. Had he done so, he would have never been crucified. The world throws its doors open to the man who panders to its follies, but it frowns upon him who condemns and exposes its wrongs.

When the heart is genuinely converted, man becomes a partaker of the divine nature, and then his kinship with the eternal Father is established. He is made a member of the heavenly family and has right to the privileges that belong to the children of God.

TITHING

A Fundamental Law of God—Binding Upon Christians Today—Bringing Spiritual and Material Blessings.

(A Sermon by Rev. Thomas H. Morris, Presiding Elder Tyler District, Texas Conference, Text, Malachi 3:8-12).

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

Before entering upon the discussion of the subject, it may not be amiss to explain just how I came to be awakened to the importance of investigating this subject and preaching upon it often. I was pastor in a small station in Kentucky when I saw in some paper the announcement of the little tract entitled, "What We Owe and How to Pay It," published by Layman, 316 Ashland Avenue, Chicago. I immediately ordered a number of these tracts. When the package arrived it contained one copy of a tract I did not order. It was entitled, "The Pew to the Pulpit," and in it the author charged upon the ministry the illiberality of the Church; said they either did not know or were afraid to preach the truth for fear somebody would reflect upon the motive prompting the sermon. As I read it I recalled my own thoughts on the subject, and I was constrained to confess that at least so far as I was concerned the charge was true. Then and there I registered a solemn vow to investigate the subject thoroughly, and if I found that tithing was taught in the Scriptures, I would not only adopt it as the rule of my own life, but preach it with all my power everywhere I was permitted to preach many times. I found that it was taught and required of God, and I am today doing my utmost to keep my vow. No message that I bring to the people receives more commendation from people of all classes, and no truth has so blessed congregations and individuals when accepted.

I. A Fair Presumption.

1. Addressing myself to intelligent and fair-minded men and women, I submit that it is a fair presumption that God, in the establishment of his Church, has provided a definite law for its maintenance and work. Every wise business man takes such precaution, and it is a reflection upon the wisdom of our God to assume that he has neglected a matter so vital.

2. And it is more than a presumption that other standards of beneficence obtaining in the Church are totally inadequate and inefficient. They neither accomplish the will of God in the spread of the gospel, nor in the enlargement of a human soul. For instance, one man's rule is to give "what I can spare." In this the giver frankly conditions his gifts upon first satisfying his own desires—a condition wholly at variance with the spirit of true Christianity, and so variable in its results as to be no rule at all. The story is told of a Methodist steward who had upon his list a wealthy member who always refused to contribute to the support of his Church upon the plea that he "could not afford it." The steward resolved to visit the member at his home and there have a plain, earnest talk, hoping to induce the member to do right. Arriving at the home of the member, the

steward saw a beautifully kept yard, a magnificent residence, the finest of carpeting, furniture and ornamentation, and said: "I shall never trouble you again on the subject of money. One who has all this elegance to maintain of course has nothing left for God."

Another's rule is to "give my part." On its face this seems to be fair enough. The only trouble is that such an one justifies himself in laying out a very small amount of work for himself and the congregation to which he may belong, when God meant that abounding individual prosperity should be God's call to lift up the eyes to "fields white unto the harvest," and to put in the sickle.

Still another says one "ought to give till it hurts," unmindful, it seems, of the fact that this rule would mean no rule at all. The spendthrift is never hurt by his gifts, even to his own impoverishment, while a few pennies hurt a miser, however rich he may be.

The effect of these fallacious standards is shown today in the condition of the Church—wordly, powerless, satisfied with undertaking little things for God. Twenty centuries have rolled away since Jesus came, and one-half of the inhabitants of the world have never heard of his coming. Present methods and rules of finance are inefficient; therefore, they cannot be God's methods and rules.

II. Is There a Scriptural Rule on This Subject?

1. God is usually very definite in dealing with his creatures about things they need to know. For instance, he makes it very clear that his great desire is to save the world from sin. This is told by his providences as well as by his Word. And he defines sin in its last analysis as selfishness. Lust is but the demand of self for gratification. Equally so is appetite, pride, etc. Hence the force of the Master's injunction: "Let him deny himself."

God also gives us some knowledge of his methods. He tells us that he uses the Church and its institutions, and by this means gives the gospel warnings and invitations, and it is, therefore, reasonable to expect provision to be made for the prosecution of this great work, upon which the glory of God and the salvation of a world were dependent.

Just two things are necessary for this great work—(1) time; (2) money. One-seventh of the time, one-tenth of the net increase in money. The time is necessary that the people may be collected to learn of and worship God. Without the Sabbath the knowledge and fear of God fade from the human heart, and sin and misery possess the race. But if the time should be given and the tithe withheld, who would be qualified to teach the people? Where could they be assembled for worship and instruction? And without this instruction from qualified teachers, even the Sabbath would fail in this great part of the work for which it was instituted. So that both the Sabbath and the tithe claimed by God are fundamental laws upon which the whole Christian institution depends. Destroy either and God's Church fails to that extent in its divinely appointed mission.

2. Following are some of the many passages of Holy Writ teaching tithing:

a. Gen. 14:20: Abraham pays tithes unto Melchizedek, 1900 years B. C., 430 years before the giving of the law by Moses.

b. Gen. 28:22: Jacob at Bethel. Was it an accident that Jacob, the supplanter, whose life to this point had been wholly selfish, vowed here to observe the law of tithing?

c. Lev. 27:30-34: Here Moses incorporates the law of the tithe into the laws governing Israel. He does not originate the law—merely takes a fundamental law, the wisdom of which was obvious to him, and, under Divine direction, embodies it among Israel's statutes.

d. Mal. 3:8-12, the text: Here the prophet declares that withholding the tithe is robbery. This is a positive assertion of God's right in our incomes. An exact parallel in human affairs would be a tenant occupying the property of another and refusing to pay the monthly or annual rental which was required.

e. But, says an objector, these are Old Testament Scriptures. Does the New Testament teach us to observe this law? Let us see:

(1) Luke 11:42: Here the Lord Jesus expressly says: "These (scrupulous tithing) ought ye to have done, and not to leave the other (judgment and the love of God) undone. In other words, tithing is intended to be expressive of love and obedience, and apart from the things it implies it is valueless, but with the things it implies is pleasing to God.

(2) Cor. 9:14: Here is another reference and reaffirmation of the tithe law. The apostle's argument is that God hath ordained that the minister of the gospel should live of the gospel, even as the ox should be maintained out of the things his labor produces. Where is such a law? It may be found in many places in the Old Testament, especially Num. 18:20, Deut. 18:1. The fact that the law is nowhere specifically repeated in the New Testament is not against tithing, but for it, for the apostle here expressly assumes and implies that the law was of Divine origin and was binding upon the Christians of his day.

(3) The teaching of the Epistle to the Hebrews. The object of the Epistle is to establish not only the Divinity, but the supremacy of the Lord Jesus. It is clearly established that Jesus is the Christ, and that he is Prophet, Priest and King, and above all other prophets, priests or kings. In establishing his eternal priesthood the writer compares him to Melchizedek, and assumes that whatever was gladly accorded Melchizedek in Abraham's day, is due the Lord Jesus, the "Priest forever after the order of Melchizedek." This argument is superbly made by Bishop Key's tract entitled, "Shall We Pay Tithes Now?" which I commend as an invaluable contribution to the literature of the subject of tithing. It may be had for five cents at our Publishing House.

3. There is no definite repeal of the law of tithing. It is not denied by any opposer that it was once God's law for the guidance of his people in supporting the Christian institution. It is definitely stated and often repeated in the Old Testament, and if there was not a word in the New Testament to support it, we have no right to reject it until it has been definitely repealed. Certain passages of Scripture like Colossians 2:15 and Hebrew 9:10 have been relied upon as repealing this with other laws, but it must be conceded that all such passages are much too vague to constitute a repeal for a law fundamental in its nature, instituted at least 430 years before Moses, often repeated in Old and New Testament Scriptures, and just as necessary for the consummation of the original purpose today as it ever was.

Judge J. P. Hobson, Judge of the Kentucky Court of Appeals, a devout and learned Presbyterian elder, has made the most notable contribution I have ever seen to this phase of the subject. In his tract, entitled "What We Owe," which may be had of the Presbyterian Publication Committee, Lynchburg, Va., Judge Hobson considers the whole case as he would a case before him in a civil court, using precisely the same rules of interpretation, and concludes that the law is still in force, and binding upon all who acknowledge God's authority.

4. That the Church has ever held the view that tithing was God's financial method for the spread of Chris-

tianity, is shown by the fact that it was specifically endorsed by at least four of the Church fathers, viz.: Irenius, Chrysostom, Ambrose and Augustine. It was unquestioned for more than 1000 years. The following Church councils have also given a deliverance upon the question, and each one to the effect that the "tithe is the Lord's":

- a. Council at Ancyra, A. D. 314.
- b. Council at Gangra, A. D. 324.
- c. Council at Orleans, A. D. 511.
- d. Council at Tours, A. D. 567.
- e. Council at Toledo, A. D. 663.
- f. Council at Rouin, A. D. 650.
- g. Council at Pimli, A. D. 791.
- h. Council at London, A. D. 1425.

While these are not among the twenty historic councils esteemed by the Roman Church, they are, nevertheless, historic councils, and the only ones, so far as I have ever been able to learn, where the subject was discussed. Later Churchmen and devout statesmen, such as John Calvin, John Knox, John Wesley, Dr. Chalmers, Dr. Miller, Max Muller and Wm. E. Gladstone, are among the number who believed it to be the law of God.

III. Does History Confirm the Word of the Prophet?

1. The statement of the inspired word is two-fold, viz: (a) Withholding the tithe brings curse; (b) obedience brings blessings. It will scarcely be denied that, if true at all, obedience to this as to every other law of God will bring spiritual blessings. So, with the statement that everywhere tithes are the most spiritual, most energetic, and most effective members of the Church of God, I dismiss this phase of the question and take up the two points on the material side.

2. Withholding the tithe is given in verse 9 of the text as the reason for Israel's unhappy condition at the time the words were spoken. Her temples had been desecrated, her altars disused, her people were wicked, impoverished, overrun and enslaved, and the prophet says: "Ye are cursed with a curse: for ye have robbed me, even this whole nation." Could it be more definitely stated? Then if stated by God's authority, will we doubt it? If true then, why not today?

The individual experience of observing people everywhere confirms the truth of the prophet's words even today. Who has ever seen unsanctified wealth a blessing? From whence come our gamblers, rakes, prostitutes and idlers? Very few such characters come from homes of industry, where God is honored and obeyed. And an industrious, moral father has often made real success almost impossible to his children by an atmosphere of covetousness, dignified by the name of prudence, through a false sense of love furnishing his children that which enables them to gratify every desire and appetite, at the same time denying them the discipline of labor and privation which was necessary to develop the latent strength. Generally speaking, wealth is not an advantage, but a disadvantage, as is evidenced by the fact that sons of rich men rarely hold their own in the fierce struggle of life. Nearly all of the men prominent in business or politics or professional life are the sons of poor men, whose superior strength came by the discipline of privation and necessity. The philosophy underlying these well-known truths is quite apparent when once the attention is called to it. How is physical strength developed? By use! Mental and spiritual strength are subject to the same laws—developed by use, destroyed by non-use. Hard problems for the mental brings strong, well-developed mentality; temptations and trials are equally necessary to develop the spiritual. So, then, the prophet's warning contains not only a Divine warning, but suggests the philosophy which explains its certainty.

3. Verse 11 of the text contains a sweeping, definite promise that God will bless the tither in material things. If the eleventh verse had been written in 20th century English, under East Texas conditions, it would doubtless have been something like this: "I

will rebuke the boll weevil and every such ravager and they shall not destroy the fruits of your ground; neither shall cold, or frost, or rain, or blight cause your crops to fail." The very fullness and definiteness of the promise staggers our faith. We know it is the word of the mighty God; we have seen that this law and its attendant warnings and promises are for all time and all peoples, for God is no respecter of persons; yet selfishness has driven faith out of our hearts under false and specious pleas, and left us all not only poorer in spirit, but actually poorer in purse. Our inquiry here is, does obedience insure God's blessings in material things?

Systematic tithing, it may be said in passing, contains one preventive of failure, viz: Business accounting. Many people fail in business ventures, or become hopelessly involved in debt, because no record of expense or income is kept. They do not know just how they stand financially, and push on regardless until they can go no further.

But this promise is positive in its nature, and implies more than merely a good business system. It contains a distinct promise of God to help us in the material world, as he does not help those who do not obey this law. And our appeal is to the voice of history so far as it can be gathered.

The most notable instance of national life bearing on this subject is Israel. The kingdom was never large, either territorially or numerically; its people were not popular with surrounding nations, for they were necessarily exclusive; and the kingdom lay on the only route of travel between the two great contestants for world power—Egypt on the south, Babylon and Assyria, respectively, on the north-east. Israel was smaller by far than either, but while she kept the Sabbath and paid tithes she hurled each back with ease. When she violated the Sabbath and withheld tithes, even the Midianites and other small nations round about robbed and enslaved them.

In individual life there are truths equally remarkable all about us, if only we had eyes to see and spirits to discern. Millions of people through the little tract entitled, "What We Owe and How to Pay It," as well as from the pulpit, have been asked to present a case of one who tithed and did not prosper, and almost no conflicting testimony has ever been found, while thousands, yea millions, with one voice proclaim that God keeps this promise as he keeps every other made to his creatures. An old Presbyterian preacher said to me once that in all his long life he had never heard of a man who tithed and did not prosper.

The universality of this experience was impressed upon me by some talks in a religious service in a Texas city in the recent past. I had preached and disseminated some literature upon the subject some months before and one Sunday I chose tithing for the subject for the morning service. After briefly setting forth the Divine law on the subject, I called for personal testimony on the point that the promises attaching to the law were to be realized today. The first speaker was Judge K., a prominent, capable lawyer, who said, in substance: "I have been tithing but a few months, but I am glad to be able to say that I never before had as much money for God, nor as much money for myself as I have this day. I know that somebody will say that I have a fine position, with a large salary, and that this accounts for my prosperous condition; but this is not true. I have collected recently a number of old fees that I had long since abandoned as worthless. The Lord seems to be saying to me, 'Well, K., if you can be trusted to do right with money, I'll let you have it.'"

The next testimony was from Mrs. P., whose husband was a mechanic in the railroad shops, and both were noted for their liberality to the Church. Mrs. P. said, among other things: "We bought our home some years ago on the installment plan;

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had much sickness and other things to keep us back. In the midst of our distresses we became convinced that tithing was right and determined to obey the law. We had a neighbor who worked in the shops with my husband, and who bought his house on the same plan. We told the neighbor about our resolve to tithe and asked him to join us, but he laughed us to scorn; said he was having enough trouble as it was, without throwing away any money. We paid for our house long ago; our neighbor never was able to pay for his home, and had to give it up."

The next to speak was Mrs. D., a widow, who said, in substance: "As my friends know, I have no certain income, and sometimes the way seems dark for me and my children. But what I do get I tithe according to God's law, and somehow the cruse of oil never fails."

Here were people from every condition of life, all testifying that God's Word could be believed, and yet men who assume to teach God's law will not believe!

IV. Is the Tithing Rule Just?

1. That the tithing law is just as between individuals will be at once apparent to any unprejudiced mind which gives it fair consideration. A Methodist preacher said to me once: "It cannot be right to require a man, with a large family and a small income, to pay in the same proportion as a man with a large income and a small family." He missed the point. There is no promise to equalize natural conditions, but to help in meeting the obligations they impose by blessing what one has. The promise implied is this: "If you will obey me, I will make nine-tenths do more than you can make ten-tenths do." The prosperity of the Church and individual is God's challenge to undertake greater things for him, coupled with the distinct promise that we shall not be loser but gainer by so doing.

2. The tithing rule is especially just under the compact. In establishing the Levitical priesthood it was distinctly and repeatedly stipulated that the Levites should "have no possession" but the tithing. How like the Methodist ordination vow, in which the Bishop solemnly asks: "Will you be a man of one work?" "No possession" to the Levite; "one work" to the modern pastor.

It is, therefore, simple justice that the law of God on this subject should be obeyed today. It is God's method of providing for the old preacher, now on the retired list, who took you into the Church in childhood, who was with father and mother when they went away to be "forever with the Lord," but who now, in age, has "no possession."

By this law God meant to extend his kingdom in the regions beyond, the abounding prosperity of his people being God's own measure of the rapidity with which the message of life was to be given to those who now sit in the "darkness and shadow of death." These men and women not only leave home and friends for heathenism and enmity, but we at home rob God and impoverish ourselves by withholding the re-enforcement and equipment for which they plead for doing their work—for doing God's work.

By this law God meant to provide for Christianizing the vast multitudes from other lands coming to live among us, and who must be reached for God or they will help Satan to take this fair land. Robbing God we have unwittingly endangered the value and peaceful enjoyment of all our possessions, deprived ourselves of joy and power, and devised an artful and powerful snare for our loved ones. The preachers on our home mission fields are doing an incalculable service for God and his Church, as well as for the State and Nation!

By this same law God meant to provide for the maintenance of the local Church and its pastor, which were to be the dynamos furnishing power and sinews of war to the other departments of work, as well as to keep true faith burning on the altars of our own hearts, saving our loved ones and

those with whom they must associate and thus be affected, despite all we can say or do. Here, above everywhere else, has our robbery of God reacted upon us, as we robbed him and ourselves grew poorer in material things as well as in spirit, and involved with us all of the influences upon which we and our loved ones were so largely dependent for hope in this life and in the life to come!

Joseph N. Ison was a member of the Kentucky Conference of the M. E. Church, South. He was not great by any token but that of faithfulness. He went where the authorities of the Church said go, and they rarely sent him where anybody else wanted to go. At last the itinerant wheel dropped him at Jackson, the county seat of "Bloody Breathitt" County, in Kentucky. While there his little babe sickened and died, and the sorrow-stricken husband and wife took counsel as to how to manage the funeral on their little store of money. They did not want to bury their loved one at the family burying ground in the county of Garrard, for there was no railroad near, but at some place where the railroads crossed, and where, as they went up and down the land serving God and the Church, they might have occasionally an hour to go out to the grace, pluck the weeds and plant a flower, while the heart grew tender with sweet memories. They finally decided to bury the babe at Nicholasville, Ky., and in order to save money to buy the lot in the cemetery they did not try to buy a coffin. They got a little goods box,

trimmed it as best they could, put the precious little form in it, and started on their mournful journey. When they reached Nicholasville they found that, after all, they had not money enough to buy the lot. The relatives had come from Garrard County to be with them in their sorrow, and the heavily burdened parents put the little goods box and its precious contents into one of the wagons and went across the Kentucky River to bury their babe, where they could rarely, if ever, hope to see the grave again. When I heard the story my heart ached at the double disappointment of these servants of God. But I was cheered by the sweet assurance that the babe would hear the angel trumpet in the last day, notwithstanding the goods box, the weeds and the loneliness; and that father and mother would some day rejoice with joy unspeakable when the babe came back into their arms to remain forever. Around it all, however, there was the shadow of an unspeakable horror as I thought of a Church or an individual anywhere which would make such an experience necessary! Poor Jackson! Guilty blood has stained your quiet streets many times in by-gone days, and guilty souls have gone out into eternity to meet the just Judge. I wonder if your sin began in robbing God? I wonder how many souls are in eternal despair today who started by robbing God? I am so glad that there is one side of this question which leads to no loss here and no hopelessness hereafter! Holy Spirit, help us all to do and teach the law of God!

sorely wounded in the house of his friends. What a cruel stab one of them gave him in the courtyard of Pilate! What a cowardly desertion when that very group from the upper chamber all forsook him and fled! We wound our Master whenever we break his commandments and when we bring reproach upon the name of Christ before the world. The closer we get to Christ in our profession the more cruel is the stab we give him when we sin. Many a man kisses his Master in the prayer-meeting, and then, by shameful conduct or cowardly neglect of duty, betrays him to his enemies! It is a glorious honor and privilege to be a friend of Jesus Christ, but it involves a prodigious responsibility. Happy is that disciple to whom his Lord can say, "I call thee my friend, I was wounded for thee, but thou hast not wounded me."

FRAGRANT CHRISTIANS.

By Rev. Theodore L. Cuyler, D. D.
Our Divine Master directs his disciples to be luminous: "Let your light shine!" He reminds them that they are to be the salt of the earth, to preserve society from moral corruption. There is also a steady and often unconscious influence shed off from the genuine Christian which may be likened to the fragrance shed by aromatic plants. Travelers in Southern France can detect at once their entrance into the lavender-producing districts—the air is laden with grateful perfumes.

In the Canticles there is a lively picture of the Church as an "inclosed garden," with its pleasant fruits, its pomegranates, its cinnamon, its myrrh, and all the chief spices. Then follows the prayer: "Awake, O north wind; and come, thou south, blow upon my garden, that the spices thereof may flow out!" As odors may lie latent in a plant, so graces may remain undeveloped in a Christian. What is needed is to call them forth. Pruning is a sharp process, but God's people often require it to make them fruitful. Certain processes are needed, also, to make them fragrant.

A "north wind" is prayed for to start the odors. Perhaps this may signify the work of the Divine Spirit in producing deep conviction of sin and shortcomings. Christians need to be convicted of sin as much as unregenerate sinners. Many of the most pungent calls to repentance in the New Testament are addressed to members of those early Churches. Peter was under heartrending conviction of most odious sin when he went out of Pilate's courtyard weeping bitterly. That started the spices, for true contrition has the savor of a sweet smell in God's estimation. Many years ago a powerful awakening occurred in one of our theological seminaries. The "north wind" of the Holy Spirit's power smote so mightily that some of the students abandoned their hopes, threw away all their previous impressions as shallow and unsatisfactory, and experienced a deep, thorough reversion, that went down to the roots of character. One of the best evidences of the power of a revival is that it brings delinquent Church members to repentance. The same strong gale that uproots false professors, sets the spices of penitence flowing from those who had grown indolent or worldly-minded. Awake, O north wind, and blow upon our Churches!

God has many methods of developing the graces of his children. Discipline is one of them. They tell us that the juniper plant emits the sweetest odor when it is flung into the fire. We all know that bruised flowers yield the most fragrance. I have had some striking exhibitions—among my own flock—of the influence of severe trials in bringing out the richest and noblest traits of Christian character. A lovely young woman has preached to me far more eloquently from her dying pillow than I had ever preached to her from the pulpit.

Another one, under distressing pecuniary adversities, has been like a shaken cinnamon tree; her cheerful fortitude has proved that nothing can impoverish a soul that is enriched with the unsearchable riches of Christ. Bereavement has sent its bitter blast into some of our families; yet the odors of riven hearts have been sweet with the spirit of submission. Almost every believer's experience contains the record of severe trials which were sent in order to shake the spice trees.

"Who bears a cross prays oft and well;
Bruised herbs send forth the sweetest smell;
Were plants ne'er tossed by stormy wind,
The fragrant spices who would find?"

The inspired poet of the Canticles also prays for the "south wind to come upon my garden." Not only the keen north wind, that may bring us to repentance, and the sharp blasts of adversity to test and develop our faith, but God is asked to send the warm south wind of love, to melt us into gratitude and praise. A great blessing sent upon a Church, or upon a Christian, often makes the hearts thus blest to become like a bank of violets under a May shower. Do we not need to have more of the felt presence of Jesus in our souls, and more of the warm breath of his love to set all our affections growing and glowing and breathing out a holy joy? However softly the south wind may blow upon the lavender bushes, it is from the bushes themselves that the fragrance must be diffused. God's mercies come alike to saint and sinner. The balmyest of zephyrs can not draw sweet odors from a pig-wood or a thistle. Dead trees yield no fragrance. It is from a zealous, earnest, Christ-imitating life that the sweet, attractive influences flow forth; but you and I must do the living.

A GOOD GUIDE.

Bishop Willerforce was out driving one day when a man on horseback stopped him, and, thinking to have a joke, asked:

"Excuse me, Bishop, but could you tell me the road to Heaven?"

"Certainly, sir," the Bishop answered. "Turn to the right, and keep straight on."

A Most Valuable Agent.

The glycerine employed in Dr. Pierce's medicines greatly enhances the medicinal properties which it extracts from native medicinal roots and holds in solution much better than alcohol would. It also possesses medicinal properties of its own, being a valuable demulcent, nutritive, antiseptic and antiferment. It adds greatly to the efficacy of the Black Cherrybark, Bloodroot, Golden Seal root, Stone root and Queen's root, contained in "Golden Medical Discovery" in subduing chronic, or lingering coughs, bronchitis, throat and lung affections, for all of which these agents are recommended by standard medical authorities.

In all cases where there is a wasting away of flesh, loss of appetite, with weak stomach, as in the early stages of consumption, there can be no doubt that glycerine acts as a valuable nutritive and aids the Golden Seal root, Stone root, Queen's root and Black Cherrybark in promoting digestion and building up the flesh and strength, controlling the cough and bringing about a healthy condition of the whole system. Of course, it must not be expected to work miracles. It will not cure consumption except in its earlier stages. It will cure very severe, obstinate, hang-on, chronic coughs, bronchitis and laryngeal troubles, and chronic sore throat with hoarseness. In acute coughs it is not so effective. It is in the lingering hang-on coughs, or those of long standing, even when accompanied by bleeding from lungs, that it has performed its most marvelous cures.

Prof. Finley Ellingwood, M. D., of Bennett Med. College, Chicago, says of glycerine: "In dyspepsia it serves an excellent purpose. Holding a fixed quantity of the peroxide of hydrogen in solution, it is one of the best manufactured products of the present time in its action upon encrusted, disordered stomachs, especially if there is ulceration or catarrhal gastritis (catarrhal inflammation of stomach), it is a most efficient preparation. Glycerine will relieve many cases of pyrosis (heartburn) and excessive gastric (stomach) acidity." "Golden Medical Discovery" enriches and purifies the blood curing blotches, pimples, eruptions, scrofulous swellings and old sores, or ulcers. Send to Dr. R. V. Pierce, of Buffalo, N. Y., for free booklet telling all about the native medicinal roots composing this wonderful medicine. There is no alcohol in it.

Devotional—Spiritual

CHRIST'S FRIENDS.

BY THEODORE L. CUYLER, D. D.

A little group of men—who had been obscure nobodies three years before—were gathered in an upper room at Jerusalem. The divine Jesus, looking around on the company, says to them, "Ye are my friends." They had not chosen him; he had chosen them. The electric cord of divine love had made the little group one. Presently the charmed circle widens; a brilliant and bitter enemy of Christ is stricken by the heavenly electricity and transformed into a most enthusiastic friend. A wretched runaway slave in the slums of Rome is lifted into discipleship. By and by, great thinkers, scholars, philosophers and orators, Jeromes, Augustines and Chrysostoms and Bernards are drawn in. The circle keeps widening as the ages roll on. Poor cottagers in their cabins, poor widows and orphans in their garrets, sailors in the fore-castle, sufferers in hospitals, are admitted to the wonderful household of love. And as the converting grace transforms them, and the great arm embraces them, we hear him keep on saying, "I have called you friends!"

1. It is a confidential friendship; Jesus tells his chosen ones, "I call you not bond-servants, for the servant knoweth not what his master doeth." A master sets his slaves to work without any explanation. But Jesus had opened God's thoughts to his disciples and initiated them into the great mysteries of redemption. He had also chosen the twelve, "that they might be with him." For the same reason Christ takes us into his companionship, offers us his escort, promises us his presence, helps us on the journey and intercedes for blessings that we need. There are limitations, for love has its reticence as well as its revelations. Our hearts often ache to pry into certain mysteries, but our Lord keeps the veil drawn and says: "What I do ye know not now, but ye shall know hereafter." It will be one of the joys of heaven to study the finished tapestries of Providence, which in this world look often so rough and raveled.

2. A conferring of infinite honor is this friendship. I, the Son of God, call you, poor, ignorant sinners, who

were my enemies, to be "my friends." The group to which he originally uttered these words had been obscure day laborers, who were not known a score of miles from their homes and would have been forgotten in a score of years after their death. He does for them what the sun does for the planets—he floods them with his omnipotent light and love until they become stars of the first magnitude for the guidance of all generations. Brethren, do you and I even begin to appreciate what it is for the Lord Jesus to say to such creatures as we are, "Thou art my friend; I have chosen thee; I have died to redeem thee; I have pardoned thee, and graven thy name on my hand, and have prepared a house for thee, that where thou art I shall be also." The Prince of Glory fits up a place for paupers and transforms them into his confidential friends and joint heirs to his own inheritance.

3. This is a corrective and chastening friendship in this world. He is the best friend who points out our faults. Jesus says to us: "As many as I love I rebuke and chasten. No part of our earthly schooling costs so dearly or yields such precious fruits. How often we need the file, the chisel and the hammer to shape us into something like the ideal which Christ has before his own eye! Christ was continually chiding, rebuking, educating and pruning those poor fishermen and publicans, until he made them fit to go out and be his witnesses and ambassadors before the world. Jesus never loves us more than when he is pruning us of the dead branches, to let the rich cluster ripen.

4. But his wondrous friendship is all conditional. It depends on a great "IF." "Ye are my friends if ye do whatsoever I command you." Obedience to Christ is the only evidence of genuine affection for him. Jesus himself acknowledged no other test than entire submission to his will and the letting Christ have his own way with us. To all such true friends, in storm and shine, the Master is constantly saying: "If ye keep my commandments ye shall abide in my love; my Father will love you and we will come unto you and make our abode with you."

5. Our blessed Lord was often

LETTER FROM GILDEROV.

My last letter in the Texas Advocate brought me letters from Rev. R. A. Burroughs, Rev. Hal T. Cunningham and one from Mrs. A. C. Allen, wife of Rev. A. C. Allen, D. D., and mother of Dr. Jno. R. Allen, so well and favorably known in Texas. She is now well past four score years, but writes a good letter in a legible hand. To my certain knowledge she has been a good and great woman for fifty years this coming December. My acquaintance with her and her noble husband began in December, 1858. Sister Allen was a sister of Brigadier General W. F. Tucker, in whose brigade I served as Chaplain during the war. He was a gentleman, a Christian, a devout Methodist, a brave soldier and a splendid leader of men. He was a lawyer and a first-class citizen in every particular. He was badly wounded in one arm at the battle of Perryville, Ky., and then in the other arm at the battle of Resaca, Ga. His courage exposed him to great danger on every field. Some years after the war he was foully and maliciously assassinated in his own home in the town of Okolona, Miss. The whole State mourned for him. His honor and his integrity of character gave him great influence. He was run in a large mould. There was no littleness in him. Bad men were afraid of him on account of his character and his worth. This was the cause of his taking off.

Some things occurring lately with one or two extremely sensitive persons recalled an incident that happened the day Col. Tucker was promoted and assigned to command our brigade. I had not seen him for near two years. As soon as he arrived I started for headquarters to meet him and to congratulate him on his promotion and assignment of our brigade, known as "The High Pressure Brigade."

On my way I met Rev. Mr. Malloy, a fellow Chaplain, an educated, polished Christian gentleman, but withal extremely sensitive. At the time he was suffering from an extra large boil on the end of his very prominent nose. This was painful and mortifying to this polished gentleman and he apologized for it to every one he met and imagined that all who glanced toward him were looking at that ugly boil. Before his conversion Mr. Malloy had been a dissipated man. This he had told me with sorrow and with shame. With difficulty I persuaded him to go with me to see my old friend and our new General. Arrived at headquarters, I greeted the general and introduced my friend, Rev. W. C. Malloy, Chaplain of the Forty-fourth Mississippi Regiment. Straightway Malloy called attention to his nose by explaining and making a whole lot of excuses for it. When he paused, with a smile, General Tucker said, "Well, Mr. Malloy, I have often heard of the drunkard's bloom, but this is the first time I ever saw the full blown rose." Malloy was furious, indignant and had no use for the General. He was furiously mad with me because he said I had told the General of his past life. I insisted that I had not seen the General for two years, and had known him only four months and no words had passed between us only those he heard. It was no use; the General had heard of his past and meant to twist him about it. "Why, Malloy, General Tucker is incapable of doing an ungentlemanly thing. You called attention to your nose and caused the General to look at it and led him to make a jocular remark to relieve your embarrassment." But to the last he stodd to it that I had told the General of his dissipation and that the General and purposely insulted him on account of it. From that day till this, when I meet a sensitive person writing under some real or imaginary grievance I think, "Well, another person with a boil on his nose!" If you have a boil on your nose don't call attention to it. If you say nothing about it not one person in twenty will. It is a tender spot to you, but not tender to anyone else. In this way, without any effort at remembering things, scenes and incidents long past come

up again just as fresh as new. This happens by a law—the law of association of ideas. Something occurs and instantly it suggests something said or done years ago. These photographs are like picture plates stored away in the mind and, along and along, as occasion requires, we draw out an old plate and look it over as if it were new. What a storehouse the human mind is? What toil and pains we take, oftentimes, to fill it with trash—useless plunder and lumber that we will never need again. The mind ought to be filled with nuggets of gold, diamonds, rubies and other precious gems. They are to be had in great abundance for the picking.

GILDEROV.

Strong, Miss.

LETTER FROM ALABAMA.

For the second time I have had the honor and pleasure of serving our First Church at Monroe, La., during the vacation of their pastor, Dr. Davis. This time five Sundays were spent in that good city. If allowed to coin some new adjectives I might attempt to describe the added delight experienced during this last stay. The church and parsonage are all that any congregation and pastor could demand in the way of elegance and convenience. The congregation is intelligent and appreciative. It is hoped they are not joking in expressing a desire for my transfer when their present pastor finishes his quadrennium or sooner moves for reasons of health or else. It is great to be in demand. Selah.

At the close of my dispensation in Monroe I hid me to the good old State of Arkansas. On reaching the scenes of my childhood and youth unusual sensations thrilled my mind and heart. More than twenty years had passed since my last visit. On the streets of Monticello and in the congregation Sunday I saw but a remnant of a former generation. Most of those seen were the descendants of older relatives and friends. Time does decimate our ranks and make many changes. Even the topography of the country has so changed that it is impossible to locate many objects of interest. None can realize this except those long absent. The village of a quarter of a century gone is now a city. Most of the very dear friends of my youth sleep in the cemeteries of the county and city. In that county (Drew) I was converted and licensed to preach. From the front gate of the old homestead, four miles west of the city, I rode away into a long life of service and sacrifice for my Lord as a Methodist traveling preacher. At every turn I could hear names to memory dear and recalling voices that cheered when the way seemed dark and uncertain. To be addressed on all sides by my given name made me feel that I was a boy once again. How much sweeter than Mister, Parson, or even Doctor. The visit brought such a refreshing to my soul that I am hoping the Lord may make it possible to return soon.

I was glad to see evidences that the Church is keeping pace with the social and material development of the country. Bro. Moore, our pastor at Monticello, was kind enough to allow me the use of his pulpit for both hours on Sunday. He is popular and useful. In his good wife I met the daughter of H. R. Withers, of precious memory. For reasons he is one of the dearest friends on earth. In his seventeenth year he was supplying a circuit and conducting a meeting at which I was induced to turn my face away from sin and to the Christ. And, bless the Lord, that face is still turned heavenward. Hence he has all these years held a large place in my affections and partialities. The Lord bless him, his and all who have aided in my salvation.

Returning home I saw Greenville, West Point and Columbus, Miss. When in that State I am on native soil. The ground promises a large yield of everything planted and cultivated. The country is fast recovering from the panic.

The laymen of this Conference are well organized for pushing their

great movement. Bro. Stubbs says it is not an organization, but a "Movement." Be it so. Recently they met in this city and executed a well-arranged program. Secretary Stubbs, Dr. Pinson and others were present and delighted large audiences with well said words. After hearing Bro. Stubbs it is easy to locate the secret of his wonderful power with God and men in the good woman who cares for the eleven children and does a vast amount of Church work besides. Wives make or ruin their husbands. If this "Movement" does nothing else but relieve the pastors of the burden of caring for the collections, it will prove a God-send. Some of us think that question was settled in the thirty-third year of the Christian era. It is also noticed that these same laymen are teaching and stressing the duty of tithing. If tithing become general among them they will soon have all the money needed to carry forward their enterprises. And yet the editor of our connective organ is criticising the doctrine. Can't they make a compromise?

We are distressed at losing Bishop Morrison as a citizen. He is personally popular and as a preacher very useful in our charges.

M. H. WELLS.

Birmingham, Ala.

GEORGIA LETTER.

I am sorry to see, under the movings of Dr. Palmore and the St. Louis Advocate, the Missouri Conference has passed resolutions in favor of opening before the General Conference another dividing question—that or Organic Union. A Holston emigre leads in the paper, but I am humiliated when I see that hostility to the poor negro is open and avowed and a demand that he shall be eliminated is the first imperative. I do not know this was the case with Missouri, but it has been avowed wherever the matter has been broached in the East. I consider the work of the Southern Methodists among the negroes was its glory in the past, and it is still doing all it can for him. The objection to organic union is not the negro, but the recognized necessity of making an entire change in our legislating body if it should be brought about. No General Conference the size of the combined conferences could be other than a mob. If there were no other objection, that is the unanswerable one, and until some one will propose a practical plan of avoiding the result which is apparently certain, the veto is put upon it at once. I am, and have been for years, opposed decidedly to spending missionary money in the Northwest of the United States to build altar against altar there. If the time has been, and it certainly was, that no Southern man there could with all the grace given endure the insults he had heaped on him for being a Southerner, I am sure that time has passed. The effort to build up our Church in Oregon and Washington has been, I think, as pitiful failures as that of the M. E. Church in Texas and Mississippi. The few Southern Methodists who go to the Northwest can find some Church home without our sending missionary money and Church extension money to provide one for them. I sympathize deeply with the heroic struggle of the Montana brethren, but if they cannot work now in harmony with the M. E. Church they would not do so if there was organic union, and as far as I can see there is no work in Oregon or Washington which imperatively calls for aid. Our Illinois Conference was a necessity, as the Holston Conference of the M. E. Church was a necessity, and it might be possible for it now to merge itself into a conference of the M. E. Church without a calamity, but of that it is for it to judge. I hardly thought things in Missouri were in so desperate a state. If there are churches against churches which are such a painful vision to Dr. Palmore, the Missourians built them; if they are tired of keeping up these separate organizations, they can not remedy the matter by throwing a whole Church, where such things

do not exist, into confusion, and exciting the bitterest war ever waged in Methodism.

Dr. Cannon's idea of dividing the territory is about 64 years old. It was tried in 1844, and tried after the Cape May Conference, and after the effort at federation. After 1884 we went to Ohio and Illinois and West Virginia. They went to Kentucky and Tennessee and everywhere else, and we are there still, and so are they. Organic union is no remedy. When the Baltimore Conference was strong in the valley and in West Virginia, the Virginia Conference invaded the country, and built churches and established stations and circuits. Then the Baltimore Conference came to the Church, South, and the Virginia Conference withdrew, and the M. E. Church came in, and took the old churches, and the congregations built new ones, and there they are side by side yet. We were in Kansas first. The M. E. Church came in and we made a brave fight, and at last a virtual surrender.

The strife will go on unless we are religious enough to end it without organic union. The break between the East and the West is certain to come, if this matter is pressed. The East is not going into organic union. The Richmond Advocate has no idea of any such union as the New York Advocate would consent to. Why agitate the matter? GEO. B. SMITH.

SUNDAY SCHOOL AND BASEBALL.

There are two articles in the Advocate of September 24 on the above subject. One is from Tom C. Swope and the other from Rev. E. E. Griffith. I feel constrained to notice them. Bro. Swope says for us to encourage baseball, and not only it, but every other clean sport. Well, how would it do for our next General Conference to pass a law making it the duty of the pastor to organize each Sunday-school into a baseball team, and then at each Quarterly Conference ask: "How many match games have been played during the quarter, and what has been expended upon them?" Well, now wouldn't that kill you? In the first place, ball playing leads to idleness, and, in my judgment, anything that does that is a sin. Second, the exercise is entirely to violent and dangerous. Third, it is demoralizing. You approach a young man at your evening service in a revival when he has spent most of the afternoon in a ball game and he will laugh in your face. His mind is not in a thousand miles of the subject of religion. Fourth, it leads to gambling, and has a very strong tendency in that direction. Of course not every one who plays ball gambles, but it leads in that direction, and the Bible says abstain from all appearance of evil.—1 Thes. 5:22.

But Bro. Swope says that bets are made on the correctness of a watch, and the length of a sermon, but I suggest that carrying a watch and preaching a sermon do not appear to be evil nor do they lead to gambling. He says that ball playing affords the greatest pleasure known to man. Now if he has said some men, I would have agreed with him, for some men are so constituted both by nature and acquired ability that the most foolish things afford them the greatest pleasure. Surely one must be far from upright and pure in heart when he can get more pleasure out of a game of ball, where they whoop and yell and very often curse and swear, than he can from anything else. Bro. Swope says don't let us put ourselves in an attitude that will antagonize those we seek to reach and influence. If in order to reach some one I must do that which will make me lose my own self-respect, and the approbation of my Lord, I beg to be excused. And sure I could not respect myself (and I feel that I would lose the approbation of God) if I should join the nine and go out and play ball. Romans 12:1-2: "I beseech you by the mercies of God that ye present your bodies . . . and be not conformed to this world but be ye transformed by the renewing of your mind." What is baseball but a worldly amusement, not sanctioned

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by God nor any Church that I can call to mind? And then our solemn Church vows are: "Will you renounce the devil, and all his works, the vain pomp and glory of the world and the carnal desires of the flesh, so that you will not follow or be led by them?" How any man can take these vows and then get out and play baseball, and still respect himself, I can't understand. Let all our Bishops set us little fellows the example by going into our pulpits, and delivering us a sermon on pleasure's benefits, and saving influences of ball playing if it is right and we are to encourage it.

FRED A. BOND, Pastor.

Rosalie Circuit.

APPRECIATIVE RESOLUTIONS.

Whereas, We have learned of the contemplated move of Bro. J. R. Hill and his family to the City of Dallas in the near future; and whereas, Bro. Hill has so faithfully served this Sunday-school as a most efficient superintendent, and Sister Hill as a teacher; therefore be it resolved by the Methodist Sunday-school of Clifton, Texas. 1. That we hereby express to Bro. and Sister Hill our sincere regrets at their departure, for we deeply feel our great loss in their removal from our midst.

2. That we express our great appreciation of their untiring and faithful service during these many years, and we pray God's blessings upon them in their new field of labor.

3. That a copy of these resolutions be furnished our home papers, the Texas Christian Advocate and Bro. and Sister Hill.

NEAL W. TURNER, Pastor.

H. H. BAILEY,
JNO. TANNER.

POSTOFFICE ADDRESS.

Rev. E. M. Sweet, P. O. Box 635, Fort Worth, Texas.

Notes From the Field

McDade Circuit.

I have supplied this work this year. It spreads over a large territory surrounding Elgin. By the grace of God and the help of the good people we were able to travel it. We have had about 40 conversions, and 60 additions to the Church in all ways. Conference collections are about all paid up. The salary is considerably behind. We rejoice that we are able to do some work again. Trusting that we will be able to do better work in the future, we await the time with patience.—S. H. Morgan, October 1.

Carbon.

We have had a great year on Carbon Circuit. Held seven meetings. Result: 160 conversions with 111 accessions; organized a Senior League with 75 members and a Junior with 40. Finances will be full with an excess for missions. We are preparing to divide and make two good circuits. We serve a good people, and this, my second year on this charge, is the best of my life. We give God the praise.—B. R. Wagner, Oct. 3.

Mt. Pleasant.

Our meeting began here Sept. 6, closing Sept. 21. Rev. L. P. Law did the preaching, and his messages were fraught with much power. They were plain and convincing, even in the case of many who did not decide for the right. The truth was sufficiently forcible to seal the lips of adverse criticism. Bro. E. G. Phillips conducted the music, organizing and keeping in service one among the finest choruses we have ever heard, consisting of 100 to 175 voices. He is a fine conductor. His solos and those of Mrs. L. P. Law were very fine—unusually so. Mrs. Phillips' Bible lessons were productive of much good. The results

are: Fifteen applications for membership in the Methodist Church, two for the Presbyterian Church, two Congregational and several for the Baptist Church. Considering the rain, which fell almost continuously, and Bro. Law's sickness of three days, our meeting was a good one. In a spiritual way it gave a fine uplift to the Church, and was well-nigh universal in bringing conviction to the immense audiences which attended the services almost without a break.—G. V. Ridley, Sept. 30.

Azle Charge.

This has been the busiest year of our ministry and yet the most pleasant. Serving as noble people as we do, the most difficult task is a pleasure. We are rounding our second year on Azle charge. Everything is in high spirits. It would be useless to say everything will be in full, for our people never do things in part. Our Sunday-schools are better than they have ever been in the history of the charge, superintended by men who love God and his Church and know how to conduct a school. Our Home Mission Society has been very active and has done a great work. Have had fine meetings with the greatest increase in membership ever known here, and they are members who will add much in every way to the Church. Happy indeed will be the preacher read out for Azle charge next year with such a noble people and faithful Board of Stewards as he will find here. Great things for God can be accomplished.—A. L. Bowman.

Rule.

Protracted meetings are over and it is only five weeks until conference. We had four fine meetings with 175 conversions and reclamations. At Rochester we had much opposition on the part of the Campbellites, who, like Paul, I suppose, on the road to Damascus, thought they were doing God's service, but we had a victory; 45 conversions and 73 additions to the Church at that place. Rochester wants the pastor half-time another year. At Pinkerton we had a great meeting. Bruce Meador helped most of the time. Bruce better help in these parts; 75 conversions and reclamations in this meeting; everybody worked. They are talking half time for pastor. At Judd we had another good meeting; 15 conversions; rain hindered us much. At Rule we had a good meeting, reaching some old and middle-aged men; 20 conversions in all. Bruce Meador helped again to the satisfaction of all. For the year we report 175 conversions and reclamations. On the whole work, a number being reclaimed outside the meetings; 230 additions to Church, mostly on profession of faith. I am indebted to Bro. Minafee, a young preacher of our own raising, for valuable help, as I also am to Bro. Lovelady, of Plains, Texas, for leading the singing. We have built one church at Rule and furnished with a beautiful set of furniture and the prettiest lights out this way. We have an elegant church at Rule worth \$6000. Rule ought to be a station another year. The work is in good shape, and will be cut no doubt into two self-sustaining works another year. We have three Leagues—all organized this year—three Sunday-schools—one organized this year. They organized one. We will report two Home Mission Societies organized this year. We have 430 members, forty-one Advocates read, and everything in good shape. Everything will be in full and some over in places. We have had a very fine year. We don't care to let all our patch—only half of it. The glory is the Lord's.—M. M. Beavers, Oct. 3.

Brewster.

Brewster, one of the 'our appointments on the Clarksville Circuit, was the scene of "some" religious activity from the fifth Sunday in August until the first Sunday in September, and it is hoped that it will continue. The pastor, Rev. Debnam, began the

meeting and did the preaching until Bro. Dennis, of Detroit, arrived on Sunday evening. He at once proceeded to captivate the people with his clear-cut and wide-open denunciation of sin as well as with his forcible illustrations of its reward. When the people of Detroit lose him they will be a most unfortunate people. His work among us resulted (visibly) in a goodly number of conversions and reclamations, some few additions to the Church and the whole community on a higher spiritual plane. The choir even yet delight in singing that song entitled, "Higher Ground." After Bro. Dennis' departure Rev. F. O. Miller, of Clarksville Station, came out and assisted the pastor greatly with some two or three spiritual sermons. The singing was not as good as it might have been on account of the choir being unacquainted with that fine new song book, "Revival Praises," as well as the want of a good leader. But towards the last, with the assistance of several singers from the Clarksville Station, it was all O. K. Taking it all in all, it was a great time not soon to be forgotten.—Ernest R. Elder, Sept. 20.

Goliad.

I am rounding up the fourth year at this place and am nearly ready for conference. The conference collections will be paid in full, and I think the salary will also; but the boll weevil has presented so many "bills" that it is still a little doubtful in some points of the work. During the four years we have paid more than twelve hundred dollars in debts and improvements, and are leaving a clean and well-equipped parsonage for some one to occupy, and there are no debts. We sincerely hope some one is doing the same for us. A few have been added to the Church each year, and there are some earnest Christians on the circuit. In many respects this is a most delightful work. Goliad is a healthful town and a more cordial people cannot be found than live in this county.—John M. Lynn, Oct. 3.

Elm Street, Waco.

Have just closed a successful revival at Elm Street. Rev. E. Hightower led the singing most of the time. Rev. W. H. Vaughan did the preaching, and you may be sure it was well done. Waco District has all the presiding elder needs or wants; but if any of the other districts are short on timber—well a hint to the wise is sufficient. A great throng of the faithful gave the pastor their hand yesterday, after Bro. Vaughan had preached a great sermon on "Progression in Christian Living," pledging their unstinted co-operation in an effort to keep up the good record of this charge. The flood and the rain have made this a hard year on some of our people, but in the providence of God we hope to have no ragged report at conference. The conference pot has begun to boil already.—M. A. Turner, Oct. 5.

Granbury.

We closed a good meeting here last night. Bro. Mulkey was with us and did his usual good work. Had about fifty accessions to the Churches, and the Church greatly blessed every way. Put something over \$400 into the meeting in incidentals, thank-offerings, etc. Raised \$13,000 for a new church in good subscriptions. Work will begin soon, and at least \$15,000 will be expended within the next three years on a stone church for our people. Miss Martha Nutt, a young lady who was born and reared in our church here, left this morning to take up work in San Luis Potosi, Mexico, under the Woman's Board of Foreign Missions of our Church. She had notice of her appointment from Bishop Candler a short while ago, and remained to be with us in the meeting. Our people feel very proud of this one of their own children in the mission field. Miss Lily Stradley went out from here to Brazil some years ago, so we have two missionaries who claim this as their home Church. Truly God has honored us. We should be humble and thankful. Miss Nutt is an unusually well equipped worker,

having spent much time in special preparation in addition to a splendid literary and musical education, as well as considerable experience in efficient Christian work. A good job among a splendid people, with excellent school advantages, will be open here next month for some preacher. See? By the way, our University Training School is doing most excellent work under Prof. Webb and his fine faculty. It has started off with a fine student body and flattering promise for future growth. Bro. Webb and his school are a great blessing to the town.—W. H. Terry, Oct. 6.

League City.

Our meeting at League City began Saturday, September 26, and continued seven days, conducted by Rev. J. W. Cullen, of Alvin, Texas. Bro. Cullen is a plain, practical, old-time preacher, and proved himself a great power while in our midst. We feel that we have had a great and glorious revival, for the reason that many professed Christ who had not been to Church in years before. We feel profoundly thankful for the testimonies of the Christian people that this was the greatest revival in the history of the town. We feel that seed have been sown that shall bring forth much fruit for the Master's use. Our presiding elder, Bro. C. F. Smith, came last Tuesday and held our third Quarterly Conference. We have been laboring under some difficulties while in the coast country, but by the aid of the faithful people of this charge hope to have good reports for the Annual Conference. Truly the harvest is great, but laborers are needed.—A. L. Conner, Oct. 5.

North Georgetown.

I am winding up my fourth year on this circuit. The Lord has certainly been good to us. We have held seven meetings on the charge this year. The Lord was with us in every one and they were all good revivals. Our first was at North Georgetown the last of December. Rev. I. N. Cruchfield did the preaching. We had fourteen conversions and thirteen additions to the Methodist Church. Our next was at Summerset the later part of June. Rev. J. W. Beck did the preaching; fourteen conversions and eleven additions. Next at Laneport. Rev. E. N. Parrish did the preaching; thirty conversions and twenty additions. This meeting and the next at North Georgetown, where we had a camp-meeting at the old fair ground on the beautiful San Gabriel, were fine meetings. Rev. A. W. Hall, of Temple, did the preaching; forty conversions and thirty-seven additions to the Church. Next at Willis Creek. Rev. N. E. Gardner, of Moody, did the preaching; twelve conversions and eight additions. Next at Goodville. Rev. John M. Barcus did the preaching; eleven conversions and five additions. Next at Weir. Rev. J. B. Berry did the preaching; twelve conversions and thirteen additions. We have had a few conversions at the monthly appointments. Total for this year 138 conversions and 117 additions to the Methodist Church. At the close of the meeting at Summerset the good ladies, led by Sister A. C. Aderholt, gave us a nice pouncing, which was, of course, very much appreciated. We have a kind-hearted, appreciative people. They have stood loyally by us for these four years, and God has given us the victory. In the four years we have had 723 conversions and 531 additions. We have built one nice church, bought another, and improved two others. Salary has been raised from \$217.15 to \$600. The Mission Board paid us \$300 the first year. This year they pay \$250. Our conference collections have advanced in proportion to the salary. Our five Sunday-schools are doing well. To God be all the glory now and forever more.—John S. Huckabee.

Paducah.

Meetings! Meetings! Our campaign commenced at Guthrie, June 18, with Brother L. S. Barton, of Decatur District, at the helm. He did some of the best preaching we have ever listened to. The results were that our Church was built up and sinners con-

What To Do If You Have Catarrh

If you suffer from catarrh of the head, nose, throat or lungs, you must employ some treatment more effective than sprays, douches, blood remedies, ointments and inhalers, for all of these have proven failures. A treatment entirely different from any of the above consists of a warm, medicated smoke-vapor, which, being inhaled, reaches directly every affected spot. Just as catarrh gets into the air passages by inhaling cold and raw air, laden with dust and germs, so the healing, warm vapor of this remedy is carried to every affected spot, curing catarrh, bronchitis, catarrhal deafness, asthma and all other catarrhal affections.

Any reader who suffers from catarrh should give this remedy a test. Write to Dr. J. W. Blosser, 478 Walton street, Atlanta, Ga., and you will receive by return mail a free trial sample of the remedy, and also a free booklet telling all about the treatment.

verted. The membership at that place almost doubled. Thence to Union Corners, where we were assisted by Brother W. M. Lane, of North Fort Worth. On account of rain we did not have the conversions we hoped for at that place, although one strong man gave his life to God and united with our Church. But the meeting was far from a failure, for an old grudge which had torn up the Church at that place was settled—actually settled. If there had been no accessions at all, it was worth all the efforts that could be put forth in order that neighbors should become reconciled to one another. Brother Landid effective service and preached with power in the good old-fashioned way. Thence to Plainview School House, where we had secured the services of Brother C. H. Ledger, of Tuxedo charge. When he came the people said, "Where did you get that man? We can't have a meeting with him to do the preaching." But you can't always tell. The Holy Spirit was present, and with great power Brother Ledger preached sound and convincing sermons, and people fell prostrate on the altar, crying with a loud voice, "Lord, have mercy on me." We had numerous conversions and reclamations, and more than doubled the membership of the Church there. Then my junior preacher, Brother C. E. Jameson, and myself took hold at Donlap, preaching eight days and nights. We organized a new Church with some fifteen members, some of whom we transferred from Paducah. All in all we had a good meeting at Donlap, and expect to build a neat little church there soon. We then moved our camp to Salt Creek, where we had numerous conversions and reclamations and organized a Church with twenty-three members, about seventeen of whom were received during the meeting. Thence to place of beginning, Paducah, where we reported such a fine meeting in February. Brother C. D. Spann, of Dublin, came to us on September 16 and continued with us until the 27th, preaching some truly great sermons. Our Church was greatly revived, and there were several conversions, with more to follow. Our people remembered each of the brethren who assisted us very liberally, according to their means. Our fourth Quarterly Conference convenes October 7, when we hope all things will be met in full, showing a good growth on all lines. All in all, we have had a delightful year, although Spann says we are "spreading it on thin," covering more than two counties. We will see you all at Waco in November "D. V." To God be the raise for the victory, and a place to labor in his vineyard.—J. B. McCarley, Sept. 29.

AUSTIN PASTORS' CONFERENCE.

The Austin Methodist Pastors' Conference met in regular session in Tenth Street study at 10:30 a. m. Monday, September 28, with the following members present: Sears, Johnson, Godbey, Hocutt, Booth. The following reports were made by the pastors: Tenth Street: Fine congregations; five members received. University Church: Received twenty-one members since last report. A strong young man, a student in the University, received by profession of faith last Sunday. South Austin: Congregation small on account of inclement weather. First Street: No report. CULLOM H. BOOTH, Secretary pro tem

DOCTOR ADVISED USE OF CUTICURA

After Other Treatment Failed—Eczema in Raw Spot on Baby Boy's Face Lasted for Months—Cried with Pain when Washed.

ECZEMA WAS CURED AND HAS NEVER REAPPEARED

"Our baby boy broke out with eczema on his face when one month old. One place on the side of his face the size of a nickel was raw like beef-steak for three months, and he would cry out when I bathed the parts that were sore and broken out. I gave him three months' treatment from a good doctor, but at the end of that time the child was no better. Then my doctor recommended Cuticura. After using a cake of Cuticura Soap, a third of a box of Cuticura Ointment, and half a bottle of Cuticura Resolvent, he was well and his face was as smooth as any baby's. He is now two years and a half old and no eczema has reappeared. I am still using the Cuticura Soap; I think it is the finest toilet soap I ever used. I keep my little girl's hair and face cleansed with it too. I am so thankful for what Cuticura has done for us. Mrs. M. L. Harris, R. F. D. 1, Alton, Kan., May 14 and June 12, '07."

SANATIVE

Antiseptic Cleansing Is Best Accomplished by Cuticura.

Women, especially mothers, find Cuticura Soap, Ointment, and Pills the purest, sweetest, and most effective remedies, for preserving, purifying, and beautifying the skin, scalp, hair, and hands, for the treatment of inflammatory and ulcerative conditions, as well as for restoring to health, strength, and beauty pale, weak, nervous, prematurely faded, run-down women. Guaranteed absolutely pure under the United States Food and Drugs Act.

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 Sores, and Cuticura Resolvent (50c.), for in the form of Chloroform Coated Pills, 25c. per vial of 60 to Purify the Blood. Sold throughout the world. Rafter Drug & Chem. Co., Sole Free, Boston, Mass.

Mail Free, Cuticura Book on Skin Diseases.



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 Sores, and Cuticura Resolvent (50c.), for in the form of Chloroform Coated Pills, 25c. per vial of 60 to Purify the Blood. Sold throughout the world. Rafter Drug & Chem. Co., Sole Free, Boston, Mass.

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Mail Free, Cuticura Book on Skin Diseases.

The Home Circle

THE FACTORY CHILD,
OR
UNDER THE CURSE.

By Elsie Malone McCollum,
McCauley, Texas.

As I walked down the street on a day bitter cold,
I was met by a child, looking faded and old.
When I spoke to her kindly she grasped at my hand,
And I found she was weak—hardly able to stand;
So I said: "Child, go home; let me take you back there."
I beheld as I spoke that her beauty was rare.

"True, my feet, sir, are cold, and my hands are quite numb;
But if I should go back and my papa should come,
And he found there no supper, oh, how I should dread
All the blows that would fall on my poor, aching head!"

"I have walked and have tried, all this weary day through,
To obtain some light work that I'm able to do;
But they say they've no work, or that I am too small,
And although I am hungry I can't beg at all."

"I have worked in the factory, and I would be there still,
But I got dreadful sick, with a faint and a chill;
Then they sent me down home, to get well, so they said,
But I've been most a week, lying there on the bed;
And my papa's more cross, since my money's all gone,
'Cause he says that he knows I am just putting on."

"If the men would not sell my poor papa the drink,
He would then be more kind, and have money, I think,
For my dear mamma said that he loved us both well,
Till to rum and its evils a victim he fell.
My mamma's dead now, but I promised her, so
I must try to take care of poor papa, you know."

"How I wish a new law about whiskey were made—
That would punish the makers and sellers instead
Of the men like my papa, who, when he does wrong,
Sins because they have tempted and tried him so long.
No, no money, thank you; none but what I have earned."
"You have earned it," I said, "and a lesson I've learned."

We had reached her poor attic, and I turned away
Somewhat wiser for what she had taught me that day.
For, till then, I had blamed the poor drunkard alone,
And was ready always to hurl at him a stone;
But my stones now I hurl with all force at the men,
Who will sell the vile stuff or vote for it again,
And I wish all good people would join hand in hand,
Quite determined to drive all strong drink from the land,
And abolish the curse of the drink house and still,
Let us pray to the Father for help day by day,
And as soon as we can let us vote as we pray.

THE WRINKLES IN MOTHER'S FACE.

By Rev. L. D. Shawver.

Look there! She sits in the corner!
Her face once so fair and sweet is now furrowed with care,
Her footsteps, fearless and bold, are now feeble,
That black, wavy hair is now frosting,
but her love for me is just the same.

What a scene! Mother, Oh, Mother!
Have I caused you sorrow that furrowed those sweet, motherly cheeks?
Have I loaded you with burdens that slowed your footsteps?
Have I caused you grief that changed those lovely locks?
Could it be possible that I have changed your joy into sorrow and your pleasures into crying?

See! She is studying! Thinking, I believe, of the loved ones,
She is asking God's blessing on that one that is furthest away from her.
The girl or boy may not know it, but some good day the sweet long ago will come up in his or her mind, and fond will be the recollections of mother.

The best friend is mother. She is earnestly pleading God in your behalf.

Oh! if the scroll of time could be rolled back to Mother's youth, how pleasant would be those days! But she has grown old. She has worn out her life for her children, giving them tender comforts, and now she sits watching and praying that her children may be useful to the world some day.

Young man and young woman, if you would but fill the one part of the aim your mother and father have pictured out for you, what great men and women you would be. Mother would have you above all things a God-fearing man. William McKinley's mother lived to see her prayers answered. Mrs. Garfield received the praise of her son, when he said: "All that I am I owe to my sainted mother." Mother is so kind that her love is prized higher than earthly honor. Washington desired the kisses of his mother to national honor. Mrs. Washington, hearing of the surrender of Yorktown, exclaimed: "My son is coming home. My son is coming home." And she stood at the door to welcome him with a smile, a look, a face, a form admired more than earthly honor. "Mother."

The mother's tender care stills the aching head, her words comfort the wounded heart, her embraces make the son welcome, Mother! When friends have forsaken me and the cold winds of discouragement encompass me about, wreck and ruin are in my pathway, you, mother, never forsake me. Though you be weak, yet your carresses encourage me. If I be cold, you tuck me in your warm bed. If I be sick, thy loving hands heal me. Mother, you put your life in my life, you gave my life balm and I have handed enjoyment to other's hearts, thus making the world happy. When the young man is languishing between time and eternity, it is mother who comforts him in those dark hours of distress.

Mother will not stay with you always, those wrinkles say. Though not loved much while living, but when dead her children will gather up all the kind, sympathetic letters which were written to them about her past kindnesses.

They will also have the minister write down his funeral address, then they will have those letters and that address printed and bound together into a booklet which they call the memorial. Ah, wait till mother is gone to love her. If the daughter or son would but love mother, how few would be the wrinkles in her face.

JOHNNIE'S GOLDEN TEXT.

I would suggest as a lesson help on this story that the superintendent or leader draw upon the blackboard a heart, and within this heart outline with colored crayon a peacock. Explain to the children that the peacock is used to illustrate personal vanity in the heart; that a person whose heart is full of thought as to how he looks when dressed up to attend Church, has something ugly in his heart that is like this beautiful bird, which is all fine feathers and nothing else. Its voice is a dreadful screech which can be heard quite a distance; it can't sing or say anything nice to anyone—just struts about and admires itself. Also draw a large red poppy as an illustration of a haughty spirit; impress upon their minds how God detests a haughty spirit, and how easy it is for him to cause such a spirit to fall.

One afternoon Johnnie was learning his Sunday-school lesson, when he came to the Golden Text: "Pride goeth before destruction, and an haughty spirit before a fall."—Prov. 16:18. With a bothered expression on his face he turned to his mother and said: "Mother, I don't understand it." "Understand what, my son," said his mother. "Why, this Golden Text," and he read it over to her. "I thought we were to have pride." Again he read it over to himself. "What does it mean?" he said, as he turned to his mother, who was rocking his little baby sister to sleep, for it was Sunday afternoon, and Johnnie was beginning his lesson for the next Sunday. He had learned that this was the better way to do, because his mind would be fresh from the last lesson, and then if he waited till Saturday night, like so many little boys and girls do, he knew that he would be tired and sleepy and would hurry over it and not get the full meaning of the lesson, and he knew, too, that if he began getting it up on Sunday, through the week he could read up on the daily connections, and that was such a help to him. He was very proud of his standing in the Sunday-school, for he was considered the best in his class.

"Read the text to me again, son; perhaps I may be able to help you."

"Pride goeth before destruction, and an haughty spirit before a fall," read the little boy. "Well," said his mother, after thinking a moment, "I know of no better way of explaining this to you than by telling you a story of the Peacock and the Poppy." With a happy look on his face, he said: "Do, mother, tell me a story. I feel as though I could enjoy one so much." His mother smiled an affectionate smile upon her little son and began by telling him:

"Once upon a time there lived a Prince who had a beautiful garden. In it grew all kinds of flowers, from the modest little violet that always hangs its bashful head as if to hide from view, to the beautiful rose, the queen of flowers. Many trees and shrubs grew there also. The Prince on one of his travels to the island of Ceylon bought a fine peacock (the peacock is a native of that island) and brought him home with him. Because he did so much mischief in the poultry yard he put him in this garden. You know the peacock is considered a very beautiful bird, and is very proud of his beauty and loves to display it when ever he can. A nightingale had made her home here also on her return from her winter quarters in Africa, where these birds go towards the end of summer to spend the winter months until warm weather comes again. The nightingale is noted for her beautiful singing. For some weeks after she returned from her winter home in the South she sings at all hours of the night or day. You would naturally think a bird which could sing so sweetly would be very beautiful, but not so with the nightingale, which is of a very dull color, alike both in male and female, being of a reddish brown above and a dull grayish white beneath, the breast being rather darker, the only bright tint being on the tail. The garden was laid off in many walks, bordered on each side by beautiful flowers, sending out their sweet fragrance on the air, making it very pleasant for those who had the pleasure of visiting this rare pleasure ground. Near to the end of the walk that led to the front entrance stood a fine Oriental poppy that seemed to hold her proud head up as if to say, 'I am better than anyone else here; there is none more gorgeously dressed than I; no one holds a more commanding position.' With a haughty toss of the head she turned away from a lovely white rose as it gracefully swayed back and forth in the cool morning breeze. Beside the birds I have told you of, there were many more in the garden; had built their nests in the trees, and made everything joyful with their little bird songs.

"The Prince decided he would give a holiday to the people, so they could come and visit this wonderful garden which he had taken so much pains and spent so much money to beautify. That morning there was a great commotion in the garden among the flowers and birds. They were disputing who should be the most popular in the garden when the crowd should come that afternoon. The peacock said: 'I know I will be the honored and petted one of all the garden. Didn't my master spend a great sum for me because of my rarity and most beautiful plumage. Look! did you ever see anything more beautiful than this,' and he spread his fine tail and strutted back and forth. The haughty poppy near the gate spoke up and said: 'I don't think anything can surpass my Oriental beauty. Just look at my rich color. I could grace the queen's parlor. No one can dispute my beauty.' On a limb above their head sat a little brown sparrow who had been listening to this conversation. When the peacock and poppy had finished, he turned his little head to one side and said: 'Humph! One would think to hear you two talk there was nothing in all the garden worth looking at but a peacock and a poppy.' With this he jumped to another limb, and flew away, but he heard the poppy say, 'Sour grapes. He knows no one ever listens to his chatter, and he feels this is too grand a company for him. Just look at that common brown suit of his,' and she proudly smoothed down her rich, glossy dress. Just then the little nightingale, who had been sitting silently near by, when she heard the poppy's last remarks, timidly said: 'You can't always judge another by his clothes.' 'Tut!' exclaimed the peacock, looking at the nightingale contemptuously. 'Of course its well enough to console yourself with those words, for we all know with your little insignificant gray dress you couldn't add beauty to any garden.' 'Well,' replied the little singer, 'God gave me this little modest color, and I must be content with it, and I suppose you must be proud of your gorgeous colors, for they are very pretty, but I have often heard it said that pride goeth before a fall.' 'Oh, we are not afraid of that,' said the proud poppy. 'Beauty such as ours will never fall.' 'Perhaps so,' said the nightingale; 'but to be seen isn't the only thing to live for. I shall live in

Alcohol

Ask your doctor if a family medicine, like Ayer's Sarsaparilla, is not vastly better without alcohol than with it.

- A Strong Tonic - Without Alcohol
 - A Body Builder - Without Alcohol
 - A Blood Purifier - Without Alcohol
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my little corner and you in yours.' 'Oh you just say that because you are so narrow-minded. If you knew more of the world you would know different.' 'Poor little thing, she feels a little out of place here by me; I feel rather sorry for her,' said the poppy to the peacock.

"Crowds came to visit the Prince's beautiful garden and many were the compliments passed on the poppy. 'What a handsome flower,' said one; 'such a beautiful rich color,' said another. Others lingered to admire the roses, the carnations, the old-fashioned pink and the many other flowers which bordered the walks, snuffing their sweet fragrance, scarcely noticing the arrogant poppy, but she felt sorry for their want of taste, and consoled herself by saying they were ill bred. Many were the comments passed upon the beauty of the peacock and how he did strut and show off his bright-colored plumage. That evening, when the crowd was gone, and the stars shone in the sky like so many diamonds, and the big, round moon came up lighting up the garden with her pale, silvery light, the Prince and a beautiful young lady were walking slowly along the flower-laden walk. 'How do you like my garden?' asked the Prince. 'Oh, I just think it just beautiful,' she replied. 'Have you any suggestions to make?' asked he. 'No, only I would take away all flowers that have no sweet fragrance—that poppy by the gate, for instance. See these white carnations and those lovely roses there; they are what I like. They make the world sweet as well, as beautiful, and—but listen!' said the young lady, and they stopped and listened to the sweet notes of a bird as it sang in the shrubbery farther ahead. 'Isn't it sweet?' and as if to please the speaker, the bird sent forth its pure, sweet song till all the garden seemed filled with its music. 'That's a nightingale, isn't it—our sweet Southern songster you wrote me of? Oh, how perfect it makes this beautiful evening with its sweet songs—and I think for the same reason that I would only have sweet-scented flowers I would only have those birds which can sing and make the world brighter and happier. I think that beauty should do more than please the eye; it should fill the heart as well,' and they walked slowly away admiring the flowers each in their turn. The peacock and the poppy hung their heads, and thought of what the nightingale said about pride that morning.

"Oh, mother! I know now what it means; it means that kind of pride that makes us think we are better than another, and imagine the world thinks that about us, too."

"Yes, my son, a pride like that of the peacock and the poppy will surely have a fall; it's the pride that sets one above another that Solomon writes of—that spirit that would demand homage to itself as better and greater than another. But there is an honest pride—a pride that would make us ashamed to do a dishonest act, or wrong to anyone. Cultivate that pride, my son."

MRS. ROBERT MASSIE,
Ozona, Texas.

WHAT IS THE CULTURED PERSONALITY?

"What constitutes a cultured personality?" asks one of my readers; and another: "What is it that uplifts character and beautifies conduct?" The answer to both questions can be found in the advice Buddha gave his pupils five hundred years before Christ was born: "Do unto others as you would that they should do to you." There is no higher phase of culture and there is nothing which beautifies conduct and character like the practical and perpetual use of the Golden Rule in daily life. The majority of people regard

the keeping of the Ten Commandments as a literal fulfillment of that rule's obligations; but one who comprehends its entire meaning realizes that it applies to every trivial act of daily life and necessitates culture as well as morality.

The loud, jarring voice, the uncontrolled temper, the neglect of bodily cleanliness and disregard of dress—all these things break the Golden Rule, because they are not what we would wish others to do; therefore we have no right to do them.

A "cultured personality" includes cleanliness, neatness, a certain conformation to the customs of the day, or of art, in dress; a well-modulated voice, an attentive manner in listening to others, a well-poised body, a direct and easy carriage and walk, and a pleasant, agreeable expression of countenance.

The haughty, disdainful, and cold demeanor is incompatible with culture. Only the vulgarian, with an outward veneer or polish, "puts on airs." The really cultured, like the really great souls of earth, are always affable and simple and natural.

That quality which most uplifts and beautifies character is consideration of others and obedience of one's own highest instincts.

The man who is considerate of his fellow men pays his debts promptly, does not endeavor to "beat" his neighbor in a bargain, does not haggle over prices, and is tolerant of others' political and religious ideas.

He is kind and affectionate in his family, appreciative of his wife and children, and patient and thoughtful with those in his employ.

All these homely virtues "uplift and beautify character." Without them the most heroic and brilliant deeds cannot make an admirable human being.

The woman who wishes to possess a "cultivated personality" and a beautiful character must keep her engagements, pay her social and financial obligations, shun gossip and harsh criticism, suit her dress and her amusements to her income, keep her home orderly and attractive and herself a pleasure to the eye, ear, and heart.

The path to character building is a long one; there is no short cut. It requires continual watchfulness, continual self-control, to travel that path.

But it is a way which grows more beautiful, and the world seems more interesting and life sweeter each year as we advance, when the goal of a beautiful character is our aim.—Ellis Wheeler Wilcox, in Philadelphia Bulletin.

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Touching Incidents And Remarkable Answers To Prayer

I have just read Brother Rosser's article and request under above heading in yesterday's Advocate, and offer the following true, "remarkable answer to prayer." I withhold name, but will gladly give it upon request:

In the spring of 1903 we stood in need of a good crop in this country. Two very short crops had put the people in a strait financially. Wheat and oats were needing rain very much. It was on Saturday before the second Sunday in May. I had preached and called on Sister S. to pray. She is always powerful in prayer. On this particular occasion she was peculiarly so. Her prayer was very touching. After thanking God for his blessings, spiritual and temporal, she prayed fervently for such things as the congregation she was leading very much needed, concluding the petition with an appeal for rain. Such an appeal I had never heard before. It seems impossible that anyone could have heard it without expecting it to be answered. There was no indication of rain that day nor the next till afternoon. I preached at Electra at 11 a. m. Sunday and went home with a family about five miles away. An old bachelor brother of the man I went home with rode in the buggy with me. Passing his wheat crop, he said: "There is my chance for a wheat crop," adding that it was already ruined, stating that if he could get a good rain at once he might make six bushels per acre. I said, "We'll get a good rain before night." He said there was an appearance of rain and wanted me to give my reasons for believing it. I had none except my faith in the Lord answering prayer. I said: "If you had heard Sister S.'s prayer yesterday, you could not doubt it." There was absolutely not the semblance of a cloud anywhere to be seen then, and yet before Sister M. could get dinner ready for us to sit down and eat enough rain had fallen to fill a barrel sitting under the eaves of the house and it rained all the afternoon and nearly all night, and Brother M. made, I think, about eighteen bushels of wheat per acre, instead of six, as he thought.

Now, some might claim that the rain did not come in answer to prayer, but I shall always believe that it did. The thought harmonizes with the teaching of the Scriptures. C. C. DAVIS, Iowa Park, Texas.

After reading an article in the last Advocate by W. R. Rosser, of Randolph, Texas, "Incidents and Answers to Prayer," I am moved to tell the following incident. It may be an inspiration to somebody's faith, and encourage some discouraged soul to continue prayer for their loved ones:

I was on my second pastoral charge and in the third year of my ministry. We were holding one of our two camp-meetings in Falls County, Texas. The meeting had been in progress several days and we had unusual interest and power. Souls were being saved at every service—in the grove, on the road, and at home. After several days one of our good Christian women walked a mile one morning to attend the meeting. During the 9 o'clock service, this woman arose with a heavy heart and the tears streaming down her cheeks, and begged us to pray for her husband, telling us that she had used every means she knew, but had failed, so far, even to get him to Church. We at once called the congregation to prayer and a good brother led in a fervent prayer, but many earnest prayers went up to God that morning for that man. While one of our preachers was up and preaching an ordinary sermon at 11 o'clock that man that would not come before walked into the congregation and took his seat. Penitents were called and he was the first to come and was in a short time happily converted. He told us later, as soon as his wife left for

Church he hitched his team to the wagon to haul and store away his oats. He had hauled his first load and was throwing them into his barn, when a strange feeling came over him, and he felt that he was lost and doomed forever, if not saved at once. He at once unhitched his team and started for the meeting. Putting the incidents together, this strange feeling came over him about the time we were on our knees in prayer.

C. S. McCARVER, Fort Worth, Texas.

In the Advocate of September 24, under the caption, "Touching Incidents and Remarkable Answers to Prayer," you invite any who know touching incidents or remarkable answers to prayer to send them for publication in the Advocate, so I will offer the following, which you can use if you wish. (I can give names, dates, etc., if necessary.)

After traveling 250 miles or more on horseback from conference to my first circuit, with all my belongings on my horse, on a Saturday night I reached the bounds of my circuit, and learned that ten miles from there the local preachers (God bless them) were holding a camp-meeting. So on Sunday morning I made my way on to the camp-ground. Soon after I had hitched my horse some of the brethren came to me and asked if I had heard from the conference, and if I knew who their preacher was. I said: "Yes; I knew him, and this is the man." "Well," they said, "you must preach for us at 11 a. m.," which I declined to do, but said I will preach at 3 p. m. A good meeting was in progress. In the evening some one tied my horse, which was a very wild and wicked one, to the end of a big pine log, and fed him, leaving the saddle on, with the bridle hanging on the horn.

In the time of preaching at night, some one slipped in behind me and whispered that my horse had become frightened and had broken loose and was gone. I went out and found it even so. They told me that he ran off in a certain direction through the woods at full speed.

Not knowing what was the best thing to do, I started off in the dark along a road, somewhat in the direction the horse had gone. But I had not gone far when I thought, "what can I do here in the dark toward getting my horse. I am not acquainted with the country, my horse is very wild and badly scared, and may run for twenty miles." By this time I had left the road turning more in the direction the horse had gone. Now I began to come to myself, I did not know a single person on the encampment. I had but little money and my horse gone. What must I do? I never thought I could preach much any way. Oh, I felt to be as helpless as an infant and as blank as a sheet of paper! In the dark and in the thicket, I came to an old log, and I thought, one thing I can do, and I will—take it all to the Lord in prayer. And he heard even me. I arose from my knees and sat on the log. Presently I heard something in the woods, possibly three or four hundred yards away, as if dragging on the bushes. Another moment and it seemed to come nearer, and still nearer it came, until I knew certainly this is my horse coming back, and the noise I hear is the stirrups dragging on the bushes. Now the touching incident:

That horse came up within three feet of me while I sat there on that log. I rose up, spoke to him, put my hand on him, and found the saddle and bridle all there. I felt that God was caring for me and that new inspirations and new hopes came into my life, and I reported at the next conference about 150 conversions.

T. B. NORWOOD.

TRIBUTE TO J. D. FORD BY HIS PASTOR.

Hon. J. D. Ford, editor of Timpson Times and Mayor of Timpson, died at his home Saturday afternoon, September 26, after an operation for appendicitis. Perhaps this community never felt a greater shock than the untimely taking away of this good man. It has been said by many that he was the most useful and indispensable man in Timpson. He was loved and honored most by those who knew him best. His ideal was his father, Hon. H. H. Ford, who died just twenty-one years ago, and the influence of whose splendid life as editor and teacher still lives and bears fruit in the lives and hearts of thousands who knew him.

As an editor, Bro. Ford was broad-minded, conservative, sympathetic, fair. Possessed of lofty ideals, he ever strove to live up to them, and bent all the influence of his paper to the advancement of that which he conceived to be right. Transparently sincere, he was fearless in the discharge of duty. Neither he nor his paper could be subsidized. He was honest, upright, unbiased in his relation to men, and recognized and honored true character and worth wherever found.

He was a Christian. The seven graces of the Christian were blended beautifully and harmoniously in his character. Unostentatious, unassuming, quiet, preferring others to have the greater prominence, he was yet the most active in the service of the Church. He was the most absolutely unselfish man I ever knew. The thought never entered his mind as to how much credit and honor he would receive for the service he rendered to the Church and to the community. He was a pure man, and being himself pure he was slow to think evil of any. Where others judged (or misjudged) harshly he found something to commend, and always had a word of sympathy and encouragement. He was of a genial disposition—in sunshine and cloud always the same. He was kind-hearted, tender, thoughtful, unselfish in his domestic relations. Our hearts go out in deepest sympathy for the brave and faithful little wife who has walked by his side through these years, but must now take up the battle of life alone; and for his dear, devoted mother who mourns the loss of her first born. Bro. Ford was born in Burkeville, Texas, March 7, 1868, the son of Hon. H. H. and Mrs. E. R. Ford. He leaves a mother, three brothers, three sisters, a wife and two children to mourn their loss. I can but express my deep personal sorrow at his going away, for he was not only a brother and co-laborer in Christian service, but he was also a personal friend. In the truest sense of the word he was always the friend of his pastor. He leaves behind him the influence of a pure, noble, unselfish life, which is a legacy far more valuable than any amount of money that he might have made and spent.

His pastor and friend,

GEO. W. DAVIS,

Timpson, Texas.

A COUNTRY CHURCH SERVICE.

By C. P. Brewer, M. D.

Being called to see a patient some ten miles out of the city, I took the morning train on the "Westward Ho" Railway. After seeing the sick, I decided to attend the Church. It was of a denomination somewhat different from the one to which I belong; so I must say it was with some degree of curiosity that I bent my steps toward this house of my Lord. It was a plain, old-fashioned building, four square, painted white outside, while the inside was of a natural-wood finish and plain pews, free to all. Everything was plain, and the floors uncovered. Outside the air was filled to saturation with a fine mist from low hanging clouds, and the temperature was pleasantly cool and bracing.

After singing and prayer, the superintendent, an old gentleman with a gray beard and long, came and requested me to take charge of the Sunday-school—it was regular quarterly review—which I did, and thirty minutes were spent in that way; then

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the minister, who had met and greeted me at the door on my arrival, but whom I had never seen before, arose and made a few well-chosen remarks on the study of the Bible. He, too, was plain and simple in his deportment, but a man of strong, godly convictions, and a deep religious experience, educated and fluent, but careful of speech; every word had its meaning and was fitted.

The Sunday-school closed; the regular preaching service began with appropriate and simple ceremonies. The text chosen was Ephesians 6:10: "Finally, my brethren, be strong in the Lord, and in the power of his might." He explained that strength was the result of development, and that development was the effect of discipline. That the weakest place in a machine or chain represented its greatest strength; that this was also true of the intellectual and the moral power of men, and especially of Christians; that development and power could only be attained by complying with the conditions of growth; that human faculties and powers were the gifts of God; and redeemed by Jesus Christ, the Head of the Church, and that the law of life in the Church was the law of growth; without it no Church life would ever be useful or happy, and that God and his Christ would approve none but the growing and fruitful; that the "power and might" of the text was due to the harmony of the divine attributes. Disagreement destroyed harmony and in the absence of harmony no peace existed; therefore the people of God must agree, and be at peace among themselves if they would be at peace and in tune with the Infinite, etc.

The sermon closed, the minister assumed the chair and opened a "Church Conference." A Secretary pro tem, was asked for by him. In doing so he stated that Brother —, the regular Secretary, though present, was not to act on that particular occasion. This seemed to be understood, and the pro tem. Secretary was duly elected. The minister then asked: "Are there any statements, confessions, complaints, accusations or charges?" A general movement, but no one spoke. The minister arose and said, "My brethren, I have a statement to make for young Brother — (the regular Secretary)."

"When I was last here complaints were made against him; he admitted his guilt, but was obdurate and would not yield. I went away with a very heavy and sad heart, praying for my young brother, that God might give him grace to see his error and help him to repent. A few days ago I had this letter from him." The letter, a tender, confiding expression of repentance and godly trust in the Savior of sinners; deprecated the grievous season of evil that had beclouded his Church relations and nearly blotted out the writer's hope of heaven itself; professed a sense of forgiveness, and joyous communion of the Holy Spirit, and abandoned himself to the judgment of his brethren, but begged for the restoration of their fellowship when the end of discipline had been served, and closed with "May God bless you, my dear friend and pastor, and bring you back to me, in my joy, as he made you sad with my sin." There was silence. Then the minister asked, "Brethren, what will you do with this

young brother?" It was moved that he be forgiven and restored to the confidence and esteem of the Church. The vote sustaining this motion was hearty and unanimous. The minister uttered a tender, grateful and solemn "Amen." The young man whispered and wept with joy and gratitude there beside me unknown till I heard him say, "O God, I thank thee!" The Israel of God wept and rejoiced with him.

The righteous discipline of the Church and its Divine Master had been met, the law of God fulfilled, a brother saved and the Church was happy. "There is joy in heaven over one sinner that repenteth."

Preachers, how about the discipline of your Church? Do you enforce it "with jealous, godly fear?"

OLDEST MASON.

I was made a Master Mason when I was 26 years old, and I will be 86 years old November 29, 1908—60 years a Mason. I also took the Royal Arch Degree. I joined the M. E. Church, South, sixty-eight years ago.

P. HAMPTON,

Naples, Texas.

I can not withdraw a protest against allowing the Christian Church to remain a mere cluster of rival orthodoxies, disowning and repelling each other; while in the inmost heart of all, secret affections live and pray, with eye upturned to the same Infinite Perfection and tears let fall for the same universal sorrows.—Martineau.

LIFE'S ROAD.

Smoothed By Change of Food.

Worry is a big load to carry and an unnecessary one. When accompanied by indigestion it certainly is cause for the blues.

But the whole trouble may be easily thrown off and life's road be made easy and comfortable by proper eating and the cultivation of good cheer. Hear what a Troy woman says:

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"The trouble became so severe I had to leave my work for days at a time.

"My nerves were in such a state I could not sleep and the doctor said I was on the verge of nervous prostration. I saw an adv. concerning Grape-Nuts and bought a package for trial.

"What Grape-Nuts has done for me is certainly marvelous. I can now sleep like a child, am entirely free from the old trouble and have not had a headache in over a year. I feel like a new person. I have recommended it to others. One man I knew ate nothing but Grape-Nuts, while working on the ice all winter, and said he never felt better in his life."

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Such 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 see 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—

German Mission, Castell, Tex., Oct. 22
West Texas, Gonzales, Tex., Oct. 28
Northwest Texas, Waco, Tex., Nov. 11

Bishop Candler—

North Texas, Greenville, Tex., Nov. 18
Texas, Beaumont, Tex., Nov. 28

JOINT BOARD MEETING.

The Joint Board of Publication of the Texas Christian Advocate will meet in the Advocate office, 416-18 Jackson Street, Dallas, on Tuesday, October 13, 1908, at 9 a. m. Let the members take due notice and govern themselves accordingly.

JAS. W. HILL, President.

ORPHANAGE.

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

THE DEATH OF J. D. FORD.

The death of the Hon. J. D. Ford, of Timpson, a few days ago, was a fearful blow to the people of Timpson, whose editor and Mayor he was, and to our Church there and throughout that section. He was one of the most popular and useful laymen in East Texas; and he was one of the most enterprising citizens of that part of the State. Such was his prominence as a Methodist, that his District Conference usually elected him to membership in the Texas Annual Conference. He was a devout and a religious member of the Methodist Church, and, as such, his daily life commanded the respect of all who knew him. His death was unexpected. It occurred as the result of an operation for appendicitis, rather than from the attack of that dreaded disease. The operation was the last resort, and he did not survive it. He was in the prime of young manhood and gave promise of even larger usefulness in the years to come. Brother Ford married, some time ago, the daughter of Rev. and Mrs. W. A. Sampey, of the Texas Conference, and he leaves a family to mourn his departure. May the good Father above comfort and sustain them.

MR. ATWELL DID NOT SPEAK ON SUNDAY.

In a few issues back we made note of the fact that we had before us a circular advertising Col. Jno. N. Simpson, Mr. Ogden and the Hon. W. H. Atwell for political speeches at New Braunsfels on Sunday; and the circular said that they would discuss the anti-prohibition phases of the present political campaign. These gentlemen are all candidates for high offices in the State. We said then that we indulged the hope that there was some mistake about this, for we knew and still know that Mr. Atwell is a member of the First Methodist Church in this city. He read the note and makes reply below. Since writing that stricture, we have noticed that Mr. Watkins, candidate for Vice President of the Prohibition Party ticket, spoke on Sunday in Waco two or three times in the interest of his ticket; and we do not hesitate to say that as Mr. Watkins is running for a political office, even on the Prohibition ticket, he has no business making political speeches on Sunday. Were he engaged in a prohibition election campaign where the question of morals is alone at stake, Sunday speaking would be all right. But not so where a man has a platform and is speaking to influence votes for party purposes. The Sabbath is not the day for political speaking, however good the cause may be. It is putting the Sabbath to an improper use. But we cheerfully give Mr. Atwell's disclaimer:

A clipping from your paper has been forwarded me, which speaks of a Sunday political meeting in a South Texas town, at which I was billed as one of the speakers.

You will permit me to say that, while I am not at all content with my personal goodness, and while I have made hundreds of political speeches, I have never yet made a political speech on Sunday nor accepted an invitation to do so. It is also proper that I say that in this statement I express no intolerance for those who may differ with me as to the propriety of making such speeches on the Sabbath. For myself, I do not desire to so employ the day.

Yours very earnestly,
W. H. ATWELL.

According to the Epworth Era, Robert Williams was the first missionary who obtained the consent of Mr. Wesley to come to America to dedicate himself to the work in this field. That was in 1769, and he came with the understanding that he was to submit to the jurisdiction of Messrs. Boardman and Pillmore, soon to follow him to America. This he did and his work was very successful in Virginia. He was the first Methodist preacher to publish books in this country, he was the first preacher to marry, the first to locate, and the first to die. Jessie Lee was one of his converts.

Some weeks ago we made note of the fact that Dr. S. A. Steel would soon retire from the pulpit and the pastor and return to the lecture platform; and we gave as a reason for his course that he wanted a wider sphere of influence and opportunity. This is the reason he gave in the note from which we got the information. One of our brethren writes to us that in the remark we put the platform above the pulpit and left the impression that the more useful sphere for the preacher was the platform. If we made that impression it surely was not our intention. No position on earth affords a better sphere for usefulness than the pulpit and the pastorate, and we expressed regret in that note that Doctor Steele would be lost to this important work. Nevertheless what we said is true, that for a man like Dr. Steele, the platform will give him a wider field of opportunity and influence for the exercise of his brilliant gifts as a speaker. But while the public will gain much the pulpit and the pastorate will lose more. The platform is wider in its reach and will give access to thousands; but the pulpit is the most useful, though limited in the numbers to be reached by his ministry. At Brownwood he preaches, at most, to a few hundred and ministers to them pas-

torally, but on the platform he will reach multiplied hundreds and thrill them with his thoughtful eloquence. And the most of his lectures to which we have listened contain the best found in the most of his great sermons. This is all we meant, and nothing more; and therefore, there is no controversy between us and our alert correspondent. The pulpit is the throne of power and we place no position above it as a sphere of usefulness to mankind.

It was seen in last week's issue by the announcement of Dr. J. H. McLean that the recent meeting in this city to consider the advisability of writing a complete history of Texas Methodism, was hardly representative enough to make the plan definite. So another meeting is called to convene in Waco October 15, at 10 a. m., in Austin Avenue Church. We were out of the city at the time of the former meeting, and hence no notice of it appeared in the Advocate. Let this second call be duly observed so that a large number of those interested in this question may be present and take some definite action just prior to the meeting of the conference. This subject is one of the greatest importance to all Methodists and it ought to appeal with emphasis to a large number of brethren who are able to help in this undertaking.

Southwestern University has had its annual opening, and its several departments are full almost to overflowing. The Annex is crowded with young ladies, and the new dormitory for boys is full. In addition there are other private accommodations, and they are full also. The teachers are as busy as bees, and the whole campus, together with Georgetown, has taken on an air of active life. Southwestern has never been in such a flourishing condition as at present. Dr. Mouzon has opened his new department and it bids fair to be a most helpful adjunct to the University. With the assistance of Rev. J. Sam Barcus, this department will do fine work. Our young men preparing for the ministry will have the advantage of taking an elective theological course in connection with their literary work, which will be a great advantage to them and to the ministry for which they are making preparation. The University is now making progress, and year by year we hope it will add a new department to its working force until it will be a great University in fact as well as in name. Universities grow, and by and by they take on the real proportions of university work and scope. So it will be with our central school. It is developing in the right direction. Let us give to its needed endowment, and the rest of its future will take care of itself.

The New York Advocate tells us of a minister in charge of a great Church who took advantage of his vacation, dressed in the garb of a working man, and attended services at nine leading city churches to see if there was any truth in the old statement that ministers and congregations in the city are neglectful of working men. He says that at eight of these church services he was cordially received by the pastors and the people, but at the ninth one the pastor was crusty and gruff and rather repelled him.

Rev. J. W. Aker, of the New Mexico Conference, is one of its most active members, and he is a warm friend of the Advocate. Wherever he goes he sends us subscribers, and he writes interesting letters from that field. We want to hear more from him, for he is capable with his pen. This year he is stationed at Lordsburg, and that he will do good work goes without saying.

Bishop Moore, of the Methodist Episcopal Church, expresses regret that the old time-honored designation, "presiding elder," is no more in their Book of Discipline. District Superintendent has taken its place; but the Bishop suggests that it might be well for the next General Conference to stir the

phrase, "Providing Elder," to the stewards of the Church, since it is their duty to look after the bread and butter of the pastor. A good suggestion, for that is really what the stewards are expected to do—provide for the pastors' salary.

The full returns from the primary election in Arkansas show that enough members were elected to the Legislature to insure either a prohibition statute or the submission of a Constitutional amendment to a vote of the people next year. At first it was given out that the election was an even break for the pros and the antis; but this turns out not to be true. It was a great victory for the pros. So old Arkansas will be sure to stack up in the dry column by January, 1910.

Mrs. Amanda Robertson, of Meridian, the venerable mother of the Hon. J. M. Robertson, known to all the ministers of the Northwest Texas Conference, died last week in her seventy-fifth year. She was one of God's saints in the earth, honored and loved by a large circle of relatives and friends. Her whole life was given to the service of God, and the fruits of her living are seen in the Christian manhood and womanhood of her children. When she passed out and up it was not like death. It was like the gathering of the matured sheaf into the Master's garner. The life of such a woman is the greatest benediction that can rest upon the walks of humanity.

Rev. J. L. Pierce and his people at Sherman have already begun excavating for the foundation for their new church enterprise. Rev. J. M. Binkley threw the first shovelful of dirt, and then the work proceeded with dispatch. The new church will have a fine location, just down the street from the North Texas Female College, where it intersects Main Street. When completed it will be a handsome structure and the best building of the sort in that city. Sherman Methodists have been in need of just such a church for some years, and we congratulate them on this auspicious beginning.

The New Orleans Advocate tells us of a minister who was recently called upon by a number of the super-religious "sisters," who proposed to pray for him and to anoint him with oil. He thanked them for their kind attentions and expressed no objection to their praying for him; but, as to the oiling proposition, he told them that it was "grace and not grease that I need." So it is with most, if not all, ministers. Fanaticism always outdoes itself.

Something is going to "happen" if the members of the Northwest Texas Conference do not have their reports properly made out this year. That conference has ordered a change in the manner of turning in said reports. They will now be handed to the District Editor instead of the Statistical Secretary. Rev. John M. Barcus has something to say in this issue to the brethren interested. Look it up and read it.

In the Advocate of September 24 Bro. A. F. Casey, of Cisco, had a write-up of the splendid parsonage at that place. He also had something pleasant to say about his preacher, Rev. J. R. Henson. The printer (that reckless mortal) destroyed the meaning of the latter part of the article. It should have read as follows, speaking of Bro. 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 for as true a shepherd as Bro. Henson has been."

The agent for the superannuated fund in the Missouri Conference has raised thirty-five thousand dollars in cash and good subscriptions. At this rate that conference will soon be able to make decent provision for its worn-out preachers and for the widows and orphans of deceased ministers.

INTERESTING MEXICO ITEMS.

We take the liberty of making an extract from a personal letter from Rev. W. F. Cummins from Tuxpan, Mexico, to one of the attaches of the Advocate office:

Nothing in the way of literature can be read here until it has passed through the hands of the priest, and he has given permission to read it. There is no Sunday kept here. The priest has continuous service in the Church from five to ten a. m. Not many attend. This is a great country in the way of natural resources. This is the place selected by the Confederate soldiers in 1865 at Matamoras for colonization. Many of them came here and stayed for a while, but the most of them went back to the States. Those who stayed have adopted the custom of the country. Three-fourths of the people go barefooted. They are not as poor in a general way as the people in the more northern States of Mexico. Here nature is lavish of her gifts and one can live almost without work. Corn grows abundantly. I have not seen a single plow of any sort. They plant corn with a stick and cultivate with a hoe. The Tuxpan River at the city is 1500 feet wide and 25 feet deep. There is only six or seven feet depth on the bar, so that the steamers have to stop outside. I was up the river yesterday eighteen miles on a straight line, and many more by river. The river there is 500 feet wide and fifteen feet deep. This is near the head of navigation, as the rapids come in just above there. There are very few roads in the country. There is not a single wagon or carriage or buggy in the city and very few carts. All transportation is by pack mules and water. In the first ten miles of my trip yesterday I passed twenty-three canoes coming down the river laden with produce coming to the Saturday and Sunday market. These canoes are dug from a single log and are forty feet long and two and one-half feet wide. There are a few sail boats on the river. This will be a great oil field. Much more extensive than any place in Texas. You saw, no doubt, something of the burning oil well south of Tampico. I was there a week after it was put out. That well is something terrific. Think of a body of water sixty feet across coming up with such force as to stand three feet above the surrounding pool, and so hot that the men cannot wade in it a mile away! Even in this country, with the thermometer at ninety degrees, there is a constant steam arising. The grate is 175 feet deep. It is estimated there are about 10,000 barrels of oil flowing from the well every day. They have no place to put the oil, and it is running into a broad shallow lake, and they are trying to get rid of the water by draining it into the river and Lake Tamiahua. As we left the place the river was covered with the oil for a mile and a half, and we ran through the oil on the lake for forty-five minutes. There is great danger of that oil taking fire, and if it does there will be great loss of life and property. The people down here are quiet, sober and social. They are fishermen, farmers and stock raisers—I think rather indolent at times. It is always best to contract work with them.

Seth Ward College is the name of a mission school in Torreon, Mexico. The building will be completed at an early day, and one of our exchanges says it will be the only self-supporting school in the mission field.

Some people tell us that they have reached such a growth in grace that they are never tempted; that the devil never bothers them. If so, it is because they are no account; for the devil contests every step of progress made by the man or the woman who is trying to accomplish something for God and humanity.

When Satan approaches us through the medium of gross sins we have no difficulty in divining his purpose, and we can easily lay our plans to foil him; but when he comes to us in the guise of some plausible pretext and holds out the alluring inducement of a desirable reward it is not so easy to detect his purpose nor fortify ourselves against his designs.

The man who neglects little duties in his quest for larger ones, will never find that for which he seems to be seeking. Big duties, after all, are only the little ones discharged and added together. It is the man who does the little things correctly that finds the big ones coming his way. But, really, there are no little duties when rightly considered. They are all big ones in God's eyes.

DEATH OF REV. A. P. SMITH.

It becomes our painful duty to announce the death of Rev. A. P. Smith, of the Northwest Texas Conference. He was pastor in charge of the Britton Circuit, and lived at Polytechnic Heights, where his death occurred last Saturday afternoon at 3 o'clock. His funeral occurred Sunday afternoon, participated in by the pastors of Fort Worth. Bro. Smith was one of the most substantial men of his conference, devotedly religious and a faithful pastor. Wherever he was sent he went cheerfully, and he always invested his complete talent and strength in the Master's work. In body he was a large, well developed man, and we are taken by surprise at his departure. But a few days prior to his death a huge boil developed on his neck not far from the base of the brain and it soon reached a vital spot with its virus, and the strong man went down. His brethren will greatly mourn his departure, for he was loved by them all.

It is not often that an editor of a religious paper has the opportunity of taking part in revivals. We do not know of any class of men who need it more, for it requires grit, grace and religion to please thousands of people. This pro tem. hopes that the editor of this Advocate will be "warmed over" in his work at Weatherford this week. He is there aiding Rev. T. S. Armstrong in a meeting.

Rev. J. M. Peterson, of Oak Cliff, and his people are in the midst of a revival service, aided by the different pastors of the city. The attendance is good and the interest increasing. The services will continue for several days yet.

The laymen recently had a great meeting at Travis Park Church, San Antonio. The program was elaborate and many prominent laymen and ministers took part in the exercises. The laymen of Texas are waking up all over the State, and their cause for Christ is moving.

The Southwestern Medical College opened in this city with eighty odd pupils registered the first day. This number will be added to as the days pass, and the full capacity of the institution will be occupied. The faculty is in place and each one is already down to business in his department. The Dean of the College, Dr. McReynolds, is much encouraged with the success of the school and he looks for a profitable term. The school has a high grade, and the young men who complete the course are well equipped for their life-work. The school is quite an accession to the Southwestern University, and gives to it an important feature of work.

It is the province of the Quarterly Conference to extend invitations to an Annual Conference; but the Board of Stewards of the First Methodist Church at a regular meeting last Monday night anticipated the Quarterly Conference and unanimously invited the North Texas Conference to hold its session of 1909 in the City of Dallas.

A note from Rev. G. S. Hardy, Presiding Elder of Plainview District, says: "We are having sweeping revivals, building many churches and having a fine closing out."

PERSONALS.

Brother J. F. Bickley, of Merit, as is his custom when in the city, called on us pleasantly the other day.

We had a pleasant call recently from our old friend, Rev. T. J. Simmons, of Denton, one of our most useful local preachers.

We had a pleasant visit from Rev. W. W. Armstrong, of Beckville, the past week. He is one of the young men of the Texas Conference, and he is making a success of his work.

Bro. Griffin and his people, at Oak Lawn, are in a great meeting, aided

by Rev. Lockett Adair, the police evangelist. Large crowds are attending the services and Bro. Adair is doing some very old-fashioned and faithful preaching to them. Great results are looked for.

Dr. Andrews and his people are now engaged in revival service. They have the help of Bro. Jones, of Alabama, and there is every indication for a successful meeting. Grace Church has a strong organization.

Bro. L. R. McGee, of Hillsboro, dropped in with us recently. He is not a preacher, but he is the son of a preacher and was brought up in a parsonage. His father is the faithful pastor of our Church at Mineola.

Rev. J. L. Morris, presiding elder, is now helping Rev. W. D. Thompson and his people in a religious service at Colonial Hill. The meeting promises success. Bro. Morris is an evangelical preacher and he is giving sound sermons to the people.

Rev. W. F. Clark, the veteran superannuate preacher, who lives in Oak Lawn, and who does more revival preaching than almost any man in the conference, has returned from Arkansas, where he has been laboring successfully in good meetings.

Rev. James Campbell, D. D., was in the city recently and called on us. He wanted to see our new quarters and was shown through. He is rounding out a quadrennium on the Waxahachie District, and is beginning to look toward the approaching conference.

Rev. J. W. Bowden, of Turnerville, made the Advocate a pleasant call this week. He reports his work in good condition. He came this far with his daughter who was en route to Scarritt Bible and Training School for training as a deaconess.

Rev. J. O. Odom, of the Northwest Texas Conference, while resting in Oak Cliff, a part of this city, and he is helping Rev. J. W. Hill to round up his collections for conference. He is also rendering other service to First Church.

Rev. S. H. Smith, of Fruitland, made us a pleasant call the past week. This is his first year with us, having come to us from the Baptist Church last fall. He has the Methodist harness firmly fixed on him, and he is working well as an itinerant preacher. He gives a good report of things up his way.

Rev. and Mrs. O. S. Thomas have issued invitations to the marriage of their daughter, Mary Evelyn, to Rev. Oscar T. Cooper, the event to take place in Terrell the 14th instant. The Advocate extends congratulations to the young couple, with the wish that their fondest anticipations may be fully realized.

We have a card from Rev. T. H. Morris, of the Tyler District, who was in Kentucky at the time, telling us of the death of his aged father, Thos. F. Morris. Brother Morris reached the bedside before death arrived, and had the pleasure of seeing his father alive once more. He was eighty odd years old and a devout member of the Methodist Church. His end was peace.

ROCKPORT AND INGLESIDE.

Rockport and Ingleside with Rev. Marcos Williamson as faithful pastor, is the second charge in Beeville District to report "all collections in full." This report was made the day after Mathis Circuit reported as first out on collections.

F. B. BUCHANAN, P. E.

CHANGES BEAUMONT DISTRICT.

These changes have been made in the fourth round: Call, at Watson's Chapel, Oct. 27. Woodville, at Woodville, Nov. 16. D. H. HOTCHKISS, P. E.

FROM THE FIELD EDITOR.

Here in De Soto, a big Missouri railroad town, I am working hard and happily. Our meeting is constantly growing in interest. On Sunday night September 20th, we closed a meeting in Alice, Texas. Methodists, Baptists and others said it was the best meeting ever held in the town. Eleven joined our Church and two or three joined the Baptists and Presbyterians. There was a general quickening of the Church life and a considerable stir in the town. Bro. W. A. Govett, our pastor at Alice, is indeed a pleasant preacher to work with. His people say he is strong in the pulpit and powerful in pastoral work. They want to keep him and they are going to build a \$2,000 parsonage to keep him in. Govett and his interesting family deserve to be comfortably housed and splendidly supported.

"Sister Preacher," or Mrs. Govett, is an efficient ally to her successful husband. Their good children deserve mention. They are a standing rebuke to all who sanderously charge that preachers' children are bad. Alice is unlike in some particulars, any town I have visited. Its population of 3,000 is about one-half Mexican, and many of the other half seem more or less influenced by the Mexican life and customs. As I took in the situation it was, indeed, problematic—a town with two distinct races speaking separate languages, and neither racing to learn the language of the other, only so far as absolutely necessary to commercial interests and the employment of labor. The class of Mexicans there is not at all enterprising and our people are not as progressive as they might be. Of course there are some glorious exceptions. A few fine, up-to-date folk are found there and their number is increasing. A good class of new-comers is pouring into the country. The Mexican children are attending our public schools. If our Protestant Churches be devoted and diligent the next generation, at least, may be Christianized and not foreignized.

"Winning the West" is a worthy work for the Church. The faithful band at Alice is by no means discouraged. In an intelligent and spiritual way they are gaining ground. "But there remaineth yet very much land to be possessed." A list of subscriptions to the Advocate was secured. This, of course, shall help to make permanent the good results of our meeting, and help to further conquests. I shall remain in De Soto till the 11th inst., then go to Tyler to begin a meeting in Cedar Street Church, October 14. After my Tyler meeting I go home for election. I certainly must vote this year.

Between election day and conference I have two weeks open. I have been quite busy all the year, but would like to work two weeks in November. Some brother may write me at once, I like these Missouri people. I am trying to "show them," and they are giving me a fair chance.

JNO. E. GREEN.

BISHOP SETH WARD'S VISIT OT JAPAN.

The friends of Bishop Ward throughout the whole Southern Methodist connection, an especially in Texas, will be glad to know that his visit to the Japan Mission has been a signal blessing to all.

His preaching has been deep in thought and with spiritual power; his bearing in the chair, as well as in our homes, has been dignified and yet simple and thoroughly sympathetic. Everyone has felt that we had a man every inch a Bishop and at the same time a true brother.

The annual meeting of our mission was held last week at Arima, and many are saying that it is the best mission meeting we have ever had, and so we begin our work again with doubled inspiration.

We are glad that the Bishop was accompanied by the Rev. Mr. Cresap, of the Missouri Conference, and Prof. Jesse Cunningham, of Vanderbilt University. So deeply impressed and benefited intellectually and spiritually

are we all by the Bishop's three sermons, by the one delivered by Mr. Cresap, and by an address by Prof. Cunningham, that steps have already been taken to have them translated into Japanese and published.

The Bishop and his traveling companions left us yesterday morning for Korea.

This being Bishop Ward's first visit to our Japanese field we hope that he will remain for a long time in charge and come to us often.

J. C. CALHOUN NEWTON.

TEMPERANCE DAY AND THE FAIR.

Arrangements have been made with the management of the Texas State Fair for a place on the program, Oct. 29, to be known as Temperance Day. There will be speeches on different phases of the question by prominent men of Texas, among them being R. W. Hall, the Panhandle orator; Senator B. E. Looney, of Greenville; Judge D. E. Garrett, of Houston, and Dr. J. B. Gambrell, of Dallas. Hon. Tom Ball, of Houston, will be asked to preside over the meeting in the forenoon and Judge Eugene Williams, of Waco, in the afternoon.

This no doubt will be the occasion of many who favor State-wide prohibition gathering here and it is deemed wise by those interested in the cause that a conference be held at the City Hall in Dallas on that date at 8 o'clock p. m.

Everyone is invited to attend this meeting who is opposed to the liquor traffic in Texas, as it will be entirely non-partisan, and plans for future work in behalf of State-wide prohibition will be discussed.

It will be the main object of this conference to line up all forces in Texas who are opposed to saloons in one organization and more fully prepare for the battle which will follow the submission of a constitutional amendment favoring State-wide prohibition to the people.

STERLING P. STRONG.

SOUTHWESTERN UNIVERSITY NOTES.

Out of consideration for the people of Texas your reporter refrained from sending notes while Dr. Bradfield and Mood were writing so much about Southwestern University Day. Now that is a thing of the past. But didn't they rub in thoroughly? And right here is a good place to publicly tell Dr. Bradfield how grateful we are for his earnest, strenuous efforts for us. His management of those columns was a most excellent piece of editorial work. We doff our hat to him and acknowledge our thanks and appreciation. Any results that come to us are due to his disinterested efforts.

Registration is over and college days have fairly begun. Everyone seems to understand and appreciate what they are here for, and are hard at work.

Mood Hall is full to the brim and the Annex, the ideal home for girls off at school, is running over. The rush season is on for the societies, fraternities and sororities, and some of the new students feel immensely important with the showering of attentions, not realizing that there is an ax to grind.

The end of the fourth day found an enrollment of 500 and still Register McKay is busy.

Notwithstanding Mr. Blaylock's shot at our baseball team we have organized a foot-ball team and propose to do some playing along that line. The first game of the season is booked for Saturday with Daniel Baker College. Manager Ayres and Coach Arbuckle are sanguine as to results.

The school of fine arts has opened up splendidly with eleven teachers giving all their time. Miss Long as director of music and head of the violin department, and Miss Boyer, head of voice department, need no introduction to the Methodists of Texas. And anyone whom they are Mr. Tinsley would secure as assistants come already recommended.

Miss Smith will be assisted by Miss Floyd Crutchfield in the school of ex-

pression, who will also direct athletics at Annex.

Miss Kyle has charge of the art department and comes highly recommended.

We predict for all these ladies a pleasant, profitable and busy school year.

X. Y. Z.

CORRECT REPORTS POSSIBLE.

To the Preachers of Northwest Texas Conference: I call attention to the new departure of our conference in regard to statistical reports. Please read again standing Rule No. 8, in the Journal. Be sure to have your report carefully made out before you go to conference, so that you can turn it over to your District Editor immediately, when he calls for it. Do not hand your report to the Statistical Secretary of the Conference, but to the District Editor. If you do not know his name, ask your presiding elder who he is.

If any report should be incorrectly made out it is the duty of the District Editor to correct it. As soon as the editor has collected and corrected the reports he will immediately turn them over to the Statistical Secretary of the conference, who will tabulate them and make up all totals on an adding machine. In this way we hope to have our statistics absolutely correct.

This is a new departure, but it is by order of the conference. The end sought is certainly worthy. The plan we believe is good. I trust that every preacher will co-operate and give the plan a fair trial.

JNO. M. BARCUS.

Sec. N. W. Tex. Conference, Georgetown, Texas.

REV. J. M. ALEXANDER.

Whereas, This closes the fourth successful year of our beloved presiding elder, Rev. J. M. Alexander, on the Austin District, and by the law of the Church must soon be assigned to another field of labor; therefore be it

Resolved, by the official board of the McDade Circuit, That we hereby express to him our sincere love and appreciation of his faithful service and untiring efforts for our work. May his bow abide in strength and many years of usefulness be given to him. May the blessings of our Heavenly Father ever rest graciously upon him, and his last sun go down in sweet, delightful, hopeful peace.

Resolved, That a copy of these resolutions be furnished the Texas Christian Advocate for publication, and also spread upon the Quarterly Conference Record.

- D. R. LeMASTER.
- J. C. ABBOTT.
- J. H. KEITH.
- S. A. ABBOTT.
- JOHN WOLF.
- J. L. GRAY.

SOUTHWESTERN UNIVERSITY DAY.

The cold wet northern which swept the State from end to end on Sunday, September 27, interfered very much with the observance of Southwestern University Day. The returns so far are very gratifying under the circumstances. I am receiving several inquiries as to whether another day will be designated or not.

After deliberating on the matter it has been decided not to designate any special day, in view of the fact that our pastors are all beginning to push toward the close of the year's work, but to leave the date to the convenience of each pastor, asking those who did not get to observe the day to do so at the first opportunity before the meeting of the Conferences.

R. G. MOOD.

Commissioner of Education for Southwestern University.

P. S.—A more detailed report of the results of the day will be given later. Let those pastors who observed the day report to me, please, at their earliest convenience.

R. G. M.

READY TO AID.

To the Preachers of the New Mexico Conference:

Dear Brethren—Those of you wishing my help in meetings address me at Clovis, New Mexico.

G. W. SHEARER, Conference Evangelist.

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

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

STATE LEAGUE CABINET

President—A. K. Rogsdale, Dallas.
First Vice-President—Tom C. Swape, Houston.
Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—P. W. Burn, Houston.
Fourth Vice-President—Dr. E. E. Bell, Austin.
Secretary-Treasurer—Frank L. McNeely, Dallas.
Junior Superintendent—Miss Ella Mae Christopher, Arlington.
Secretary Board of Trustees—A. J. Weeks, San Antonio.
Syndicate Press Correspondent—Robert H. Stokes, Dallas.

FROM FOURTH VICE-PRESIDENT.

To the Chapter and District Missionary Vice-Presidents of the North Texas Epworth League Conference:

The number of Senior Epworth League Chapters in our conference numbers about one hundred, and because of its "wealth of lives, its resources in prayers and gifts," a splendid opportunity opens before these young people to exemplify and magnify our motto: "All For Christ." The "Go! (you) and teach all nations, and Lo, I am with you always," is the all-impelling spiritual command of the Great Missionary to his principles surrounding him on Ascension Day and to the chapter missionary Vice-Presidents of this day and generation. The Fourth Vice-President with much prayer and constant study can obey this command to help evangelize the world by being thoroughly equipped and earnest in service.

My aim as Missionary Vice-President of the conference is threefold. First, that at least there may be twenty-five classes for systematic study of missions; second, that at least \$700 be raised for foreign missions during 1908-09. That sufficient money be collected during the conference year to send out a conference missionary at the close of the 1908-09 conference year.

The "Moslem World," by Dr. Zwemer, is the book for the 1908-09 mission study course. These books are sold by Smith & Lamar at thirty-five cents each in paper and fifty cents in the cloth binding. A pamphlet, "How To Organize and Conduct a Class," is sold by the Publishing House for ten cents per copy. This little pamphlet gives all necessary suggestions for organizing a successful study class. "Epworth League Methods," by Brummitt, contains methods for mission study class organization. A good time for starting a study class is the first or second Sunday in October, then the eight weekly meetings of the study class will come before the Christmas holidays. The Fourth Vice-President should make thorough preparation for the organization meeting by learning the method of organizing a study class, reading "The Moslem World," arranging for special music, and asking two or three members to make short talks on vital topics relating to the study class. After organization is perfected and the leader appointed the Fourth Vice-President should report the organization to Rev. Ed. F. Cook, Methodist Mission Rooms, Nashville, Tennessee, who will send the leader a pamphlet free of cost which outlines each of the chapters of the "Moslem World." No study class which aims to do serious work can afford to be without the "Forward Movement Mission Study Library No. 9," which goes with the "Moslem World," and is sold by Smith & Lamar for \$5, express charges extra. The nine volumes composing the library are as follows: The Mohammedan World of Today, Mohammed and His Power, Johnstone. The Moslem Doctrine of God, Zwemer; Constantinople and Its Problems, Dwight; Egypt and the Christian Crusade, Watson; Marlam; Our Moslem Sisters, Sommer and Zwemer; Islam and the Oriental Churches, Shedd, and Islam and Christianity in the Far East, Wherry. The Epworth Era will soon publish the mis-

sion study class number and it will give valuable information about organizing mission study classes.

The second item reads \$700 for missions this conference year. This amount divided among the members of nearly a hundred chapters means a small amount per capita, a widow's mite of the Christian's tenth. Leaguers, let us "lay up treasures in heaven" by giving of our silver and our gold to missions in the League this year. This sum of money is to be raised and used by the chapters who collect the money for a missionary library, maps, pictures and charts, and in connection with the third item. The fourth Vice-President of the McKinney Chapter this year used pledge cards for missionary offerings instead of taking a collection. The money increased from \$10 of last year to pledges for more than \$40, an increase of more than four hundred per cent. These cards cost 25 cents per hundred and Smith & Lamar sell them.

The third item is: Let us Leaguers of the North Texas Conference support a missionary in Korea sacred to the memory of our lamented Ruby Kendrick. Our co-worker rejoiced the Leaguers by her presence at the conference at Paris in June, 1907, and how noble was her plea for the interest of the Leaguers to center upon her future field of labor, Korea! "She is not, for God took her." Now is the time to honor her memory and glorify our Father's name in the evangelization of the world in this generation by sending out a conference missionary in 1909.

The first letter I opened upon my return from Epworth-by-the-Sea read as follows: "Our League has \$10 on hand for missions and we want it to go to Korea in memory of Ruby Kendrick, either to start a memorial for her or to help support a missionary there. Don't you think the Leaguers of the North Texas Conference could support a missionary?" This good letter came from Miss Webster, of Centenary Church, Paris, and then and there it seemed as if my prayers were being answered. My answer to this referred Miss Webster to Thursday of the Cycle of Prayer, which reads: Pray that the money in the hands of Epworth Leaguers may be so consecrated enough will be given to support a missionary next year.

To you, the Fourth Vice-Presidents of our conference, I give the commission of agitating the plan of raising the Ruby Kendrick memorial fund and collecting \$10 from your Chapter to be sent to me, and I will keep a strict account of all money sent me, and in turn I will send the money to the Conference Treasurer. The cost of a missionary sent out by the Parent Board is \$600 for the first ten years, and \$100 is added at each period of ten years of service. Let our motto in this forward movement be, "We can, and we will."

To encourage and stimulate united prayer for definite objects I had five hundred copies of the Cycle of Prayer printed for free distribution among the Leaguers of the conference. All Fourth Vice-Presidents sending me their names and addresses will receive ten copies. The report blank for the months of June, July, August and September is also ready to send out.

Fourth Vice-Presidents, one and all, please send me your names so I can have an authorized list. Let me hear of your successes, and should matters go wrong in your department let me hear from you too, and my very best energy will be put forth to help you all I can.

Let us spend much time in prayer to our God, asking Him to bless and prosper the missionary department in the North Texas Epworth League Conference.

Yours for a forward missionary movement in our conference.

MARY FERGUSON,
Fourth Vice-President, N. T. C. E. L., McKinney, Texas.

DR. STEEL'S REGRETS.

My Dear Ragsdale: I have been intending to write and tell you how sorry I was to again disappoint you at the Assembly. As last year, this summer I went down to the margin of the river. I was looking across at the time I was scheduled for your programme. It is only within the last ten days that I have regained my strength sufficiently to resume work. I congratulate you on your success, and hear your praise on all hands. I was the loser, not you; for you had a surplus of richer talent to spare. I wish you the largest success in your great undertaking. Our League has recently revived, and next year may be able to help you. Fraternally,

S. A. STEEL.
Brownwood, Texas.

BEAUMONT DISTRICT.

The writer was deputed to give some report of the Beaumont District Epworth League, which held its first annual session at Kirbyville, Texas, August 25-28. It was a success in every respect—in attendance, in sustained interest from start to finish, and in the kindling of fresh enthusiasm. Besides the citizens of Kirbyville who took interest in the proceedings, nearly one hundred Leaguers were in attendance. President Lloyd, to whom much of the success of the occasion is due, had formulated a very practical and interesting program, which suffered hardly an omission. Carefully prepared papers and addresses were followed by open discussions. A number of the papers were exceptionally fine, while none were commonplace. The discussions brought out many very practical and helpful matters. To make mention of deliverances of special worth would really call for the publishing of the entire program. Instructive and inspiring sermons were preached at night hours by Rev. C. M. Simpson on "Modern Young People's Movements," by Rev. E. L. Lloyd on "Young People and Missionary Efforts," and by Rev. J. B. Sears on "Missions."

I have never heard better music on such an occasion. Bro. A. L. Ford, of Orange, was the capable leader. Besides good congregational singing a number of vocal solos and duets and some instrumental solos were rendered, which were enjoyable. Violins, cornets, bass horn and drums furnished orchestral accompaniments, to the music.

Members of the local Chapter of the B. Y. P. U. rendered effective and much appreciated service in various ways.

The local committee, under Dr. J. I. Simmons, Chairman, left nothing undone that could add to our comfort. Kirbyville appreciated the conference, and the conference was captured by the kindness of Kirbyville's hospitality.

The organization was made permanent by the adoption of a constitution. The next annual session is to be held at Jasper. The following officers were elected: President, Rev. E. L. Lloyd, Beaumont; First Vice-President, Miss Zula Ballew, Beaumont; Second Vice-President, Miss Sarah Haley, Port Arthur; Third Vice-President, Dr. J. J. Simmons, Kirbyville; Fourth Vice-President, Mrs. J. T. Norton, China; Superintendent Junior Work, Miss Annie Sells, Orange; Secretary, Miss Bessie Burch, Beaumont; Treasurer, Mr. Albert McKee, Jasper; Agent "Era," Mr. Walter Clark, Newton.

The proceedings and papers were ordered to be published in pamphlet form, and Rev. C. M. Simpson, Dr. J. J. Simmons and A. L. Ford were appointed the committee to see that it be done.

D. H. HOTCHKISS, P. E.
Beaumont, Texas.

NORTH TEXAS NOTES.

At Denton.
On the fourth Sunday in August it was our pleasure to install the following officers of Denton Senior Epworth League:

J. L. Griffith, President; Miss Annie Morris, First Vice-President; Mrs. R. L. Ledbetter, Second Vice-President; Miss Bessie Smith, Third Vice-President; Mrs. Cora Nichols, Fourth Vice-

President; Eugene Tanner, Secretary-Treasurer; Miss Villa Curtis, Era Agent. This League has improved very much in the past month and has in it as good material as can be found in North Texas.

We also attended a meeting of the Junior League, which we considered a great privilege, as it was the most ideal Junior League we have ever attended. The junior superintendent was sick and Mrs. R. L. Ledbetter had charge of the service. Our Senior Leaguers could learn much in the matter of devotion and perfect attention and deportment by attending a meeting of this chapter.

At Nocona.
On Sunday, Sept. 20, at 11 a. m., the following officers of the Nocona Chapter were installed by us: C. M. Doss, President; Miss Gladys Newman, First Vice-President; Mrs. C. M. Doss, Second Vice-President; Miss Lou Harwell, Third Vice-President; Miss Mattie McIntyre, Fourth Vice-President; Mr. Melvin Gilberth, Secretary; Miss Adda Harrell, Treasurer; Mr. Carl Benton, Era Agent; Mrs. Fannie Clark and Miss Walton Greaves, Jr., Superintendents.

The Nocona chapter is doing splendid work for the past three months, and with such an intelligent, earnest Christian set of officers as were installed we predict even greater accomplishments another year. We soon saw one of the causes, at least, that led to the success of both the Senior and Junior Leagues at Nocona, and that was in Bro. Harris; they have a pastor that does things, and enjoys the utmost confidence of the young as well as the old people.

The Junior League service in the afternoon was well attended and under its new management will, we predict, do more than ever before.

At Gainesville.

At 8 o'clock p. m. on the above date it was again our pleasure to be with Broadway League at Gainesville, and it is a pleasure too, for this League holds the record of never suspending since its organization, 16 years ago. It is composed of ideal young men and ladies. Of course we have every chapter in North Texas equally on our hearts and hope to be able to benefit them in some way this year, but we can't help feeling a little unusually enthused when we visit Broadway—they just make us feel that way—and their pastor, Bro. Morrow, always makes one feel so welcome.

Dr. Neely, the grand old man that he is—loved by every body—made a few specially interesting remarks, and the choir and young ladies gave us some special songs, solos, duets and trios—after which we installed the following officers:

Mr. Reece Hayes, President; Mr. Earl Lee, Vice-President; Miss Lena Edwards, Second Vice-President; Miss Lois Jones, Third Vice-President; Mrs. Minnie F. Armstrong, Fourth Vice-President; Miss Joyce Smith, Secretary and Treasurer; Mrs. Fannie Burns McKemie, Junior Superintendent; Mr. Wade Jones, Era Agent.

For fear Sister N. R. Stone will give us a "raking" for not attending the Junior League meeting here, we will say we found it impossible to meet with but three chapters in one day, but do not hesitate to say the new junior superintendent is a most refined lady and will give her reports regularly this year—better than I could do. We must not—neglect the dear little Juniors this year. Yours in the work, "All for Christ."

O. L. HAMILTON,
President, N. T. C. E. L., Lewisville.

FROM THE SECRETARY.

Dues are due. Leagues that have paid their assessment are as follows: Terrell, Texas\$1.55
Paris, Centenary Church 3.29
Paris, Bonham Street 1.50
Paris, Lamar Street 1.60
It is noted that the Paris Leagues have set a splendid example, "Pay as you go." The Terrell League paid their assessment immediately after the late conference. With the three Leagues

of Paris, the first thing to be done by the new chapter officers was to pay the conference assessment. "Good for Paris." Three chapters, with total active membership of 126, means nothing less than that Paris is going to be the best League town in the conference. Let everyone interested in League work keep an eye on Paris. They have already raised enough money to pay their bond subscription and have a nice balance in the treasury. Paris is the home of our efficient Third Vice-President, T. B. Buckingham, and he reports a most faithful band of workers.

The Secretary requests that the local Secretaries furnish him with a complete list of newly elected officers. It is imperative that this be done and he will appreciate prompt attention to this matter.
A. B. HARDIN,
Secretary-Treasurer, N. T. C. E. L., Denison.

DUBLIN DISTRICT.

There is always more or less of a lull in Epworth League work during the hot summer days, and summer is not the most congenial time to launch new enterprises or to attempt to stimulate greater zeal for the Lord's cause.

But the summer months are over, the young people have returned from their various visits and pleasure resorts, the schools have opened, and everything ought to be very auspicious for the beginning of good, systematic, successful Epworth League work.

I wish to say especially to those who were fortunate enough as to attend the annual Encampment at "Epworth-by-the-Sea" that you can do much toward instilling new life, not only in your local Chapter, but throughout the entire district. We expect it of you.

In conclusion let me remind you that until our next Epworth League Conference I am your servant, and ready and anxious to assist you in every possible way; just command me! Hoping that you will fully realize the magnitude of your responsibilities, and, therefore, all put your shoulders to the wheel, and praying for God's richest blessing upon every Leaguer, I am your humble servant.

F. C. A. LEHMBERG,
President Dublin District, Stephenville, Texas.

DR. COOK'S APPRECIATION.

Dear Bro. Ragsdale: I am just back from my Geneva trip, which I am grateful to say was fruitful of good, and I take this my first opportunity to write to you and express again my appreciation of your kindness and courtesy during my stay at Corpus Christi. I feel very grateful for the broadening interest in Mission Study. The enrollment was over 200, and a great deal of splendid work was done. I feel sure that the permanent and far-reaching influence of the Assembly is coming largely through Bible Study, Mission Study and the Institutes, for workers go home to carry on the work in which they have gained a new interest and enthusiasm and a better knowledge as to method.

I wish to congratulate you on the magnificent success of the work during the recent session, and to express my appreciation of the support and purpose of the management. God bless you and guide you in all of your plans for the promotion of this great work.

ED. F. COOK,
Nashville, Tenn.

A Summer Appetizer

HORSFORD'S ACID PHOSPHATE
A teaspoonful in a glass of water stimulates appetite and quenches thirst. An excellent Tonic

One of the great difficulties and dangers of today is that men will not realize that religion means something more than theology.—Kelly.

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

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. KNOPP, Colorado, Texas. Will sell in tracts of 160 acres and up; good terms.

A REPLY TO JUDGE THOMAS.

I wish to briefly comment upon the two articles that have appeared in your paper, entitled "Romanism or Anarchy."

Let me state at the outset that I am a lawyer, and as a lawyer I have had occasion to give the subject of your correspondent's remarks considerable attention from a legal point of view.

It is unfortunate that the writer of the articles is suffering from such a confusion of ideas that he uses the heading of "Romanism or Anarchy."

For my part, I will not admit because I differ from the extravagant opinions of the writer of those articles that I am, therefore, to be classed with either of those bodies with which he would class me; but if it is anarchy to undertake a reform of the civil law and endeavor to make it conform to Christian principles in points where it does not at present do so, then I am willing to accept the stigma and continue to work for a higher plane in the administration of the law.

But is it fair to class us as "anarchists?" I oppose the saloon; it is a creature of the law; am I, therefore, an anarchist? There are many other social reforms that I, in common with most Christians, advocate; the fact that reform is necessary shows that we are advocating something different from what at present exists; is this the stamp of anarchy? I think not. Our God is the God of perfection, the God of Things As They Should Be; the trouble with most lawyers is that in the continual pursuit of trifles and technicalities they make a fetish of the law and come to worship another God, the God of Things As They Are.

I do not need a new Christ to gratify me. I do believe that Christ was able to look forward to the future condition of mankind as well as to understand their condition at the time he was on earth and lay down an emphatic rule of conduct that is as binding on all believers today as it was when first uttered. He said that for one certain cause should a man put away his wife. The law at the present time has added a number of other causes. Shall we accept the law without question? Is it impervious to amendment? Is it incapable of repeal? Have its effects been demonstrated by human experience to be an improvement upon the Divine precept?

Speaking from my experience as a lawyer, I dare assert that the law has been the cause of much more suffering than it aimed to prevent, and has caused much crime and a great laxity in morals. For my own part I think Mormonism is less objectionable than the progressive polygamy indulged in by so many of the units of our social organization.

Suppose we admit that the denial of a divorce would occasionally cause some woman to be deprived of the assertion of her femininity in the way the writer of these articles suggests—which is better, that this should at times happen, or that something still worse should come to pass? I think the case suggested by the writer is largely to be found only in his imagination. The truth probably is, not many women are anxious to tread the Gethsemane of Motherhood.

We have all sorrowed when we saw children deprived of one, or both, of their natural guardians by death. We have lamented for them because our experience foresaw for them the inevitable hardships that naturally would follow; but we look with ineffable complacency upon the work of our divorce courts and the law-made orphans receive from us no consideration.

And the crime: The law prohibits collusion between the parties. How many divorce suits are defended? I

doubt if as much perjury is committed in our courts in any other class of cases as in divorce suits.

And how about the effect upon the morals of the parties? In how many cases have one or both of the parties to a divorce suit already arranged for another marriage before the decree is granted? Does not the writer know of cases in which the divorced woman easily drifted into a life of immorality?

To follow the argument of the writer to its reductio ad absurdum, Christians should cease to take an active interest in the government of their own country.

The question of the legitimacy of the offspring is entirely aside from the real issue: Shall the Churches oppose our present divorce system? The legitimacy of offspring is a subject for the consideration of our civil laws, and is for the purpose of determining the inheritable estate of a child in its parents' property. The laws have punished for very many centuries the unfortunate issue of parents, born under certain conditions. The term, legitimacy, means: The civil condition of a child born in lawful wedlock. In the absence of constitutional inhibition, the legislative power is entirely competent by general laws to remove the taint of illegitimacy. Christ never attempted to deal with this subject. No Church has the power to determine under what conditions property shall be governed in its descent and distribution. The law of the land determines that, and its rules, sometimes just, sometimes harsh, must prevail until better judgment suggests better laws. It is a question (legitimacy) that affects the property rights of the individual, and in one case where Christ was asked to deal with a matter of this kind he refused.

But I trust the time will never come when Christians shall cease to endeavor to improve the law. I trust the ministers of the gospel of every denomination will accept the responsibility, as far as their talents will permit, of leading in every effort for the betterment of the human race, and that the great body of militant Christians will ever exert that predominant influence in the affairs of our nation that is theirs if they will use it. Surely they have abundant example in the life of the Master. And perish the thought that those evils in our social organization with which we come in daily contact must be accepted because they are! Let no specious argument, or ingenious vilification, deter us from pressing onward in the steps of our Lord in matters which affect our daily life and the welfare of future generations, as well as in those which affect our spiritual welfare.

HORACE E. WILSON.

PUTTING THE CIVIL LAW ABOVE THE DIVINE.

There is one of the most startling deliverances in the Advocate of Sept. 17 and June 25, written by Judge J. D. Thomas, of Oak Cliff, that this writer, now pretty advanced in age as well as himself, ever read or heard delivered orally, chiefly in the respect and tendency of trying to set the civil law above the divine law; also, in its deductions from the divine law of entirely unwarrantable conclusions, as seems self-evident when closely compared therewith.

The Judge sets out ostensibly to fight the idea that his so-called adversaries have set forth on the "divorce evil," which he terms, or ridicules, as anarchistic, though in keeping with the Word of God—also the direct teaching of Christ.

I read Mr. Thomas' article over with great care and with much strange interest, and re-read and re-read it again, until I think I am now familiar with all its features. And, while he is an adept in nicely putting language forcibly together, and his articles are a compendium of religious quotations of scripture, it does seem that he has utterly failed in his logical conclusions drawn from the Bible. But after reading, pondering and re-reading, as above stated, I have come to the conclusion that his writings

are the strongest deliverances we ever read or heard, in favor of a plurality of wives and of free-loveism, and so I think an intelligent reading public will also agree. Strange that such talent, with seeming piety, should be so perverted by being used in such a cause. It forcibly reminds us of this anecdote of a certain great hunter who boasted of his great skill in marksmanship. Going out to seek game, he was soon heard to shoot—coming in directly without any game. As he acknowledged he had fired and missed, he was reminded of his boasts on marksmanship. He replied it was this way: "I saw in the distance what looked like a deer, but not being certain whether it was a deer of a calf, I shot so as if it was a deer to kill it, and so it was a calf to miss it; and it turned out to be a calf instead of a deer; so I missed it."

Brother Thomas loaded his gun to the muzzle, ostensibly to kill and exterminate all his so-called "adversaries and anarchists," and sallied out with it so loaded, cocked and primed, but his normal vision was not clear enough to discern just who and what his game might be, but being of wide range, he fired, giving his gun a semi-circled curve to reach all his adversaries. The consequence was however to miss all and establish polygamy, free-loveism, and I fear a disrespect for the Bible. So I have drawn the conclusion that Brother Thomas, and that from his own writing, must be a Mormon-Methodist, or a Methodist-Mormon.

See how tenaciously Judge Thomas insists on holding up civil law and indeed its prevailing above Bible authority, and then claims that all who do not see things his way are his adversaries, and anarchists (his slogans) and that they are all on their way to "the bad." We must be subject to the powers that be, is a pet phrase with him, as though the Bible, the law of God, did not come under that appellation also—yea, more so—than the civil law. For the Bible is God's constitution, and any other law that conflicts with it is unconstitutional in the sight of the Deity himself. And as asserted in a former article on this subject, there cannot be found any sentence, phrase or syllable where God even winks at divorce as being right, but on the contrary, as in some of the prophecies, refers to some of the people wickedly divorcing themselves from him and severing their connection with him, by their own wickedness. Likewise, Christ explains Moses' bill of divorce as being brought about by the hardness of the hearts of the people—a very unworthy and wicked cause and not a righteous one—and even that only allowed a separation from each other and did not carry a permit to re-marry, unless it was to re-marry themselves—which is some times done even now—all marriage ceremonies qualifying parties to live together as husband and wife until separated by death, and the marriage ceremonies used contain the clause, "Taking each other for better or for worse;" all looking to a lifetime affair—this clause now obsolete. But the laws and even marriage ceremonies are now so constructed as to suit the wicked whims of a wicked and perverted people.

Even Judge Thomas pleads non-child bearing a just cause for divorce. Let such parties as are not blessed with children or are afflicted with them, as the case may be, ask for a decree of court to be divorced and have a chance to try it over; but what if a second marriage should result the same way? Then be divorced again, and then, and then on ad infinitum, what a state of society we

FREE TO YOU—MY SISTER Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whiteish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, weakness caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cure a trial, and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

would have, besides many other trivial causes for divorce ensuing, growing worse and worse all the time, until it is attracting widespread alarm amongst the better classes. Second only to the great prohibition cause in importance, I suppose Bro. Thomas would be gratified, for its especial benefit, that a clause were engrafted into the marriage ceremony somewhat on this wise: That instead of living together as husband and wife until separated by death, that they live together a sufficient time to test as to whether they would bear children or not, and, if not, you are permitted and recommended to apply for a decree of court for divorce to allow you another opportunity to help populate the earth, as he says that is the chief end of all marriage. But God positively says in his Word that married persons joined together after God's holy ordinance of marriage must cleave together—not separate—and that those thus married, "Let not even man put assunder," and as divorce is the most common way of putting assunder, therefore it is inhibited and cannot by God's law be allowed seemingly for any cause. Christ, it is true, 15th and 19th of Matthew, recognizes the fact of Moses' bill of divorce. But while he says, "It hath been said of old," referring to Moses' law of divorce, he said differently and that such as practiced it committed adultery themselves, as the Moses' bill of divorce only permitted a legal separation, and not a legal permit to marry again. St. Paul settles that matter beyond all controversy in 1 Cor., 7 chapt., 10, 11 verses.

Let the wife not depart from her husband, and not his sayso, but the Lord's command. But if from any cause she must depart, let her not marry, or be reconciled to her husband, and let the husband not depart from his wife.

Where then is any Scriptural authority for divorce at all except Moses' bill, and it unconstitutional? As long as divorce is tolerated for any cause whatever the perversity of human nature will trump up that cause, whether real or unreal. But let it be known that divorce is absolutely not obtainable and separations would never be thought of in a majority of cases, or else difficulties be reconciled, for in many cases the most loud-mouthed party for a separation is the most guilty party anyway.

Judge Thomas has left many other gaps down; in fact, it seems to me that about all his fence is down and needs putting up, but I have grown out of heart trying to put them all up.

But in conclusion will call his attention to, though he knows of such Scriptures. Why, there should not be even re-marriages unless in very rare cases where even one of the parties are divorced by death itself, which ought to be the only divorce known for the best ends of the human family. Children of second marriages often become antagonistic to each other, or the partiality, or jealousy, of parents often become a bone of contention in the family where there are two sets or

more of children and much harder to control successfully than as of only one set.

St. Paul, well knowing these facts, in setting forth the qualities necessary to a Bishop, and also of a steward or deacon, says in both cases they must be a man of one wife, ostensibly not to have mixed children, and must rule their own household, their children, well, and it is hard to do in mixed families. 12th chapt. Hebrews, 1st chapt. Titus. Much more might be said on this most interesting and important question now fast coming to the front and scarcely second to any other absorbing the attention of the mass of the people and ought to be also to our law makers.

As to the genealogies of Jesus Christ and Joseph, the reputed husband of Mary, the mother of Christ, so stressed as the chief argument and so pathetically set forth by Judge Thomas—these things are somewhat mysterious and wonderful, but really cut no figure at all in the argument of divorce and re-marriage, which he set out ostensibly to argue, but in this he utterly failed to argue, but got off, lawyer-like, upon a side issue irrelevant to the case in hand. Hence he has shot so wide of the mark and killed no antagonist, nor converted no anarchist.

F. E. McMILLAN, L. E. Hillsboro, Tex.

Religion does not consist in negatives, in stopping this sin and stopping that. The perfect character can never be produced with a pruning knife.—Drummond.

NO GUSHER

But Tells Facts About Postum.

"We have used Postum for the past eight years," writes a Wis. lady, "and drink it three times a day. We never tire of it.

"For several years I could scarcely eat anything on account of dyspepsia, bloating after meals, palpitation, sick headache—in fact was in such misery and distress I tried living on hot water and toast for nearly a year.

"I had quit coffee, the cause of my trouble, and was using hot water, but this was not nourishing.

"Hearing of Postum I began drinking it and my ailments disappeared, and now I can eat anything I want without trouble.

"My parents and husband had about the same experience. Mother would often suffer after eating, while yet drinking coffee. My husband was a great coffee drinker and suffered from indigestion and headache.

"After he stopped coffee and began Postum both ailments left him. He will not drink anything else now and we have it three times a day. I could write more but am no gusher—only state plain facts."

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

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

Advertisement for SEYBOLD REED-PIPE ORGAN, featuring a photograph of the organ and descriptive text.

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.

INSTITUTES AND RALLIES AND HOW TO PREPARE FOR THEM.

(Plan of preparation outlined by Mrs. L. P. Smith and Mrs. W. T. Barnum.)

Miss Daisy Davies, Secretary of Young People's Work, Woman's Board of Foreign Missions, and Miss Mabel Head, Associate Secretary of the Woman's Board of Home Missions, will be in Texas October 17 to December 14, 1908.

We are fortunate to have in Texas for two months these two Secretaries of the Woman's Foreign and Home Mission Boards, Miss Daisy Davies and Miss Mabel Head. They are coming at great expense of money, time and strength to spend themselves freely for us, that we may be better prepared for service.

This is an opportunity that will not be coming our way again very soon, and hence it is one we should be eager to grasp and use to the utmost.

The first thing necessary to success is to have as large an attendance as possible.

The District Secretaries of both Home and Foreign Mission Societies must work together to this end, and to them we look more than to anyone else to reach the Auxiliaries and to awaken interest and beget enthusiasm. The District Secretaries must not be left alone in this, but each conference officer in both societies must do all in her power to bring as large a number as possible under the inspiration of these meetings.

The pastors will be busy closing up the year's work and getting ready for conference, but they will help, for we look to them for leadership in all good things.

Plan for Auxiliaries.

Let a joint meeting be called of both the Foreign and Home Mission Auxiliaries, asking the pastor to meet with them.

First let some one explain the purpose of the meeting and read the program and announcements.

Second, go over the list of places where institutes and rallies are to be held. Decide on the one most accessible, ignoring all district or conference boundaries.

Third, appoint a committee to secure as large a delegation as possible, and to make arrangements for travel, and see that names are sent in to the Entertainment Committee, that homes may be provided.

In charges so unfortunate as to have no Auxiliary, we ask the pastor to appoint this committee from among his brightest, most energetic workers, and let them work up a delegation.

Who Should Go?

The pastor will find it to his interest to be there.

All the district and conference officers will go, of course, and as many as possible of the Auxiliary officers.

Any intelligent Methodist that wants to keep well informed and ready for work should go, even if it costs some sacrifice to do it.

Especially should educated young women, who should be choosing a life work, and who are free to give themselves to definite Christian service, be influenced to go.

Where the train service is convenient, parties could be made up to go for the day, and in this way many would be induced to attend who would not stay longer.

Plan of These Meetings.

The night services will be addresses on Home or Foreign Missions.

Every noon-hour will be used for Bible Study.

The other hours of the time will be given to institute work, discussing topics on the program and in asking and answering questions on any phase of the work.

What shall we see? Charts, maps, pictures and helpful devices and books

and other literature will make an interesting exhibit.

What is needed more than anything else, first, last and all time? Prayer. "Ye that are the Lord's remembrances, keep not silent and give Him no rest till he establish and till he make Jerusalem a praise in the earth." Isa. 62:5-7.

Plans suggested for the towns where these meetings are to be held: Call a joint meeting of all the Foreign and Home Mission Auxiliaries. This may be a delegated meeting.

Where there are a number of Auxiliaries, elect a Chairman and Treasurer, these with the Chairmen of the committees may form an Executive Committee.

Elect or appoint four strong committees, viz: a Committee on Entertainment, Committee on Advertising and Press Work, Committee on Arrangements and a Committee on Finance. These may have sub-committees.

The Committee on Entertainment should take charge of providing and assigning homes and of caring for the welfare of the guests and making them welcome.

The Committee on Advertising and Press Work should see that the meeting is thoroughly advertised in all the nearby towns as well as in the place where it is to be held. Use the local papers, writing short articles of the work and workers and of the plans for the meeting.

The Committee on Arrangements should see to selecting and preparing a place in which to hold the meeting, and arrange for the music; also prepare a place for the exhibit and have a committee ready to put it up and look after it during the meeting, and pack and ship it to the next meeting place when the meeting closes. Select one or two resourceful women who will see that those on the program are relieved of all worry about trunks, boxes, telegrams, letters, laundry, etc. They will need all their time and strength for the program, and it should not be necessary for them to use up any energy in these little and yet often important things.

The Finance Committee will need to form some plan for meeting the incidental expenses.

Subjects discussed: "The Society at Work," "Where to Find What You Want," "How to Get It—What We Do With It," "Future Forces of the Church," "Story Hour for Children," "Skilled Workers," "The Gist of the Whole Matter."

Results expected: New Auxiliaries; increased membership; more cheerful giving; improved methods of work; enlarged visions of the world's needs; unity and prayer; oneness of purpose; deeper spiritual life; lives dedicated to definite service.

Joint meetings will be held at the following places. The hour following the date is the time of the first service:

Amarillo, Oct. 18, 11 a. m.; Clarendon, Oct. 20, 9:30 a. m.; Childress, Oct. 21, 9:30 a. m.; Wichita Falls, Oct. 22, 7:30 p. m.; Stamford, Oct. 25, 11 a. m.; Dublin, Oct. 27, 7:30 p. m.; Brownwood, Oct. 28, 7:30 p. m.; Burnet, Oct. 30, 3 p. m.; Georgetown, Oct. 31, 11 a. m.; Austin, Nov. 2, 7:30 p. m.; San Marcos, Nov. 5, 9:30 a. m.; San Antonio, Nov. 6, 7:30 p. m.; Beeville, Nov. 9, 7:30 p. m.; Cuero, Nov. 10, 7:30 p. m.; Brenham, Nov. 12, 7:30 p. m.; Waco, Nov. 14, 7:30 p. m.; Corsicana, Nov. 17, 3:00 p. m.; Dallas, Nov. 19, 9:30 a. m.; Fort Worth, Nov. 23, 7:30 p. m.; Denton, Nov. 25, 7:30 p. m.; Sherman, Nov. 26, 7:30 p. m.; Paris, Nov. 29, 11 a. m.; Terrell, Dec. 2, 2:00 p. m.; Marshall, Dec. 3, 7:30 p. m.; Jacksonville, Dec. 6, 11 a. m.; Crockett, Dec. 8, 7:30 p. m.; Houston, Dec. 10, 7:30 p. m.; Beaumont, Dec. 13, 11 a. m.

INSTITUTES AND RALLIES.

Let Everybody Get Ready to Go. We are looking forward with much

interest to the coming of Misses Davies and Head, which brings to Texas women a rare privilege and one that does not come to us often. Conscious of this fact, I am indeed anxious for every woman to avail herself of this opportunity. I quote from a personal letter from Miss Head the following:

"You may say to the women, we will have good exhibits, pictures, maps, charts, etc., bearing on the work. We are coming to Texas because we believe that to be the largest and ripest field in Southern Methodism. We should not spend half of this time in any other State. We are coming with the expectation of doing hard work and we are trusting you to do your part to make these meetings a success."

We cannot afford to let trivial matters keep us from attending at least one of these meetings.

To the Home Mission women of the Northwest Texas Conference I make an earnest, urgent appeal for your co-operation and your presence in these meetings. They will give inspiration and education which mean a larger membership and a greater interest. Let earnest prayers be made that the Holy Spirit lead in every service of these series of meetings.

MRS. J. T. BLOODWORTH.

President Woman's Home Mission Society, Northwest Texas Conference.

INSTITUTES—RALLIES.

Woman's Foreign Missionary Society, Woman's Home Mission Society.

You have received the folders, embracing announcements and suggestions for the coming Institutes and Rallies. We had 10,000 of these printed and divided them equally between the Conference Societies. Their judicious use depends largely upon you. Much of the folder can be used in your local papers as advertisement.

The subjects for discussion are bright and attractive and already many of you are wondering what they will reveal. You may depend on these splendid young women to give you the best. Do not be agitated about a program. A chairman and secretary for the meeting will be needed, then turn the matter into the hands of the young women and they will keep the interest at fever heat.

Remember to plan good music, especially for the evening inspirational meetings and Sunday services. We are grateful that the arrangement of the itinerary has in the main been accepted as satisfactory. One change, and that due to illness in the home of Mrs. A. C. Johnson, of Corsicana, President of the Woman's Foreign Missionary Society, N. W. Texas Conference. It will be necessary to change from Corsicana to Waxahachie—with sincere regrets of the former place to the delight of the latter.

We will bear on our hearts and in our prayers Mrs. Johnson and the beloved daughter, both ill at this time. There will be no change in dates, only places. The young ladies will leave Waco on Monday, November 16, 4:45 p. m., over the Katy and reach Waxahachie at 7:32 p. m., ready for the institute on Tuesday, the 17th, 9:30 a. m. One error appears in the folder—"Georgetown, October 31, 11 a. m." and it should be November 1st, 11 a. m.

We hope you will find the folders helpful in preparing for your meetings. Have any other printing in a local way done as you like. "No trouble to answer questions." If there is anything else you would like to know. Great grace and wisdom be yours.

MRS. L. P. SMITH,
MRS. W. F. BARNUM.

NORTHWEST TEXAS CONFERENCE.

All delegates and visitors to the Missionary Institutes may send their names to the following persons, who will provide entertainment for them:

At Amarillo, send to Mrs. Otis True-love, Taylor Street.

Clarendon, to Mrs. D. P. Ross. Childress, Mrs. A. E. Butterfield. Stamford, Mrs. Comer M. Woodward.

Dublin, Mrs. C. J. Clay. Brownwood, Mrs. D. R. Blair. Georgetown, Mrs. C. J. Harper. Corsicana, Mrs. J. S. Calcutt.

Fort Worth, Mrs. W. F. Barnum.

MRS. M. E. BULLOCK,
Cor. Sec. W. F. M. Society, Northwest Texas Conference, Lorena, Texas.

A FAITHFUL MISSIONARY.

Miss Norwood Wynn, missionary from the Woman's Foreign Missionary Society of the North Texas Conference, is again at her post of duty at the head of Instituto Colon, the mission school in Guafalajara, Mexico, supported by the Woman's Board of Foreign Missions. Miss Wynn spent a two months' vacation in Dallas, at the home of her parents, returning to Mexico the first of September. While in her home conference she visited a number of the auxiliaries of the Woman's Foreign Missionary Society, also Epworth Leagues and Sunday-schools, telling of her work in Mexico, and of the needs of that field of missionary operation. There were substantial contributions made by the Auxiliaries and Leagues for the benefit of the school represented, in household furnishings and otherwise, and renewed interest was awakened in behalf of the growing work there. Miss Wynn's consecrated efforts and faithful discharge of duty are being rewarded by the steady progress being made by the school of which she is the head, and she is now seeing gratifying results in the influence which this school is exerting in the city in which it is located. We are prepared, however, for such results when we reflect upon the fact of her strong Christian character, and her noble, steadfast purpose in all her efforts. We realize the truth of the statement made by Rev. Frank Onderdonk, missionary in Mexico from the Parent Board, at the district meeting of the Epworth League of Dallas District, held sometime since in Trinity Church, Dallas, when he said that the Woman's Board of Missions of the M. E. Church, South, had never sent out as a missionary one of a stronger Christian character and one of greater fidelity to the calls of duty in her life work the Miss Norwood Wynn.—(Editor Woman's Department.)

"A FORWARD MOVEMENT."

We are glad to report through the columns of our Woman's Department a forward movement, in the Woman's Foreign Missionary work of San Antonio District. Three new organizations fill our hearts with joy and thanksgiving.

A Juvenile with eight members at our West End Church, a Woman's Foreign Missionary Society at our Alamo Church, with our beloved Mrs. H. T. Steele as President, and eight members and an auxiliary at our South Heights Church (organized on the 10th of September), with seven members, and the following officers: President, Mrs. J. W. Mathis; Vice-President, Mrs. L. C. Hudson; Treasurer, Mrs. J. W. Alibritten; Recording Secretary, Mrs. Albert Brient; Corresponding Secretary and Agent of our Woman's Advocate, Mrs. Gus Mathis.

Surely never in the history of our Church have our opportunities for carrying out the command of Christ been so many and so measureless as now. May the day soon dawn when we can report an auxiliary in every pastoral charge of our district, and every woman and child a member. For this we work and pray.

MRS. JAMES CRIDER,
District Secretary.

DISTRICT MEETING AT LUBBOCK, TEXAS.

The Woman's Home Mission Society of the Plainview District held its first District Meeting August 5, 6, 1908. Our District Secretary, Mrs. G. S. Hardy, called the meeting to order at

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

9 o'clock a. m., after which the devotional exercise was conducted by our conference President, Mrs. J. T. Bloodworth, which was followed by roll call and enrollment of delegates.

Our District Secretary had on the walls many home mission pictures, which greatly helped us, as we heard papers and discussions of our schools, city missions, etc., in realizing their locations and strength as well as their needs.

Many interesting papers were read and discussed, among them was one on "Tithing," written by Mrs. Geo. Bensus, of Hereford, which was voted to have published in Texas Christian Advocate. After the reading of this paper, "Those Who Tithe," were asked to stand; a goodly number arose. Then "Those who would like to tithe, please stand," and fifteen stood. If all our Methodist members would tithe our Lord's Treasury would never be empty.

We were indeed fortunate in having with us Sister J. T. Bloodworth, who gave us so many good talks and explained the different departments of home mission work so well; not only at Lubbock, but at Plainview and Tulla, as she passed through. We had with us Miss Laura Edwards, from Hereford, who told us of the Scarritt Bible and Training School at Kansas City, which she attends, preparing herself for work in the foreign fields. On Wednesday evening we listened to a most helpful sermon by our presiding elder, Rev. G. S. Hardy. This was a most enjoyable and profitable meeting. We who attended feel that we are stronger and better prepared to do our part as home mission workers than ever before. We heartily appreciate Miss Patterson and her choir who assisted so much with their beautiful songs. The gracious hospitality extended by the pastor, Rev. Ben Hardy and the people of Lubbock who so willingly received us into their hearts and homes, and last, but not least, the elaborate reception given us by the ladies of the Lubbock Auxiliary at the beautiful home of Dr. and Mrs. M. C. Overton. Our next district meeting will be held at Plainview.

MRS. R. M. GRIFFIN,
Secretary.

The Foreign Missionary Society of the Tenth Street Church, Austin, had a most notable anniversary on the evening of August 10. A reference to the Secretary's books of past years revealed the fact that on that date the Auxiliary was twenty-five years old and that it had been blessed with the same President during all the years. Such is the deep love and admiration inspired by this President, Mrs. Helen Marr Kirby, that the membership determined to have a special

program and a special offering to celebrate this silver anniversary.

For a month beforehand committees were active, and on the evening of August 10th the auditorium of the Church presented a beautiful appearance with its tasteful decoration of palms and waxy tube roses. The members occupied the front pews and felt very glad to have Mrs. McClendon, our missionary at Laredo, among them. The pastor, Dr. V. A. Godbey, presided. He and his wife gave their hearty co-operation in everything.

The exercises began with that grand hymn, "O Zion, Hasten." Rev. C. C. Young followed with Bible reading and prayer. A beautiful solo by Mrs. D. H. Caswell, Jr., came next, after which the President, Mrs. Kirby, gave an inspiring account of the first five years of the Woman's Foreign Missionary Society in the South. She referred to the fact that Mrs. Rebecca Fisher was in Atlanta in 1878 at that memorable organization, and returned to Austin full of desire to start an auxiliary; but many circumstances interfered, and it was not until five years later that the Tenth Street Auxiliary was organized. The story of this auxiliary for the twenty-five years of its existence was then admirably told by Mrs. Kate Decherd, Secretary of Austin District. It was no easy task to review the minutes of the twenty-five years and weave the material into a brief but interesting story. Tenth Street Auxiliary was a member of the Texas Conference for many years, but now its fortunes are joined to the West Texas Conference. Only two of the original charter members have kept up an unbroken membership, Mrs. Kirby and Mrs. J. H. Collett, although another, Miss Mollie Shelley, is an honorary member. The Auxiliary now numbers sixty members.

Mrs. J. J. Arthur next made an earnest plea for Scarratt Bible and Training School, closing by showing on a map of the world how the Tenth Street Auxiliary is in direct touch with four foreign fields by helping support Miss Holding and Miss Churchill in Mexico; Mr. Okazawa in Japan; Miss Mitchell, in Soochow; a Bible Woman, at Davidson Memorial, (this is Mrs. Kirby's special work), and a Korean girl in Mrs. Campbell's school at Seoul. (This is the work of the juveniles.)

Rev. Cullom Booth then paid a beautiful tribute to woman's work, referring to history and literature for example of noble deeds done by woman.

Miss Attie McClendon rendered a highly-appreciated solo, after which Mrs. T. A. Brown expressed, in fitting words, the love and appreciation of the auxiliary for its President, telling her that she had been made a life member of the West Texas Conference, and that the pledge of \$100 had been raised.

Dr. Godbey remarked that everything that could, or should be said, had been said, and announced the doxology and benediction. And so closed with much hand-shaking another delightful chapter in the history of the Tenth Street Auxiliary, Austin.

MRS. M. L. PRIMER.

(The foregoing interesting report was received sometime ago, but other matter, which came in previously from various sources, has demanded our space to such extent that we have not been able to give it a place before this date. We are glad to get such encouraging reports, however, and will always take pleasure in giving them publication as space permits, and we hope to hear from this flourishing Auxiliary again.—(Editor Woman's Department.)

TREASURER'S REPORT.

Report of Treasurer Texas Conference Woman's Foreign Missionary Society for second quarter, June to September, 1908:

Brenham District: Dues, \$37.88; C. T., \$6.50; pledge, \$21.70; specials, \$2.50. Total, \$68.55.
Beaumont District: Dues, \$18.55; C. T., \$1.75; pledge, \$13.75. Total, \$34.05.
Calvert District. Dues, \$53.65; C.

T., \$7.70; pledge, \$91.40; specials, \$141.75. Total, \$294.50.

Houston District: Dues, \$12.10; C. T., \$9.65; pledge, \$52.20; specials, \$88.30. Total, \$192.25.

Huntsville District: Dues, \$21.75; C. T., \$6.70; pledge, \$5.00. Total, \$33.45.

Jacksonville District: Dues, \$31.95; C. T., \$10.50; pledge, \$11.50; specials, \$47.10. Total, \$101.05.

Pittsburg District: Dues, \$26.75; C. T., \$5.50; pledge, \$28.30. Total, \$55.55.

San Augustine District: Dues, \$25.90; C. T., \$5.60; pledge, \$18.65; Total, \$50.15.

Tyler District: Dues, \$24.90; C. T., \$5.25; pledge, \$27.50; specials, \$18.50. Total, \$76.15.

Totals for Quarter: Dues, \$283.40; C. T., \$54.15; pledge, \$270; specials, \$298.15. Totals \$905.70.

Receipts, \$905.70; balance in treasury, September 1, \$54.28; disbursements, \$869.20; balance in treasury to date, \$90.78. Balance, \$36.50. Of this \$59.38 General Treasurer; \$18.30 Epworth Cottage; \$13.10 conference fund. MRS. C. C. STODDARD, Palestine, Texas, Treasurer.

AN APPEAL ON CHURCH EXTENSION.

It is now certain that there will be a largely increased number of applications before the Board of Church Extension at the Texas Conference at Beaumont this fall. And some of these will be for large amounts. We, therefore, exhort all pastors for full collections of this assessment. No cause is more worthy; none of more increasing interest. Of course the Board can apportion only what comes in to it. Our minutes show that there are 177 societies without houses—either borrowing or begging for a place to worship! Six years ago we reported 686 societies in the conference, and now only 684, a loss of two in the six years. In that time we report a gain of 30 houses—five per year only. Six years ago there were 209 unhouses societies, 34 per cent of the whole number. Now there are 177, 26 per cent of the whole. But this decrease of unhouses societies is due very largely to the fact that we have not taken up newly organized societies and have not increased the number of our societies at all in the six years. We have been trying to house what we had and them only. With all that we are doing for Church Extension now, what would have happened if we had taken up 60 or 100 newly organized societies in these six years? And what are we to do in the future, if the conference should determine on a course of progress, unless the funds for aiding these new and struggling places are furnished us by the Church? And now, brethren, beloved and busy, we ask you to report your collection as nearly full as possible.

F. M. BOYLES, Pres.

CLYDE B. GARRETT, Secy. Texas Conference Board Church Extension.

TREASURER'S REPORT.

Report of funds received by L. L. Jester, Treasurer Texas Conference, for the month of September, 1908:

Beaumont District.
C. M. Simpson, Pt. Arthur \$ 26.20
P. I. Milton, Nederland 7.30
Charley Hughes, Jasper 41.00
N. A. Griffin, Jasper, Miss. 17.50
J. B. Gregory, Call 4.65
Total \$ 96.65

Brenham District.

J. W. Bergen, Brenham \$ 85.75
H. M. Timmons, Lexington 35.00
Hennessee, J. W., Buckholts... 48.60
L. E. Thomas, Sealey 115.65
G. W. Riley, Milano 27.70
W. L. Pate, Wharton 9.00
C. E. Garrett, Glen Flora 17.25
Total \$338.95

Calvert District.

M. L. Lindsey, Hearne \$ 25.00
D. W. Gardner, Wheelock 33.00
C. S. Harkey, Travis 71.55
F. O. Favre, Jewett 30.00
W. T. Ayres, Iola 10.00
J. B. Turrentine, Bryan 62.50
A. T. Walker, Reagan 50.00
Total \$272.05

Houston District.

J. F. Carter, Houston \$ 13.00
C. A. Hooper, Galveston 14.00
S. A. McKay, Rosenberg 50.00
C. S. Coberly, Cedar Bayou 40.00
H. M. Whaling, Harrisburg 41.75
Total \$158.75

Huntsville District.

C. R. Lamar, Navasota \$202.80
S. W. Stokley, San Jacinto 15.00
C. M. Meyers, Waller 54.35
Total \$272.15

Jacksonville District.

W. W. Watts, Jacksonville \$ 25.00
Ellis Smith, Jacksonville 90.00
D. S. Burke, J'ville Circuit 18.00
F. J. Browning, Malakoff 9.00
W. W. Horner, Malakoff 9.00
H. G. Williams, Church Hill 48.00
J. L. Massey, Longview 69.00
I. F. Pace, Hallville 15.00
Total \$293.20

Pittsburg District.

W. W. Adams, Leesburg \$ 17.25
H. T. Cunningham, Jefferson 40.00
J. S. Ogle, Quitman 6.00
Total \$ 63.25

San Augustine District

J. B. Luker, Center Circuit \$ 20.00
Total \$ 20.00

Tyler District.

W. M. Foster, Alba \$ 12.00
J. R. Ritchie, Edom 30.00
L. H. McGee, Mineola 45.00
S. H. Allison, Meredith 16.00
New Harris, Tyler 76.55
H. A. Matney, Tyler 13.50
I. M. Brice, Willis Point 81.00
C. H. Adams, Harrison 15.00
Total \$289.95

Grand total \$1804.95

L. L. LESTER,
Treasurer Texas Conference,
Tyler, Texas, Sept. 30, 1908.

MARRIAGES.

Huston-Wheeler.—Onie T. Huston and Miss Laura Wheeler, at the bride's home, September 29, 1908. Rev. Mac M. Smith officiating.

Trigg-Brown.—Luther E. Trigg and Miss Ethel Brown, September 27, 1908. Rev. Mac M. Smith, officiating.

Holder-Spann.—Willis N. Holder and Miss Stella Spann, September 27, 1908. Rev. Mac M. Smith, officiating.

Ward-Barnett.—At Wrightsboro, Gonzales County, Texas, August 13, 1908, by A. W. Wilson, Mr. James W. Ward and Miss Etta Barnett.

Boothe-Thornton.—In the Methodist Church, Gonzales, Texas, September 2, 1908, Mr. C. L. Boothe and Miss Hallie Thornton. A. W. Wilson officiating.

Christian-Key.—In Gonzales County, Texas, July 26, 1908, at the home of Mr. H. Ortiz, Mr. I. W. Christian and Miss Jeffie Key. A. W. Wilson officiating.

UNANSWERED LETTERS.

October 1—O. S. Thomas, sub. W. I. Caughren, sub. Thos. Gregory, subs. A. E. Turney, sub. O. T. Cooper, sub. A. Guyon, has attention. L. D. Shawver, sub.

October 2—J. F. Archer, sub. R. D. Moon, sub. A. Y. O'd. sub; J. W. Rowland, sub. C. M. Simpson, has attention. J. T. Bloodworth, sub. W. E. Boggs, sub. C. L. Ballard, subs. J. C. Carter, subs. S. D. Horger, has attention. W. H. Wright, sub.

October 3—W. A. Thomas, sub. H. M. Long, sub. J. H. Chambliss, sub. M. C. Blackburn, sub. G. W. Kinche- loe, subs. J. M. Armstrong, ok. W. P. Garvin, sub. L. L. Naugle, sub. P. M. Riley, sub. V. H. Trammell, thank you.

October 5—G. J. Irvin, sub. H. B. Clark, sub. J. B. Gober, sub. H. B. Clark, subs. 2 cards. J. N. Green, sub. J. H. Baldrige, sub. F. M. Neal, subs. I. E. Hightower, ok. J. Kilgore, subs. J. B. Turrentine, sub.

October 6—S. Q. Bass, sub. O. B. Turner, subs. D. C. Ellis, sub. G. W. Kinche- loe, subs. D. L. Collier, sub. J. P. Chambers, sub. L. P. Smith, subs.

October 7—W. M. Pope, sub. J. S. Huckabee, sub. I. A. Thomas, subs.

"I Am Still In The Ring"

With My RHODE ISLAND REDS. Some Fine Young Stock Ranging from \$2.50 to \$10.00 each.

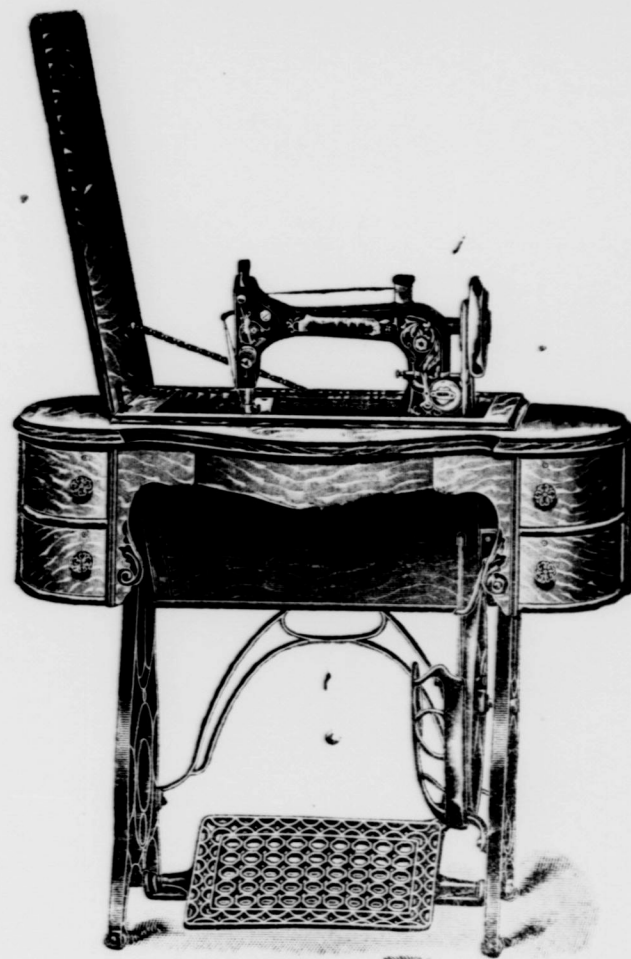
NOW IS THE TIME TO BUY

For the Shows—to begin your poultry business—to get Fine Stock. Let me send you a 15, 20 or 25 dollar trio that will make

Your Eyes Twinkle. Eggs, \$3.00 for 15.

C. A. EVANS,
Hamilton, Texas.

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 every one 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 5 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 tabular position, 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-rubbing, 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-bands 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: Stuffer, Fucker, Binder, Braider, Four Hemmers of varying widths, Feller, Sharking Slide, Quilter, Cloth Guide, Two Screw Drivers, Six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their uses 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.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 150 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear as 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 manuscripts are sent. Price, five cents per copy.

YOUNG—John A. Young was born in Giles County, Tenn., February 17, 1842. He was married to Miss Jennie C. Williams December 16, 1869. This union was blessed with nine children; six of these are living; three have passed away. Brother Young moved to Texas in 1890 and settled at Paris, where he resided about fourteen years. He was in the Confederate Army and served under General Forest. He made a good soldier and had a warm place in his heart for his old comrades. His health had been failing for some time when he came to Amarillo to die. He had spent all his life in opposing Christianity, but his good wife had spent all her married life in living it and praying for his conversion. I visited him, but for some time could neither talk to nor pray with him, but God answered the prayers of wife and children and friends, deeply convicted him and soundly converted his soul. The work was done fifteen days before death. He gave every evidence that the work was thorough. Not a doubt seemed to cloud his mind. His heart was stayed on God to the last moment. He only desired to live that he might go into the Church with his wife and children and do some good in the world, but was ready to depart and be with Christ. Several days before he died he dictated the following confession and when written out he signed it with his own hand hoping that it might do others good, especially his old friends who knew of his former manner of living: "Now that I have come to the end of life's journey and look back with sorrow and regret over a misspent life, I desire to give to the world my dying testimony. For sixty-six years I have rebelled against God and persecuted the Church. I can only come now as a prodigal son, realizing that I have gained naught but hunger, shame and fear. I have at last found that for which my soul has been hungering for these sixty-six years, the peace that the world cannot give. And it is for the benefit of lost men that I pen these lines trusting that they may reach my old friends and cause them to turn from sin before it is too late, especially my old comrades and friends of the Confederacy. To such I would say, 'Boys, it is wisdom to seek Christ, I would that we had our lives to live over again that we might be as good soldiers for Christ as we were for our country.' And to the good wives of those dear old veterans I would say, 'Be faithful, for had it not been for my precious, faithful wife I would have been lost forever. For nearly forty years I have waded through her tears and ignored her prayers, but, thank God, she is now rejoicing in my salvation.' Brother Young died in the midst of his family in sight of that home built on high for saved sinners July 1, 1908, and we laid his body to rest in the cemetery at Amarillo until the resurrection of the saved in Christ Jesus the Lord. C. N. N. FERGUSON.

TUCKER—Mrs. Margaret E. Tucker died at the home of her daughter, Mrs. Aurelia Laird, near Kilgore, Texas, September 1, 1908. She was born September 29, 1829, in Wilson County, Tenn.; was married to William Harlan January 17, 1850, and moved to Rusk County, Texas, shortly afterwards. Her husband, William Harlan, died, and she remained a widow for a number of years and then married Henry Tucker, at Jamestown, Texas. After some years her husband, Henry Tucker, died, and she was left a widow again, spending her last years in the home of her daughter, Aurelia, where she was well cared for to the end of her life. She was the mother of five children, all by her first marriage—four daughters and one son. One of her daughters, Lizzie, is the wife of our W. H. Crawford, of Northwest Texas Conference. We knew Sister Tucker well for over fifty years as a well-ordered, sweet-spirited Christian woman and member of the M. E. Church, South. In the days of our early ministry we were often at her home, and thought she and her husband an ideal couple. We shared her kindness long enough to be convinced she was one of the best women we have ever known, and our opinion of her worth is the common opinion of all who knew her well. For the last two years of her life she was a sufferer, but it is all over now. On September 1, 1908, she was taken to her home above, God's blessing be on the children she left behind.

HARRELL—Mrs. Sarah Agnes Harrell, daughter of Mr. and Mrs. Chas. B. and Martha F. Mason, was born near Petersburg, Virginia, April 6, 1835; moved to Alabama with her parents when a child, where she was raised and lived there for many years; was converted in early life at 16 years of age and joined the M. E. Church, South. She remained a consistent member of this Church until her death, January 23, 1908. In 1856 she was married to Mr. Thomas S. Harrell. This union was blessed with eleven children. In 1880 they moved to San Jacinto County, Texas. In 1890 God saw fit to take her good husband and left her with the care of a family resting on her. She was very frail and weak in body but strong in faith. Sister Sarah was a devoted wife and a fond mother—the daughter of deeply pious parents. She was naturally religious. No more faithful and no more efficient workers were to be found in the altar when sinners came seeking Christ. She was able in prayer and did not hesitate to lead in the public congregation. She leaves to mourn her departure five children—four sons and one daughter—and one sister, two brothers and a number of grandchildren and relatives and friends. But, dear ones, let us not mourn for her as dead—the good never die. The stars go down to rise upon some other land. Beyond this world of sorrow is another; life unmeasured by the flight of years, and all that life is love. Cheer up, dear loved ones, while mother's departure is your loss in this life it is heaven's gain. Dear children, we know where to find dear mother. Let us strive to meet her in heaven to part no more. S. C. ELLISOR.

DAVIDSON—Quincy Davidson, son of George W. Davidson and Mary Randle, was born in Montgomery County, North Carolina, September 12, 1812, and died in Mission Valley, Victoria County, Texas, August 21, 1908. He was the fourth child of a family of ten, all of whom preceded him but one sister, Mrs. M. A. C. Carl, the widow of a Methodist preacher. With his parents he moved to West Tennessee in 1827. In the early thirties he went to Mississippi, where he lived until January, 1846, when he moved to Victoria County, Texas, where he has since resided. He married Miss Cordelia King in 1856. She died in 1867, leaving him six children, all of whom survive him but the youngest, a son, who died in March, 1905. Mr. Davidson was a man of strong physical constitution, as the almost 96 years he lived attest. He lived an active life in meeting the demands of a successful business career. He always manifested a keen interest in public affairs, and on occasions was honored by his fellow citizens in being elected to positions of trust. No word of reproach could ever be truthfully uttered against this man because of any doubtful transaction in the discharge of a public duty. He was absolutely above anything that had the semblance of dishonesty. He never compromised with the tricks and intrigues and shady methods often employed. Taken from the standpoint of physical, mental and moral strength he was an extraordinary man. He was active in body and mind up to a short time before his death. An interesting conversationist, he would carry one back to those far distant days of his boyhood and young manhood, and tell of conditions of society and State as they then existed. In all his plans he moved on independent lines. After weighing matters carefully and reaching a conclusion, he was as firm as a rock in his convictions. He was interested in the welfare and growth of the Church, and was a liberal contributor to her support. The preachers always found his home a pleasant place to visit; his hospitality was unbounded. Many have received kindness and substantial help at his hands. On the occasion of my last visit to his home we had a season of delightful spiritual communion. He was resigned to the will of his Lord and was awaiting the final summons. Grand old man! He has gone to his eternal reward. May his children follow on to do the Master's will and form an unbroken circle in the paradise of God. W. J. JOHNSON. Galveston, Texas.

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A. and M. College.
LASSITER—The sun of another life has gone down and has left husband and daughters and sons, father and mother, sisters and brothers and many friends to think of her in kind acts and gentle words. We buried her infant child just one week before her death. Rosa Ida Lassiter (nee Gore) was born in Tennessee, October 12, 1872; moved with her father, Allen Gore, and family to Wise County and settled near Chico, Texas, where the family has since lived. She was married to T. G. Lassiter February 23, 1890. To this home God gave nine children, three preceding her. She professed faith in Christ about 1894, and has lived a consistent life since. She lived to see her life blended in the lives of her beloved family. All loved her who knew her, for the gentleness and sweet spirit in her life reflected the life of the Son of God. She departed this life September 26, 1908. Amid tears and kind words, surround-

I. ALEXANDER.
SMITHER—Mrs. Rebecca A. Smither (nee Spivey) died at her home in Huntsville, Texas, August 19, 1908, aged near seventy-two years. Deceased was born in Alabama but had been a resident of Texas since 1853, at which time her parents, Mr. and Mrs. J. T. Spivey, came to make their home in Texas, settling in Walker County. In October, 1856, she was married to John R. Smither, of Huntsville, and came as a bride to the home in which she continued to reside until her demise. Here she enjoyed many years of happiness and prosperity—

not unclouded, however, from time to time by bereavements, cares and responsibilities. It was hers to lose by death several small children, then her husband, later two grown sons and a married daughter. She is survived by one daughter, Mrs. W. W. Adickes, three sons, Gabriel, Wilbur and Eugene, and one sister, Mrs. Aleina Rome, all of whom are residents of Huntsville, and were at her bedside when she passed away. Having remembered her Creator in the days of her youth and united herself with the Methodist Church in her girlhood, she continued throughout succeeding years to live a faithful, consistent and useful Christian life. To her children she left the priceless heritage of a good name and to them and to all with whom she was associated a wealth of fond memories and an example worthy of emulation in every respect. Verily her works do follow her and many there are to "rise up and call her blessed." A FRIEND. Huntsville, Texas.

SHEPHERD—On August 31, 1908, we laid to rest in Shiro Cemetery the remains of little Mary Elizabeth Shepherd, infant daughter of C. Ford Shepherd and Hattie Shepherd. The little infant was only here nine months and three days to gladden and brighten the life of parents, and then God in his wisdom called her home to heaven. It is hard to give up the dear little child who was here such a short while, and who was the object of such tender love and affection, but, dear parents, while you do not understand why God took her, yet in that great day all things will be made clear. One by one the ties in heaven grow stronger and the unseen hand beckons us upward. We know she is at rest because Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." He also declares, "Such is the kingdom of God," and we expect to see her again where sorrows never come. S. W. STOKELY, Pastor. Keisler, Texas.

CULBERTSON—Guy Culbertson was born September 17, 1889, in Ushur County, Texas, and died at his father's home, near Gilmer, July 27, 1908. He joined the Church when a child, and was a faithful member of same when he was called to his reward. I was holding a meeting at Fairview, near his home, when he was taken sick. I noticed the interest he took in singing and otherwise working for his Lord. He was sick but a few days and those days were full of severe suffering, but he complained not. He told his parents that he was ready to go. We buried him fully believing that we should see him again on the other shore. Father, mother, brothers and sisters of this noble boy, "weep not as those who have no hope," but as believers in the promises of their Lord. J. M. ADAMS. Gilmer, Texas.

WHITNEY—On Sept. 9, 1908, we laid to rest in Forest Cemetery the remains of Gussie B. Whitney, son of Brother and Sister G. W. Whitney, aged three years. He was only here a short time to gladden the lives of his parents. God called him home. It was hard to give him up and be disappointed in hopes for his future here upon earth. God knew what was for the best. His parents have faith and confidence in God and his wisdom. They wait patiently for the day when all things will be made clear, and bow to God's will. Mourn not, dear friends, as those who have no hope; but rejoice and take comfort from the words of the Master: "He is not dead but sleepeth." W. T. McDONALD, Pastor.

BEASLEY—Miss Essie Irene Beasley, daughter of Wm. P. Beasley, died in Brookston, Texas, August 20, 1908, after a lingering illness with typhoid fever. She was born near Cato, Ark., August 23, 1895; came with her father and family to Texas in 1902, and has lived in and near Brookston ever since. She was religious from childhood; joined the M. E. Church, South, in 1905, and was one of its most faithful members. Her Christian life was indeed perfectly beautiful and her friends were numbered by the score. Obedience to her father was a special characteristic of her life, her mother having died when she was small. Another bright little trophy of the cross has gone up to take her place with the angels and hierarchy of heaven. J. A. WYATT.

LEMONS—Mrs. V. J. Lemons fell sweetly to rest in the arms of Jesus at the home of her daughter, Mrs. B. W. Landrum, Georgetown, Texas, March 23, 1908. Mrs. Lemons lived to a ripe old age. She was a devout Christian most all of her life. Her six children who survive her miss their mother so much, but they know their mother is at rest. Sister Lemons was a loyal Methodist; she loved her Church. Her old home Church at Berry's Creek was a most sacred place to her. To those who mourn their loss I would say, Where mother and grandmother is, you can go. May the good Lord keep us faithful to the end, and we shall meet again. JOHN S. HUCKABEE.

SMITHER—Mrs. Rebecca A. Smither (nee Spivey) died at her home in Huntsville, Texas, August 19, 1908, aged near seventy-two years. Deceased was born in Alabama but had been a resident of Texas since 1853, at which time her parents, Mr. and Mrs. J. T. Spivey, came to make their home in Texas, settling in Walker County. In October, 1856, she was married to John R. Smither, of Huntsville, and came as a bride to the home in which she continued to reside until her demise. Here she enjoyed many years of happiness and prosperity—

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BAKER—Robbie Baker, the little daughter of Mr. and Mrs. Sam Baker, was born July 9, 1905, and departed this life September 24, 1908, aged 3 years, 2 months and 15 days. After suffering a number of days the good Lord saw fit to carry her little spirit to that home where there is no sickness, pain nor death, but where she shall live with the just and the pure and good. Her little pattering feet will no more be heard, neither will her sweet little voice and pleasant smiles greet us again in this world, but she will greet us when we reach the pearly gates; we expect to see little Robbie with beckoning hands. Grieve not, father and mother, as one that has no hope, for Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Her little body was laid to rest in the Fairview Cemetery to await the general resurrection. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. J. C. GIBBONS. Bonita, Texas.

GRIMES—The subject of this sketch, Miss Lula Grimes, was born in Bell County, Texas, near the town of Belton, March 10, 1855. She was converted and joined the M. E. Church, South, at the age of fourteen years. Miss Lula lived a devoted Christian life until God called her home. She was the light and joy of her father's home—Rev. T. G. Grimes—and scattered sunshine all along life's pathway. At the time of her death she was a member of the W. H. M. S. and took an active part with them; especially did she do her utmost in helping to seat and complete our new church at Copperas Cove. She died in the parsonage September 16, 1908. A large concourse of loved ones and friends followed her remains to the cemetery and there we laid her to rest. Bro. and Sister Grimes, with their children, know where to find their loved one that has gone. Farewell, Lula, but not forever. J. M. SHERMAN.

ABBOTT—Nancy J. Abbott (nee Weems) was born in Mississippi July 22, 1842. She came with her parents to Texas in 1853 and settled in Hornsby's Bend, on the Colorado River, near Austin. Here her father, John Weems, died. After this her mother moved to Brushy Creek, in Williamson County. She was married to W. A. Abbott November 16, 1859. Sister Abbott was the mother of nine sons and one daughter. All of these, grown to manhood and womanhood, were living and present at the funeral. It was an unusual sight to see these strong sons weeping together at their mother's grave. There are also thirty-one grandchildren, most of whom were present. Sister Abbott was converted in early childhood; joined the Methodist Church and lived a faithful, consistent life to her death, which occurred September 18, 1908. We do we remember her last attendance at public worship. In our meeting last summer one of her boys was converted while kneeling at her feet. She was truly a good woman. Her works do follow her." May her children all meet her in the better world. Mother has just gone before. We know where to find her. S. H. MORGAN, Pastor.

COLLINS—A. W. Collins was born in Titus County, Texas, July 30, 1869, where he grew to manhood and was married to Miss Fannie Corbett December 9, 1890. To this happy union were born seven children—five girls and two boys. He and family moved to Coleman County, Texas, in 1896, where he has made a good citizen. He was converted and joined the M. E. Church, South, in 1901, under the ministry of D. S. Pearson, at Coleman Junction. He has since been loyal to his Church and untiring in his kindness to his present pastor, not being satisfied until he knew his needs were supplied. The Church has lost a faithful member, the pastor a true friend, the children an indulgent father, and the wife a kind, loving husband. We can't but mourn our loss, but it is

all his gain. Clothed with consciousness to the last, he was perfectly content and happy, bearing testimony to his safety in Jesus. All that is left to us is to prepare to meet our brother, father, and husband in that upper and better kingdom where we'll never say good-bye. W. L. BRANDON.

KELLY—Wilford Kelly was born in Falls County, Texas, February 27, 1897, and died in McLennan County, Texas, Sept 19, 1908. This is a brief account of a short life. Wilford was a good, obedient boy to his mother and step-father, never giving them any trouble. He was a member of our Sunday-school at Ross, and took great interest in the work, never missing when it was possible for him to be there. He was taken sick Friday morning and died Saturday at 1:30 p. m. During our protracted meeting in the summer he went up for prayers, and we hope to meet him again when the troubles of life are over. Wilford was a good boy, and very devoted to his mother; but he has gone and has left a vacant chair and a vacant place in our hearts. We commend the broken-hearted family to the care of Him who doeth all things well. D. C. STARK.

KAY—Whitson Kay was born in Maury County, Tenn., January 3, 1881. He came to Texas when he was 17 years old. Whitson was converted in August of last year, at which time he joined the M. E. Church, South, and lived a consistent Christian life until the time of his death, August 13, 1908. He was one of the most unselfish young men that I ever knew. He seemed to be happiest when those around him were happy. Even before his profession of religion he was a model young man. No young man had more friends than he. He was very kind to his parents and brother. No one, perhaps, will miss him so much as his brother, who was his daily companion. We took his remains to Wolfe City, his old home, where, surrounded by a host of weeping friends, we laid his body in the cold grave to await the general resurrection. Personally I feel a great loss in the death of this young man. May the blessings of our Father rest upon the broken-hearted mother, brother and sisters. Be true to God and we shall meet Whitson again. H. B. JOHNSON. Myra, Texas.

WILLIAMS—O. P. Williams was born April 11, 1848; was converted and joined the M. E. Church, South, in July, 1887, and from that date to the day of his death in Mineral Wells, Texas, September 3, 1908, was a steward in Ramirena Church, Mathis Circuit, West Texas Conference. In the death of Brother Williams the Church and community where he lived have sustained a great loss. He was a noble character. His conversion was complete, and all of his neighbors knew from his life that he had been born "from above." As a citizen he devoted his talents to the moral upbuilding of the county in which he lived. As a husband and father he showered the fruits of love upon his wife and children. As a steward in the Church his life was marked with great faithfulness. He died as he had lived—at peace with his God and his fellow men. The Christian life he lived among his neighbors will bear fruit for many years to come. We laid his body away at Ramirena to await the resurrection of the just. We will see him again in a land where death shall come no more. C. F. MCKINNEY, Pastor.

OWNBY—The twin sons of H. Ownby and Rosa N. Ownby merely came into this world to bloom and then fade away as the grass we tread. Their lives began on May 15, 1908. Very delicate were they. They were the delight of the home; but the family was made sad on August 28, 1908, when Haschal Morris departed this life. The family, with its many friends and Rev. H. E. Smith, laid the body to rest in Pleasant Grove Cemetery. Saddened by the death of Haschal Morris, the family turned its lovely attention to Paschal Marvin in hope of raising him; but its hope was lost when, on September 24, 1908, he passed away to sleep by his brother's side. Weep not, dear family, for "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors, and their works do follow them." Though our hope of physical life may be lost, yet our hope to see our loved ones in eternity is not lost. The blessings of God be on our bereaved family. L. D. SHAWVER, P. C.

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WEST TEXAS CONFERENCE.

Llano District—Fourth Round. 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. 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. Brownsville, Oct. 10, 11. Kingsville and Falfurrias, at K. O. 12. Alice, Oct. 17, 18. F. B. BUCHANAN, P. E.

Austin District—Fourth Round. Welmer, at Welmer, 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. 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. Yoakum, Oct. 10, 11. Hope, Oct. 12. Shiner, Oct. 14. El Campo, Oct. 17, 18. Noursey, Oct. 19, 20. Cuero, Oct. 21. Port Lavaca, Oct. 24, 25. R. A. ROWLAND, P. E.

San Antonio District—Fourth Round. Del Rio, Oct. 10, 11. Eagle Pass, Oct. 11, 12. Utopia and Sabinal, Oct. 16. Carlizzo Spgs. & 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

Gatesville District—Fourth Round. 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. 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.

Waxahachie District—Fourth Round. Italy, Oct. 10, 11. Hillsboro, Oct. 11, 12. Alvarado, Oct. 17, 18. Grandview, Oct. 18, 19. Maypearl, Oct. 21. Forrester, at Forrester, Oct. 23. Line Street, Hillsboro, Oct. 23-25. Lovelace, at Itasca, Oct. 24. Itasca, Oct. 24, 25. Ennis, Oct. 27. Bristol, at Crisp, Oct. 28. Palmer and Boyce, at Garrett, Oct. 29. Ferris, Oct. 29. Venus, Oct. 31, Nov. 1. Ovilla, at Sardis, Nov. 4. Red Oak, Nov. 5. Bardwell, at Bardwell, Nov. 6. Milford, at Milford, Nov. 7. Waxahachie, Nov. 8, 9. JAS. CAMPBELL, P. E.

Colorado District—Fourth Round. Roscoe and Loraine, at L. Oct. 10-12. Coahoma, at R. Bar, Oct. 14. Big Springs Miss., 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. 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. 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. Hansford Miss., 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.

Weatherford District—Fourth Round. Thurber, Oct. 9. Gordon, Mingus, Oct. 10, 11. Wayland, Wayland, Oct. 16. Breckenridge, Eolian, Oct. 17, 18. Peaster, Poolville, Oct. 20. Whit, Whitt, Oct. 21. Graham Mis., Salem, Oct. 23. Graham Sta., Oct. 25. 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.

Georgetown District—Fourth Round. Rogers Mis., at Glorietta, 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.

Plainview District, Fourth Round. Brownfield, Oct. 10, 11. Gomez, Oct. 13. Post City, Oct. 15. Tahoka, Oct. 17, 18. Lubbock, Oct. 19. Hale Center, Oct. 20. Turkey, Oct. 24, 25. Emma, Oct. 31, Nov. 1. Dimmitt, Nov. 4. Hockley, Nov. 5. Lockney, Nov. 7, 8. G. S. HARDY, P. E.

Dublin District—Fourth Round. Stephenville Cir., (11 a. m.) Oct. 10. Stephenville Sta., (11 a. m.) Oct. 11. Duffan 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. 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. Welmert, at Welmert, Oct. 31, Nov. 1. Rule, at Rule, Nov. 1, 2. Baird, Nov. 4. Denton, at Elmdale, Nov. 5. Caps, at Caps, Nov. 6. Tye, at Tye, Nov. 7, 8. JOHN R. MORRIS, P. E.

Fort Worth District—Fourth Round. 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. 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.

NORTH TEXAS CONFERENCE.

Sherman District—Fourth Round. Howe Cir., at Howe, Oct. 9-11. Sadler Cir., at Hagarman, Oct. 14-18. Whitesboro Sta., Oct. 18, 19. Gunter Mis., at Gunter, Oct. 23-25. Preston Mis., at Progress, Oct. 28-Nov. 1. Pottsboro Sta., Nov. 1, 2. Southmayd Cir., at South'd, Nov. 6-8. Pecan and Friendship, at Pecan, Nov. 8, 9. Waples Memorial Sta., Nov. 11, 15. Trinity Mis., Nov. 12, 15. C. M. HARLESS, P. E.

Bonham District—Fourth Round. Bailey Cir., Oct. 10, 11. Lamasco Mis., Oct. 17, 18. Gober Mis., Oct. 24, 25. Ladonia Sta., Oct. 25, 26. Trenton Cir., Oct. 31. Petty and Whiteoak, Nov. 7, 8. Petty Mis., Nov. 8, 9. Brookston Cir., Nov. 15, 16. M. L. HAMILTON, P. E.

Decatur District—Fourth Round. Chico Cir., Oct. 10, 11. Bridgeport, Oct. 11, 12. Greenwood, Oct. 17, 18. Alvord, Oct. 25, 26. Ponder and Krum, Oct. 31, Nov. 1. Justin, Nov. 1, 2. Gibtown, Nov. 7, 8. Bryson, Nov. 8, 9. Rhome, Nov. 14, 15. L. S. BARTON, P. E.

McKinney District—Fourth Round. 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. Piano 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 Milan'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. 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. 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. 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. Roysie, 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. 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.

Bowie District—Fourth Round. Henrietta Sta., Oct. 14. Crafton Cir., at Crafton, Oct. 17, 18. Nocona Cir., at Pr. Mound, Oct. 23-25. Nocona Sta., Oct. 25, 26. Montague Cir., at M., Oct. 26, 27. Bowie Sta., Oct. 28. Archer City, at A. C., Oct. 29, 30. Iowa Park Cir., at Park, Oct. 31-Nov. 1. Wichita Falls Sta., Nov. 2. Byers Cir., at Byers, Nov. 3, 4. Bellevue Cir., at B., Nov. 5. Post Oak Cir., P. O., Nov. 7, 8. Holiday Mis., at Egle B., Nov. 14, 15. JNO. E. ROACH, P. E.

Sulphur Springs District—Fourth Round. 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 Saltillo, Oct. 28, 2 p. m. Brightlight 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.

Gainesville District—Fourth Round. 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 Callis'g, 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.

TEXAS CONFERENCE.

Brenham District—Fourth Round. 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. Silsbee, at Silsbee Jr., 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 Miss., at Peach Tree, Oct. 19. Brownfield and B., at Brookland, Oct. 20. 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 Watsons Ch., Nov. 16-17. First Church, Beaumont, Nov. 21-22. Cartwright Chapel, Nov. 22-23. D. H. HOTCHKISS, P. E.

Pittsburg District—Fourth Round. 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. Coffeeville, 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.

Tyler District—Fourth Round. Big Sandy Cir., at B. S., Oct. 9. Edgewood Cir., Myrtle Spgs., 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. Gary, at Gary, Oct. 10, 11. Beckville, at B., Wednesday, Oct. 14. Geneva, at McMahan, 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 Cir., Nov. 14, 15. Keltys Cir., Tuesday, November 17. Hemphill and Bronson, Nov. 21, 22. C. A. TOWER, P. E.

Huntsville District—Fourth Round. 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. Shepperd and Cleveland Cir., at Lamb, Nov. 7, 8. San Jacinto Cir., at May's Chap., Nov. 14, 15. Navasota Sta., Nov. 19. Conroe Sta., Nov. 21, 22. H. C. WILLIS, P. E.

Calvert District—Fourth Round. Kosse and Bremond, 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.

Jacksonville District—Fourth Round. 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. 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. E.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round. Gallup, Oct. 13. San Marcial, Oct. 15. Albuquerque, Oct. 17, 18. Watrous, Oct. 20. Moriarity, Oct. 22. Cimarron, Oct. 24, 25. Tucumcari, Oct. 27. Logan, at Perry, Oct. 29. San Jon, Oct. 31. Puerto, at Puerto, Nov. 3, 4. Grady, at Grady, Nov. 7, 8. Roosevelt, Nov. 11. Taiban, Nov. 13. Sunnyside, Nov. 14, 15. Cantara, Nov. 16. Melrose, Nov. 17. Blacktower, Nov. 18. Clovis, Nov. 19. Texico Circuit, Nov. 20. Texico, Nov. 21, 22. Portales, Nov. 24. Elida, Nov. 25. Kenna, Nov. 26. Cromer, Nov. 28, 29. Portales Circuit, Dec. 1. Monument, Dec. 5, 6. B. T. JAMES, P. E.

Amidst the animal and selfish desires of our nature there is a voice which speaks clearly of duty, right, perfection. This is the spirit of Deity in man; it is the life of God in the soul. This is the evidence of our divine parentage.—Robertson.

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

ANNUAL CONFERENCE NOTICES.

West Texas Conference.

To the Preachers and Delegates of West Texas Conference: Dear Brethren: If you intend to bring your wives or daughters to conference, please write me as soon as you read this notice. Entertainment for all, if you will let us know promptly. Hope to see you all in Gonzales October 28.

To the Preachers and Delegates of the West Texas Conference: Dear Brethren—Will those of you who intend to bring your wives or daughters to conference kindly inform me at your earliest convenience? Please remember this is very important.

Northwest Texas Conference.

The class for admission on trial will meet at Fifth Street Church at 9 a. m., November 10. Those who have passed successful examinations in the Summer School or Correspondence School can hand me their certificates not later than the morning of November 11.

The presiding elders will meet at Austin Avenue, Church, Waco, on Tuesday, November 10, at 2 o'clock p. m.

We are assured that all railroads traversing the territory of our conference will make a rate of one and one-third fare for the round trip to Waco. Tickets will be on sale November 9th and 10th, and for all trains arriving in Waco the morning of the 11th, final limit November 19th.

The Board of Missions of Northwest Texas Conference will meet in Austin Avenue Church, Waco, November 9, 1908, at 7:30 p. m.

The departure of Dr. E. D. Mouzon from his pastorate in the city of San Antonio to assume the Chair of Theology in Southwestern University brought forth the following resolution from his brethren, members of the Methodist Pastors' Association, who have been intimately associated with him during his pastorate in that important and difficult field:

Whereas, Dr. E. D. Mouzon, having most successfully completed his pastoral term of four years in Travis Park Charge in the city of San Antonio, and having accepted the Chair of Theology in Southwestern University, we, the members of the Pastors' Association of the city of San Antonio, desire to express our appreciation of the splendid work accomplished by Dr. Mouzon as pastor of Travis Park, and his helpful and brotherly spirit which he always manifested toward his brethren of the suburban charge. We would endorse most heartily his courageous stand and masterly addresses

in the late Prohibition Submission campaign, and his work for civic reform in this city. Southwestern University is to be congratulated upon securing the services of this splendidly equipped scholar and we shall confidently expect that the Church will reap larger results from his labors and influence upon the lives of the young ministers who shall come under his instruction in the great institution of learning to which his future labors shall be given.

Buying a Piano?

The Old Way—Salary, traveling expense, commissions, hotel bills, railroad fares, livery bills. The Watkin Way—Eliminates all the above. Your piano comes direct.

Will A. Watkin Co Dallas Texas

TREASURY DEPARTMENT. Office of Comptroller of the Currency. Washington, D. C., Sept. 30, 1908. Whereas, by satisfactory evidence presented to the undersigned, it has been made to appear that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, has complied with all the provisions of the statutes of the United States, required to be complied with before an association shall be authorized to commence the business of Banking; Now, therefore, I, Lawrence O. Murray, Comptroller of the Currency, do hereby certify that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, is authorized to commence the business of Banking as provided in Section Fifty-one Hundred and Sixty-nine of the Revised Statutes of the United States.

This expression of appreciation was unanimously adopted by the members of the Pastors' Association at the Monday morning meeting, September 21.

THE OPENING OF THE METHODIST TRAINING SCHOOL. As the Methodist Training School for Christian workers is an institution of the entire Church, every Methodist in our connection has, or should have, a vital interest in its work and success.

Our first graduating class had two members—one deaconess and one foreign missionary. The second class had ten graduates—two deaconesses, one nurse deaconess, three city missionaries and four foreign missionaries. The senior class this year has sixteen members—seven deaconess candidates, four city missionaries, four foreign missionaries and one regular pastor.

Many blessings on the fraternity, both old and young, and when the time comes for us all to return to our final home, may we be fully prepared to enter and abide in a much finer temple than King Solomon ever dreamed of.

EARLY METHODISM IN TEXAS. In the Dallas Morning News of September 28 appeared (from Bro. I. Z. T. Morris) "Some Interesting Facts Regarding Early Methodism in Texas," concluding with names of living ministers who were in the itinerant work fifty years ago.

HE REPLIES TO DR. STEEL. In a recent issue of the Advocate your correspondent, Rev. S. A. Steel, makes reference to Christian Science and to its discoverer and founder, Rev. Mary Baker G. Eddy, in a manner that betrays his ignorance of Christian Science and of its revered leader.

THE CALL OF GOD TO MEN. A most instructive and inspiring book on Missions is that which, under the foregoing title, has come from the recent Conference of the Laymen's Missionary Movement of our Church.

WARREN T. WHITESIDE. El Paso District—First Round. Clint and La Mesa, Oct. 11, 12, Deming, Oct. 14.

Switzer Woman's College and Conservatory. A select school and the safest and best place for girls in the State. Emphasizes Swiss culture and teachers of superior merit, and comp. the best patronage. Home conditions unexcelled. Write for Catalogue or other information.

THE MASONIC QUESTION. 'Tis said the humblest American citizen in all the land is entitled to a hearing when it comes to a question of personal privilege, hence this knock at the door again.

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Great Mission of the Church, "The Supreme Obligation of the Hour," and "The Call to Go Forward," we have "The Duty of the Stronger to the Weaker Races," by an eminent Christian statesman, and "The Challenge of the City," by a noted student of social problems.

One is impressed with the thoroughness of the work undertaken by the conference, in the study made of the various mission fields. Statesmanlike reports from each of these fields, made by men whose wisdom and experience entitle them to be heard, take up a good third of the volume, under the head of "The Opportunity." Never before have these fields, by reason of their receptiveness and their opportunity needs, so appealed to the missionary spirit of our Church as at this time.

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THE CALL OF GOD TO MEN. A most instructive and inspiring book on Missions is that which, under the foregoing title, has come from the recent Conference of the Laymen's Missionary Movement of our Church.

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