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## Editorial.

### PAUL'S PURE FOOD LAW.

Paul was a most intensely practical man in his theology and in his habits and rule of life. He had his idea of a pure food law, and it contained two simple elements. First, he would eat no meat that had been consecrated to idols. Such meat was unholy meat and not fit for his use. It carried with it the association of something polluted and unclean. Besides this, it was strictly forbidden as an article of food in the Old Testament Scriptures. It would be well for us to observe this law today. It still exists, and we will never outlive the necessity for its observance. True, we have no idols in the form of sacrilegious images, as the heathen had in Paul's day, with altars erected before them upon which meats were offered. But we have the world full of idols in another shape, and offerings are being made to them under other forms and observances. Money is now one of the great idols of the world, and it demands the sacrifice of the best that our manhood and womanhood contain. When money is gotten through fraud and oppression, the man of God can not afford to use it as contributions to his needs, or to the needs of the Church. Tainted money is as much an abomination in the sight of God as was the meat in olden times offered in the worship of idols. It is unfit for the uses of an honest man and for the work of the gospel, and the blessings of Almighty God can not rest upon the objects toward which it is directed. Money gotten through the whisky traffic and the beer business has the blight of heaven resting upon it. It is unholy and unclean and it corrupts everything upon which its shadows fall. And many of the forms of worldly pleasure and the money that goes to support them are unfit for the spiritual food-uses of the Church. Paul would abstain from them today, were he amongst us living in the flesh.

The other element in his conception of a pure food law is that if meat of any character caused his brother to sin, he would eat no more meat while the world stands. That is, he was willing to sacrifice even a legitimate article of food so far as its personal use is concerned, if by using it he was in danger of hurting the conscience and the faith of some weaker brother. In other words, he was more interested in the success of his ministry than in the gratification of a lawful appetite. Hence he made it a rule of his life to be so circumspect in his habits that no man could reflect upon his gospel because of his acts or indulgence. Personally, it would do him no harm to eat meat in moderation. Really it would be a means of strength and health to his body; but if because of this some man was hurt in his religious life, or wounded in his punctilious ideas of religion, then Paul made it a rule to refrain from such article of food. The same rule ought, in a certain measure, to apply today. As strong Christians, there are certain things that we may be able to do without injury to our characters and experiences as members of the Church; but there are others not strong enough to do

such things without injury to them. If through our influence they are led to do these things and thereby fall into grievous error, then for their sake and for the sake of our influence we ought not to indulge in such practices. By that means we maintain a high standard of piety and strengthen weaker men and women by our example. In this world we do not live to ourselves, and we are not restricted to ourselves. We touch others and deliver upon them certain influences that help to mold their ideas of religion. They watch us and make us their criterions.

It might not hurt you, as you think, to take a drink of ardent spirits—though we doubt it. Yet you say you are strong and able to indulge to that extent and then stop. But one thing is certain: Hundreds of weaker men are not able to take one drink without arousing all the passion of their nature for it; and for their sake, if not for your own, you ought to be a teetotaler. You say that to select your own theatrical entertainments and attend it will be a recreation and no harm to you. Maybe so, but we doubt it. Yet there are hundreds of others who are not able to discriminate, and who, by your influence, will be induced to go to such places indiscriminately, and be seriously hurt in their lives and characters; and for their sake, if not for your own, you ought to refrain from such amusements. Therefore, as the followers of Christ, we owe it to Him to be so careful of our influence as to make it a help and not a hindrance to others who are affected by it. We can afford to forego any sort of a worldly indulgence or pleasure, if by so doing weaker men and women are benefited by our example. And in order to accomplish this end we will all do well to adopt Paul's pure food law, and make it the rule and practice of our lives.

### SERMONS PREPARED FOR DISTRIBUTION.

We noticed in the Daily News the other day that an Associated Press dispatch from New York stated that a certain firm had a supply of prepared sermons on various topics ready to be delivered to ministers at a specified price; only one minister in a given community would be supplied with them. It was also explained that these sermons would save the ministers receiving them much reading and a great deal of laborious research, and that they would be found adapted to most all occasions upon which ministers are usually called to officiate. Quite an inducement was held out to take advantage of this offer. We hardly think that any self-respecting minister will be drawn into this sort of an arrangement by these adroit sermon-peddlers, unless some young men without experience and guileless in their manner of thinking may be tempted to try the experiment without ever thinking of the impropriety of such a course.

The brazen effrontery of these New York peddlers is amazing. Their presumption is past understanding. The business of the minister is to produce, not to purchase, sermons. Matter of this character grows out of the individual heart and mind of the minister according to his own needs and accord-

ing to the needs of his people as he understands them. In the development and delivery of the sermon, the minister acquires spiritual and intellectual equipment for his work. It is through this process of study, investigation and reading that he grows into a large man and develops and trains his own individuality. Without this sort of exercise he can not be an intelligent and a useful minister.

To use the prepared matter of another is rank plagiarism, a species of intellectual theft. The man who does it is dishonest, unless he notifies his congregation in advance the sermon is borrowed, and not prepared by himself. He receives and gives out something not his own, but he palms it off as his own. And as one sin is always accompanied by another, so is the sin of literary theft; for it carries with it an implied falsehood. Besides this, it puts him in the attitude of a mental cripple, using the production of another as a crutch upon which to lean and with which to walk in the performance of his duties. Instead of leaning upon himself and upon the Holy Ghost, he leans upon the production of someone else. The fact that he pays for it does not alter the case. It makes him lazy and sneaking. Really, it takes the manhood out of him and leaves him as a mere hypocritical pretender. Such a man is not fit for the Christian ministry. But do not misunderstand us. We do not mean by these remarks that a minister is not to read and study the sermons of others, and to profit by their style and their subject matter. But in doing this he wants to take all such preparations and run them through his own mental mill, glean their substance and work it into his own production in such way as to really make it his own matter. This is legitimate. None of us are wholly original. We must gather material and digest it from all sources; but it must bear the stamp of our own originality and our own individuality. And it is all right to take special passages from the literature, sermonic or otherwise, that we read, and put it into our discourses when strikingly appropriate, but we must always give the author from whom we quote credit for its use.

We will close by giving an incident: Henry Ward Beecher was once traveling through a certain rural district incognito. He was on a vacation. He spent the Sabbath in an out-of-the-way village, and went to Church service. At the close of the sermon he went around and spoke to the young preacher and expressed his pleasure and profit in the sermon; and he ventured to ask the young man how long it took him to prepare the discourse. He replied, "Oh, only a few hours." "Well," said Mr. Beecher, "it took me six weeks to prepare that sermon. My name is Beecher," and he turned and left the church. The young man's predicament can be better imagined than described. All such young men, or old ones, for that matter, will get caught up with sooner or later, if they wilfully and deliberately use the productions of other people. From every point of view it is best for the minister to be himself and to depend upon himself and the Holy Spirit in the preparation and delivery of his sermons.

### A POTENT METHOD OF REPLENISHING STRENGTH.

"They that wait upon the Lord shall renew their strength," is the explicit statement of Scripture, and it has never been known to fail. But what is meant by "waiting upon the Lord?" Is it to sit down and remain quiescent and inactive until God makes some special revelation to us? Not by any means. On the contrary, it means active service rendered to the Lord. The word "wait," in the sense here used, is equivalent to the word serve. We say the servant waits upon her mistress; that is, the servant attends to the wants and looks after the needs of her mistress. She serves her in every capacity, as servant, that is possible.

So it is with those who wait upon the Lord. They serve him with willing obedience, watch the indications of his will, anticipate his commandments, and are quick to place themselves in harmony with his law. His will concerning them is their supreme law, and thus it is they increase their spiritual strength, grow in grace and in the knowledge of our Lord Jesus Christ. They become intelligent and systematic in their service and perform their work in such way as to accomplish the largest results in the kingdom of his truth. By this sort of service their energies, their ability to do and to dare, and their devotion to righteousness are renewed day by day. To them toil is sweet, labor is restful, burdens are light, clouds disappear, and they become robust and stalwart in their moral purposes and in their spiritual possibilities.

One of the blessings coming to them in such service is that they are enabled to "mount up on wings as eagles," and thus live in the upper air of religious experience and life. They rise above the dust of conflict and bathe their souls in the pure sunlight of the divine presence, and become "filled with all the fullness of God." And when they have satisfied their spiritual passion and appetite upon the noble things found upon these glorious altitudes, they are ready to return to earth and do even greater tasks for the Master. And such is the replenishment of their faith that "they can walk and not grow weary, they can run and not faint." And whether on the Mount of Beatitudes, drinking from the eternal fountains, or in the valley looking after their appointed work as servants, they are constantly conscious of the divine favor and are joyous in his blessed employ. They realize that they are the servants of the King of kings and Lord of lords; and to wait upon him is a privilege and an honor beyond anything that an earthly ruler or potentate can bestow. Therefore, in no other way can we so increase our strength as by humble, devout, faithful and persistent service in the Master's vineyard. We wait upon him by doing his will, even as "the angels do it in heaven." Blessed is that servant when his Lord shall find him so doing when he comes to reward his faithful!

When one link in the chain is cracked the whole chain is weakened. Every link must be kept in perfect repair or the whole will be of little service. So it is with moral character. One moral fracture will impair the whole life.

## Abraham's Sacrifice of Isaac.

By Rev. W. H. Hughes.

In the Advocate of September 17 the Rev. John D. Major called attention of your readers to a series of articles written by Dr. Tillett and published in the Sunday-school Magazine, September, 1907, on "Some Moral Difficulties in the Old Testament History."

The criticism by Bro. Major was both wise and just, for any man who accepts office at the hands of the Church becomes in some sort a representative of the Church and therefore becomes liable to just criticism by those whom he is supposed to represent.

In the article under consideration Dr. Tillett succeeds most admirably in specifying what he calls "Moral Difficulties in the Old Testament History," but he wholly fails to give us a specific answer to any one of them. He does give at the end of his article in a general way what he calls "two alternate explanations."

He tells us the command of God to Abraham to offer Isaac, his only son, in sacrifice is the most notable moral difficulty in the Old Testament. Now, let us notice some of these moral difficulties which he points out or specifies to the Sunday-school with much force and then fails to specify how we are to answer any one or all of them.

The first difficulty he suggests is this: "Can it be, asks the thoughtful student, that God really gave to Abraham a command that seems to be so out of harmony with his character as we understand it?" Now this question implies a doubt that God ever gave such a command. "Can it be thought possible?" he asks, as though it were unthinkable and then he proposes to try God's act by our understanding of what God's character ought to be—"so out of harmony with God's character as we understand it." Thus our understanding is the tribunal to decide what the word of God ought to be.

The strangest thing about all this is that so far as we know these difficulties are all suggested out of Dr. Tillett's own mind and seem all the way through to imply a doubt of the correctness of the historic record. Hence the second moral difficulty that the Doctor suggests is as follows: "No thoughtful reader can fail to see the serious moral difficulty involved in the command which God is here represented as having given to Abraham to slay his only son." Hence the doubt as to the correctness as to the facts represented in Old Testament history. Dr. Tillett has a thoughtful mind, therefore this is a serious difficulty in his own mind. Again he says: "The fact that neither Abraham nor the writer of the narrative seems to realize any serious moral difficulty whatever in this command of God to offer up a human being in sacrifice is itself no small part of the moral difficulty that confronts the modern student of the Old Testament." To establish this doubt he relates the fact that some fanatic "by the reading of this narrative was proceeding to slay his own son when he was arrested by the officer and the court was in doubt whether to treat him as a madman or send him to the penitentiary as a criminal." Thus the reading of this sublime act of faith and obedience upon the part of Abraham leads to the commission of the most horrid crime in the catalogue of crimes. Hence the Doctor's doubt.

The Doctor adds: "To defend the command of God on the ground that he did not intend to permit Abraham to carry out the command will not relieve the difficulty." He says "it rather complicates" the case and increases the ethical difficulty by introducing an element of what appears to many to be insincerity in making the secret will of God to be one thing and the revealed another and entirely different thing." Now, it is certain, according to this narrative, that God did just what the Doctor says "appears to many to be insincerity." He did command Abraham to offer his only son. He did countermand the order. Every man has the right to command and

to countermand his own without being accused of insincerity. And who dares deny this prerogative to the Sovereign of the Universe?

Dr. Tillett has most ingeniously and elaborately suggested to the minds of our Sunday-school children numerous difficulties in Old Testament history calculated to produce serious doubts and yet nowhere does he tell us what he thinks will solve the problem. He prefaces the statement of these Old Testament difficulties with the statement that "frankness begets confidence and a healthful freedom in believing," and he adds, "difficulties thus dealt with do not engender doubt, but lead to faith." Now, if the Doctor means that we are to frankly confess that we can not explain the miraculous and spiritual on material principles, then we are agreed. The acceptance of things above human reason on sufficient evidence, is precisely where belief of the truth rises to the sublime proportions of saving faith. But if the Doctor by "frankness" means that we are to confess our impotency because we can not explain the supernatural by natural law, and therefore are to try the truth of God's word and Abraham's by what we think are the ethics of the New Testament, then we demur.

Hence, the Doctor tells us of an "increasing number of modern theologians" who dismiss this difficulty in this way. He says, "according to this view it is absolutely impossible to reconcile with the character of God as presented in the New Testament any divine command to Abraham to slay his son and offer him up in sacrifice on the altar; is a misunderstanding and a misinterpretation somewhere, whether by Abraham or by the historian it is impossible now to determine." Thus this "increasing number of modern theologians" try and convict either Abraham or Moses of falsehood by what they think are the ethics of the New Testament. This is simply a covert way of repeating Ingersoll's "Mistakes of Moses." These "modern theologians" certainly stultify themselves when they undertake by the ethics of the New Testament to condemn either Moses or Abraham; for Jesus Christ, who is the center and circumference of all New Testament truth, in his personal teaching as well as by his inspired apostles, endorsed in unmistakable terms both Moses and Abraham. St. Paul, without seeing any mistakes or misinterpretation in this whole transaction, gives us the only inspired explanation of these historic facts which Dr. Tillett calls "the most notable of moral difficulties found in the Old Testament." Paul, in speaking of Abraham's sacrifice of his son, says: "Who against hope believed in hope that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what he had promised also he was able to perform." Rom. 4:18-21.

Dr. Tillett says that frankness begets confidence and that is true if that frankness is accompanied by a proper prudence, but for the commander of a great army to point out upon the eve of battle all the strong points in the position of the enemy, and then state all the weak points in his own position, and then fail to tell his men how they are to extricate themselves, might be called frankness, but it certainly would not be called wisdom nor prudence. This is precisely what Dr. Tillett, the head professor of theology in our Church, did in the article under review.

It is true that at the end of his article he gives what he calls "two alternative explanations." The first is to take the Old Testament history of the narrative as true and correct. But, Doctor, this will not explain, for every difficulty which you suggest from start to

finish implies a doubt as to the truth and accuracy of this narrative. The other "alternative explanation" does not hesitate to attack the truth and accuracy of the record in these words, "Abraham must have misinterpreted the impression which he thought came to him from God, or else there must be some mistake in the narrative which records the event." But he fails to tell us which, if either, of these two alternatives is correct, while every moral difficulty he suggests implies a doubt as to the truth and accuracy of the history. Thus he leaves us in doubt and guessing which alternative he thinks is true.

Finally, the methods of treating this subject by the modern theologians referred to by Dr. Tillett cuts us off from all retreat or defense, by impeaching both Abraham and Moses—our only witnesses. These "theologians" tell us that the "representation is erroneous; it is a misinterpretation of what God said or commanded or did; \* \* \* there is a misunderstanding—there is a misinterpretation somewhere; whether by Abraham or by the historian, it is now impossible to determine." Thus the defender of the divine test of Abraham's obedience and faith is left at the bar of public opinion with both of his witnesses impeached and their testimony discredited. He is disarmed and left in the hands of the enemy.

This article, coming as it does from the Dean of a great Christian University, and professor of theology, is better calculated to engender doubt and unbelief than anything a professed skeptic could have written. Therefore we are driven to the conclusion that these "moral difficulties" exist more largely in Dr. Tillett's own mind than they do either in the act of Abraham or the history by Moses.

Dallas, Texas.

### ABOVE THE DOUBT LINE.

Mountaineers talk about the snow-line—a line on the mountain-side above which is eternal snow, whose ermine robe of whiteness hides the naked, jagged rocks; a region of neither dust nor grime, whose bracing air sends the blood bounding, whose dancing water, when melted or found in a spring, sparkles crystal clear.

We are all spiritual mountaineers, trying to climb out of depression and doubt, for we cannot ignore these things; we have to climb up through them. Only occasionally do we get away from them. For once in my life I climbed high. I wish to record it; perchance it may help some less fortunate climber.

The occasion was the death of a pioneer—God's and man's. He beat his way over the continent to California in an ox-wagon; he fought the Indians from behind his horses as breastworks; he bivouacked with the boys for two years in the Mexican War; marshaled disease and laughed at hardships; founded a city; set an example of personal, and led in civic, righteousness. With his own funds he built a modest little church in one of California's beautiful valleys, and it stands there today, an altar for the living, a monument for the dead. There are two Methodist preachers going up and down the Pacific Slope, and one in the North Texas Conference, preaching the gospel of love, because in a needy hour he gave them his hand in His name. In a word, for eighty-one years he carried two banners in his hands—one the imperial "Old Glory," pride of the Anglo-Saxon race; the other, the snow-white ensign of the Prince of Peace. When I saw him die I saw him carrying the same banners, the white held higher, but both still waving; and when I saw, my unbelief was absorbed in faith. I climbed above the doubt-line.

About two o'clock in the morning he took a change for the worse, becoming unconscious; at five o'clock he stirred slightly, then was agitated somewhat greatly. The single other watcher and myself silently took our places on each side of the low bed upon which the aged sufferer was lying. For a time a holy hush held

away. It was a moment when death stealthily lay tightening clutches on the form, but it was also the moment of a soul's coronation. We could almost hear the solemn church bells of heaven pealing over the hills of eternity. We stood back in silence, while to the majestic chant of praying angels a soul with solemn pageantry was ushered into the presence of the King.

I thought he was gone—and he was, though he had not completely left the earth. I reached for his pulse, when suddenly he caught his breath, half raised his hand, looking steadfastly before him, and exclaimed: "The light! The light! Oh, what a light! See! The gates of heaven are swinging open for me! I see the Savior! Call Molly to come quickly and see!"

The family was called. The old, old scene of tearful good-byes, parting blessings, never-to-be-forgotten promises, and always the triumphant voice of the departing saint, crying: "Victory! It's rest over there. Tell them I stood the test and Christ goes all the way." For two hours and twenty minutes the apocalyptic vision of this second John was given to us in words that flamed. And his last word—I'll never forget it: "Oh, tell Molly and Jim that I triumph in the last hour." Then, more slowly: "Now, let me rest. I am tired. Oh, farewell." And just as the day broke Monday morning the eternal day dawned in the east for him.

It was a Methodist preacher who, in my college days, shook my faith. I never got over that. Sometimes, in periods of spiritual stress, the anchor would be torn nearly out of the rock. But the scene of this death, more than any experience, save only that of my conversion, helped to lead me into the light. I saw heaven in the shining face; felt it in the room, and, more gracious than all, experienced it in my heart. We can debate words, doubt syllogistical arguments, but we cannot question experience.

Likewise, I have largely lost the fear of death, which, in spite of the fact that I knew God had forgiven my sins and honored me with a place in the list of his ambassadors, had been a haunting specter. I always shuddered in its presence; drew back when it took charge. But now that I have seen what a mighty Victor is Christ, how he puts all enemies under his feet, I can say in mingled astonishment and triumph: "O death, where is thy sting? O grave, where is thy victory?"

I am more than ever His to the end. Like Elisha of old, I saw at the end of a godly life "The chariots of Israel and the horsemen thereof."

L. F. CHAPMAN.

(Death of Capt. J. T. Brown, Chico, Texas.)

### THE CONFERENCE MISSIONARY EVANGELIST.

By Rev. John R. Nelson.

The last General Conference authorized an Annual Conference Board of Missions to employ missionary evangelists. Their duties as defined by the Discipline are "to hold evangelistic services, to make missionary addresses, and to take collections for the support of the work of the board at places designated by the board." They are under the direction of the board and on a missionary basis. The office combines both the evangelistic gift and the spirit of missions.

Evangelists in the Apostolic Church had a separate place and performed a distinct service; "He gave some apostles and prophets, some evangelists, and some pastors and teachers." Paul ranked this class of ministers after apostles and prophets, and before pastors and teachers, and important as any of these "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." They were not restricted to one place like the pastors, but traveled at large preaching the word and establishing Churches. Philip, one of the seven deacons, was an evangelist, and Timothy "did the work of an evangelist."

The modern evangelist, who belongs to the order of ancient Philip, is "a

publisher of good tidings." His ministry rings with the joyous note of salvation. He has the art of calling sinners to repentance. His supreme work is that of soul saving. The true evangelist is a spirit-filled man, with a burning love for men. Consecrated, spiritual and a prevailing prince in prayer, he has power with God and man. His preaching is earnest, direct, unctious, unsparring to sin, and inspiring to penitent sinners. Resourceful, sympathetic and courageous, he is "wise" in winning souls and conducting revivals of religion.

The first preachers of Methodism were evangelists of the New Testament type. The Wesleys and George Whitefield, Mr. Asbury and William McKendee and their co-laborers were flaming evangelists rather than settled pastors, who traveled and preached, held evangelistic services and kept the whole country burning with revival fires. Their fervent spirits and abundant labors stamped the Wesleyan movement as "Christianity in earnest," and sent it down the centuries a mighty evangelistic force. The history of Methodism is essentially the history of aggressive evangelism. Her chief agency both for propagandism and doing good has been an itinerant ministry. Every preacher in the "traveling connection" in theory is a pastor evangelist who serves a time limit charge, and whose supreme work is the salvation of men.

The times are propitious for the Church to send forth evangelists as a distinct class of laborers. Our preachers do not assist one another in protracted meetings as did the early circuit riders. The modern Church is a highly organized business concern, consisting of departments, boards and committees, which require the personal attention and incessant toil of "the preacher in charge." Often his strenuous labors tend to quench rather than to quicken revival fervor. All good pastors have not the evangelistic gift. This is the age of specialists, and the expert in salvation is not without his reward. Men are difficult to reach, and many of them will be saved only by extraordinary means. The success of the independent, modern evangelist is highly significant. There are those among us upon whom rests a double portion of the Spirit, who have felt a special and distinct call to devote their entire time to evangelistic work. The Church in providing for her own evangelists meets a felt want, and returns to "the old paths" of both primitive Methodism and Christianity.

Our conference evangelists, as a class, have made full proof of their ministry and justified the wisdom of the Church in creating the office. Eleven of them in 1908 reported for nine months from their respective conference sessions 3,352 revival sermons and missionary addresses, 4,809 conversions, 2,050 additions to the M. E. Church South, and \$14,375.00 raised for missions. The general average was 437 conversions, 185 Church additions and \$1,396.00 for the missionary cause. One evangelist during the nine months had 718 conversions and secured \$2,560.00 for domestic missions; another held seven protracted meetings in which there were 321 conversions, and 133 additions to the church, and raised for missions in cash and pledges, \$6,500.00; while another reported 778 conversions, 400 additions, 18 called to the ministry, 55 volunteers, \$6,500.00 subscribed to five new churches, 290 missionary volumes sold, 315 subscribers to Go Forward, and \$3,345.00 raised in cash and subscriptions to missions. Reports vary with the laborer, territory and character of work done. Some fields were "white unto the harvest," while into others "the sower went forth to sow." The good accomplished cannot be tabulated in figures nor printed in type.

The conference evangelist is missionary both in office and work. His "evangelistic services" extend the kingdom by bringing souls into the kingdom. He pioneers Christianity into the regions beyond by holding revival meetings in school houses and under brush arbors of overlooked communities and neglected districts. In these "waste places," where no

travelling preacher has an appointment, nor independent evangelist has received a call, "the poor have the gospel preached unto them," souls are saved, and new Churches are organized. These home missionaries take advanced ground of an advancing Church whose mission is to evangelize the entire land. Theirs is the post of honor. Some Churches with a congregational form of government have largely extended their borders by the evangelistic efforts of their missionary evangelists.

By appointment this new officer of the Church is also a leader in the great cause of missions. His work is educational and inspirational. "Missionary addresses" and sermons delivered by him during revival meetings and on special occasions produce a profound impression. Having specialized on missions he speaks as one having authority in disseminating missionary intelligence and creating a missionary conscience.

Being himself a missionary, his salary is provided for by his Board of Missions, usually, while he takes collections for the support of the board. His missionary collections reflect the field and character of service rendered. One evangelist under the direction of his board will give his entire time to evangelistic services on missions and in unoccupied territory, and has "souls for his hire" with naught besides; another will divide between missionary and self-sustaining charges and has "bread to eat and to spare," while still another on good circuits and in rich stations will emphasize missions as well as salvation and raise good sums of money for the evangelization of the world. The free-will offering that is generally taken at the close of a revival for the independent evangelist with the conference evangelist goes direct to missions. Given for this purpose when the people are moved by a common, mighty religious impulse it is not strange that their contributions "abound unto the riches of liberality." Some evangelists, after defraying all expenses, have secured during a twelve months as much as eight and ten thousand dollars for missions.

The conference evangelist may be a layman. There is nothing in our Discipline or the word of God which requires that he should be a minister of the gospel. Men without any credentials whatever have been honored instruments of salvation. Philip, the evangelist who converted the Ethiopian and captured the city of Samaria, flooding its streets with the joys of salvation, in the beginning of his career was appointed to serve tables, while the apostles gave themselves "to prayer and to the ministry of the Word." Stephen, another one of the seven deacons who looked after the temporalities of the church, "did great signs and wonders among the people." The "seventy" were emergency men sent two and two before the Lord's face to herald the coming kingdom. In this our day when the supply of preachers is wholly inadequate to the demand, the larger ministry of the laity is again being drafted. Modern evangelists both in manner of speech and methods of work, have been decidedly of a lay type. Some of them have been ordained ministers, while others, equally successful, have been without authority from any Church to exercise their gifts. Sam Jones, like President Finney, was a converted lawyer, whose secret of success consisted largely in his terrible indictment of evil doing and his moving appeals for a better life. Mr. Moody was a plain business man in Chicago when the spirit of prophecy came upon him, and he was providentially led to do the "work of an evangelist" in both the old and new world.

A license to preach is not necessary in order to lead souls to Christ; "let him that heareth say come."

Hear what the Spirit is saying to the churches in the Laymen's Missionary Movement. A movement whose scope and purpose is "the evangelization of the world in this generation" will expend itself alike upon the home and foreign field. Enlisted, quickened and inspired, our men already are tak-

ing the initiative in the salvation of their own countrymen. Recently a pastor returned to his Church from a brief visit to find his laymen conducting a gracious revival. In more than one Annual Conference laymen are employing missionary evangelists to do work in destitute regions. Soon the whole line will be in motion. The bugle call for an aggressive evangelism is being heard. Preachers and laymen are uniting and consecrating as never before to give Christ's gospel to every creature.

#### "THE GALVESTON PLAN."

The writer recently spent two weeks, including two Sundays, in the city of Galveston, and feels that the revelation made to him of the so-called "Galveston Plan," may be of interest to the readers of the Texas Christian Advocate. For some time it has been the custom of the daily papers to refer to the system of government granted by the Legislature of Texas to the city of Galveston as the "Galveston Plan," and frequently news items are published showing that some city in another State has investigated and adopted the "Galveston Plan." These items are frequently couched in language indicating pride and that the State should be proud of the "Galveston Plan," and the writer penitently confesses that he had begun to feel somewhat that way about the matter before he made this visit.

The writer has not studied the written provisions, nor investigated the legal bearings of the so-called "Galveston Plan," but has come into direct contact with the results of the "Plan" in active operation, to the apparent satisfaction of the said city of Galveston. The best test of what the plan will do is found in a history of what it has done and is now doing. A tree is known by its fruits. The fruits of the "Galveston Plan" are that, before 9 o'clock and after 1 o'clock on Sunday the saloons, billiard and pool halls, the theaters and moving picture shows are run wide open, and with no attempt at concealment. The writer witnessed a sight from the street car Sunday night, while on his way from the Sealy Hospital to the West End Methodist Church, that was disgusting. Market Street for many blocks seemed to be a pandemonium broke loose—crowds of men drinking at wide-open saloons, crowds playing billiards and pool in plain sight, the big-mouthed crier for the picture shows, the drunken men and women, the cursing, and the crowd gathered at the patrol wagon as some were being arrested—all together was a demonstration of Sabbath desecration not soon to be forgotten.

Evidently the "Galveston Plan" of so-called government by commission is a scheme for granting to a city immunity from the general laws of the State. I care not what may be claimed for it, here is a demonstration that such is the effect of it. And such is the feature that makes it desirable and popular with cities in other States that desire to give themselves up to unbridled wickedness on Sunday; and such is evidently the purpose of Galveston, for all summer the railroads run week-end excursions into Galveston, Saturday and out Monday, so as to accommodate Sabbath desecrators from all over the State and enable Galveston and the railroads to get gain from their nefarious business. It is a putrid sore on our body politic, that is discharging pus into the circulation to be carried to every part of the Commonwealth. Why do legislators make such careful search for unconstitutional features of laudable reform measures and then let measures like this, conceived in iniquity and fruitful of debauchery, lawlessness and crime, and plainly unconstitutional, pass into law? There is but one reason, a law in favor of laudable reform will be fought to the courts of last resort by the emissaries of evil, while it does not seem to be the business of anyone to fight in the courts the laws made in the interest of the emissaries of evil. Men and brethren, let us not only lead Christian lives

and apply the principles of Christianity to our business, but let us demand the right in the courts and in the government.

Conditions in Galveston are an open insult to every Christian in the State of Texas. Why? Because they exist as a result of law, and we, by our agents, made the law.

Conditions in Galveston are a disgrace to the State of Texas. Why? Because Texas, in every other way, has kept step with the front rank in social and civic progress, and this is a long step backward to the impotent age of barbarism.

Conditions in Galveston act as a leprosy or infectious disease striking at the health of every home in the State. Why? Because here, in addition to the Sunday excursions from all over the State, is located the Medical Branch of the State University and young men from the best families all over the State are sent here for a medical education and confronted with moral debauchery and tempted with Sabbath dissipations on every hand.

Verily, under present conditions Galveston is not a fit place for a branch of the State University. What is the remedy? I would suggest three: First, that our legal brethren endeavor in some way, if possible, to test the constitutionality of the "Galveston Plan," in the courts; second, that with one accord Christian men from all parts of the State bring pressure to bear on the men now running for the Legislature, and secure pledges from them to modify or annul this disgrace to the State; and, third, get, if possible, the members of the coming Legislature from the north part of the State, and as many others as possible, pledged to the removal of the Medical Branch of the State University to Austin, where it should now be located.

C. W. MACUNE.

#### OUR HONORED BUT NEGLECTED BRETHREN—THE SUPERANNUATES.

For four years about this date I have taken the privilege to call attention to what I call our greatest obligation. Knowing the fruit bearing therefrom, I venture, by the aid of the Advocate, to enter the door again. This is not official, however, but from pure love I have for the cause. In the first place, this appeal is not made in the interest of the "endowment fund," nor "homes" for them, nor for even the assessment, for I am sure the preachers who are appointed to look after these will all bring that up, but for the immediate demands, if you please—in some instances to keep the "wolf away from the door," though this ought never to be the consideration; but it is to enlist our people to pay an honest debt. Let me say, with all due respect for all the brethren, I do not believe our Joint Boards do their duty in making the assessment. I have been contending for years for this. The Discipline demands that they shall do certain things in the matter of making assessments. The objection seems to be if you raise this all other Conference Boards will do so. Now let a Board of Stewards stop and ask in making an assessment for their pastor, "What have the Conference Boards assessed us?" Then make the pastor's assessment accordingly. What would the presiding elder and preacher in charge say to that? No, brethren, I do think this assessment ought to be made according to the Discipline and the collection upon its merit. And the preachers ought to set the example. Then it is a debt we owe for work, hard labor, which has been done. There is not a railroad, wholesale house, factory of any kind, school, college, county or State in America which have had men to labor for them in any way that owes these men for their labor any more than we owe these men a comfortable living. Look at men who have followed a secular profession or business for forty or fifty years. How are they treated? Do their children say they are too old to manage their business? Do they say: "Times are such your experience is worth nothing, so we will take your

place, put you on charity and let you do the best you can for the few years you live?" No, brethren, the world about us don't do that way. I know we do better than some Churches, and better than the State for our Confederate soldiers. I know that is some comfort to us.

But, brethren, I have witnessed this year some of our old brethren and the widows and children work—and what trials they have! and oh! how worthy they are. Now think of a Bishop starting at Shreveport and going to Houston, via Marshall, Waco, Austin and San Antonio in a buggy to do his duty. And they have done that. Why? In all this territory there were districts, circuits and missions with men on them going through all sorts of weather, preaching and establishing Churches under such circumstances as we can't imagine. No railroads, often no roads of any kind, no hotels, and often no houses, no bridges over the creeks. Now we are reaping the fruits of their labors. Brethren, what do we owe them? See what assets Texas Methodism has and think how and by whom it was possible. Then look at our minutes and see what we do for the men who made it possible for us to have these assets. "Now, Bro. Morris, what shall we do?" Dare you to ask me that question? Here is my answer: Let every contributor to this claim at least double his contribution, or if it has been small, quadruple it this year. And let every pastor do his duty. Oh! what a prize pole this claim has been to get missionary, education, Church extension money. Now, brethren, do the fair thing, and let every dollar over the assessment go where it belongs, and oh! what rejoicing it will bring! I do believe the way our people raise money for other things they could and would do better. I really think when a pastor gets in dead earnest about having his people do a thing they do it. Now let's try this one year at least to double this collection, and my word for it the Joint Board will find a place for every dollar. I could give you cases where old men will have to work through cold and rain this winter to have a bare living, and where the widows of some of our preachers will have to do the same to keep their children clothed, fed and in school, if the conference don't do better than it has been doing. But I hope this is not necessary. Let's pay our honest debts. We owe them. We have in Texas 230, 120 members and we have 120 superannuates and say as many widows. Now what could these members do for their fathers and mothers with the resources these members have? Anything they wanted to do. O Lord, help us to do our duty on this line.

I. Z. T. MORRIS.

Fort Worth, Texas.

#### A DEBATE.

At Gibtown, beginning September 29, closing October 2, Rev. T. J. Beckham, of the Methodist Church, met Rev. A. W. Young, of the Church of the Disciples, in joint discussion. Everything passed off very peaceably and the Methodist people and preachers who attended felt that the Church was put forward as it probably had never been in those parts.

Bro. Beckham is an able defender of the doctrine of our Church. His scriptural presentation of our doctrine can not be met. He used the Bible constantly and kept his opponent reminded of the fact that he could "put his finger on the spot."

This debate was brought on by the Disciples at Gibtown. They signed a challenge and in their anxiety to get into the fray, they included in the challenge the agreement to pay \$15 of the Methodist representative's expenses. This challenge could not go unheeded, inasmuch as that section of the country needed to know, without apology, what Methodism was.

I am sure the brethren putting up this money got full value and the challenge will hardly be repeated. Rev. Young conducted himself in a very gentlemanly way throughout the debate, and proved himself an able defender of that for which Campbellism

## Get Rid of Your Catarrh

You need not suffer from catarrh, bronchitis, lingering colds or other catarrhal troubles. I have a remedy that will give speedy relief and make a radical cure. It is simple, pleasant, inexpensive and harmless.

No matter if the disease is ever so deep-rooted—no matter how long you have been suffering from it—no matter how many other remedies have failed—you may be cured.

As the catarrhal germs enter the nasal passages and lungs with the breath, the most reasonable conclusion is that a cure can only be effected by an antidote that is breathed through the nostrils, thus reaching every spot where the breath has carried the disease. My remedy is the antidote. It is a compound of herbs, roots, leaves and flowers, which, when burned, emits a fragrant, soothing, healing smoke-vapor that immediately relieves and ultimately cures all forms of catarrh.

Send me your name and address and I will send you by return mail a free trial treatment, and also an illustrated booklet. Write before you forget it. Address Dr. J. W. Blosser, 478 Walton street, Atlanta, Ga.

stands. But who could stand before the truth of Methodism with such a defender as T. J. Beckham? The debate closed with the finest feeling prevailing and no bad results can follow, but no doubt much good.

L. S. BARTON.

#### SAN ANTONIO FEMALE COLLEGE.

We are pleased with the beginning of our school year. We have enrolled very nearly all the boarding pupils we can accommodate and have an increase in the number of day pupils. Our faculty is most satisfactory and the student body have entered heartily upon their work, so that we look for a very successful school year. Rev. H. L. Atkins, of the Western North Carolina Conference, who at present edits a paper in Bandera, Tex., visited us Sept 27, and preached at West End Church, said in his paper of this week: "The young ladies in the college look like they might have been picked by taking the most promising girls from the best homes in the land. A finer body of students would be hard to find."

The purpose of this institution is expressed by Brother Atkins words, for we are not seeking mere numbers, but quality. There are ten or more daughters of preachers in the school and they are doing well without an exception.

J. E. HARRISON.

#### 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 Cherry-bark, Bloodroot, Golden Seal root, Stone root and Queen's root, contained in "Golden Medical Discovery" in subduing chronic, or lingering coughs, bronchial, throat and lung affections, for all of which these agents are recommended by standard medicinal 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 enfeebled, 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.

# Notes From the Field

## West End, San Antonio.

Rev. S. B. Beall, City Missionary for San Antonio, pitched his gospel tent in West End just east of the lake and conducted for us a good meeting lasting ten days. Brother Albritten, pastor of South Heights Church, led the singing. Gracious results followed. The Church was revived and twenty members were received on profession of faith. Brother Beall preaches a gospel that convicts of sin and saves.—J. E. Harrison, P. C.

## Uvalde.

We are having a great revival in Uvalde. Bro. R. E. Goodrich, of Stamford, is doing our preaching and Bro. Bell, of San Antonio, is conducting our singing, also doing some preaching. These two men of God have done a power of good in the salvation of many souls and the Church has been wonderfully revived. The interest is still growing. We had a great day yesterday. Three powerful sermons.—J. H. Shope.

## Bristol Circuit.

This has been a good year with us. Everybody is pleased, both preacher and people. There have been good revivals at every point on the work, making five in all. We have been busy all the year, but have had results for our labor. There were seventy-five conversions, fifty additions to the Churches, fifteen babies baptized, some new Sunday schools organized, with good interest. Praise God! Spiritual condition of the whole circuit is good, but we need good leaders. There are some as good workers as I ever knew, but we need more. Our collections are all paid, receipts in hand. We have sold forty-eight Disciples and 100 other good books, and have secured some new subscribers for the Advocate. We can't afford to neglect this, for a good Methodist must read this paper. We have united nine couples in marriage. We will report a good year, Bishop. All collections in full and over.—Ben Crow, Oct. 5.

## Bridgeport.

We have just closed out a two weeks' meeting which no doubt has been the greatest revival in the history of Bridgeport. The zeal and courage of the membership have been quickened. There is in almost every heart a manifestation of the spirit of fidelity and love, which characterizes a true child of God. Sinners were convicted of sin and converted to God in the old-fashioned way. I have never witnessed a meeting in which there were such great manifestations of Divine power. We have had no top-water revival, but one that will be lasting in its influence for good to the town and surrounding community. The preacher went after sin in earnest. The sinners of the people, in the Church and out of the Church, were denounced alike in unmistakable terms. Confessions were made, wrongs were made right, and hard sinners, heads of families who have lived in sin for many years, were brought to repentance at the "mourners' bench" and were soundly converted to God. The line has been drawn and our people, with the good people of the other Churches, are standing together against sin and for the right. We can now say what we could not say ten days ago—every city officer is religious and taking a positive and unmistakable stand for the right and against the wrong. And, by the way, all are members of the Methodist Church. This revival came to us under the leadership of Rev. G. A. Marvin, of Sherman, Tex. Brethren, Marvin is the man for you if you want a revival that will bring lasting results. He is a great preacher, and a more earnest and untiring worker cannot be found.

Our Church is in fine condition. We are serving a good people, a people whose visions are enlarging as the days go by. We have received sixty-nine members during this year. All our conference claims will be up in full

and some of them overpaid. We thank God for what He has done and is doing for us.—J. O. Peterson, Oct. 5.

## Liberty.

It was June 27, I left for Mineral Wells, Tex. The trip was for the health of my good wife. We spent about six weeks at the Wells. Her health improved but little, if any, at Mineral Wells. We left the Wells Aug. 5, for Conroe, since which time she has been in the hands of a kind daughter, Mrs. Richard Knight, and also under the medical care of Dr. W. H. Earthman, of Conroe, Tex., who has been a great help to her. She is now able to be up much of the time, and I hope on the road to health again. This has been the hardest year of my life, in the way of sickness and expense. The doctors, Beelar and Nash, were very kind to us, also the pastor, J. W. Downs, and citizens of the city. We thank them so much. The best of all, the Lord was with us. We bless His holy name. Though we were from our charge quite a while, yet we have heard no complaint. Our salary this year is small. Up to date we have received three hundred dollars. Kind but poor. Everything, I hope, will be in full. In Liberty we have one of the best Sunday Schools, conducted by Bro. Calhoun, one of the best superintendents I know. The Bible class is taught by Bro. Cooper, a true citizen of Zion. Our people in Liberty are up to now in point of education and style, and decorous to a finish. Some of them love their Church and think their pastor is somebody come; good people. The Catholics are much in the lead, numerically, so Protestantism is not flourishing at this writing, as none are moving in. Aaron's rod is about to swallow all the rods. At Dayton they are gentle, sweet-spirited, kind and love to pay their pastor, for women are all good. Let me speak of one stewardess, a girl, Miss Mable Brismin, who is worth one dollar per minute and should live a thousand years. Here we find a good Epworth League, Home Missionary Society and Sunday school. We are filling our appointments eighty miles from headquarters, and nursing a sick wife. Pray for your friend and brother.—A. J. Anderson, Oct. 7.

## North San Angelo.

On Thursday before the fourth Sunday in August our pastor, Rev. R. D. Moon, started for Kelly, Oklahoma, to help his brother, Rev. G. M. Moon, in a meeting at that place. Husband and I accompanied him to act as scotchmen and to keep the chunks knocked together, of which we found plenty to do. We arrived at Kelly Saturday afternoon well tired out with our long trip; but after a good night's rest under Bro. Moon's roof (and by the way Oklahoma abounds in hospitality), we were ready for the battle which began Sunday morning and raged furiously for two weeks, and I can assure you that if Satan would not acknowledge to a whipping he would tell you that his majesty was never much sorer in his life from the good, sound gospel drubbing that he received.

The Sabbath dawned on us very dreary and drizzly and of course the crowd was small, for the people are very careful of turning out in cloudy weather since they have been visited by so many storms, but the weather soon cleared and with it our spirits, and the crowd kept increasing until it seemed as if the whole country for miles around had turned out to witness the eclipse of the Moon and his accompanying satellites. I want to inform you that they were doomed to disappointment, for the Moon kept shining brighter and brighter, and by the help of the Lord came out victorious. God was in the services from the beginning (in fact we found Him already ready there) and we witnessed conversions every service. We feel that this was due to the untiring labors of the pastor and his efficient Sunday school superintendent, who had been sowing

good seed in the hearts of the Sunday school pupils and was now reaping the hundredfold harvest promised them. But, Oh! What an iceberg of indifference we ran up against when we got among the hardened sinners, who had not come under the influence of either Sunday school or Church. It seemed as if we would spiritually freeze to death in our tracks, but Bro. Moon kept the red-hot gospel shot pouring into them, and the Church kept on working and praying until the ice was thawed by the wonderful power of God. The victory seemed more precious because of the price paid and when those "hard cases," as they were called, began to give up their sins and come to Christ, we had a regular old-time shout raised in camp. Oh! the power and love of God is wonderful. There were seventy-five conversions, fifty-two joined the Methodist Church and the entire membership greatly revived. Bro. G. M. Moon, the pastor, is a great doctrinal preacher; he knows his Bible and knows what his Church teaches and why she teaches it. He is dreaded by immersionists wherever he is known, and if ever one unwittingly jumps on him he is like the fellow who caught the coon—needs some one to help turn him loose. Bro. R. D. Moon is a good preacher at any time, but put him to preaching under difficulties and he excels himself. It was so at Kelly; every sermon was just a little better than the one preceding it. We have known and worked with him in revivals for the last six years, and we feel a thrill of delight when we start into a battle together.—(Mrs.) S. J. Estes.

## Gail Mission.

This has been a very busy year for us, as this work has appointments in three counties. Have held six meetings, beginning the first of July and closing the last one September 23. Our first meeting was held at Gail from July 1-12. Rev. C. M. Shuffler, of Plainview, Texas, did the preaching, and Rev. Nealy Morton, of Fisher County, led the singing. Bro. Shuffler did us some very fine preaching. The meeting resulted in reviving several members of the Church and in some eight or ten conversions and seven additions to the Church and four children baptized. The Holy Spirit was present in convicting many hard sinners who did not yield. Our first meeting at Fluvanna was held from July 12-22. Bro. Shuffler preached three sermons there and Rev. R. M. Ballentine, of Midland, preached for us there from the 15-19, and then Bro. J. H. Tate, a Presbyterian minister and myself preached for two or three days. This meeting was interfered with a great deal by rain. Rev. W. M. Taylor, a grand old local preacher, preached two good sermons at the beginning of the meeting. Our next meeting was at Lurham, beginning July 31 and closing August 10. Rev. Jerome Duncan, of Stamford, and Rev. J. T. Griswold each gave us two or three good sermons, which were highly appreciated by all. Rev. Arthur Thomas, of Stamford, came to us there on August 3 and remained, doing the preaching. This meeting resulted in a great deal of good to the Church and in 29 conversions and reclamations and 12 additions to the Church. We began our second meeting at Fluvanna on September 13. Rev. Arthur Thomas did the preaching. This meeting resulted in 12 conversions and 21 additions to the Church, and two children baptized. Fluvanna is a new town and growing fast. We have built a nice \$3,000 church there. This has been a year of hard work, but a good year. We expect to have everything in full at conference.—J. W. Childers, October 7.

## Gibtown.

We are glad to report a successful year on this charge. We have had a revival at every point. We have jumped from a \$300 mission to \$500 or \$600 charge. Our first meeting at Westbrook had 20 conversions and we organized a new Church with 32 members; raised \$450 on subscriptions to build a new church. At Vineyard we

had only six conversions, with 12 additions; Church greatly revived. Bro. McFarland, of Sherman, did the preaching. Bro. Lee Sartain led the singing. He can't be beat. Next at Willow Point. Here we had the greatest victory on the charge; 32 conversions, 29 additions, a new church costing between \$800 and \$1000. We began the battle Monday night singlehanded. Bro. L. S. Barton coming to our relief Saturday and Sunday with our third Quarterly Conference. He is bringing things to pass all over the district. Next at Gibtown. Pressed the battle from Wednesday night until Monday night alone. Bro. McCloud, from Bryson, came to our relief. He preaches Holy Ghost religion straight from the shoulder. Church revived; nine conversions, eight additions. Then we began at Oakdale, with Bro. L. D. Shawver, from Chico, to help. He preaches with great power and to the point, winning all hearts. We will never forget him. We raised \$625 to build there and have added more to that material bought ready for shipment. We are now pushing all the buildings and going after conference claims. Hope to report in full.—J. A. Ellis, Oct. 8.

## New Boston and DeKalb.

I am glad to report a good year for this charge. The fourth Quarterly Conference has passed into history. Our efficient presiding elder, Bro. Burroughs, was with us, to the delight and profit of all. The stewards reported out on salaries and promised an excess of not less than \$50, and the pastor think he may safely say there will be at least this much excess on the collections. We have had good meetings in both congregations, having received more than forty members during the year. We are brought under a debt of obligation for the faithful services of Brethren Chas. W. Hughes and R. F. Bryant, Bro. Hughes assisting at New Boston and Bro. Bryant at DeKalb. Bro. Charlie was certainly accorded a royal welcome to this, his old home. It was noted with genuine pleasure, according to the expressions upon every hand, that he has developed into so strong and forceful a preacher. He did us much good. As to Bro. Bryant, he is surely able help in a meeting. We can never forget his consecrated, earnest and powerful appeals delivered with such force in our tent meeting at DeKalb. He preaches the old gospel in its purity and power, being absolutely fearless, yet kind and tender, in his onslaught upon the forces of the enemy. I have never known a more earnest minister. As I see the end of the Conference year rapidly approaching, I look through the past days with a thankful heart for all our good Father's blessings. We have been the happy recipients of countless kindnesses from the people of this good charge. They are truly loyal to the Church and pastor, never failing to respond to any appeal which in their ability they may meet. Were we not grateful, we should be indeed unworthy of a place in the vineyard. But this is just our third year.—W. H. Vance, Oct. 9.

## Staples.

I am closing out my second year on the Staples Circuit with very good results. I am sorry to state that the revival wave did not reach us as at other places. Instead of our usual protracted meetings, the work united in a camp meeting, which was held at Staples. We had fifty camps on the ground, large congregations at each service, with most excellent behavior throughout the entire ten days. The singing was very efficiently led by Bro. Pledger, of Waelder. Brothers Franks, Joyce, W. A. Scott, our local preacher, and Bro. Porter, presiding elder, did most of the preaching. One of the best services was led by Bro. Frank Lancaster (layman). While there was but few conversions, the meeting was in every other respect a good success. Our fourth Quarterly Conference was held September 30. The steward reported salary for pastor and presiding elder

## Bad Breath and Sour Stomach

Stopped At Once With Pure Willow Charcoal, the Greatest Gas Absorber Known.

There is no necessity to suffer the humiliation, chagrin and discomfort of bad breath, biliousness, sour stomach, gastritis, sluggish liver, etc., when a little lozenge of charcoal will cleanse the stomach and make it pure and sweet.

Do not drug yourself when a simple little natural charcoal made from fragrant willow branches, sweetened with honey, will add tone to your stomach, liver and intestines, rapidly absorb gases and stop foul odors of all kinds.

Charcoal will absorb one hundred times its own volume in gas. A box full of charcoal placed in a bed room will keep the air of such a room pure and sweet.

A little charcoal lozenge dissolved on the tongue after meals will also keep the stomach fresh and clean. Charcoal is justly called the scrubbing brush for the stomach. The old monks of medieval times cured bad cases of stomach trouble, cast out devils from the system of man by feeding such a man charcoal.

Scientific men of today believe in the great strength of charcoal for the cure of human ills. Too much of it cannot harm one. The system craves it just like an animal needs and craves salt every so often. Charcoal goes into the stomach gently and is welcome, it settles down through the action of the stomach, and filters through all the food, absorbing gas, aiding digestion and giving tone to the juices, so that when the food goes into the intestines, and there meets other digestive fluids, the charcoal holds the impurities and thus keeps them from the blood.

Stuart's Charcoal Lozenges are made from pure willow. They are prepared fragrant by the use of honey and sweetened so they please the taste and are easily dissolved.

They have an enormous sale, thus stamping them with the approval of the public. Every druggist sells them, 25 cents per box. Go to your druggist today and buy a box; then after your next meal take two or three of them and judge for yourself of their merit.

Several taken at bed time will prove to you in the morning that they have been at work all night, for your bad breath will not be so bad after all.

Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

in full, and some over. I feel sure of all Conference assessments in full. Our people are growing in the grace of liberality. We have had a loss of about 125 in membership in the last two years, and several of our best paying members among them. Our American people are fast giving place to the Germans and Mexican renters. Land at \$75 and \$100 per acre is too rich for poor folks, hence they are selling and leaving for cheaper lands. The few who are able to own their lands are fast going to San Marcos and other places for Church and school advantages. Others who would like to hold their homes will soon have to leave for want of these advantages. In all Texas there is not a more beautiful or productive corn and cotton country than this San Marcos valley. A great pity, I think, that it should go into the hands of strangers and commercial investment.—V. V. Boone, Oct. 9.

## Woodbine.

My summer's revival work is over and I am now getting ready to "round up" for Conference. In some respects we have had success; in others not so good. We have not had as many conversions as it seems that we ought to have had, nor as many additions to the Church, but there is a restlessness of the people in these parts on account of three years of short crops. Many of our people are

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moving west, and instead of their places being filled with Methodists, non-Church folk or those of other belief are coming in. We have had quite a number of conversions and additions to the Church, but not commensurate with the loss of membership sustained by the above mentioned difficulties. Crops are very, very short here. Corn is almost a failure. I am collecting on Conference assessments and am hopeful of getting every dollar against us on this charge. We had a good revival at Whaley's Chapel; five conversions, one reclamation, and we will have some additions to the Church next regular appointment, I think. We closed out under unfavorable circumstances, and for that reason those who intended to join did not unite with the Church. Bro. Spragins was to help us in this meeting, but on account of the sickness of his wife he only preached two sermons; but they were splendid ones, and were appreciated very much by my people. Bro. Aston, our "beloved," preached one sermon, and as is always the case with him, it was a splendid one. Bro. Aston is making "full proof" of his ministry on the Gainesville District. He is "in labors abundant and watchings oft." One word more about Whaley's Chapel. To show their appreciation of their pastor and wife, the young men and the brethren presented this unworthy scribe with a new \$5 John B Stetson hat, and the good ladies presented wife with enough money to buy her headgear, for which we are very thankful. Bro. Morrow also preached one instructive and helpful sermon in the Chapel meeting. Our fourth Quarterly Conference is to be the latter part of October and the first of November. With the help of the membership we may say to our Presiding Elder and brethren of the fourth Quarterly Conference: "We have not been untrue to our trust." Will we do it? All together, let us say: "Yes—and then

some!" I am going to work from now on in the interest of the Advocate and Conference collections.—A. C. Sterling, Oct. 10.

**Nubia Mission.**

We have been through with our revivals for some time. Our fourth Quarterly Conference convened at Nubia on the 26th and 27th. Bro. Morris was at his post, as usual. He preached three real good sermons for us; one of them was the best I ever heard. You just ought to hear me try to preach it. We held six revivals on our work. Bro. T. A. Knight, a local preacher in the Lawn charge, and Grandpa (or Bishop) Twomey, as he is often called, assisted me in five of these meetings. They are fine help, will work any where, and will do anything you want them to do. Bro. T. A. Knight is young and full of life and energy. He is a Methodist of the right kind, and he will do good work. Try him. Bro. J. C. Moore, from Trent and Crossroads, assisted me at Nubia. There is no use for me to try to tell you about Bro. Moore, for most of you know him, and you who do not ought to get acquainted with him. It would be impossible for me to tell you on paper about these meetings. We had some of the best revivals I ever witnessed in my life. We reported 135 conversions—the good Lord only knows how many there really were. We have a net increase of 50 members on the charge this year. We have our collections all in very good condition. On account of some very severe hail storms in June and July it makes our collections a little backward, but I think by the first of November all will be up in good shape. All glory and praise be to God.—T. H. Davis.—Oct. 9.

**San Antonio.**

A new organization, with a historic name: The Alamo Methodist Church, San Antonio, Texas. At our last Annual Conference Bishop Candler appointed this scribe to a "possibility." I obeyed orders and immediately began work in San Antonio, in a large gospel tent owned by the City Mission and Church Extension Board. In a short time after beginning this work I organized Alamo Methodist Church, with 37 bona fide members, in one of the best resident sections of the city. Since that time we have steadily gathered recruits, until we now number 110, most of whom are loyal and aggressive members. We then purchased the most desirable lot (96x150 feet) in this locality, at a cost of \$2000. We then built a parsonage, leaving out the partitions, which building we are using temporarily as a chapel of worship. These people are now wisely planning for a brick building, not to cost less than \$20,000. We have had a number of bright, orthodox conversions during the year, one of whom received a call to preach, and is now at school preparing for the ministry. Our Sunday-school numbers 130, is well organized and doing efficient work. The Alamo congregation has raised to date for all purposes \$3737. In addition to this work, I have served in the capacity of City Missionary, preaching frequently in neglected districts of the city. It has been my pleasure to witness the conversion of more than 200 souls in meetings where my brethren have invited me to preach for them. Just closed a meeting at West End with gracious results. Rev. J. E. Harrison, that most genial and lovable man, is the happy pastor. The Alamo charge gives promise of great things in the future. May God continue to bless as He has hitherto blessed.—Rev. S. B. Beall, Oct. 9.

**Quinlan.**

Our fourth Quarterly Conference has just closed. Had good attendance and very good report. Our presiding elder, Dr. J. H. McLean, preached two good and helpful sermons. I hope to report all collections in full at Conference. In a material way we have made some improvements. We have finished and furnished a Church

at Cash, which was started by my predecessor, Bro. Slagle. At Quinlan we have built and furnished a very neat little Church, well worth \$3000, with very little indebtedness on it. We hope to dedicate it before Conference. We have a splendid Woman's Home Mission Society that is doing good and efficient service. They put \$200 in our new Church, and will make other improvements in the way of providing seats for the choir and carpets for the floor. Along spiritual lines, we have had a great year. Have had five good revivals, assisted by the preachers in the Greenville District, and that faithful layman, Bro. R. C. Dial, who did a great work for my people. We have had by profession of faith and certificates a net increase of 121; have organized one Church with 31 members at Mexico. This is an undeveloped territory that needs a Church building very badly and we hope to be able to build, with some help from the board. Have six organized Sunday-schools, with a total enrollment of 450, doing good work. We have received two good poundings this year, consisting of dry goods and groceries. This is a great opportunity for our Church. The harvest is great and the laborers are few, there being no Methodist preacher nearer than fifteen miles of the place, and only two church buildings in this territory. Up to this year there has only been one in all this territory, and that was here in Quinlan. Taking all together, this has been a great year with me. To the Lord be all the praise.—L. E. Conkin, Oct. 9.

**Columbus.**

Our fourth Quarterly Conference was held last night. As this is the last quarter of the quadrennium for Brother Alexander on this district, he was with us for the last time as presiding elder. We have enjoyed his visits and he has indeed been a blessing to the charge. Bishop Key will have a task to find a man for the District who will keep it at the high standard to which it has attained as a result of the labors of the present incumbent. The District's loss will indeed be the gain of some charge. All our Conference collections are paid in full (have been since last March). The Presiding Elder is paid in full. The preacher in charge is paid in full of date, and will be for the year before leaving for the Annual Conference at Gonzales. We report thus far this year 31 accessions to the Church—17 of them on profession of faith. All subscriptions to the Advocate will be paid in advance by Conference. You are giving us a good paper. It is a pleasure to recommend it. For these tokens of divine favor we thank the great Head of the Church, and pray that He may continue to let His face shine upon us.—J. W. Rowland, Oct. 9.

**Crawford.**

We want to record our gratitude to God for what He has done for us during this Conference year. Our Sunday-school at Coryell City has done well under the circumstances. Our superintendent and some of the teachers have been very faithful. Our school at Crawford has done remarkable work. According to what the people say, and also the records that have been kept, the average attendance has been double that of several previous years. The interest in every way has been accordingly. We have made it the best over which I have yet been pastor. Bro. J. E. Walker is our faithful superintendent. We early organized a Senior and Junior League, with over fifty members. Bro. C. A. Whaley was elected President and one of the best workers I ever saw, Mrs. Dr. W. R. Nail, is the superintendent of the Juniors. She for many years has done this work and makes it a success. The last services were among the best we have had. The Woman's Home Mission Society has increased from six to sixteen active members. They meet once a week. We have moved and raised up the parsonage, added two new rooms, repapered and repainted it at a cost of

**Pilot Grove.**

We are closing out our second year on this charge. Have had reasonably good success along all lines of work. The results of our protracted meetings were not what we hoped and prayed for, but the preacher is not to blame every time for failures along these lines. We were ably assisted in

**Whiskey and Drug Addictions**

Few people realize the widespread prevalence of alcoholic and narcotic diseases throughout this great Southland. The high and the low, the rich and the poor—all alike become both willing and unwilling victims to the awful ravages of these addictions. THE WHITE SANITARIUM has developed highly scientific methods for treating these diseases, the efficacy of which has been demonstrated in thousands of cases. If you are not a subject for treatment yourself, but have a friend, relative or acquaintance who is, you could do them no greater favor than by sending us their names and addresses, with a request that we send them our free booklet on WHISKEY, DRUG AND TOBACCO ADDICTIONS. It will be sent in plain, sealed wrapper. All correspondence strictly confidential.

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BEGINS AT DALLAS

Saturday, October 17,

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November 1.

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**PILES**

NO MONEY TILL CURED. Over ten thousand cases cured without the knife, clamp, cautery or carbolic acid injections. Write for pamphlet of testimonials. DR. DICKEY & DICKEY, 411 Mason Building, Dallas, Texas.

several hundred dollars. We now have a good convenient seven-roomed parsonage with good furniture. We have started a fund for repairing and beautifying our Church. We have had good revivals. The Lord has done some remarkable things for us. Our collections are well up. Conference collections will be over. Pastor's salary, we think, will be in full. We expect ourselves to support a native missionary in Cuba, or some other field, to perpetuate the influence of the pastor's sainted wife who was taken by our Heavenly Father the twenty-eighth of last June. Although this has been the greatest year in results for the Lord, it has indeed been very sad. On the twenty-eighth of June the Sunday School, Epworth Leagues and the Church were at the depot as the train stopped for a few minutes to give the people a chance to express their sympathy to their pastor, who was taking his wife to Cisco for burial. While passing under this great cloud my people did all for their pastor that could be done. We have indeed some good people here, and the Lord has blessed us as we have toiled, suffered and rejoiced together.—A. D. Livingston, Oct. 10.

**Dexter Mission.**

On the first Sunday morning in November Bro. Aston will dedicate our new church at Mt. Gilead. We are expecting a grand day of it. The next morning our fourth Quarterly Conference will be held at Walnut Bend. This charge is in fair condition. We are busy now on our conference collections, and hope to pay all the assessments in full. To do less would be to fall short of our plain duty. We shall soon see whether our people will allow their pastor to go up to conference with this obligation unmet. Six meetings have been held with good results. We were ably assisted in part of these meetings by Brothers Aston, Sterling, Durham, of M. E. Church, and Wilson, local preacher of Oklahoma. Membership increased.—Jas. O. Davis, October 12.

**Verona.**

Our meeting at Levelview was a great success. We were assisted by Rev. W. E. Lyon, of Seymour. Bro. Lyon is a fine preacher. His sermons were deep, systematic, and withal plain and practical. Eternity alone will reveal the results of the seed sown. There were four conversions with six accessions, and the Church wonderfully revived. The entire community is greatly in love with Bro. Lyon, and recognize him as a man of superior ability. Our fourth Quarterly Conference has gone to record.

three of our meetings by Dr. Pierce, of Sherman, and Rev. Warren Whiteside, of Whitewright, Texas. We are making a hard pull to bring everything out in full. We can and will if our dear people will co-operate and stand by us. O that the Spirit of the Most High would lead us in this great work. To fail is the last sad word of any people. May God help us to get out just before we have to say it? Our beloved presiding elder, Rev. C. M. Harless, was with us on the 25th and 26th. He presides over a Quarterly Conference with perfect ease; can preach equal to a Bishop, look after every interest of the Church, take up collections, organize Churches, map out missions, preach the doctrine of our Church, baptize babies and make full proof of his office. If other districts are headed with such men it's only a matter of a short time when all the country will be supplied with the gospel of Methodism. So mote it be!—J. T. Turner, P. C.

**Riverside, Fort Worth.**

We have just closed a great meeting at Riverside. Had about 100 conversions and 47 additions to our Church. Bro. D. L. Coale did most of the preaching. The spirit of God was upon him. Our faithful band of personal workers did very effective work. During the year we have had about 130 conversions and 88 additions to our Church. Quite a number of these conversions have been at our regular services. The attendance upon Sunday-school has almost doubled this year. We have to enlarge our church. Have the money raised and will begin work next Wednesday. I have a good Home Mission Society, and a faithful Board of Stewards, who stand by their pastor. All the claims will be paid by conference. We praise God for victory.—C. Alonzo Bickley, October 12.

**Vera.**

Our meeting at Levelview was a great success. We were assisted by Rev. W. E. Lyon, of Seymour. Bro. Lyon is a fine preacher. His sermons were deep, systematic, and withal plain and practical. Eternity alone will reveal the results of the seed sown. There were four conversions with six accessions, and the Church wonderfully revived. The entire community is greatly in love with Bro. Lyon, and recognize him as a man of superior ability. Our fourth Quarterly Conference has gone to record.

Continued on Page 15

**TWICE CURED OF SKIN TROUBLES**

First Case a Rash Which Itched and Stung—Threatened Ten Years Later With Blood-Poison in Leg—But Both Times the Sufferer's

**RELIANCE IN CUTICURA PROVED WELL-FOUNDED**

"About twelve or fifteen years ago, while living in West Virginia, I had a breaking-out, and it itched and stung so badly that I could not have any peace because of it. I saw three doctors and they did not agree on what it was, so one of them gave me something that he called medicine, but I called it soda water. I might just as well have washed in rain-water. Then I got some Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent and began to get better right away. They cured me and I have not been bothered with the itching since, to amount to anything. About two years ago I had a gripe and pneumonia which left me with a pain in my side. Treatment ran it into my leg, which then swelled and began to break out. It got in pretty bad shape, so I went to a doctor. He was afraid it would turn to blood-poison. I used his medicine but it did no good. So I sent for another set of the Cuticura Remedies. I used them three times and cured the breaking-out on my leg. Now I won't be without Cuticura. J. F. Hennen, R. F. D. 3, Milan, Mo., May 13, 1907."

**BABIES ON FIRE With Torturing, Disfiguring Humors, Cured by Cuticura.**

Eczemas, rashes, itchings, irritations, and chaffings are instantly relieved and speedily cured, in the majority of cases, by warm baths with Cuticura Soap and gentle applications of Cuticura Ointment, the great Skin Cure. This treatment permits rest and sleep, and prevents to a speedy cure in the most distressing cases, when all else fails. Guaranteed absolutely pure and may be used from the hour of birth.

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

Get Medicated Free, Cuticura Book on Skin Diseases.

## The Home Circle

TO PAULINE.

By J. Hartwell Marable.

Keening shadows round us gather,  
Gently gather o'er us all;  
Sable garments of the night-time  
Falling o'er us like a pall;  
Type and token of the closing  
Of life's fleeting day;  
Sign and symbol of our passing  
From this world away.

Morn is coming, bright and glorious,  
Morning cometh for us all;  
With the coming of the morning  
We will hear the song birds call.  
Thus the dawning of the morning,  
When death's shadows fly,  
Hallowed spirits will be singing  
In the courts on high.

Evening cometh with the death-dews,  
Chilling every pulsing heart;  
Oh, my love, I feel the token  
That this life must soon depart;  
Feel the token of the falling  
Of this earthly clod;  
Feel the freeing of the spirit,  
Soon to meet its God.

Mourning shineth through the ages,  
Sin and grief to chase away,  
Over on the hills eternal  
There is bright, effulgent day;  
Naught of sighing and of mourning,  
Not a carping care;  
Spirits bright the day extolling—  
All are happy there.

Let us meet beyond the tolling  
Of death's river, broad and deep,  
Let us meet and there forever  
Heaven, our resting place, we'll keep;  
Live forever, live forever,  
Not a burdened heart,  
There we'll spend a day eternal—  
Never, never part.

With Point, Texas.

### THE EFFICACY OF APPRECIATION.

Few things more retard spiritual growth, or more effectually blight the joy of life, than the habit of criticism and appreciation. Mozley teaches, in his "University Sermons": "A life of enmities is greatly in opposition to growth in holiness"; but what falls short of enmities, even the habit of discovering and emphasizing what we may regard as the seamy side of men, things, and events is intensely unwholesome and injurious. That depreciative criticism is hurtful we may soon perceive by watching its influence upon our own heart. James Smetham writes to a correspondent: "Don't get into the focus of criticism. Many men spoil their enjoyment of art by looking on it as something to pull in pieces rather than something to enjoy, and lead them to enjoy nature, and through nature to enjoy God. How wretched is that feverish, satiated, complaining spirit of criticism! Never contented, never at rest!"

By this selfsame spirit of determined fault-finding we not only spoil the enjoyment of art, but our enjoyment of everything. Of course we must discriminate between the qualities and values of things; life would be insipid, and we should miss its great teachings without constant criticism of character and affairs, but it is singularly difficult to preserve criticism pure and generous. Base alloys readily mingle with it. We complain of the weather, the climate, or the scenery, when there is no ground whatever for querulousness; our fault-finding is not the expression of an exacting sense of beauty, as we flatter ourselves, but simply ignorance, ingratitude, and irreverence. We complain of the monotonousness, meanness, and misery of our lot, and suppose that such criticism is the revolt of a great soul dominated by noble ideals, the fact being that our discontent is bred of blindness, pride, and unthankfulness. We complain of the doings and achievements of our fellows, insisting on their general unworthiness; and although we delude ourselves that our criticism is purely impersonal and intellectual, and wholly inspired by a love of perfection, God knows that our harsh judgments are sickled o'er with envy, jealousy, and uncharitableness. Nothing is more difficult than to preserve criticism sweet, reasonable and generous.

The habit of running things down is

## So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do manifold labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

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no sign of mental superiority, although many imagine it to be so; far oftener it is all indication of mental impotence and obliquity. "The monkey," according to Mr. Lockwood Kipling, "has a passion for picking things to pieces"; and that passion is the characteristic of inferior men. "Intelligent men are easily pleased," testifies the Turkish proverb; and it is true. Without question the highest intellects are especially appreciative. We do not prove the quality of our genius by cavil and detraction, by an unwillingness to be pleased and a readiness to censure, but by doing some worthy thing handsomely. As Drummond puts it: "It is easier to criticize the best thing superbly than to do the smallest thing indifferently." To blow upon persons, to carp at their endeavors, and to handle things generally in a fastidious and disparaging spirit, is the sure sign of a mean and narrow intellect. Nor is the habit of picking holes in our brethren an evidence of moral and spiritual superiority. "And Jesus spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought." That was the sting of their condemnation—"they despised others," they "set all others at nought." It was chiefly this habit of depreciation that branded them as being superficial and false. To suspect men, to impute to them poor motives, to construe their actions uncharitably, and to be nigardly of encouragement and praise, is to discover and perpetuate the hollowness of our own character.

Ah! too easily do we get "into the focus of criticism," and it chills our whole being and life. It is possible to be angry without sin, but only rare saints in rare moments touch that fire without being burned; and while it is possible to criticize in the pure love of truth, such criticism remains a dangerous ordeal even to the saintliest. Whenever we diagnose, disapprove, and condemn we need to be richly saturated with the spirit of our Master, if we ourselves are not to be the worse for the unpleasant task. There is something in all stricture that is close kin to the worst elements of our nature. Yet how readily and largely do we yield to this tendency! Looking on the wonderful world, we see little to extol; subjects of a marvelous divine government, we chiefly demur to its ordinances; entrusted with the oracles of God replete with sublime treasures, we spend far more time in analyzing and decrying their contents than we do in glorifying him who has thus made the light to shine in our darkness.

O, for the gift of vision, that we might behold the teeming marvels and delights of this fair earth, whose most modest shapes are rich in bloom and beauty! O, for the gift of faith and love, that we might interpret truly the events of life, and find in each a theme for delectable song! O, for the heavenly charity which can recognize in our brethren patience, kindness, and heroism, where a niggling intellect can see nothing but imperfection and failure! O, that we might behold with open face the goodness of God in Jesus Christ, and live in the spirit of adoring wonder and loving consecration! If we do not grow in grace, let us turn over a new leaf; let us try the focus of appreciation instead of that of criticism; let us be freer to see the beautiful, to appreciate the good, to praise the high; and if we are only humble, sympathetic, and pure, the glory and joy of life will stand freshly revealed in everything, the law of praise will be on our lips, and in the genial glow we shall grow as flowers and palms in the sun.—Rev. W. L. Watkinson, D. D., in "Frugality in the Spiritual Life."

### TRANSFORMED.

(Translated from the Spanish by Ash-ton Brisland.)

"What a beautiful story!" said Joanna to herself when she closed the book which she had finished reading. The title of it was "Transformed," and the story told of a little princess who had been very lazy and useless until an elf touched her with his magic wand and at once transformed her into an amiable and accomplished girl.

Joanna was seated in her hammock, and began to think very seriously, her thoughts taking the following course: "I need to be changed more than any one else; I never help my mother in the various duties of the house; I am always late for breakfast and school; and it has been some time since I have recited a lesson properly. What will they all say when I am transformed? What a strange thing it will be! It will give me much trouble without a doubt, but I need to interest myself in something. Let me see: this is Saturday—a good time to begin. Yes, I will try it for a

week, and see how I feel. Good-bye, Joanna the lazy."

With a leap she was out of the hammock, and laughing, she ran into the room where her mother was sitting, and at whose side was a pile of clothes to be mended. "Little mother, let me mend these things while you go and take a walk in the fresh air. It will do you good to go out and look at the flowers."

"But I fear that you cannot do it." "Yes, little mother, yes, I can. You will see how well I can do it," replied Joanna, assisting her mother to rise from the chair.

"Good; then I will go, my daughter. Really, I am tired of this work, and believe that I will do well to get out into the fresh air."

The kiss which her mother printed upon the cheek of Joanna penetrated to her conscience. How pale and tired was the face of that mother who had always been so good and affectionate! Repentance for her past selfishness caused the girl's eyes to fill, and she bowed her head over her needle-work that her mother might not see them.

Although she soon felt tired, yet, continuing to repeat the word "transformed," she finished her work. When her mother returned smiling and pleased, Joanna felt well repaid for the effort she had made.

Shortly afterwards she found her little brother seated on the steps working on a problem in arithmetic, very discontented and impatient because he could not solve it.

"What troubles you, Joe?" Why are you so sad?" she asked him.

"Oh! these problems; I cannot solve them—they are so difficult."

"Come, come, little man; let me see what the trouble is." Taking a seat at his side, she helped him to understand and apply the rule. At the finishing of this, his cordial "Thank you, Joanna; I feel that I have given you so much trouble," reached the soul of the sister, who had never done such a thing before. She was his only sister, and though she loved him in a certain way, and hoped that he would become a good man, yet she had never troubled herself about helping him.

At the close of the day, Joanna, sighing deeply, said to herself: "The transforming of myself is very hard work, but it is also good and worth while. I feel to-night more contented than ever before."

The next day, after awaking, Joanna arose and dressed herself. The room and the bed, which she had always left to the care of the servant, she put in order herself and came to the breakfast-table in good time. Arriving at school also in time, she felt in a good humor, and the lessons seemed easier than before. Her playmates looked at her in surprise, and she was even surprised at herself. She had plenty of talent and vivacity, however, and it was very easy for her to learn since she had at last devoted herself to work.

What a memorable week this was! In her home the change of conduct made a notable effect. The labors which had been so heavy for the mother were very easy for this young and strong girl. The poor servant felt very grateful for the rest, now that she had not so much to do. It was Joanna who arranged the books for Joe, and sent him off to school at a good hour. She it was who filled the flower vases; sought and found the things that her father needed; indeed, transformed the atmosphere of the house. Her mother caressed her at various times, calling Joanna her counselor. The hand of her father rested upon her head, while he said to her in a sweet voice, "My precious little daughter."

How difficult, but how sweet it was to be good! But the week ended. What would they all think if Joanna should again be as she was before, lazy, useless, selfish?

While thinking of this she heard the servant talking in the kitchen: "She says that she is transformed, but I say that she is sanctified. Only God can change the heart as He has changed that of this girl."

Joanna did not wait longer. She ran to her little room, and walling upon her knees, by the side of her bed, she hid her face in her hands, humbled, ashamed, and condemning herself at the same time. "O God," said she with groans, "I have been a hypocrite to be what I was not, and I and Thou knowest that I am the same bad, useless Joanna of old. O God, transform me really, that I may be what I ought to be, and help me to be a good girl from the heart."

The kind Father, who always bends His ear to listen to the weak petitions of His sinful children, heard the prayer of His penitent child, because Joanna did not become as she was before. She continued in the good way, and came to be the light and counselor of her home, and her childhood unfolded into a beautiful and useful maturity of womanhood.—Southern Churchman.

## Does not Color the Hair

AYER'S HAIR VIGOR

## The Success Sulky Plow

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

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

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### WHICH DID YOU WIN?

Little boy was in a very serious frame of mind; in fact, he was quite gloomy and dejected. To be sure, his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But to-day no sympathy appealed to him, no cheerful encouragement won as much as a shadow of a smile. The hopeful, merry, happy Little Boy had entirely disappeared.

Mother, whose experience with little boys had warned her of occasions when it was a case of "do-better-do-nothing-at-all," as Hans says in the Grimm story, waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly, Little Boy said:

"Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard and not get mad or cheat or say bad words. And not one fellow did. And the other fellows did—like fury. I guess they swore. And they won and we were licked. God was on their side all right, and it's not fair."

Ordinary comfort and explanation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care anything at all about it. God was on the side of might—not right. This was self-evident, and did not admit of explanation; and who wants comfort for injustice? Not Little Boy. After a while father came in, and before Little Boy saw him mother had presented the case.

He thought carefully a moment. Then his cheerful voice was heard.

"Well, my boy, I hear you won out to-day."

"Well, then," in a voice of awful solemnity, "you heard wrong, cause we didn't; we were licked."

"Oh, but I heard that there were two contests; which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the big important thing; you didn't beat the other fellows, but you beat yourselves, and conquered all the anger and unfairness and bad language. Congratulations, old fellow! You won out, and I'm proud of you."

Little Boy's face was slowly undergoing a change. It was growing once more interested, happy, hopeful. "Why, that's so, dad," he said, joyously, after a minute; "I didn't see that. And God was on our side, after all, wasn't he?" "Greater is he that ruleth his spirit than he that taketh a city," said the father, with a smile.

That night when Little Boy said his prayers, this is the way he ended his petition: "And please, God, excuse me for the way I thought about you this afternoon. I didn't understand."—Grace Duffield Goodwin, in The Interior.

### A SWEET LITTLE SINGER.

Brushing and sweeping and dusting, a little Swedish girl was busily cleaning a big school-room in Stockholm. She warbled and sang as she worked, like a bird in springtime. A lady, riding past in a carriage, heard the song and stopped to listen to the sweet voice, then entered the building and hunted about till she found the little singer. The child was shy and not at all pretty; but her manner was so courteous that the lady was charmed.

"I must take your daughter to Craellus, the famous music master," she said to the mother, who was the janitress of the school-building. "She has a voice that will make her fortune."

So the lady took the little girl away with her to see the music master. The great man was delighted with her voice. "I must take her to Count

Puche," he said. "He is a great judge of music."

But Count Puche looked coldly at the young singer and gruffly asked the music master what he expected him to do with such a child.

"Only to hear her sing," answered Craellus.

This the Count consented to do, and when she had finished, he cried out in delight, "She shall have all the advantages of the Stockholm academy!" At the academy the child sang and studied, and studied and sang. She was not yet twelve, and with all the praise and attention that was showered upon her she was almost in danger of being spoiled.

One evening at an entertainment, she was to sing a higher part than she had ever tried before. The house was filled and everybody was looking for the little favorite. She took her place before the audience, but when she tried to sing there was no sound. She tried again, but all her silvery notes were gone. The master was very angry. Her friends were surprised and grieved, and the poor little songstress drooped with sorrow.

Her voice did not come back next day, nor the next. Slowly the beautiful dream of fame and fortune faded away. Yet she bore her disappointment bravely and said, "I will study."

Four years passed and the people had quite forgotten the little singer till one day someone was wanted for an unimportant part in a chorus which none of the regular singers was willing to take, and the master thought again of his poor little pupil. Would she take it? Pleased to be useful and oblige her kind master, she consented to sing.

While practising her part, to the surprise and joy of both pupil and teacher, the long-lost voice suddenly returned with all its beauty and richness. All who remembered the little nightingale received her back with a hearty welcome and she afterward became one of the most wonderful singers the world has ever known. Have you guessed the little Swedish girl's name? It was Jenny Lind.—Deaconess Advocate.

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FROM MEXICO.

I have often wondered if Texas Methodism, or the Southern Methodist Church, had any just conception of their own work here in Mexico, or of its far-reaching effect upon society and the future of this Republic. I doubt if one in ten could tell anything about it at all.

People go to Church, the preacher sends around the contribution cards, or worse, takes his "conference collections;" they respond, some liberally, some gingerly. Bro. Thompson complains to Bro. Pimpkins that the service is too long. Bill Smart Alex ridicules the missionary, and tells of what he has seen here in Mexico with as much regard for the truth as the saloon lounge pays when recounting his experience in local option towns. Sister Say-It-All sneers at the waste of money "spent on the greasers," and they all go home grumbling, while the tired preacher counts up his nickels and dimes only to find that he is short at least 40 per cent of his assessments; while right here in Monterey there is being done a work every day that will largely help to shape the policy of a people yet destined to build a government surpassed by none except our own.

When George I. Sweeney, of Brooklyn, built the first orphan asylum in the history of Methodism our Church caught the first glimpses of a mission which up to that time she had either neglected or ignored. She learned that she had something else to do besides shout at a camp-meeting or brag on her experience at an Annual Conference. She seemed to see for the first time that it was her duty to help men who were suffering, if she would maintain her claim to the discipleship of Him who wrought most of his miracles on men's bodies. And from that day on Methodist preachers have been trying to get our people to found homes for the indigent, orphan asylums, schools for the poor, and hospitals for those who suffered from disease and accident.

Your hospital at Monterey was founded. It began in weakness—how weak I am sorry that I myself do not know—and yet for six years I have seen it grow into a power of efficiency that ought to make every man, woman and child in all our Methodism shout some more.

Do you know that on a salary of only \$1,200 a year Dr. Hanson has built up an institution that treats an average of eighty patients a day; and that up to one month ago he had done all this alone, without an assistant, actually having to hire another physician to administer chloroform in case of an operation? Indeed, the only explanation of his ability to do it is, his splendid system, backed by six thorough, efficient, trained nurses. There is not a physician in the United States doing so much who would not make in clear profits \$25,000 a year. Shame on the littleness of those who would begrudge him his poor pay! Shame on the stinginess of a people whose donations limit the appropriation of the board to so small an amount!

Still it is doubtful if ever in the history of the Church so much has been gained on so small an investment. In addition to the daily round of patients attended and an average of three operations—some of them difficult and dangerous—every week, your physician in charge has added to the old building new and commodious rooms and a splendid equipment of instruments. There has been nothing left out in providing the most perfect hospital service that modern achievement could provide, and it has been done with the regular hospital fees, and at no expense to the Church. Poor people are brought here from every part of the city, and some from a distance, who are not able to pay, and are treated free; while those who are able to pay are charged so reasonably that they do not forget to tell it abroad. And these poor are God's poor—the same kind of poor whom Jesus treated and to whom he said "the gospel was preached."

Will he forget the Church that provided it, or those who work with their

heads and hands to heal and help? Did he ever forget? What is to be "the recompense of your reward" if it be not to hear him say, "Come, ye blessed of my Father! for I was sick and ye ministered unto me?" Neither will these people forget. They go out from here and tell "to all around" of the Church, and of its members who saved their lives, or the lives of their children. In fact, so great has been the work of this institution, and so apparent its influence upon the masses, that the Catholic hospital has engaged the services of one of the leading physicians of the city as the head of their institution, and are daily advertising the great work they expect to do.

You need never expect Catholics to be behind in anything that pertains to human suffering, or of the spectacular effects it always has on the common people. The truth is, that in this they have always excelled. It has been their strongest argument for divine authority, and in spite of doubts and dogmas, she has held her sway over the great herds of ignorance and poverty everywhere she has gone, because at least in this she was doing the work of Christ. No wonder there are millions of poor Mexicans and poorer Russians who bow down on the street when they see a Bishop pass. No wonder they accept blindly the dogmas and demands of a Church that helped them when they suffered and fed them when they were hungry.

Now the board has recently sent a helper to assist Dr. Hanson, and in this they have done well. But they ought to pay him more. Some time when I have more leisure I will tell you the reason why.

J. H. COLLARD.

Monterey, Mexico.

REV. D. F. C. TIMMONS. A Tribute.

The announcement of the death of Rev. D. F. C. Timmons, of the Texas Conference, at the State Sanitarium in Milledgeville, Ga., in the month of August brought a pang of sorrow to the hearts of his friends everywhere, and especially to his brethren of the Texas Conference. This writer wishes here to express the sense of personal loss that comes to him in the death of this good man. I knew him, knew him much better than I know many men whom I have known much longer than I did him. My knowledge of him inspired confidence in him.

We lived for a time in the same town, he as pastor and I as presiding elder, and our intimate association ripened into friendship and that into the warmest brotherly love.

As a preacher he ranked among the best, as is evidenced by the fact that during the seventeen years of his active membership in the Texas Conference he filled none but the chief appointments, such, for instance, as Shearn, Houston, and Marvin, Tyler.

His style of preaching was unique and highly interesting, and no man could anticipate him. He took the common things of every-day life and made them talk and illustrate and simplify the great things and truth of the spiritual life. He was an educated man and studious, and hence a close and logical thinker, but Methodist and orthodox to the core. In his pastoral life he was prudent, industrious and very popular. Of a genial and optimistic disposition, his presence brought sunshine and not shadows, smiles and not frowns, laughter and not tears. He was especially successful in the pastoral instruction of the children of the Church, and always had a definite report to make to the Quarterly Conference on that phase of his work, and it is safe to say that fully half of the people he took into the Church were children he had specially prepared by careful instruction for membership. But his race is run, his battle fought, and it was a good fight. He never turned his back or sheathed his sword in the face of the enemy, but pressed forward till his hand could grasp and "Lay hold on eternal life." Then came rest, sweet rest, in the arms of his conquering Lord

Then his comrades in this spiritual warfare gathered about his house of clay and sang, "Soldier of Christ, well done, rest from thy loved employ, the battle fought, the victory won, enter the Master's joy" On the other side that Master and a multitude in white gave him hearty welcome. On this side for a generation yet men and women will rise to call him blessed.

J. T. SMITH.

An Appreciation.

I thank God for good men and women: they are the light and the salt of the earth—the leaven which preserves the world. Bro. Timmons, like Barnabas, was a good man full of faith and the Holy Spirit, sincere, honest, pure and true. He was a cultured Christian gentleman and an able minister of the gospel of Christ. I believe that he served his generation according to the will of God; and his record is on high. What a blessed record! He was my friend. I loved him as I have loved but few men in this world. Dr. R. S. Finley, Rev. T. P. Smith and Rev. D. F. C. Timmons were three of the dearest friends I ever had. They are gone—gone to heaven. I wonder what they are talking about now. Soon we will enter the beautiful land which is now visible only to the eye of faith and will meet our friends there, for "the righteous shall live forever more. Their reward is with the Lord, and the care of them is with the Most High; therefore they shall receive a glorious kingdom and a beautiful crown from the Lord's hand."

JOHN ADAMS.

JOHN BUNYAN'S EYE-GATE.

If it will not be intruding on your patience, I will once more venture to pen a few thought that pass through my mind. The sainted Dr. Fisher once remarked to me that I appeared to him like a chained lion, for I was then chained to the school-room teaching the young idea how to shoot, and the no less lamented Dr. E. S. Smith, while presiding elder on our district, asked me how I would like to perish out in the active ranks of the ministry. But neither of their suggestions materialized, and I am still the chained lion—not the one Bunyan spoke of in his beautiful allegory, I hope, but now chained by circumstances, afflictions, and infirmities to my home and family, in this beautiful but wicked city. I say beautiful, for it is situated on five as beautiful hills as ever adroned the city of Rome, viz: Capitol Hill, Military Hill, University Hill, Cemetery Hill and Robertson Hill, and if we include Asylum Hill and South Height in South Austin we have a duplicate of the renowned seven-hill city. I say wicked because man saloons, gambling halls, brothals and Sunday baseball clubs hold hundreds of our population in their wicked clutches, and Sabbath after Sabbath the din and yell of the Sunday baseball club rings in our ears. I feel like a little message to the Churches, not of Asia, but of Austin would not be out of place. My suggestion in a former article about bells for our Churches might partly meet the emergency, but as Mr. Bunyan, in his beautiful allegory of the capture of the town of Man-soul, says, there are three principal avenues of approach, to-wit: eye-gate, ear-gate and feel-gate, the latter of which, if my memory is correct, was the gate through which entrance was made into the town of Man-soul by the enemy of man. It appears to me that perhaps he has been enabled in this age of progress to capture at least the suburbs of the town through eye-gate. For instance, old Wesley Chapel in Atlanta, Ga., as Dr. Steel tells us, has seated the choir away up over the pulpit. I suppose they wanted to get up where the angels could hear the music. Would not the admonition of the old mother to her educated son, who was out admiring and gazing at the stars, and so far fogot himself that he fell into a ditch and hurt himself, and his mother said to him, "Son you must remember while your head is among the stars you feet are on the earth," be

good advice to the Churches? Is not the message of the Church to the inhabitants of earth and not of heaven? The first message of the angels on the hills and fields of Bethlehem were peace on earth and good will toward men. I am sorry to hear that of old Wesley Chapel, where W. P. Harrison used to preach his soul-stirring sermons and where the Ezzards and indeed the cream of Atlanta used to worship. There it was my name was called by the sainted Marvin and I was assigned to the old Roswell Circuit, and I could not feel otherwise than a profound interest in her welfare. I suppose they must want the music up among the stars and angels, but ought they not remember that they are still on the earth? Do not mistake me as opposing large and commodious churches for the worship of God, and even fine ones, but is there not danger of too much display? Is it not possible that Satan has entered some of our Churches through eye-gate, and is intrrenching himself there, causing our people to worship the creature more than the Creator? You know Christ told the woman who asked him about worshipping at Jerusalem or in the mountain that the time was coming, and now is, when we should neither worship in the mountains, nor yet at Jerusalem, but that every heart should be a temple of worship; or, to use Christ's own language, "the true worshipers shall worship in spirit and in truth." I am no pessimist, but, like you, think the world is growing better, and to say otherwise would be a stander on our glorious gospel, the prophets, apostles and patriarchs who laid the foundations of the Church, and even Christ, the stone that was rejected, who was the chief corner stone. Should not the watchman cry out lest inroads be made on our Zion, shall I say languishing Zion, for we hear it on all sides that the Church is growing formal and cold? Why, sir, the year I traveled the old Roswell Circuit in Georgia (1872) I saw strong men fall in the altar like they were struck by a thunderbolt, and one young lady lay all night in her mother's tent in an unconscious state and her mother wanted a physician to examine her, but old Brother Paden, a local preacher, told her the great Physician was dealing with her daughter and not to fear, and next morning at the sunrise prayer in the tent, while your humble servant was lining a hymn, and we were singing it, she clapped her hands and shouted glory, with the radiance of heaven beaming in her face. If that was the Holy Spirit convicting and converting sinners, are sinners less gully now or has Christ, the great Physician, changed his methods, and if so what do we understand the Apostle Paul to mean when he says Jesus Christ the same yesterday, today, and forever? These thoughts are not intended as a criticism on our present system of revivals, but as a note of warning to the Churches, lest they drift into formality.

I am rejoiced to read in the last issue of the Advocate that the revival spirit is abroad in Texas and many are happily converted and brought into the fold of Christ. The apostles in our fair city have caught up the old refrain of Glory to God, and remind me greatly of the old time religion, when men, women, and even children, humbled themselves before God, and were not ashamed to praise their Maker and Redeemer. You remember when Christ was riding into Jerusalem he told the Pharisees, if his disciples should hold their peace the stones would immediately cry out. A certain official in our city asked his board to stop their worship in the institution over which he presides, as they disturb him and made too much noise, but I understand a sensible board told him they could not and would not stop a religious service, and if they were happy and wanted to shout, let them do so. But as I have lengthened out this article I will close for the present. G. M. ROBINSON, L. E. Austin, Texas.

No. 9245.

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.

Conversion of The Union Bank & Trust Company of Dallas.

In testimony whereof, witness my hand and Seal of office this, the thirtieth day of September, 1908. LAWRENCE O. MURRAY, Comptroller of the Currency.

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WEST TEXAS CONFERENCE.

Llano District—Fourth Round.

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.

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.

Alice, Oct. 17, 18. F. B. BUCHANAN, P. E.

Austin District—Fourth Round.

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.

Belmont Cir., at Belmont, Oct. 17, 18. San Marcos, at San Marcos, Oct. 25, 26. D. K. PORTER, P. E.

Cuero District—Fourth Round.

El Campo, Oct. 17, 18. Nursery, Oct. 19, 20: Cuero, Oct. 21. Port Lavaca, Oct. 24, 25. R. A. ROWLAND, P. E.

San Antonio District—Fourth Round.

Carizzo 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.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round.

Albuquerque, Oct. 17, 18. Watrous, Oct. 20. Moriarity, Oct. 22. Cimarron, Oct. 24, 25. Tucuman, 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.

El Paso District—First Round.

Lordsburg, Oct. 17, 18. Las Cruces, Oct. 24, 25. Odessa, Oct. 29. Ft. Stockton, Oct. 31, Nov. 1. Carlsbad, Nov. 7, 8. Malaga, Nov. 11. Toyah, Nov. 14, 15. Pecos, Nov. 15, 16. Valentine at Sierra Blanca, Nov. 21, 22. Sanderson, Nov. 24. Alpine, Nov. 25. Marfa, Nov. 28, 29. Dayton and Lakewood, Dec. 5, 6. Hope, Dec. 8. Artesia, Dec. 9. Hagerman, Dec. 10. Dexter, Dec. 12, 13. Roswell, Dec. 14. Carrizozo, Dec. 19, 20. Alamogordo, Dec. 20, 21. Tularosa, Dec. 22. Trinity, Dec. 22. J. B. COCHRAN, P. E.



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Much inconvenience to the Advocate office  
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2. Address all business letters touching sub-  
scriptions, changes of address, advertising, or  
other business matters, to Blaylock Publishing  
Co.

3. Do not address matter for publication to  
any individual—either editor or publisher—but to  
the Texas Christian Advocate. An individual may  
be out of the city; hence serious delays occur.

4. Bear in mind that all communications  
should be written on different sheets of paper  
from that intended for the business office and  
should be written on one side only.

#### OUR CONFERENCES.

##### Bishop Key—

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. 25

#### A LITTLE WHIFF OF POLITICS.

We do not entertain party politics  
in these columns, but we have a pos-  
tal card from the Grand Old Man,  
Rev. Theodore L. Cuyler, of Brooklyn,  
N. Y., one of our most valued corre-  
spondents. He is now four-score  
years of age, but he takes a lively  
interest in what is going on in the  
world, and as a man of his advanced  
years we turn aside long enough to let  
our readers see how the noble old  
Roman feels on questions of politics.  
However, permit us to say that we  
have not made any attack upon Mr.  
Taft. We have merely given our read-  
ers the facts as to his life, character  
and Church affiliation. It might not  
be amiss for us to quote in this con-  
nection what Grandma Carson, of  
Weatherford, said to us on the sub-  
ject of politics the other day. She is  
about the same age with Dr. Cuyler;  
but they represent two widely differ-  
ent types of political belief: "I hope  
the Lord will let me live long enough  
to see Bryan elected President." These  
two old saints are both mighty inter-  
esting folk—the one an aged minis-  
ter living in New York and the other  
an aged woman living in Texas! But  
below we quote Dr. Cuyler's card  
just as he penned it:

Brooklyn, N. Y., October 5.

Beloved Brother:

Three of our Presidents, John  
Adams, John Q. Adams and Fillmore,  
were Unitarians. Mr. Taft is not only  
a pure man, but he makes excellent  
speeches to our Young Men's Christian  
Association, and has delivered power-  
ful addresses in favor of foreign mis-  
sions. Your attack on him is an un-  
wise one. He is far better equipped  
for the Presidency than Mr. Bryan,  
and I am supporting him with enthusi-  
asm. Regretting the mistake you are  
making, Yours lovingly,

THEO. L. CUYLER.

Mr. T. worships often in Methodist  
and other Churches.

#### THE NOBLE OLD ROMAN IS GONE.

Rev. Buckner Harris, one of the  
purest and most saintly spirits of Tex-  
as Methodism, has gone to his re-  
ward. He died, after a long illness,  
at his home in San Antonio last week.  
The announcement is sad to us all,  
but the call was a happy one to him.  
He was completely ripe for the ingath-  
ering. For years and years he has  
been one of the foremost of our work-  
ers in the West Texas Conference,  
filling stations, riding circuits and oc-  
cupying positions of influence as pre-  
siding elder; and in whatever place  
the Church appointed him, he invested  
the sum total of his time and ability.  
He was a close student, had an accu-  
rate mind, understood theology, kept  
himself abreast of the age, knew how  
to preach and his heart was full of  
love. He was as gentle as a woman,  
as firm as a rock, as loving as a saint,  
and as honest as the truth. He was  
one of the few men whom everybody  
loved, and their love for him was not  
because he was simply an amiable  
man, but because he was as true as  
steel and as meritorious as an apostle.  
Such was the tender familiarity in  
which he was held that his brethren  
all called him "Uncle Buck." They felt  
related to him not simply by ties of  
religion, but almost by ties of blood.  
Brother Harris wrought well during  
the whole of his life, and it will take  
more than one chapter in the coming  
history of Texas Methodism to record  
the results of his work. We have no  
sketch of his life at hand, but our  
venerable brother, Rev. H. G. Horton,  
in this issue supplies this lack. May  
the dust rest lightly upon his grave,  
and may we all meet him under the  
shade of the trees over yonder!

#### REV. BUCKNER HARRIS.

H. G. H.

This venerable servant of the  
Church and of God died at his home  
in San Antonio, October 7, 1908, af-  
ter a lingering illness.

He was born in Gallatin, Miss.,  
October 3, 1835; came to Texas with  
his parents in 1846; first settled in  
DeWitt County and afterwards re-  
moved to Gonzales, where young Har-  
ris grew to manhood.

He entered the ministry of the  
Methodist Episcopal Church, South,  
Texas Conference, December 9, 1856.

After filling several works in the  
Texas Conference he transferred to  
the West Texas.

Among the leaders of the Texas  
Conference at the time Mr. Harris  
joined it were Robert Alexander, J.  
W. Whipple, H. S. Thrall, J. W. DeVil-  
biss, Mordecai Yell and H. V. Phil-  
pott.

He immediately took high position  
as a trusted leader in the West Texas  
Conference and remained among the  
most prominent and useful ministers  
of that conference until death closed  
his fifty-two years of service.

During his ministry he filled Gon-  
zales Circuit one year, Texana Circuit  
two years, Austin Station one year,  
San Marcos Circuit two years, Chap-  
lain in the Confederate Army, Gon-  
zales Station, four years, San Antonio  
Station four years, San Antonio Dis-  
trict one year, Sequin Station four  
years, Lockhart Circuit two years,  
Luling Circuit two years, San Marcos  
Circuit two years, San Marcos Station  
four years, San Antonio District four  
years, San Marcos District four years,  
South Heights (San Antonio), one  
year, City Mission (San Antonio), one  
year.

He was Secretary of the first con-  
vention held in Waxahachie under  
Bishop Marvin to locate and establish  
Southwestern University, and for sev-  
eral years he was trustee and curator  
of the University.

He was the leader, with W. W.  
Pinson, in promoting the San Antonio  
Rescue Home and labored for it as  
long as he lived.

For many years he was an efficient  
member of the Board of Publication  
of the Texas Christian Advocate, and  
always a valuable contributor to its  
columns.

He co-operated with A. H. Suther-  
land, J. W. DeVilbiss and Alejio Her-

#### GOD BLESS OUR METHODISM!

I have been reading the reports of the work. It is evident  
that she is still climbing the morning hills. The Master's message  
is on her lips. His sunshine is on her path.

Nashville, Tenn.

O. P. FITZGERALD.

nandez in starting the great Mexican  
work and with Bishop Marvin in col-  
lecting money for that cause in San  
Antonio.

He has served as President of the  
Board of Missions of the West Texas  
Conference since 1866, and almost  
from its organization he has been a  
member of the Board of Trustees of  
San Antonio Female College.

He was well up in parliamentary  
law and was for several times tem-  
porary President of the Annual Con-  
ference.

In his prime he was one of our  
ablest pulpit men, with a broad grasp  
of gospel truth and forceful power of  
expression.

Socially he was genial and always  
popular. No man who has served at  
the altars of his Church has been bet-  
ter loved. While he has constantly  
occupied the most important positions  
in our Church, including member of  
the General Conference, he was a  
man of native modesty and always pre-  
ferred his brethren for those places of  
honor. He superannated four years  
ago, but his zeal for the welfare of  
the Church knew no abatement.

He was a man of strong convictions  
and tender sympathies. His speech,  
his manner, his social intercourse,  
his burial of the dead, his help to the  
bereaved, seemed to linger in the  
memories of the people.

In ear'y days he did hard and dan-  
gerous frontier work, especially in ex-  
tended travels on districts, and the  
future historian of Texas Methodism  
will find in the life and career of  
Buckner Harris materials for a record  
worthy of emulation.

Dr. J. H. McLean, of the North  
Texas Conference, sends us the fol-  
lowing tribute to Buckner Harris:  
"His has been a magnificent life and  
beautiful character, intelligence with-  
out egoism, strength with gentleness,  
piety without pretence, an able ex-  
pounder of the gospel, wise and safe  
counselor, legislator and administra-  
tor, a true Christian and the friend of  
God and man. I have been much with  
him in the service and councils of  
the Church, and never knew a purer,  
truer, safer and more conservative  
Church official. He will be missed  
and mourned. We were first drawn  
to each other through ancestral ties,  
before coming from Mississippi to  
the Republic of Texas in the early forties.  
The name of Buckner Harris has long  
been a household word in our family  
circle. He yielded to the heavenly  
visions here in Texas and lived a  
consecrated life." Dr. McLean fur-  
ther says: "For years I was asso-  
ciated with him in the official ser-  
vice of the Church in the General  
Conference, on the joint Board of Pub-  
lication of the Texas Christian Advo-  
cate, as Curator of Southwestern Uni-  
versity, and in every relation and on  
all occasions I found him the true  
and faithful servant of his God and  
Church. Peace to his memory and  
blessings on his name!"

Bro. Harris' funeral was conducted  
from Travis Park Church, San Anto-  
nio, October 8, 1908, by Rev. E.  
D. Mouzon and other ministers, ac-  
companied by the rites of the Masonic  
Lodge, of which he was a member.

His first wife was Miss Georgia Gil-  
lespie, youngest sister of the late Col.  
C. C. Gillespie, in former years editor  
of the Texas Christian Advocate. She  
died in San Antonio many years ago,  
leaving four children. His second  
wife was Mrs. Woods, who died two  
years ago. Of the immediate family  
there remain the following children:  
Mrs. John M. Moore, Nashville, Tenn.;  
J. S. Harris, Kansas City; Dr. A. B.

Harris, Birmingham, Ala.; J. C. and  
F. C. Harris, San Antonio.

The Church of God was safe in his  
hands and he is safe in the hands of  
the God he served so long and so  
well.

#### THE MEETING OF THE JOINT BOARD OF PUBLICATION.

The Joint Board of Publication for  
the Texas Christian Advocate held its  
annual meeting in First Methodist  
Church last Tuesday. It is composed  
of three members from each of the  
four Annual Conferences, as follows:  
James Campbell, W. L. Nelms, O. F.  
Sensabaugh, O. S. Thomas, J. W. Hill,  
J. M. Peterson, Theophilus Lee, J. M.  
Alexander, J. T. H. Miller, J. T. Smith,  
W. W. Watts and J. E. Armstrong.  
They are all ministers except Bro.  
Armstrong. All were present except  
O. S. Thomas, who was detained, but  
sent his proxy. They unanimously  
endorsed the editorial policy of the  
paper and commended its work. They  
did it without a word of criticism. In  
fact, there was not one word of criti-  
cism or complaint sent in against the  
work of the editor. Everything in the  
way of report concerning the progress  
and the make-up of the paper was fa-  
vorable. And the vote was taken for  
editor, electing the present incumbent  
by the same overwhelming majority  
that was given to him last year. In  
fact, the vote stood last Tuesday just  
exactly as it stood one year ago, no  
man offering a solitary reason to the  
contrary.

Also the work of the publishers was  
heartily endorsed and the Advocate  
was launched for another year. This  
is the eleventh time we have been ap-  
pointed at the helm, a compliment that  
never came to but one of our prede-  
cessors. That we appreciate the con-  
fidence and approval of the Board is  
self-evident. They have been exceed-  
ingly kind to us, and the great ma-  
jority of them stand by us with an  
undivided co-operation and a persistent  
approbation. They are kind enough to  
say that the people called Methodists  
in Texas are back of them, and that  
they are representing their conferences.  
That the Advocate has the ear of Tex-  
as as never before cannot well be  
questioned. When it speaks it is  
heard and its utterances amount to  
something.

As we have always done, so we  
again repledge our best talent, our  
deepest energy and our most unstinted  
labor to the cause of this great inter-  
est. We have nothing in view except  
its further development in making it  
the very best paper for Methodists  
published in Texas or elsewhere.  
Brethren, sisters, give us your pray-  
ers, your sympathy and your god-  
speed, and we will send the Advocate  
to you another year, laden with the  
best that mind and heart contain. On  
with the battle!

The members of the Joint Board of  
Publication visited the new quarters  
of the Advocate and looked through  
its well-furnished and completely  
equipped departments; and they ex-  
pressed themselves as highly pleased  
with the change. No wonder, for we  
are keeping house now under circum-  
stances very delightful, and when our  
friends come to see us, we welcome  
them to a place of comfort and attrac-  
tion. The Advocate is justly proud of  
its new home, and it is now fixed up  
in excellent shape for the best work  
of its long and useful life. The next  
time the board members appear on  
the scene, we will have things well  
arranged, since we have not been in  
the new place long enough yet to  
become fully adjusted to its apart-  
ments. But we are rejoicing in the

change from the old rent place to one  
of our own.

#### THE OAK LAWN MEETING.

The revival at Oak Lawn, in which  
Rev. Lockett Adair did the preaching,  
closed Sunday night. It was a most  
remarkably successful meeting; and  
the more marked because of the fact  
that it was held among the old friends  
and neighbors of Brother Adair. They  
had known him when he was a man of  
the world and doing work in the city  
in connection with the police depart-  
ment. Nobody ever dreamed of his be-  
ing a preacher. He had nothing to do  
with the Church in those days, but he  
came under influences that powerfully  
converted him. He was converted  
from head to foot, from top to bottom,  
through and through. Soon he went to  
preaching as a lay preacher. He held  
revivals in the small towns round  
about, and then was requested to help  
in the centers to hold revival services.  
And now for a number of years he has  
been prominent in religious work. So  
he came back to his old haunts, and  
among his old associates, and held this  
meeting at Oak Lawn. They flocked to  
hear him. Many of them were deeply  
convicted and powerfully converted.  
There were forty-three turned into the  
Lord and thirty-six of them joined our  
Church. The pastor, Brother Griffin,  
told us that it was one of the most far-  
reaching and deep revivals he ever at-  
tended. It has left the Church in a  
fine spiritual state.

The officials of Oak Cliff Church  
have turned their old parsonage over  
to an architect and a contractor to  
have it thoroughly gone over. When  
they get through with it it will be a  
new place. They want their pastor  
and his family to be comfortable.

After all, the mission of a religious  
paper is to save souls and cheer the  
dispirited and doubtful ones on the  
way. Articles that will do this are  
worth more than the space they occu-  
py. The Advocate is glad to call at-  
tention to such an one in this issue.  
It was written by Rev. L. F. Chapman,  
stationed at Chico, Texas, under the  
caption, "Above the Doubt Line." Turn  
to it and read it; it will do  
you good and strengthen your faith.

The anti held a State meeting last  
Monday at Houston and they gave it  
out that two thousand people would be  
present. The Daily News recorded the  
fact that about six hundred were pres-  
ent, and many of them spectators from  
the city of Houston. They indulged in  
much wind-work and culminated a  
paper for the readers of the State,  
with the Apostle Jacob Wolters as its  
inspiration, and then they adjourned.  
We will attend to them in next week's  
issue.

Rev. Robert Jones closed his serv-  
ices at Grace Church Thursday night.  
He is a young man, living in Alabama;  
and Dr. Andrews had him to lead in  
this meeting. It was conducted under  
a great tent and was largely attended.  
He preached with power and demon-  
stration and a great many people were  
happily converted. Scores of Church  
members were greatly revived and the  
general spirituality of the congrega-  
tion was advanced. Bro. Jones will  
now begin a meeting at Trinity Church  
and it will continue ten days. Good  
results are looked for, and the Church  
is making spiritual preparation for the  
service.

#### AN ENJOYABLE OCCASION.

Some time ago the pastors of Fort  
Worth extended an invitation to the  
pastors of Dallas to become their  
guests at a dining the 12th of this  
month. The invitation was cordially  
accepted, and last Monday evening  
was the date. Polytechnic College was  
the place where the occasion was to  
come off. We were fortunate enough  
to be one of the guests and we were  
on hand promptly at the hour. Among  
the preachers were three laymen who  
hobnob much with the preachers, to-  
wit: L. Blaylock, W. C. Everett and  
George Mulkey. A very few of the



pastors from both cities were kept away by unavoidable engagements.

We had an hour or so at the college before the dining came off, and we put in the time looking through the elegant buildings and the different departments of the institution. Students were everywhere in evidence. Young men and young ladies of fine quality make up the large student body of Polytechnic. They cannot be excelled in the State. Dr. Boaz and members of the faculty left nothing undone to show us every courtesy and to extend to us a royal welcome. The college is in a most prosperous condition and everything about it indicates healthfulness and progress. The campus looks fresh and the buildings are in good repair. It has all the air of a place of training and culture.

At 6 o'clock the large dining rooms, in the girls' dormitory, were thrown open, and about one hundred beautifully dressed young ladies—yes, perhaps twice that number—filled in and took their places, for we were to be entertained along with them, really. Then the guests were seated, and a more inviting company, as well as occasion, would be hard to find. Mrs. Boaz presided over the internal arrangements, and these arrangements were perfect. Beautiful young ladies served at the tables. The bill of fare was sumptuous and delicious. Rev. L. A. Webb presided as toast master. After the dinner was over, he arose and bade us a full welcome, and expressed pleasure at the fact that the Fort Worth preachers were able to bring the Dallas preachers into such friendly association. He then introduced Rev. J. L. Morris, presiding elder of the Dallas District, who told us of the status of Methodism and its progress in Dallas. His speech was interspersed with many witty side remarks and it was greatly relished. Following him was Rev. James Campbell, of the Waxahachie District, for we had some out-of-the-city preachers also. He was happy in his address and got off many witticisms at the expense of the citizens of Dallas and Fort Worth. Then followed Rev. O. F. Sensabaugh, of the Fort Worth District, and he gave us a resume of the work in that great field, and his speech was both entertaining and instructive. Fort Worth has made marvelous progress in the last quadrennium. At this stage L. Blaylock was brought out to speak for the laymen, and right well did he perform his task. His speech was roundly applauded, as were the others. But the wit and humor were reserved for the last of the feast, when Rev. J. W. Hill and Rev. H. D. Knickerbocker followed in succession. The audience was kept in an uproar from the time each one of them took the floor until he was seated.

Following this feast of reason and flow of soul, it was announced that the company would repair to the parlors where they would be regaled with music. The program was exquisitely rendered and the renditions were inspiring. Thus ended one of the most delightful times ever experienced.

I should have said that Dr. Boaz greeted the company with an opening address, right at the beginning of the feast, expressing his great gratification that he was able to have such a body of men within the walls of Polytechnic. It really marked the beginning of a new era in the fellowship of the Methodism of these two cities, so closely related in location and business. The two cities are strongly Methodist, and the past quadrennium has shown the greatest progress in their history, so far as our Church work is concerned.

Dallas has over four thousand members and Fort Worth is not far behind. Both cities have built some elegant church houses and still engaged in the work. And the relation of the two sets of pastors is very cordial. While the two cities are in different conferences, these brethren forgot that they were not banded together in one conference, for they felt that their work is one and that prosperity of the one is the prosperity of the other.

The effect of such a gathering as this will be fine on the whole country where our Church work is to the front. And it gave all of us a fine opportunity to inspect the character of Polytechnic College, its work, its merit as a school, and to become acquainted with its faculty. Polytechnic has a strong hold upon the North as well as the Northwest Texas Conference, in this section of the State. May this happy occasion be repeated, and the next time the pleasure will be that of the Dallas brethren.

A WEEK IN WEATHERFORD.

It is not often that an editor takes the time from his regular work to engage in a solid week of preaching to one congregation. His hands and his head are so full that when he attends to his editorial duties, preaches on Sunday, and helps occasionally in a prohibition campaign, he has no time left to help in protracted meetings. But we deviated from our rule and ten days ago went over to Weatherford, at the earnest solicitation of the wide-awake and active pastor, Rev. T. S. Armstrong, and gave him and his people a series of fourteen sermons on the old staples of Methodism. We spent eight days, including two Sundays, and, with the exception of one day, preached twice each day.

Weatherford is one of our old towns and has a population of seven thousand people, and it is the county seat of Parker County. The town and the county are something over fifty years of age. The county got its name from a Mr. Parker, who was its first representative in the Legislature, and the town was named after a Mr. Weatherford, living at that time in Dallas County, but he was the senator from the district including that section, in the upper branch of the Legislature. The county is now one of the most populous and thrifty in this part of the State, and the town is one of the most substantial and prosperous west of Fort Worth. It is composed of thrifty and, for the most part, cultured people. They live in good homes, have good schools, and good church buildings. It is a hilly section, and this gives it a romantic air, as forest trees are in evidence. Many of the homes are on elevated points with commanding views and attractive grounds. It impresses one as an ideal location for home life. The business section is in a vale with a splendid stone courthouse in the center. Most of the business buildings are of stone. The soil is rather rocky and when the constant travel grinds this substance into powder, dust is in evidence. There is a small stream running through the town and this is no small advantage. The T. & P. Railroad passes through the place, and the Mineral Wells division branches off at this point.

There are two good schools—colleges—located there. One of them is Presbyterian and the other Methodist. The latter has one of the best stone buildings of any school of its grade in the State. It has a splendid campus. It is now under the charge of Professor W. T. Rowland, a well educated young man, and he is the son of one of our leading Kentucky ministers. The building has all the modern equipments, and one of the handsomest and most commodious chapels in the country. Everything about the structure shows taste, the expenditure of money and adaptation to school purposes. At present there are seventy-five or a hundred pupils and a good set of teachers have charge of them. The college needs a first-class dormitory and then it would be complete. However, there is provision in the will of Brother Coups for this sort of an enterprise, but it will be some years before it is available. There is no reason why this school should not have at least two hundred boys and girls enrolled, and we trust that steps to that end will be made before the next term approaches. The school does first-class work in its teaching force and it has turned out fine material for the society of all that section. The Methodists of

that district need to be aroused as to the importance of this school.

First Church is a large stone structure and complete in its appointments. It will seat seven hundred people. It has a membership of five hundred. It also has a good Sunday-school. Among the members are the leading people of the community. They are well-to-do and strong financially. Influential business men are prominent on its Board of Stewards. Elect women not a few take part in its work. It will be remembered that the pastorate of Rev. J. W. Rowlett, including three years of service, somewhat disturbed the quietude of that fine congregation and it has not yet fully recovered from the effect; but it is greatly improved in its harmony of spirit and oneness of purpose. Some few, here and there, are not yet fully in accord with the work. Brother Mimms last year did a great deal to bring about a better condition of things, and the wise work of Brother Armstrong this year is contributing to the same end. We have no more capable congregation than the one at First Church in Weatherford. A great revival will prove of inestimable benefit and reestablish perfect harmony, as well as reinvigorate the spiritual life of all the people. For more than a week we gave them an earnest presentation of the doctrines of our Methodism. The day services were not largely attended, but the real working force of the Church was there and we had most spiritual services. At the evening services through the week the house was never crowded, but we had representative congregations and deep impression was made. On the last Sunday the house was packed morning and evening, and we had indications of power and awakening. At 11 o'clock we gave them a Scriptural sermon on the "Divinity of Christ," and we have never seen more attention and deeper interest. At night we gave them an old-fashioned discourse on "The New Birth," and it went home. This closed our part of the meeting. We tried to do the subsoiling, and now Rev. Charles E. Brown is there doing more specifically the evangelical, or revival work. We look for a good meeting. All the indications gave token of it.

We were never more cordially received by any people; yet our preaching was in much plainness of speech, but it was charged with a desire to do the people good, and, as such, they accepted with evident expressions of appreciation. We have many subscribers in Weatherford and hence we felt at home among them. We often had the pleasure of their hospitality, but had not the time to accept the half of their kind invitations. The grace of hospitality abounds among the Weatherford Methodists. It was a genuine pleasure to be with them. We made headquarters at the parsonage, now one of the best and most complete in the conference. Brother Armstrong and his people have expended one thousand dollars upon it, and it is a most comfortable and modern home. It occupies a part of the large lot alongside the church building. Brother Armstrong and his good family keep open doors. They are royal in their good cheer and open-heartedness. Mrs. Armstrong was born and brought up in a preacher's home—that of Rev. E. L. Armstrong, our afflicted brother now living in Corsicana. She is an accomplished woman, devoted to the work of her husband and an accession to the religious and social life of any congregation. What delightful communion we had under that roof of genuine piety and Methodist earnestness. Such experiences are bright spots in the life of a busy editor. Brother Armstrong is one of the strongest and most efficient preachers in the Northwest Texas Conference; and the fact that he is at Weatherford is proof of his ability to fill any position in the conference. He is large in body, intelligent of mind, genial of spirit and a prince among good men. His aged uncle, Hamilton Armstrong, now nearly 80 years of age, was visiting in the home. He is a devoutly religious man,

full of faith and of the Holy Ghost. It was a benediction to be with him.

Rev. M. K. Little, the presiding elder of the district, also lives in Weatherford. He has greatly improved the district parsonage and it is a delightful home. We enjoyed a season of hospitality there. He and his good family are a credit to the religious life of the community, and they are held in high esteem. Brother Little is as busy as a bee going to and fro over his large territory, looking after the interests of the Church. He is now on the home run, and hence we did not get to be with him a great deal. He reports well of his field, his preachers and their work. He has had many conversions and accessions, large improvement in church buildings and parsonages, and a good advance in finances. The brethren will make a good showing at Waco.

Rev. Leonard Rea has charge of Coups Memorial Church on the North Side. He and his people were also having a fine revival, with Rev. Richard Tooley doing the preaching. They had had about fifty conversions and accessions—approximately. Bro. Rea has had a large gain in membership since his pastorate begun. His charge is in fine condition and he is greatly encouraged. His people are very much delighted with him and he seems to have things very much his way. He is a busy pastor and an efficient preacher.

Rev. B. F. Alsop, who has charge of the Weatherford Circuit, also lives in Weatherford. His work is prospering. He is one of the best field hands in the conference; full of religion, strong in health and well endowed in mind. He is a good preacher and always does good work. He is one of the best friends the Advocate has on its list. He was much at our services.

Rev. L. G. Rogers, who is a supernumerary member of the conference, lives within a couple of miles of the town. He owns a fine little ninety-acre farm; has a beautiful little cottage home located on a hill that gives him a view clear into Hood, Johnson and Hamilton Counties. He lives under his own vine and fig tree. His health is moderately good. He has an excellent family and they are all industrious. Brother Rogers was constantly at the service and his presence was a help to us.

The widow of the late Rev. William Price, of precious memory, lives there, near to her son's home. Also the widow of the late C. C. Armstrong, whose early death was greatly lamented, is a citizen of Weatherford. She is in feeble health, but full of hope and anticipations of the better world. She was able to be at most of the services.

Rev. J. M. Bond, a worthy superannuate, lives there. He still does much work, and he took a lively interest in the services. We had a most enjoyable visit to Sister H. C. Carson, the matriarch of Weatherford Methodism. She is eighty odd years of age, and, owing to an accident, she is not able to be out much. She has been a member of the Church sixty-four years, and she can hardly remember when she began taking and reading the Texas Advocate. It is still a great comfort to her. She is now the only survivor of the original eleven charter members of that Church. The Home Mission Society recently made her a life member. She settled in Weatherford when there was no town there. It was a wild waste, and it has been her home to this good day. She is now living with her granddaughter, Mrs. Hood, and as we sat by her bed we looked into the faces of four generations of her household. She is overflowing with good, religious fervor, keeps up with every thing going on in the Church and in the State; says she is willing to live on or go to her reward, as the Master chooses, but says if it is his will she wants to see William Jennings Bryan President, before she goes hence! What a benediction to sit beside her couch, look into her sweet, submissive old face, listen to her cheerful words and catch the inspiration of her devout spirit! She is

ripe for the kingdom. We requested her granddaughter to prepare us a sketch of the life of this good woman for the Advocate. It will make good reading and it will be a contribution to the history of Methodism in that section.

We would love to speak of others, like the Alexanders, the Richards, the Wilders, the Kendalls, the Shaws, the Lanhams, the Akards, the Heartsells and innumerable others, but time and space forbid. Suffice it to say that they are good and true people and our memory of them will abide. We will say, in conclusion, however, as we failed to do so further up, that this is also the home of Rev. R. J. Birdwell, the evangelist. He was at home a part of the time, and we are indebted to him for an auto ride about the city and country. He is now busy in his fall meetings. G. C. R.

PERSONALS.

Dr. Sid Bass looked in on the Advocate force the other day. He always does when he comes to the city.

Rev. J. H. Bowman, of Farmer, made us a pleasant visit this week. Things are going well with him on his charge.

Rev. W. R. McCarter, of Garland, gave us the benefit of his presence last Monday. He speaks encouragingly of his charge.

Uncle "Nick" Wilson, of Pilot Point, made us glad with his presence the past week. He keeps an open door to the preachers at his home.

Rev. E. W. Alderson, D. D., of Terrell, was in to see us this week. He is enjoying his return to the pastorage more and more, and his work is thriving.

Rev. J. E. Roach, the indefatigable beloved of the Bowie District, made us a brotherly visit the other day. He is rounding-up for conference, and he sees the land in sight.

Rev. J. C. Winkel, pastor of the German Methodist Church at Bartlett, made the Advocate a pleasant visit recently. He was in attendance upon the meeting of the Sunday-school Committee.

Rev. and Mrs. S. B. Sawyers, of Palmer, have issued invitations to the marriage of their daughter, Miss Luina May, to Mr. Clifford H. Anthony, the event to transpire the 21st of this month. The Advocate family extend congratulations and many good wishes.

Rev. E. Hightower, of Morrow Street Church, Waco, did not fail to come to see us the past week while here at the Sunday-school Committee meeting. He has had a good year at his charge, and he has built a handsome new parsonage also.

Rev. S. L. Crowson, of Farmers Branch, was in to see us recently. He and his people have just finished a handsome new parsonage, and they are now in good case. Bro. Crowson has had 462 conversions this year. This is a splendid record.

Mrs. S. C. Dunn, the wife of Rev. S. C. Dunn, of Ozona, fell on sleep the 9th of October. She had been a sufferer for some time, and sought relief in a visit near Brady, but her summons was direct and she left us. Her infant child went on before her just a few days. She was a woman of faith and good works and her death was a triumph.

ANOTHER BISHOP.

Seth Ward Campbell was born in the parsonage at Alto, Texas, September 28, 1908. He is already a full-fledged Methodist and we expect to have him baptized at our fourth Quarterly Conference, the 25th of this month. The mother and son are both doing nicely. W. F. CAMPBELL, Alto, Texas.

## Epworth League Department

GUS W. THOMASSON, EDITOR  
Van Alstyne, Texas.

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

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

### STATE LEAGUE CABINET.

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### FROM MISS KENDRICK'S CO-LABORER.

Mrs. Dora E. Bowman, of Plano, sends us a letter received by her from Miss Cordelia Erwin, co-laborer of Miss Ruby Kendrick during her brief career in Korea, and as it tells of some of Miss Ruby Kendall's last thoughts we are publishing it, knowing that all our Texas Leaguers will be glad to read it. The letter follows:

Songdo, Korea, June 29, 1908.

My Dear, Dear "Aunt Dora":—You never seemed so close as now! Our dear, darling Ruby has gone to heaven. But for her continued absence from our room I could not believe it. Last week's experience seems like a night mare all in Seoul. I have just finished a long detailed account of it all to "Aunt Rachel." Please go over and talk it all over with her, comfort and console her.

You were one of six to whom she wanted to write especially before going to the operating room and the doctors told her she did not have time and strength. I was with her and promised to write and tell you that she loved you and is being a dear good girl. Oh! we miss her so much!! She was sick such a very short time. We had such good times together, and she had made so many friends among the Koreans. Although she could not say much in words, how much stronger and louder does kindness speak than words—kindness and love is the language that needs no interpretation. She had made many warm friends among these people and was most happy here.

I quote from an unfinished letter: "You just can't imagine how good it is to be here. If I was in love with Korea and the Koreans when I was in the some land, I am a hundredfold more so now. It grows better and better as the days go by." I know this to be so. She was most happy.

I think she wrote you a long Christmas letter which went to Florida. I know I did. Did you get them?

Not a few times before going to the operating room she said: "Cordelia, if I don't get well tell the Texas young people to take up the work I wanted to do and could not because I am only one. God wants them by the tens and twenties to reap this white harvest field."

Please share this letter with Aunt Rachel and she hers with you.

I have already written dear, precious, darling May. Yours, All for Christ.

CORDELIA ERWIN.

### WILL BUILD LODGE.

It will be remembered that something like one hundred Leaguers were in attendance upon the Encampment this summer from Dallas, and that upon all occasions these people were in evidence. Almost from the beginning of the Assembly enterprise it has received the hearty support of the Dallas contingent, and each year the attendance from this place has materially increased. Incidentally the interest in Epworth-by-the-Sea has increased within the bounds of the Dallas District and the Epworth League work in general has been given considerable impetus. The Leaguers who were at Epworth-by-the-Sea this summer are now planning to build upon the Assembly

grounds a commodious rooming house for the accommodation of the Leaguers from Dallas District, who will be in attendance upon the meetings from time to time and for those who will want to visit the grounds between meetings. We are greatly pleased at this new move and feel that it will cause other districts and communities to do likewise. The plans for this building are about completed, so we are privately informed, and the following account, as published in the Dallas News of recent date, will give some detail information regarding the matter, which we are glad to publish.

The erection at Epworth-by-the-Sea of a lodge costing \$1,250 was considered by the Epworth Leaguers of Dallas at a rally held last night in the Oak Cliff Methodist Church. The plan is to organize a stock company with fifty members, who shall subscribe \$25 each. This amount will suffice to build and furnish a two-story structure, having a large reception hall and a commodious dormitory. The lodge will be the headquarters of the Dallas delegation hereafter at annual Encampments. To look after this project the following committee was appointed last night: R. C. Dunlap, chairman; Frank L. McNary and Fred F. Willey. While no subscription was requested last night eight \$25 shares were pledged. The committee is to make report at the next meeting.

Most of those who composed the Dallas delegation to Epworth-by-the-Sea were present last night and they entertained with songs and addresses. Not all of the songs were sacred, but none was sacrilegious.

Dallas made a better showing at the Encampment, it was stated, than any other city. No other city had the organization that was possessed by the Dallas campers. Out of Dallas en route to the Encampment they had three special sleepers and the crowd was hardly beyond the corporate limits before a number of songs and yells had been learned.

Outside of religious hymns, which were sung more than anything else, popular renditions en route were: "We're Here Because We're Here," "There Are No Flies on Us," "Johnny Went to Corpus and Caught a Tarpon" and "There's a Hole in the Bottom of the Sea."

State President Ragsdale was unable to be present, but sent his regrets and expressed his appreciation of the work accomplished for the State organization by the Dallas Leaguers.

Mr. and Mrs. Barnum of Fort Worth were present. Mrs. Barnum is Vice-President for the Western division of the Woman's Board of Foreign Missions.

### BROWNWOOD DISTRICT.

The Brownwood District Epworth League Conference met at Blanket, Texas, Sept. 15, 1908. The presiding elder, Rev. Jas S. Chapman, who is always wide-awake to every interest of the district, was present, and in his usual happy and make-things-go way, presided. The attendance of preachers and delegates was limited on account of the recent heavy rains. However, a sufficient number was present to make the occasion the most interesting we have attended for years.

After electing Miss Mayme Sue Gressett, of Ballinger, Secretary, the splendid program was at once taken up and carried out.

Bro. G. W. Harris, of Bangs, conducted the devotional services, and gave a good soul-stirring talk. Then came the reports from the Leagues of the district, many of which were very interesting and encouraging. "The reasons for the League organization and the work we should do in it," was discussed by Rev. E. P. Williams, of Ballinger.

We shall long remember a picture he drew. It was two Leagues. One was a League of 75 members, the devotional meetings were held every Sabbath evening. The leader, in seem-

ingly a very great hurry, announces a song, after which he rushingly calls for several short and pointed prayers, then another song and some short and very pointed talks, and in this seemingly very rushing style the service closes and nothing is said or done until the next Sunday evening, when the same kind of program is rendered. This to the writer sounded very much like a singing convention, running under the name of an Epworth League. The other League was composed of some 12 or 15 faithful and devoted Leaguers. They come together prayerfully every Sabbath to consider the subject before them, and the idea uppermost with them is to develop character, and to make the necessary preparations for life's work. The question was then asked, "Which League do you prefer?"

The general discussion following these topics were indeed interesting and we only regret you were not there to hear them.

Rev. C. H. Buchanan, of Commerce, preached a most splendid sermon at the 11 o'clock hour, and with a most profitable morning's session the conference adjourned to meet again in the afternoon.

At 2 o'clock in the afternoon the devotional services were conducted, after which the election of the district officers for the ensuing year was entered into and resulted as follows: President, Wilmot Smith, of Blanket; First Vice-President, Miss Ethel Moore, Ballinger; Second Vice-President, Miss Jessie Dice; Third Vice-President, Miss Annie Hicks; Fourth Vice-President, Mrs. Luther Guthrie, Brownwood; District Secretary, Mrs. C. H. Buchanan, Comanche; District Treasurer, Dr. J. G. Kearby, Comanche; Recording Secretary, Miss Mayme Sue Gressett, Ballinger.

Immediately after the election of officers the following resolutions were adopted: The District Secretary be authorized to draw on the Treasurer for necessary expenses, and that these funds be secured by a collection taken at the annual district meeting; also that an assessment of 5 cents per member be levied upon the Leagues of the district for same purpose.

Helpful plans for the different departments were discussed, and some splendid suggestions offered. We are sorry we have not the room to give in detail the many good things said. Under the topic of "League Investment, Does it Pay?" quite a number responded, and paid glowing tributes to this, the youngest child of our Methodism. With some other helpful suggestions and a closing service at night a most profitable and inspiring conference closed to meet next year at Zephyr. I cannot fail to mention the fact that the presence of our faithful presiding elder and his helpful suggestions, and witty interjections added to and made the occasion a most successful one.

Let us begin early to plan for a great time at Zephyr next year and see to it that our Leagues are well represented by a large delegation.

R. F. BROWN, P. C.

Rising Star, Texas.

### FROM MISS MAY DYE.

During the Encampment at Epworth-by-the-Sea this summer there was much said in private and in public about Miss May Dye, the young Texas woman who left at the same time as did Miss Kendrick for the foreign field, and the conference directed that a cablegram be sent her, that she might know that the Texas Leaguers were remembering her. Bishop Key was asked to draft the message and this is what he wrote:

Miss May Dye, Rio de Janeiro, Brazil.—(Cablegram)—In care Collegio Americano: Love, sympathy, prayer from Epworth. Hebrews thirteen, twenty, twenty-one. (Signed.)

### TEXAS LEAGUERS.

This message was sent on August 11, 1908. The acknowledgment reached us September 24. It is as follows:

#### The Letter:

Rio de Janeiro, Brazil, Aug. 26, 1908.  
My Dear Leaguers:—My Advocate

containing the programme of the Encampment reached me the week of the Encampment and each day I knew what you were doing and I prayed for you, thought of you, and longed to be with you—yet I would not leave my work. I thank God for sending me here.

I haven't done much except study, but I am able to talk some now and will be able to do more.

I received the cablegram assuring me of your love, sympathy and prayers and how I do thank God for you and your help to me. I am weak and these last days have been hard ones. I know our God makes no mistakes and I am resigned to His will, but I cannot understand and in my weakness question WHY? Why the army in Korea should be deprived of such a vallant, useful soldier? Why the Woman's Board of Foreign Missions should lose one of its most earnest, holy workers? Why we should lose our representative in Korea, our fellow-laborer in works of love for the Master? Yes, even more, our own friend and loved one? Why? Why? Oh so many times have I questioned why? Then came the news of the wonderful meeting in Denison at which 29 said: "Here am I, send me," and I realized my questions were answered. God accomplished by taking her what we had so longed and prayed to accomplish by our lives. One writes: "I believe she, herself, would have said 29 instead of one."

Oh, you twenty-nine, whom God has called by taking her, may you be as earnest, zealous, useful and holy as she and may He guide you in your preparation for the place that is waiting for you. You need all the education it is possible to get, but don't lose sight of the fact that the life counts most. We must have the power of the blessed Holy Spirit in our lives or our labor will be in vain. This is such a big, needy world. Korea needs you, Brazil needs you, and then I hear China, Japan, Cuba, Mexico, India, Africa and the isles of the sea, all calling, yea, pleading, for help. If I had a thousand lives I would lay them all at His feet to be used where He saw sin the blackest and thickest. I don't think they would all be in Brazil, nor Korea, nor China, but some in each field. It is hard to keep from growing narrow, we see so much of sin about us and are so busy we don't have time to read as much as we ought and so we are tempted to think the spot God has placed us in is the only one. It's just one great, needy field and I would rejoice as much to know you were going to the Orient as I would that you were coming to Brazil. My heart is burdened, I long to lead some one to my Master. How I thank you for your prayers. God has helped me with the study of the language and I have felt Him so near. All the way He has led me and I fear no evil. It is hard to be away from those I love, but I thank my blessed Master that there is something hard that I can do for Him. It seems so small when I think of all He suffered for me. My field of labor is larger and my opportunities even greater than before. I am to work in the college, teaching enough to get in touch with the children and then visiting in their homes. This will be work among the most aristocratic Brazilians, the neglected class. I am also to work in the Catette Church. Here my work will be more or less with the very poor people. Then I will also help in the work among the English speaking people. This is a much needed work, for while there are hundreds of Americans in Rio, only a few dozen attend Church. If their influence is not for God it must be against Him.

I have just received a letter from Miss Erwin, the missionary who worked with Miss Kendrick, was with her during her short illness and death and received her last messages to her loved ones and to us. She said: "If I don't get well, just remind the young people at home that they are to take up the work I so much want to do." Thank God so many have responded

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Comes After a Bath with warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Sold by druggists. Always insist on

## Glenn's Sulphur Soap

Mill's Hairdye Whisker Dye, Black or Brown, Etc.

to the call. But surely there are others whom God is calling.

My prayers ascend daily in your behalf, that you may grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. Sincerely,

MAY DYE.

### THE TEST OF ABRAHAM'S FAITH.

Moses gives a simple and a sublime narrative in Isa. 22:18. The language is so simple that a schoolboy can understand it. Yet it is the most sublime transaction recorded in the Old Testament. And there is no "moral difficulty" in it, except that which exists in the imagination of the critic.

For God had a perfect right to test Abraham's faith and to choose the test, and he chose the severest test that could be brought to bear on human faith. It threatened to destroy the promise that "In Isaac thy seed be called" (Gen. 21:12), and the sacrificing of his, "only son whom he loved." But Abraham stood the test. For his faith was so strong that "he staggered not at the promise of God." (Rom. 4:21).

That was truly sublime faith. The fact that God arrested Abraham, approved his acts and furnished a ram for a sacrifice, proves that Abraham was not mistaken about God's command, and that he was not influenced by heathen practice. The whole transaction illustrates the action of God in the gift of his son, whose humanity became a sacrificed offering, a "propitiation for \*\*\* the sins of the whole world." John 2:2. God chose the serpent to test the faith and loyalty of Adam and Eve. Gen. 3:1-19.

They did not stand the test, but Abraham did stand the test, and became the "father of all them that believe." Rom. 4:1. "Who knows the mind of the Lord?" (1 Cor. 2:16) that they should criticize his dealing with the children of men?

W. R. KNOWLTON.

### A POLICEMAN'S LOT

May Be a Happy One After All.

An Ill. Ex. Chief of Police found an easy and safe way out of the ills caused by coffee. He says:

"I suffered intensely from heart trouble and nervousness for five years, and though treated by some of the best physicians in this city, did not get permanent relief until I changed from coffee to Postum.

"A friend of my family was visiting at our house and seeing my condition, insisted that coffee was at the bottom of my trouble. I confess I was skeptical, but promised to try Postum in place of coffee.

"It was nearly three weeks before I noticed much of any change, as my case was a bad one. Then I saw that my nervousness was gradually disappearing. A little later I was able to sleep a part of the night on my left side, something I had been unable to do for 5 years at least.

"I kept on using Postum, and the result is, so far as heart trouble and nervousness are concerned, I am a well man.

"The best proof is that I am writing this with my own hand, a thing I was unable to do for several years prior to the change from coffee to Postum."

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

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

SOME PERTINENT REMARKS.

I read Bro. Bradford's article under the caption, "From An Old Texan," and would like to make a few remarks thereon.

He refers to an article appearing in the Advocate of August 20, by H. A. Ivey, Secretary of the Texas Local Option Association, in which he advises Christian parents not to subscribe for papers or magazines publishing liquor advertisements in their columns, and thinks said advice is timely and suggestive, to all of which I say amen! And to show my faith by my works, will say that I quit taking our local paper for that very reason, "as I told the editor" it gave the saloons too much prominence.

Bro. Bradford says: "Let's all quit subscribing for such papers. Yes, wouldn't that be a forward movement of a genuine type? But what percentage of Church members would do even that? Further on the brother gives some resolutions which he says he has adopted.

Resolution No. 1 is good. No. 2 and No. 3, I think, are open to question. And in order to carry out these resolutions, he says he was "called" upon to move from Texas to Oklahoma and become a citizen of a State that was "born sober." He says, "I still have a deep interest in the moral welfare of Texas" (but deserted her nevertheless). Jesus said: The whole need not a physician, etc. And again: "I came not to call the righteous but sinners." And by the move he has made he can no longer be found "marching as to war" against the deadly foe, "Alcohol." Now his voice is stilled, his influence stopped, and his possibilities for saving men from the "curse of rum" cut off. Suppose all of us did the same thing. What would become of Texas? Then he says such men as Dr. Rankin and Mr. Ivey may succeed in bringing the people out of the wilderness—I think he ought to have added, "If they don't desert"—but laments over the wreck and ruin that is taking place in the meantime. Oh, consistency, thou art a jewel. Fancy a soldier deserting because he was so deeply interested in the "war;" but he has quit the battle ground, where all the help that can be had is so much needed. Quit children and children's children; deprived them of a father's influence and example to obtain what? And if his children or grandchildren become victims of the "open saloon" which he so much deprecates, no thanks to him! He's gone and left them to their fate. And I think some explanation, some light "as to the brother's motives," is due the readers of the Advocate. Is it to gain peace and rest? The night is coming on! Till then think not of rest. And when we run from duty we are liable to run into a whale. Yours for a sober Texas.

ROBERT WARD.

THE CONQUEST OF CANAAN.

The article under review followed the one on "Abraham's Sacrifice of Isaac" and was published in the October, 1907, number of the Sunday School Magazine, under the general head of "Some Moral Difficulties of Old Testament History." The moral difficulties here set forth were also discussed about the same time by the editor of the Nashville Advocate and by several contributors to that organ. These discussions were in the same general tone. I thought they reflected the opinions of the new higher critical theory and ventured to object to the use being made of our central organ and our Sunday school literature in disseminating this form of skepticism among our people.

Dr. Chappell thought me needlessly alarmed or perhaps unkind and unbrotherly. It is not, however, a personal question, but one of general interest. Methodists should know what is being taught through their connectional publications. Matters of such vital importance should not pass without due and impartial consideration. I am aware that the questions raised by myself and others reflect seriously on some of our leading editors and educators and I believe that they have a right to the enlightened and

impartial judgment of Methodist readers. It is to this end that I offer these criticisms. If they are found to be without justification I am willing to bear proper censure.

My first objection to the article under consideration is what I understand to be implied in the following quotation: "Moses is represented as one of the meekest of men and greatest of moral leaders, and yet God is represented as being angry with him for a sin which it is hard for us to see is involved in what he said and did at Meribah. The sacred writer, however, finds a sin so grievous in his conduct there as to make that the reason why he is not permitted to enter the Promised Land. But Joshua is represented as a leader and man of war after God's own heart, who as a reward for his never failing fidelity is permitted to enter the Promised Land." Just what inference was intended should be drawn from the above does not appear unless it is that the sacred historian was prejudiced in favor of Joshua as against Moses and that this prejudice convicts him of a very human any by no means commendable spirit. I cannot see what excuse there can be for raising such skeptical questions. Yet Dr. Tillett does not even offer and direct explanation. If Dr. Tillett means to insinuate that the sacred historian represents God as favoring Joshua a man of war above Moses, the greatest of moral leaders, he does him a very great injustice. Here is what the inspired writer says:

"And Joshua, the son of Nun, was full of the spirit of wisdom, for Moses had laid his hands on him, and the children of Israel harkened unto him, and did as the Lord commanded Moses." This gives Joshua's relation to Moses according to the sacred historian and it is certainly a very subordinate one. Why does Dr. Tillett find it hard to see sin involved in what Moses did at Meribah? Here is what God said to Moses: Numbers 27:14: "For ye rebelled against me in the desert of Zin in the strife of the congregation, to sanctify me at the water before their eyes," etc. Cannot Dr. Tillett see any sin in rebellion against God? Or does he mean to reject the plain statement of the record? He may not be able to see it, but rebellion in a "great moral leader" is quite as sinful as in any other kind of a leader and the fact that Moses was barred from entering the Promised Land is a lesson of inestimable value to the world. It seems to me that Dr. Tillett has gone out of his way to insinuate a suspicion where none naturally arises and to reflect in a most damaging way upon the inspiration of the Old Testament Scriptures.

Here is the way he states the moral difficulties of the conquest of Canaan: "Acting under the command of God, after the walls of Jericho were miraculously razed to the ground, Joshua utterly destroyed all that was in the city, both men and women, young and old, with the edge of the sword, save only Rahab, the harlot who had befriended the spies, together with her father and mother and brethren. This destruction was but one among several events represented as being divinely ordered in which men, women and children were put to death. The writer seems to be absolutely unconscious of any ethical difficulty in all this, unconscious of making God appear in any other role than that which is thoroughly consistent with the character of a perfectly holy Being."

Trusting our readers who have not already done so will secure and read the article under consideration, we will quote the following from Dr. Tillett's explanation of this "moral difficulty": "But we can say there is ever manifest underneath the moving current of Hebrew history a divine purpose and plan to make them serve others in a moral and spiritual way; and so far as the divine hand does actually intervene in the life and history of the nation, this is the motive and end of all that is done. . . . But what troubles the modern Bible student, dominated as he is by the ethical sense, is not that this event should be interpreted as providential, but it is that God's voice

and hand are sometimes brought in where we would leave them out and sometimes left out where we would bring them in. Suppose, then, that we should concede that the interpretation made by the ancient patriarchs and biblical historians of God's part in the events that happened is very different from that which we would now make in the light of the New Testament revelation, and that ours is the more correct of the two—would that represent a moral loss or a moral gain in the use we are making of the Bible? The old theology says it will be a dis-infallibility. The new theology says it will be a positive gain because it makes possible the vindication of God's moral character from that which has so long seemed irreconcilable with Christian conception of God as a being absolutely perfect in all his acts and commands." I wish to call attention to the fact that Dr. Tillett speaks of the inspired record as "the interpretation made by the ancient patriarch and biblical historians." We are not ready yet to admit that the inspired revelation is simply an "interpretation." When we conclude that it is such it will be time enough to consider the question of setting it aside to give place for our own opinions. Again, I deny that the "conception of God as a being absolutely perfect in all his acts and commands" is peculiarly "Christian" as opposed to the Hebrew conception. Such is an unwarranted assumption. The moral perfection of God is more clearly and fully set forth, if possible, in the Old Testament than in the New. The truth is, this setting up of the New Testament as a criterion by which to judge and condemn the Old Testament is a novel invention of "some modern theologians." As to our interpretation of "God's part in what happened," while it is true we have the light of the New Testament, still it seems to me our point of observation is a little too remote for our interpretation to be worth much. It seems to me that we are almost solely dependent on the ancient historian for our facts concerning "the events which happened." If these ancient historians are correct as to their facts—such as the crossing of the Red Sea, the pillar of cloud and of fire, the supply of manna, the crossing of the Jordan, the fall of the walls of Jericho at the sound of the ram's horn, etc.—I would consider them competent judges as to God's part in what happened to the ill-fated city of Jericho. If they have lied as to the facts it remains for some of their critics to convict them of it. It would be more interesting to some of us to have our modern theologians come a little nearer to our times and give their "interpretation" of God's part in the destruction of St. Pierre, of Galveston, of San Francisco, and of his part in the sweeping away annually by disease, storm and flood of multiplied thousands of men, women and innocent children. If they have reconciled all these with their conception of the moral perfection of God, then some of us would be pleased to hear it.

Dr. Tillett's hypothetical question according to my understanding means about this: Suppose we concede that the ancient patriarch and biblical historians generally had no immediate and direct revelation, but interpreted God's part in the events that happened to the best of their ability, and suppose that in these interpretations they made serious mistakes, and suppose further that we concede that our interpretations made in the light of the New Testament are more correct than theirs—would that represent a moral loss or a moral gain in the use we are making of the Bible? According to Dr. Tillett the old theology says it would be a distinct loss because it sacrifices "biblical infallibility." We think he might have gone further and stated that according to the old theology it not only sacrifices "biblical infallibility" but also biblical credibility and usefulness. When such a supposition is conceded many of us will have no more use for the Bible than for a collection of heathen mythology.

However, I can see that our estimate under such circumstances will depend much on "the use we are making of the Bible."

But according to Dr. Tillett the new theology says such a concession will be a great gain because it makes possible the vindication of "God's moral character from that which has so long seemed irreconcilable with the Christian conception of God as being absolutely perfect in all his acts and commands." This is the only explanation of the moral difficulties of the Old Testament which seems to satisfy Dr. Tillett. The ancient patriarchs and biblical historians must be invalidated—superannuated and set aside. If the Old Testament stands as an inspired record then God's moral character is inextricably involved; but once admit that the biblical historians were simply fallible men and wrote their "interpretations" of God as they saw it and all moral difficulties disappear! If this is not a fair inference then I confess that I am not able to "interpret" the articles I am attempting to review. But to make this clearer I will quote from the concluding paragraph of the Conquest of Canaan under review: "The thing of transcendent importance in religion is the moral character of God. Whatever mode of interpreting the Bible yields the highest and truest conception of God's moral character and of moral law must be the true interpretation." I will quote again the conclusion of the article on Abraham's Sacrifice of Isaac: "But faith in the ethical perfection of God and in his absolute conformity to his own moral law must be maintained at all hazard." If this means anything it means that we will have to surrender our old idea of revelation and admit a "larger human element in revelation than was formerly admitted!" But what is this larger human element? Here it is: "Abraham interpreted God more perfectly than Noah; Moses interpreted him more perfectly than Abraham and Isaac; Moses interpreted God more perfectly than Moses; and the revelations which these men gave us are their interpretations of God and his will as they saw it, and not until Christ came did we have a perfect interpretation of God and a perfect revelation of God and his will." To show beyond question how Dr. Tillett conforms to this view I quote the following:

"The writer (of the book of Joshua) views this war wholly from the point of view of the Hebrews. He thinks of God as God of the Jews only and not as the God of all men. We should distinguish what God really is and does and not what man interprets him as being and doing. Man always interprets God in the light of his own knowledge of what is moral and right; but as there is discernible in the Bible a progress in revelation and in doctrine, so there is a progress in ethics. Some parts of the Bible represent a crude and imperfect type of ethics. How do we know this? We know it by comparing it with the ethics of Christ and the New Testament." It will be seen from this quotation that Dr. Tillett applies almost every principle of the new method of Bible interpretation laid down by himself in the article on Abraham's Sacrifice of Isaac. It also represents in the main the position of the new theology and higher criticism. It is also

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A trial treatment will be sent you at once by mail in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 153 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

based on the principles of evolution. If I have missed the "whole purport" of these articles in our Sunday School Magazine I am sure the impartial reader will confess that I am not altogether to blame. Others have understood them as I have. If we are all mistaken then another explanation is needed. Will Dr. Chappell give us an exposition that will make Dr. Tillett's meaning clear?

In my next I will take up the subject of miracles as treated by the expositor of the lessons in the Senior Quarterly and by Dr. Tillett in the September Magazine for 1908. The one affirming that "Jesus never worked miracles to prove his messiahship" and the other asserting that Christ's divinity is fully established by his miracles. We want to find how these two positions can be harmonized or at least to find if possible who of the doctors is right. JOHN D. MAJOR.

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.

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"A SCHOOL WITH A REPUTATION."

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

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

Hill's Business Colleges

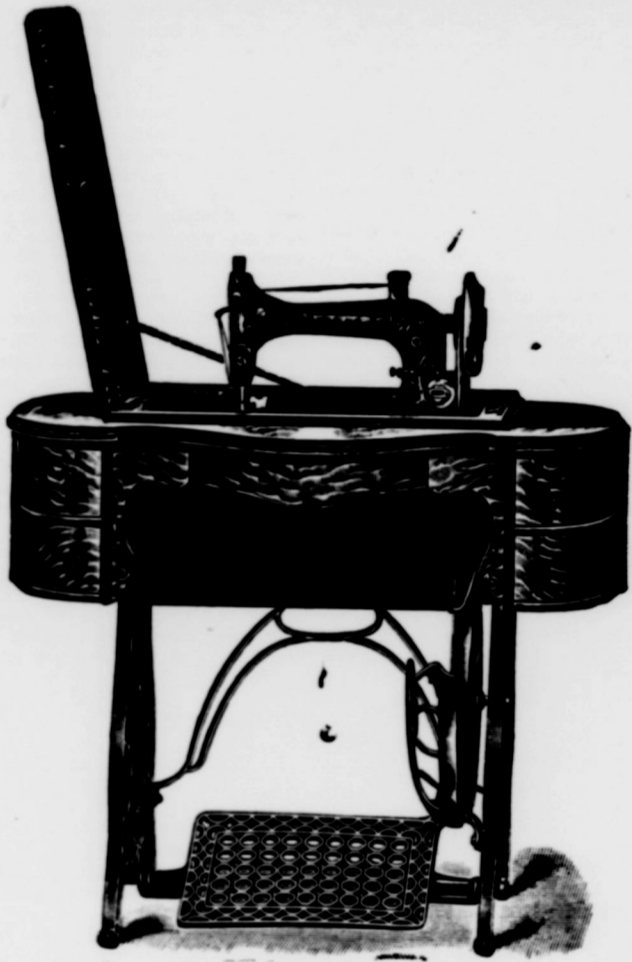
Come to us and the world's best and most modern business education is yours. We teach business as no other school teaches it and demand success of our students. You'll be trained to walk right and over the heads of students of other colleges, and you will draw from \$15 to \$25 more salary a month right out of school. Positions secured for all who take our combined course or money refunded. Write for our proposition—it'll make you up and put you to thinking. Address R. H. Hill, President, Waco, Texas; Memphis, Tenn.

Queen City Business College

To earn more you must learn more, and you can learn more with us and quicker than with others. We give you more attention and develop your talent and a few you will abilities that will command a high salary. Tuition \$10 a month or \$25 for three months. Address O. W. Hill, Principal, Dallas, 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 everyone is sold with that distinct and unequalled guarantee. You may pay more for a sewing machine but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

**THE SEWING HEAD** has an extra high arm, the actual clear space underneath being 8 1/2 x 5 1/4 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 Forged, Double Width Four Motion Positive Feed, Steel Capped Needle-Bar, Self-threading Shuttle, Automatic Stitch Regulator and Bessemer-Steel Working Parts hardened in Oil.

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

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

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

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

## Why Pay

**Three Prices for a Sewing Machine**

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

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

# Blaylock Pub. Co.,

143 South Ervay St., Dallas, Texas.

### NOTES FROM THE FIELD.

Continued from page 5.

Rev. W. H. Howard, our beloved, was surely at his best, and preached us four sermons that are seldom surpassed. Our people continue to speak of them and are rejoicing in the truths delivered. We are hoping that he will be returned to us, at least for another year. Our finances are behind, but we are hoping for a full report on all lines. Cotton is very late, owing to the boll worm. The early or first crop was destroyed. We have had one hundred and nineteen additions, and our charge is alive, and both pastor and people are praising the Lord.—M. D. Hill, Oct. 8.

#### Holliday Mission.

We are reaching the close of a year for this thinly settled country. Our revival meetings are over, resulting in more than fifty conversions and as many accessions to the Church, with the membership greatly revived. Dundee and Eaglesbend have enjoyed the greatest results in their history, with membership doubled at each point and the revival spirit continues in saving power at Eaglesbend and souls are being saved in the prayer services. Dundee has remembered the pastor and family by giving them a generous-pounding a box containing sixteen dollars worth of groceries shipped to freight depot prepaid, for which we are very thankful and pray God's richest blessings upon them. We have added three Sunday-schools on the work. Holliday has added much to the comfort and beauty of the church, spending \$250 improving it, and we expect to be able to report all the finances in full at conference. Praise God from whom all blessings flow.—J. B. Parr, Oct. 12.

#### EFFICACY OF PRAYER.

I have been a member of the Church for more than sixty years. I have always believed in the efficacy of prayer, as I have some experience of same in my life. I can say that I always feel a great relief after my sincere prayers go up to the good Lord that made us all; and O, how grateful we all ought to feel for His atoning blood for our redemption; for the sins of the whole world. Yes, I believe that my prayers often have been answered in my life, and I never will doubt the great promises that our blessed Bible teaches us. My age is 85 and the older I get the stronger my faith that the prayers of the faithful availeth much. O, pray, dear brothers and sisters, for my afflicted son. He is sick.

MRS. M. A. SIMPSON.

#### DORMITORIES.

To the Methodists of the North Texas Conference:

Dear brethren and Sisters: We, the undersigned trustees of the North Texas University School, feeling that the continued success and efficient work of said school merit the earnest consideration and substantial support of our Conference, address you in its behalf.

The great need of this school is more campus and new brick dormitories. The present patronage in the frame buildings indicates that with adequate dormitory accommodation this school would double, and even treble, its number of boarding pupils.

### PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 127, South Bend, Ind.

#### BANK DEPOSITS Guaranteed

by State of Oklahoma Guaranty Fund. Your money absolutely safe. We pay 4 per cent on deposits. Draw your money any time. Largest State Bank in Oklahoma. Capital \$200,000. Write for booklet E. X. We sell 6 per cent School, County and City Bonds. OKLAHOMA TRUST COMPANY. Muskogee, Okla.



## Personal To Rheumatics

I want a letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their name and address, so I can send each one **Free A One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**ACTUALLY CURES RHEUMATISM**. I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot coax Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot **tease** it out with liniments, electricity or magnetism. You cannot **imagine** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. **The Rheumatism has to go and it does go.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints, and **cures them quickly.**

### I CAN PROVE IT ALL TO YOU

If you will only let me do it, I will prove much **in One Week**, if you will only write and ask my Company to send you a dollar bottle **FREE** according to the following offer. I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real Rheumatic Remedy** will do. **Read our offer below and write to us immediately.**

### A FULL-SIZED \$1.00 BOTTLE FREE!

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test is all we ask. If you find it is curing your Rheumatism or Neuralgia, order more to complete your cure and thus give us a profit. If it does not help you, that ends it. We do not send a small sample vial, containing only a thimbleful and of no practical value, but **a full-sized bottle**, selling regularly at drug-stores for **One Dollar Each**. This bottle is heavy and we must pay Uncle Sam to carry it to your door. **You must send us 25 cents** to pay postage, mailing case and packing and this full-sized One Dollar Bottle will be promptly sent you **free**, everything prepaid. There will be **nothing to pay** on receipt or later. Don't wait until your **Nerve-Ends** are injured by Rheumatic Poison, but send today and get a One Dollar Bottle free. Only one bottle free to a family and only to those who **send the 25 cents for charges**. Address: **KUHN REMEDY CO., DEPT. F. J. HOYNE & NORTH AVES., CHICAGO**

in one year. In fact, we have no fear as to the question of patronage; it is clearly seen that this school needs only suitable dormitory equipment to meet our most sanguine expectations.

The purpose of this letter is to ask your help in raising eleven thousand dollars (\$11,000) as a basis of operation for accomplishing the above named object, and it is hoped that this amount may be subscribed by February 1, 1909. President J. J. Morgan will manage in person the campaign for raising the funds, and we ask for him what a resolution passed by our last Annual Conference recommends, viz:

"We commend Rev. J. J. Morgan in his work of building dormitories for his school and cordially invite him to present his cause to our congregations."

Fraternally,

- O. S. THOMAS, President.
- J. M. PETERSON,
- L. S. BARTON,
- D. H. ASTON,
- J. E. ROACH,
- SIDNEY BASS,
- M. W. RALEY,
- B. S. ROBERTS,
- R. L. WARREN, Secretary.

#### NORTHWEST TEXAS BROTHERHOOD.

Rev. A. P. Smith, a member of the Northwest Texas Conference Brotherhood, died in great triumph October 3, 1908. Your mortuary fee of \$2 is now due, and should be in the Treasurer's hands at once. I have found that when a call includes a session of the Annual Conference much confusion occurs. This call closes November 10, 1908, the night before conference meets. Your brotherhood made a great showing on the last call.

M. S. HOTCHKISS, Secretary Brotherhood, 1508 N. Fifth St., Waco, Texas.

#### LOCAL OPTION NOTES.

On September 29 Electra, in Precinct No. 4, Wichita County, carried local option by a majority of 26 votes. Today, October 12, it goes into effect, and this growing little town is free from the curse of the two saloons that have been carrying things their way for two years. These were the only saloons between Wichita Falls and beyond Amarillo. Today the Commissioners' Court ordered an election for Burk Burnett, another new town on my work, it having a population of about five hundred. Two saloons there are doing a flourishing business, right at the gateway to Oklahoma. This is the only remaining point in this county outside of Wichita Falls where liquor is sold. Last summer we voted local option at Iowa Park. So we are fighting for the cause up this way. Lost the county by only about 50 votes a year ago. Think it would carry now.

Any facts showing the benefit of local option on the business interests of your town would be appreciated by the undersigned. "It will hurt business," say some of our business men

who have not tried local option. We are satisfied that local option at Iowa Park has helped us.

F. L. McGEHEE, P. C. Iowa Park, Texas.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

#### AUSTIN METHODIST PASTORS' CONFERENCE.

The Austin Methodist Pastors' Conference met in regular session in the parlor of Tenth Street parsonage Monday morning, October 12, 1908. Bro. Godbey led the opening prayer. Present: Sears, Johnsey, Godbey, Booth and Young.

Reports from the Churches:

Tenth Street: Rally Day services in the Sunday-school; five children baptized; seven additions to the Church; raised \$3500 for repairing the church; Sunday-school in the best condition of its history.

University Church: Two hundred and forty-two in Sunday-school yesterday; congregations fine at both services; one addition by profession of faith and baptism and twenty-two by letter.

South Austin: No report. First Street: Splendid Rally Day services. Seven children baptized; one accession by vows.

C. C. YOUNG, Secretary.

#### MEXICAN DIET

**Not Conducive to American Energy.** "After about thirteen years in Mexico, where I was on a Mexican diet into which coffee and greasy food enter largely, I found that everything I ate distressed me," writes a man from our neighboring republic.

"Nervous break-down with pain in the heart caused me to give up mental work. After trying various stomach remedies without benefit, I found relief, at last, by eating Grape-Nuts and cream.

"I could digest Grape-Nuts, and the heart and nervous symptoms soon improved to such an extent that I could do some brain work and a fair day's manual labor.

"When away from home I get out of sorts from eating wrong food, but at home a few days on Grape-Nuts puts me right again.

"I once worked 10 consecutive hours on a dike without much fatigue, by having a small box of Grape-Nuts in my pocket and eating a little dry, whenever I felt faint. I can now teach all day without fatigue, after a breakfast of Grape-Nuts and cream, stewed fruit, toast and Postum.

"That old dull feeling, when I tried to live on my former diet, has disappeared and the delightful sensation of being fully nourished is present now. And the smile on our 18 months old boy at a sight of a Grape-Nuts package is worth seeing." "There's a Reason."

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

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





**AN ARTISTIC EQUIPMENT IS THE BASIS OF ARTISTIC PROGRESS!**



**A FORCEFUL ENDORSEMENT OF THE STARR PIANO BY POLYTECHNIC COLLEGE FT. WORTH.**

**JESSE FRENCH PIANO & ORGAN CO.**  
 MANUFACTURERS & DISTRIBUTORS  
**HIGH CLASS PIANOS.**  
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T. H. Wear LOCAL MGR FORT WORTH  
 J. C. Phelps STATE MGR DALLAS.

**A SPLENDID TRIUMPH.**  
 They had a great meeting at Polytechnic. Rev. H. M. Long was assisted by Rev. J. W. Andrews, the evangelist. Scores were converted and the Church revived. The student body shared largely in the results of the service. At its close last Sunday an appeal was made for funds with which to project a new church enterprise, and a subscription was secured of over \$22,000. The new church building is to cost \$25,000, and this subscription makes the church a certainty. Plans are already drawn and some of the material is on the ground. In the course of a few months it will be completed. It will occupy a prominent corner on the campus. The trustees wisely decided this to the enterprise. The architecture of the structure will correspond with the other buildings on the campus. It will not have a Sunday-school room, as the college chapel will answer that purpose. It will have an auditorium with a seating capacity of about two thousand people and a room for prayer service and for the use of the societies of the Church. This will add much to the college plant and it will be of great service to the congregation, and on commencement occasions this roomy place will be most convenient. We congratulate the college Church upon this forward movement.

We are glad to announce that our old friend and brother, Rev. H. G. Horton, of the West Texas Conference, who has undergone an operation for some sort of cancerous trouble is very much improved in health and is back home again. Thousands of his brethren will join us in the prayer that he may soon fully recover and be spared to us for years to come. We have no truer man in our Texas Methodism than Rev. H. G. Horton.

**FIFTIETH ANNIVERSARY.**  
 Sanger Brothers, of Dallas, Texas, have just issued their catalogue for 1908-09. The frontispiece is a statement of the fact that it is their fiftieth year in Texas, and this catalogue celebrates the "Golden Anniversary." The preface contains a brief history of the house from its beginning to the present time, and will be read with much interest by all into whose hands it falls. Though there have been quite a number of gentlemen connected with the business from its inception, Mr. Alex Sanger is the only one left of the old guard who resides in this city. He is active and progressive, and is a valuable citizen in the upbuilding of Dallas, being connected with nearly all her public enterprises. The Advocate extends the firm congratulations on this auspicious occasion—their fiftieth year in business in Texas.

**FOR LOSS OF APPETITE**  
 Take Horsford's Acid Phosphate  
 Its use is especially recommended for restoration of appetite, strength and vitality.

**PERMANENT HOME OF THE DALLAS BRANCH HOUSE.**  
 The Episcopal Address read to the last General Conference has this to say about our publishing business in Dallas:  
 "The Texas Branch House has done well from the beginning, and, like the house at Nashville, shows a steady annual increase both in volume of business and in profits therefrom. The fact that the business done is very much larger than was done in the same territory when operated from Nashville evidences the wisdom of the Book Committee in establishing the Dallas house, and speaks well for the loyalty of our membership in Texas."  
 "We are paying a large rental in Dallas, and as the house there is no longer an experiment, we should buy a suitable lot and take steps to have a building belonging to the Church by the time our present lease expires."  
 We, the members of the Book Committee, who reside in Texas, are glad to say that the increase in the business and the prosperity of the Texas house, under the efficient management of W. C. Everett, continues from year to year. The years following the General Conference held at Birmingham have been no exception to the rule, and, notwithstanding the panic of the past year, our business shows an increase over the previous year. The Texas members of the Book Committee have from the beginning felt the need of a house belonging to the Church, and have advocated the purchase of the same; but the condition of affairs was not such as to justify this expenditure. While the Bishops advised the General Conference to provide for the purchase of property, the General Conference only instructed the Book Committee to lease, build or purchase a house, so that they were left to do either as they chose. The publishing agents and a majority of the Book Committee have all along inclined toward securing property in the name of the Church as soon as the affairs of our publishing interests would admit of it. The necessity to build a new house at Nashville necessarily delayed the expenditure for property in Dallas. But now we, having sold the old property in Nashville, and having erected a magnificent building there, feel justified in going ahead on the proposition to build in Dallas. Before the meeting of the committee in Nashville last April Mr. Smith, our Senior Publishing Agent, came to Dallas, and with the Texas members and the Manager of the Dallas house went over the ground and secured an eligible lot on the south side of Commerce Street, lying between the Santa Fe Passenger Station and the Oriental Hotel, at a cost of \$24,500. This property has already advanced considerably in value. We have 25 feet fronting on Commerce Street and 35 feet fronting on Jackson Street. The lot runs through from Commerce

to Jackson Street, 200 feet in length. It is a fine piece of property, being near the Santa Fe Station, the Southland and Oriental Hotels, on the Fort Worth Interurban electric car line, the Oak Cliff car line, and several of the city lines. The Dallas and Sherman Interurban has its terminal station in the same block.  
 At the spring meeting of the Book Committee in Nashville it was agreed to build, and the Nashville and Texas members of the committee were appointed a Building Committee. The Building Committee in turn appointed the Texas members to see architects and have plans of the house drawn for inspection. This has been done. The plan is for a four-story building, 25x133 feet, fronting on Commerce Street, leaving 67x35 feet fronting on Jackson Street, to be used as future demands may require. The building in appearance, we think, will give satisfaction to all. The purpose of the committee is to have this building ready for occupation at the expiration of the lease of the house we now occupy.  
 Of course, to do this will require considerable funds. Every Methodist in Texas should feel an interest in this matter and lend a helping hand. A good book is a good preacher. The object of the house is to circulate good literature, not to make money. Help us by helping yourselves; buy our books.  
 Above all, let those who have bought on time now make their word the equivalent of cash. Settle your accounts as early as possible. Let no account remain unsettled after the present round of the Annual Conferences. We are going to need every cent due the house in order to secure this building.  
 Thanking you for past and future favors, we remain your humble and obedient servants,  
**JAMES CAMPBELL,  
 SIDNEY BASS.**  
 Dallas, Texas, October 15, 1908.

**ADDRESS WANTED.**  
 Can anyone tell me to whom I can write to learn the address of Rev. Francis Marion Smith, who was a preacher in the State of Arkansas the last I heard of him, and was at Sulphur Rock?  
 He is my father's brother, and I am very anxious to get in touch with him.  
**MISS ANNIE T. SMITH,  
 Box 275, Corsicana, Texas.**

**NOTICE.**  
 My suit-case was stolen from the Union Depot in Dallas, October 3. In it was my account book with the preachers and laymen for books sold during the year. Brethren, I cannot remember your addresses or the amounts you are due me. You know. Please remit me the amounts due me at Sherman, Texas. You will greatly oblige me by prompt attention to this matter. Fraternally,  
**C. L. BALLARD.**

**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.  
**A. W. WILSON.**

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.  
**A. W. WILSON, P. C.  
 Gonzales, Texas.**

To the Brotherhood West Texas Conference:  
 The first meeting this year will be Tuesday evening before the conference convenes. Will every preacher, who can, bring some names of laymen who may become members of the brotherhood?  
**J. T. H. MILLER, President.**

**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.  
**E. HIGHTOWER,  
 Chairman Committee.**

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

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.  
**JNO. M. BARCUS, Secy.**

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

Attention, Preachers of Plainview District:  
 I have been appointed to receive and edit the Annual Conference reports of our district. Will you please have them in my hands by the opening of the first session of the conference? Why should we, as a district, not make a record for promptness in this matter?  
**J. T. HOWELL.**

Let the pastors send in their mission money as rapidly as possible, as it is specially needed.  
**J. H. WISEMAN,  
 Blooming Grove, Texas.**

**North Texas Conference.**  
 Presiding elders, please send me the name and address of all members of the North Texas Conference living within your respective districts, whose names do not appear in minutes of last year.  
**CORNELIUS PUGSLEY,  
 Greenville, Texas.**

All members of the North Texas

Conference who contemplate bringing their wives to conference should notify me not later than November 1. Otherwise entertainment cannot be promised.  
**CORNELIUS PUGSLEY, P. C.  
 Kavanaugh Church.**

**Texas Conference.**  
 The Committee on Memoirs respectfully request the relatives of the deceased members of the conference to appoint some one to prepare a suitable memoir and send the same to Rev. L. B. Elrod, Henderson, Texas. Quite a number who are entitled to a place on the honor roll have died during the year, and the time allotted for memorial service during the conference is short. Please present memoirs and not biographies to the committee.  
**L. M. FOWLER,  
 Chairman.**

**UNANSWERED LETTERS.**  
 October 8—H. M. Whaling, Jr., subs. P. S. Warren, subs. J. W. Head, sub. J. B. McCarley, subs. G. W. Harris, subs. N. J. Peeples, subs. W. A. Govett, subs. Leonard Rea, subs. (2 cards). E. Hightower, sub. W. J. Land, sub. W. H. Terry, sub. T. W. Ellis, sub.  
 October 9—G. W. Harris, sub. J. A. Stafford, sub. J. W. Goodwin, sub. J. D. Hendrickson, sub. W. E. Boggs, sub. P. H. Willis, sub. F. E. Laker, sub. R. W. Nation, O. K. J. P. Lowry, sub. J. T. McClure, subs. W. J. Holder, sub. J. A. Whitehurst, subs. W. N. Curry, sub.  
 October 10—J. E. Buttrill, sub. W. D. Mountcastle, subs. L. W. Carlton, subs. J. D. Worrell, subs. W. A. Govett, sub. J. T. Osborn, sub. W. Y. Switzer, subs. C. D. Spann, subs. A. B. Davidson, sub. Walter Griffith, sub. R. C. Hicks, sub. G. J. Bryan, sub. G. H. Phair, subs. I. W. Clark, sub. R. F. Dunn, subs. J. B. McCarley, subs.  
 October 12—A. L. Scarborough, sub. W. T. Morrow, has attention. L. Rea, subs. E. L. Stillman, subs. J. H. Braswell, sub. W. A. Govett, sub. B. R. Wagner, subs. C. D. West, subs. G. W. Harris, sub. J. W. Rowland, sub. W. C. Hilburn, sub. L. E. Riddle, sub. R. B. Jones, subs. I. C. Kiker, subs. W. S. P. McCullough, sub. N. J. Peeples, sub. J. Haralson, change.  
 October 13—J. D. Hendrickson, sub. A. E. Carraway, sub. W. A. Manly, sub. J. C. Mimms, subs. J. J. Creed, subs. J. B. Turrentine, sub. C. B. Garrett, sub. M. F. Daniel, sub. G. W. Kincheloe, subs. H. M. Cosby, sub.

**Houston District—Fourth Round.**  
 Cedar Bayou, Oct. 10, 11.  
 McAshan, Oct. 15.  
 Harrisburg and Pasadena, Oct. 17, 18.  
 Washington Street, Oct. 18, 19.  
 Angleton, Oct. 24, 25.  
 Tabernacle (11 a. m.), Nov. 1.  
 Algoa (3 p. m.), Nov. 1.  
 Alvin, Nov. 1, 2.  
 Richmond, Nov. 7.  
 Rosenberg, Nov. 8.  
 Humble and Katy (11 a. m., Tabernacle Church, Houston), Nov. 11.  
 Harris County (11 a. m., Tabernacle Church, Houston), Nov. 11.  
 League City and Tex City, Nov. 14.  
 Galveston, West E (7 p. m.), Nov. 14.  
 Galveston, 1st Church, Nov. 15.  
 Brazoria, Nov. 16.  
 McKee Street, Nov. 17.  
 Trinity, Nov. 19.  
 St. Paul, Nov. 20.  
 Brunner, Nov. 22.  
 Trustees' attention called to Question 29. Make written reports as required by law.  
**CHAS. F. SMITH, P. E.**