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Editorial.

BELIEF IN DIVINITY OF CHRIST A CONDITION TO CHURCH MEMBERSHIP.

In a recent issue of the Nashville Christian Advocate there appeared a striking editorial on "The Divinity of Christ." In it no reference is made to the explicit statements of the Scriptures touching this subject, or to the lucid declarations of the Methodist Church concerning it. It is a well-written literary production dealing only with the speculative phases of the question, and placing the emphasis upon its history, its metaphysics, and its intellectual difficulties. In no sense is it a bold and an unequivocal presentation of the matter as contained in the Word of God and as set forth in our Articles of Religion.

However, Dr. Winton, the amiable editor of the central organ,takes special care to announce, in this editorial, his full belief in the doctrine of Christ's divinity. Personally he evinces no doubt as to the genuineness and importance of this fundamental truth as a part of our system of belief as a Church. But he makes concessions to those persons who are trying in some way to follow Christ in certain phases of his life and teaching, but who do not and can not accept the truth of his divinity. The editorial, as far as we are able to understand its motive and aim, is a sort of an apology to the readers of our central organ for a previous deliverance on this subject in connection with its expressed views of Mr. Taft's Christianity, who is an avowed Unitarian, as well as a candidate for the Presidency of the United States. This first editorial went too far, and the second one, while more elaborate and complete in its treatment of the subject, still contains the same objections expressed in a briefer way in the first one. In fact, it puts these objections in such form as to involve the faith and practice of the Church to which we belong. For instance, Dr. Winton says: "The Church is gently tolerant toward those who, puzzling over the metaphysics of the subject, find themselves unable to receive this strong meat." By this term he means the doctrine of Christ's divinity. Proceeding he says: "She is willing to admit that such persons are Christians, even to receiving them into the membership of the Church." Whatever may be thought of the laxity of his first statement, the second one is most assuredly untrue. The Church does not receive persons into her membership who repudiate the fundamental doctrine of Christ's divinity. To do so would put the Church in a most inconsistent and contradictory attitude before the world. How could the Church preach the divinity of Christ as one of its fundamental doctrines, and then turn round and take people into its membership who are unable to accept this doctrine as a part of their faith and life? Such a position would be preposterous, not to say monstrous.

Our form of Church membership, as contained in our Book of Discipline, shows conclusively that belief in the divine nature of Christ is one of the conditions of membership in her communion. One of the explicit questions propounded to applicants for holy baptism is the Apostles' Creed, and before this sacred ordinance is administered to them they are required to publicly give their assent to the truth of this creed. And if they have hitherto been baptized in infancy, then when they afterward apply for memberhip in the Church they are required "to ratify and confirm the vow of repentance, faith and obedience contained in the baptismal covenant." Now the doctrine of Christ's divinity runs through the length and breadth of the Apostles' Creed, and all persons coming into our Church have to subscribe to it. There he is presented as Jesus Christ our Lord, his immaculate conception, his virgin birth, his resurrection from the dead, his ascension into heaven, his position on the right hand of God the Father Almighty, and his return to this world to judge the quick and the dead. These truths all inhere in the doctrine of his divine nature, and all our candidates for membership come into the Church with their expressed belief in these truths. Were any applicant for membership to hesitate or decline to answer the question containing the Apostles' Creed on account of the fact that it sets forth the truths of Christ's divinity, no preacher would be authorized to proceed in the reception of such a person into the Church. Dr. Winton would not do it, notwithstanding the fact that he says the "Church is gently tolerant toward those who, puzzling over the metaphysics of the subject, find themselves unable to receive this strong meat. She is willing to admit that such persons are Christians, even to receiving them into the membership of the Church." Strange teachings this, in view of the requirements of our form of receiving members into the Church, as prescribed in our most excellent Book of Discipline.

We are sure that our good brother wrote that last statement without mature thought and deliberation. He knows the position of the Church on this question; he is familiar with our Book of Discipline, and he knows how important it is that our people accept Jesus Christ as a personal Savior; and that without this knowledge their religion is only perfunctory and minus the power of salvation. Only Christ as our Divine Lord is able to accomplish the results of pardon, and no man is entitled to membership in our communion, however much he may be respected and loved, only upon the ground that Christ is formed within him the hope of glory. We trust, therefore, that no young and inexperienced minister will be misled by the teachings of our central organ into the mistake of throwing open the doors of the Methodist Church to persons who repudiate the divine nature of our Lord and Savior Jesus Christ. Not until they can settle their "intellectual difficulties," and come to the clear conclusion that Jesus is the Son of God, the Savior of men, possessed of power and authority equal with God, are they primarily qualified to knock at the door of the Methodist Church for membership.

THE HELPFUL PRESIDING ELDER.

He is a man of superior judgment, substantial preaching ability, good executive sense, and gifted with discretion to direct and give tone and character to the work of the Church. When he goes to his quarterly meeting, he does not assume the airs of a perfunctory official, hold himself aloof from the people, go through with the questions and then return as soon as possible to the district parsonage; but he goes to his quarterly meeting with pleasure, makes himself a part and parcel of the work, greets the people brotherly, preaches to them in earnestness and power, propounds the questions deliberately, makes pointed inquiry as to the condition and progress of the charge, enlists the sympathy of his officials, and stimulates them to deeper interest in the work of the Church. If he has the time, he spends a night or so in their midst, puts himself in touch with the preacher, counsels him, finds out where his work needs strengthening and gives to him every possible assistance. As a wise man he keeps his eye on the entire field and, wherever he is able he is ready with suggestions as to the best methods of Church work; and if the preacher is a young man, the presiding elder places before him some excellent book, the reading of which will improve his ministry and widen his thought-life. Then, when the Annual Conference comes round, he is prepared to go into the cabinet and represent each charge in his district, and be of great assistance in placing the men whose ability and aptitude he has had opportunity to wisely study. Under the guidance of that sort of presiding elder the preachers do well, the work prospers and his presence is a helpful blessing. His work produces results and the office he fills never suffers in the esteem of our preachers and people. And we rejoice to say that we know a goodly number of presiding elders of this sort in our work throughout Texas. They are our field-marshals, and their aggressive leadership is successfully followed all over their districts. Read the printed minutes of the conferences, and you will never have trouble to locate them. May their number never diminish.

SIN CARRIES WITH IT ITS OWN RETRIBUTION.

Not long ago, in one of our towns, there lived a family in prosperous circumstances, and their home was apparently a happy home. But sin crept into it, and it came to the ears of the injured wife that her husband was carrying on an illicit relation with another one of her sex. It stunned her; but one night she clandestinely followed him in his jaunt, and saw him drive up to the place suspected. Directly another woman of questionable repute was helped into the buggy and seated herself by his side. This was more than the wronged wife could resist. She frantically rushed immediately to the rear of them and fired a shot directly into the back of the guilty woman and she fell over the dashboard dead. She drove back to her destroyed home, telephoned for the sheriff and surrendered to him. She was granted bail and is now sitting in the blighted and desolate place that she once called home. You say that she did wrong. May be so, but we are willing to let a merciful God judge her case. If she did wrong, she is not wholly responsible for it. The husband whose head is bowed in shame and disgrace is infinitely more the culprit than his heart-broken wife. What right has a married man to lead a double life? What right has he to visit places of ill repute and take characters of that sort out driving when he has a pure and devoted wife in his home? Such a man deserves all the shame and disgrace, while his injured and crazed wife deserves our sympathy and forbearance. There is too much of this sort of conduct going on among a certain class of married men; and it carries with it its own retribution. Sin always punishes itself. Not always in the spectacular manner as in the above case; but it does it all the same. No man can escape his own conscience in such conduct, and often he is brought out under the lash of an outraged public sentiment. When a man leads a pure woman to the marriage altar and there pledges her his love and devotion, and then goes out and wickedly tramples that pledge of love under his feet, he deserves the severest punishment that his conscience, public sentiment and the laws of the land can inflict upon him. He puts himself outside of the pale of sympathy or condonement. He is guilty before God and before mankind. He deserves to have "Ichabod" written, yes, burned upon his forehead, and to feel that the sacred law of virtue has no mitigation for him. "Be not deceived, God is not mocked. He that soweth to the flesh shall of the flesh reap corruption." It has always been so, and it will be so to the end of time. A man may think that he is covering up his acts so securely that no eye will see him and that no ear will hear him. But he is a miserable self-deceiver. When he least expects it, his conscience will rise up and smite him with a mailed hand; or maybe the flash and the report of a pitsol will awaken him from his moral stupor—as in the case above mentioned. "Whatsoever a man sows, that shall he also reap." If he has a pure and confiding wife, and he takes advantage of her love and confidence, wilfully deceives her and places his love upon another, contrary to the law of God and the law of the land, his own bosom will sooner or later burst under the pressure. This is the decree of Providence, and there is no escape from it.

To pray is not simply to bow before God and say a prayer. That may be a very formal and meaningless performance. To pray is to empty the energies of the soul through speech into the waiting ears of God. He hears and heeds that sort of praying.

Lukewarmness in religion is the source of much of our apostacy. No man's faith long asserts itself if he is neither cold nor hot in his devotion to the Christian life. He will retrograde and become a hopeless back-slider. A vital faith generates the heat of a spiritual purpose, and keeps alive the hope of a better life.

The Foreigner in Our Midst.

By Rev. Jno M. Barcus.

I was glad to notice in the Advocate of August 20 a reply to my article on the above subject five months before. I had begun to think that nobody was going to pay any attention to the matter, which fact might be taken to indicate that the subject was not considered of sufficient importance to merit discussion; or that my arguments were so conclusive that there was no use to say any more; or that my position was so preposterous that it ought not to be dignified by a reply.

But now comes Bro. Konken and fills four columns with a reply, so I feel better, and will claim space for only a short rejoinder. It is not necessary to follow Bro. Konken in all his wanderings. In most that he says, I fully agree, but this "most" is irrelavent to the main point at issue, that is: The best way to proceed as a church to reach with the gospel our German people and other foreigners in our midst." It must be kept in mind that the Germans are not the only foreigners to be reached. We are specially concerned at this time in Texas with the Bohemians, Swedes and Mexicans. In planning for these latter we are to be guided somewhat by our experience with the former. If setting off the Germans into a seperate and distinct organization is the best policy for them, the same conditions that prove it so will justify seperate organizations for the every other class of people we would reach. But, if thirty-four years of experience proves that that policy does not succeed, then we ought to try some other plan. One point of difference between Bro. Konken and myself is in our idea of what failure means. I am sure my former expression "utter failure" was too strong, if taken to mean that we have accomplished nothing; for no one can read the heroic history of the men who have given themselves to this work and believe for a moment that it is all in vain. But we can give due credit for everything and still, taking Bro. Konken's own figures, we have most utterly failed to accomplish our task—the conversion of our German brethren.

He says there are 350,000 Germans in Texas. That 2,400 come in through Galveston alone, last year. Add to these the thousands that come from other directions, and the increase by birth among those already here, and then admit that the net increase of the whole German mission conference was only 96 for a whole year, and that the net result for 34 years is 1,664 members, it seems to me that, as Sam Jones would say, "We had better fish in another hole or change our bait." Bro. Konken seems not to be able to see how we can save either money or men by uniting the work and workers. Perhaps a concrete case will show him. There is in this district a station where we have an English speaking congregation and a German speaking congregation. The English speaking congregation supports their pastor, but pays an insufficient salary. The German congregation has to have a considerable missionary appropriation to pay their pastor a meager salary. Now, the German preacher there could easily and efficiently serve all the people. The two congregations together could give him adequate support, and one man and a missionary appropriation could be invested somewhere else. He says himself, "Most of our preachers can preach in the English language," and says also that many of their people have even forgotten their mother tongue. So the process of assimilation is going on in spite of our effort to keep the people apart. An intelligent preacher of the Swedish Church said to me the other day: "It is a matter of only a short time when in many of our congregations the services will have to be conducted wholly in the English language."

The great "boogaboo" to all whom I have heard discuss this question, is the idea that if the German Conference is absorbed many of the German members will quit us. And yet in the same breath they will tell us that we have no more loyal people than the Germans. Personally, I believe in the loyalty of our German people and I have such confidence in it that I believe that if our General Conference, in its wisdom, were to decide that we, as a Church, can do more and better for the evangelization of the Germans in our midst by uniting the work and the workers, very few of them would desert us on that account.

The fact is that in hundreds of places in Texas we already have German members in our English speaking congregations. While there is no way of getting at the facts, I am perfectly sure that we, in the aggregate, have more German members in our English speaking congregations than we have in separate German congregations.

Bro. Konken appeals to the practice of the M. E. Church in Texas as a precedent for us. But the cases are not at all similar. They have practically no English speaking work in the State outside of the cities, and so have nothing to unite with in the average country place. But our work covers practically every community.

Now let me say, in concluston that the policy I advocate is not based on a desire to do less for the Germans than we have done, but to do a great deal more; it does not contemplate the curtailing of money expended, but the spending of more money. I only plead for what I conceive to be a more intelligent expenditure of the men and money we have at our command. Thirty-four years is a third of a century. Plenty of time to give any plan a thorough test. I believe that it is time to try some other plan. The plan I propose may not be the best possible, but I feel sure that as compared with what we are doing now it is a "more excellent way."

Georgetown, Texas.

HISTORY OF TEXAS METHODISM.

We have heard from about forty of our leading preachers and laymen (among the laity, a few of our prominent ladies), well distributed throughout the State, and all favoring prompt action in bringing out a full and authentic history of Methodism in Texas.

While we do not feel authorized to call a formal convention of representatives of the several conferences of the State, yet the interest in the enterprise has been so pronounced and encouraging that we do not feel justified in leaving the matter just as it is.

From the correspondence had, I am safe in saying the prevailing sentiment of the preachers and people is favorable to the undertaking and, could some feasible plan be adopted for the vigorous prosecution of the enterprise that, within a short time, say three years, the history would be an accomplished fact.

The question is, can we now arrange for a systematic and simultaneous effort throughout the conferences to secure the necessary data, and later select some gifted man to write the history?

The cause is one as our history is one, and we need co-operation; all the conferences of the State should be enlisted, and all the leading interests and enterprises of the Church throughout the State should be written up, involving not only our successes, but mistakes and failures as well. This will necessarily bring out the principal actors in the different stages of the progress of the Church. The history in a great measure will be the biography of its enactors who impersonated and promoted the interests of the Church at the time.

I feel like saying, should the history be written in chronological order, as doubtless will be the case in the main, then should the materials for the first volume be procured at once, while living links bind us to the founders and fathers of Texas Methodism. A volume treating of the introduction of the Church in the State and tracing it through the Civil War, and the days of reconstruction, should be written at once, while the sources of information are at hand. This will not admit of long delay. If need be, companion volumes may be written later.

Heroic achievements have not been limited to the pioneers—their worthy successors have also contended earnestly for the faith, builded well and wisely for Methodism on all lines of laudable enterprise, and a recital of their achievements under difficulties could but be an inspiration and blessing to the present generation.

I wish to submit this final proposition that all preachers and laymen (not excluding ladies), who are interested in this movement meet at First Church, Dallas, Wednesday, September 23, 10 a. m., when the whole question can be considered and such action taken as may be thought best. In the letters received, preference was expressed for Dallas and for an early date, hence the announcement.

I wish to suggest concerning those remote from Dallas that pastoral charges or districts pay the expenses of delegates to the meeting. Men like Bros. Horton, Harris, Monk, and leading preachers and laymen of that and other conferences, should be there if they wish to attend, and the matter of expense should not be a barrier.

Parties who feel an interest in the matter, but cannot attend, would confer a favor by writing us at Greenville, or later at Dallas, on date of meeting, in care of W. C. Everett, of the Publishing House, giving us the benefit of their views and suggestions.

Let all who can attend. Give thoughtful and prayerful consideration to the enterprise, with the hope that, when we come together, ways and means may be provided to make possible the end in view.

JNO. H. McLEAN.

ABRAHAM'S SACRIFICE OF ISAAC.

The article under review is one of a series written by Dr. Tillett on the general subject, "Some Moral Difficulties in Old Testament History," and published in the September number of last year's Sunday School Magazine.

Here is the way in which he introduces the subject: "What is to be done with moral difficulties that constantly present themselves to the reader of the Old Testament history? Shall they be evaded and avoided by the Sunday-school teacher, except as they may be forced upon him by inquiring students? Or shall he rather call attention to them discreetly? * * * Let us consider the most notable example of these moral difficulties in the Old Testament, viz: God's command to Abraham to offer up his son in sacrifce. Can it be, asks the thoughtful student, that God really gave to Abraham a command that seems so out of harmony with his character as we understand it? * * * In view of the fact that human life was held sacred and the offering up of human beings in sacrifice was condemned as one of the most horrible and vicious of heathen rites, no thoughtful reader can fail to see the serious moral difficulty involved in the command which God is here represented as having given to slay his only son. If we ignore the plain explanation of the inspired writer of Genises as Dr. Tillett seems to do, then I admit that the moral difficulty becomes very serious. And when we inject into the incident the sceptical insinuation that Abraham was influenced in his action by the practice of his heathen neighbors, the difficulty becomes still more serious. In this light it becomes very interesting and significant to the higher critics who are looking for a "connecting link" between the Jewish doctrine of sacrifice and that practiced by their heathen neighbors. But as the account is given in Gen. 22:1-18, there is very little, if any, moral difficulty in it. Here is the way the sacred historian introduces the incident: "And it came to pass after these things that God did tempt Abraham." This means that God tested Abraham's faith and obedience, and nothing else can be made out of it except something more be injected into it. But hear Dr. Tillett on this point: "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. It rather complicates it and increases the ethical difficulty by introducing an element of what appears to many insincere, in making the secret will of God one thing and the revealed will another and entirely different thing." We do not know who "many" in the above quotation refers to, but we presume it refers to the class of theologians who prefer to see in God's command to Abraham a very grave moral difficulty. Let us assume for argument's sake that God's command to Abraham was simply a test. Does it make the sacred will of God one thing and the revealed will quite another and different thing? Here is the revealed will of God as expressed in Gen. 22:1-18. God willed to test the faith and obedience of Abraham. He willed that Abraham prove equal to the supreme test. He willed to stay the hand of Abraham before it stuck the fatal blow. He willed to make Abraham illustrious in the eyes of succeeding generations. This is the revealed will of God and who can say that his secret will differs from it. There is nothing in all the account to intimate that God ever took pleasure in the offering of human sacrifice and has never been so understood except, perhaps, by one madman to whom Dr. Tillett strangely alludes. If it is replied that the command deceived Abraham I answer, but in part, and for a very short time, but it soon led him to discover in his God a depth of truth and goodness which he had never before known. If this is the "element of what appears to many to be insincerity," I admit that it is here, but it takes microscopic hair-splitting to find it.

But who is it that defends "the command of God on the ground that he did not intend to permit Abraham to carry out the command?" and whose defense is it that Dr. Tillett sets aside with a mere assertion? He is none other than the author of Gen. 22:1-18, whom Methodists have always regarded as the truly inspired Moses. If there is any mistake in this position it is with the author of Gen. 22:1-18, and if there is any serious moral difficulty it is here. The question, then, might be stated thus: Could God give to Abraham a command which carries in it "the element of what appears to many to be insincerity in making the secret will of God to be one thing and the revealed will another and entirely different thing?" If such command is found inconsistent with the moral character of God then the blame is clearly with the sacred historian who attributed such command and purpose to God. Why did not Dr. Tillett meet the issue squarely? "Frankness begets confidence," as he very truly says.

If Dr. Tillett had stuck to the main question of the text he might have saved himself a very labored and useless effort to show how easily Abraham might have been mistaken as to the command of God. But, perhaps, it was in line with his purpose to show how easily this view of inspiration explains the moral difficulties of the Old Testament scriptures. Certain it is that he makes it the occasion of introducing the new method of Bible interpretation and the modern explanation of "sacrifice in general." Here is the way he speaks of the new method: "An increasing number of modern theologians, however, have felt that there is another and better explanation—an explanation based on the recognition of a larger human element in the Bible than was formerly admitted and on the belief that the religion of Christ and the Apostles is the best understood when regarded as the final and perfect form that had, as set forth in the Biblical history a progressive development from crude and imperfect beginnings through stages and forms that blend something of error with truth, but which was always moving toward the perfect and final religion as it goal."

There ought to be enough evolution in the above to satisfy the most thorough going evolutionist. But he continues: "Those who hold this view see in the religion of the Old Testament not the perfect revelation of God, but rather the imperfect intepretation which imperfect men made of the perfect revelation of God. Abraham interpreted God more perfectly than Noah, and Moses interpreted him more perfectly than Abraham, and Isaiah more perfectly than Moses, and the revelations these men gave us are the inteprpretations of God and his will as they saw it. * * * This method of explaining the moral difficulties of the Old Testament history adopted by many modern theologians is based on an unqualiifed faith in the ethical perfection and absolute moral recitude of God. * * *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 stay his son and offer him up in sacrifice upon an altar; there is a mistake and a misinterpretation somewhere whether by Abraham or by the historian, it is impossible now to determine."

That the method here set forth is higher critical I presume that none will dispute. If the setting aside of the plain statement of the Scriptures as a "misunderstanding and a misinterpretation somewhere" simply because it contains a command which these modern theologians cannot reconcile with their idea of the absolute rectitude of God's moral character is not higher criticism then there is no higher criticism. But whether Dr. Tillett wishes to be regarded as adopting this new method I am not able to say, as he makes no direct statement to that effect. But I believe "the thoughtful student" who reads this article through will be forced to the conclusion that he has a very decided preference for it. In the conclusion of this article he shuts his readers to two alternative explanations: the one based on an unqualified faith in the absolute sovereignty of God and the other on the new method above referred to. As Dr. Tillett makes it clear that he cannot accept the first he must endorse the second. Here is the way he concludes the second alternative and also this article: "Abraham must have misinterpreted the impression which he though came to him from God, or else there must be some mistake in the narrative that records the event. A man may misinterpret the will of God and yet present a lofty example of faith and obedience. But faith in the ethical perfection of God and in his absolute conformity to his own moral laws must be maintained at all hazard." As the above conclusion embodies from his own arguments we are forced to regard them as expressing his own position. The argument by which Dr. Tillett proves that a man may misinterpret the will of God and yet present a lofty example of faith and obedience is drawn from his observation of the people who believe in the doctrine of "faith cure,, who, he says, exhibit finest examples of faith in God and in the efficacy of prayer and of obedience to what they understand to be the teachings of the Bible. Yet, he tells us that "some parents who exhibited such sublime faith on yesterday, while their children were yet alive, are today with their children lying dead in their coffins, declaring that they will no more believe in God and in prayer as long as they live." It is strange indeed that Dr. Tillett fails so utterly to distinguish the vast difference between faith and fanaticism. The "sublime faith" of which he speaks when disappointed suddenly turns to pronounced unbelief. The language of true faith under similar circumstances is, "Though he slay me yet will I trust him," and "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." When Dr. Tillett uses the hallucinations of mad men and the vagaries of fanatics to prove his contention he is certainly hard pressed for arguments. "Can we conceive of God," said Dr. Tillett, "all along the course of Old Testament history continually commanding parents to slay their sons and offer them as sacrifice and that in some cases they were actually slain?" No, Doctor, nor will we try. The imagin-

ation is a good thing in its place, but I fear among some modern theologians it is overworked. There is only one such command recorded in the Bible and that command is explained in the text to be only a test. If the higher critics want to imagine something horrible and preposterous let them do so, but we propose to stick to the Bible as we have it. In my first criticism on "Through Sicence to God" or rather by mistake "Paths That Lead to God," I said that Dr. Tillett was lending his influence to higher criticism. Dr. Chappell thought differently and took me to task. I might introduce other quotations to prove that I was amply justified in what I said, but, as I purpose to discuss this point fully in a review of his article on "The Conquest of Canaan," I will leave this phase of the question for the present to follow the discussion of "Abraham's Sacrifice of Isaac" in the Nashville Advocate, under the subject of the "Faith of Abraham." But before doing so I wish to quote once more from the Sunday-school Magazine, to show the immediate connection in thought between the two. He interpreted the giving up of his son to God in the light of the day in which he lived. * * * The highest and sublimest act of faith, according to prevalent religious ideas, was to offer up one's own child in sacrifice. Abraham so far shared these prevalent misconceptions of God and of religious worship as to think that it was God's will that he should offer up his own son in sacrifice." This is quoted from what the doctor characterizes as "another modern attempt to explain this difficulty."

Here I will now quote from the Nashville Advocate: "And still more perplexing is it that he should say that God commanded him to offer up his own son in sacrifice upon the altar—a thing common in other religions, but nowhere else in all the Bible represented as being commanded by God. How shall the voice that come to Abraham be explained? * * * The call came to him not ab extra in an audible voice, it may be, but ab intra through his consciousness and his conscience, through miner impressions and feelings, like calls come from God today to good and true men and if so subject to the mental and moral conditions of the recipient. To say that God called Abraham in this manner may not seem so miraculous as an audible voice out of the heaven would be, but it is nevertheless divine." By a careful study of the above quotation it will be seen that Dr. Tillett applies the principles of the new method of Old Testament interpretation explained in the Sunday-school Magazire. The call came to Abraham as it "comes to good and true men in our day." This is his opinion of Old Testament inspiration. They were inspired as good men are now inspired! This sounds very like new theology. If the call of God was "subject to the moral condition of the recipient," as the doctor says it is, then it is easy to see how Abraham was influenced by "the" light of the day in which he lived and therefore entirely misunderstood God. Such a call may be "truly divine" but it was certainly very unreliable. It might seem strange to "the thoughtful student" that, if oGd called to Abraham he did not call so as to be understood. But perhaps this is not a "moral difficulty," and therefore of no consequence. There is a large number of Bible scholars in Germany, England and America," continues Dr. Tillett, "who say that sacrifice is of human and not of divine origin, many of them affirming that it is distinctly heathen in its origin. They furthermore affirm that human sacrifices were prevalent in a large number of the heathen religions of Abraham's day. * * * But they nevertheless interpret Abraham's sacrifice of his son in the light of his surroundings and of his being in part influenced by heathen ideals. Hear what Dr. Tillett has t say of those "Bible scholars" who regard sacrifice of human and not of divine origin," but the number and character of the writers who are adopting these views entitle them to be heard. Their scholarship cannot be denied and their jealousy for the moral character of Jehovah and all the moral and spiritual elements of religion cannot be surpassed." This is a pretty high complement, coming as it does from so high an authority in the church. We may well ask what more could be said. It is to e hoped that none of those "modern Bible scholars" are nearer Nashville than Chicago. But hear what Dr. Tillett has to say of these strange and unorthodox views: "That this new method of explaining sacrifice in general and in Abraham's sacrifice of Isaac in particular, relieves certain moral difficulties cannot be denied, but while relieving one it creates another to those who believe in the unity of divine inspirations of the Scriptures."

From what we have learned of Dr. Tillett's opinion of the Old Testament inspiration we would not think it a serious barrier in the way of his accepting a method which relieves so great a moral difficulty as God's command to Abraham to sacrifice his son.

This article is already much too long but I ask this question: To what purpose is the introduction of these strange and heterodoxial views?

Once before I asked the question. Is a concerted effort being made to bring the faith of the Church around to the new higher critical theology?

Dr. Chappell thought it a very unkind and unbrotherly insinuation and perhaps he was correct, but some things do look curious.

JNO. D. MAJOR.

INFANT BAPTISM.

As baptism is a question of much controversy, I thought I would give my views through the columns of the Advocate. I believe that, as the Abrahamic and the Christian covenants are the same, (Gen. 17:7, Heb. 8:12,) that as children were admitted under the former, and, that as baptism is now a seal, sign or conformation of this covenant, infants have as great a right to it as the children had a right to the seal of circumcision under the Law. Acts 2:39. Rom. 4:11. That, if children are not to be baptized because there is no positive command for it, for the same reason woman should not come to the Lord's Supper; we should not keep the first day of the week, nor attend public worship, for none of these are expressly commanded. That, if infant baptizm had been a human invention, how would it have been so universal in the first 300 years, and yet no record left when it was introduced, nor any dispute or controversy about it? Some bring it to these two ideas: First, that God did constitute in his Church the membership of infants, and admitted them to it by a religious ordinance, Gen. 17, Gal. 3:14. Second, that this right of infants to Church membership was never taken away. This being the case infants must be received, because God has instituted it; and since infants must be received, it must be either without baptism or with it; but none must be received without baptism, therefore infants must of necessity be baptized.

Hence it is clear, that, under the Gospel, infants are still continued exactly in the same relation to God and his Church, in which they were originally placed under the former dispensation.

That infants are to be received into the Church, and, as such, baptized is also inferred from the following passages of Scripture: Gen. 17; Isa. 44:3; Matt. 19:13; Luke 9:47, 48, Mark 9:14; Acts 2:38, 39; Rom. 11:17, 21; 1st Cor. 7:14. Though there are no express examples in the new Testament of Christ and his Apostles baptizing infants, yet there is no proof that they were excluded. Jesus Christ actually blessed little children; and it would be hard to belive that such received his blessing, and yet were not to be members of the gospel Church. If Christ received them, and would have us receive them in his name, how can it be reconciled to keep them out of the visible Church? Besides, if children were not to be baptized, it would have been expressly forbidden. None of the Jews had any apprehension of the rejection of infants, which they must have had, if infants had been rejected. As whole households were baptized, it is probable there were children among them. From the year 400 to 1150, no society of men in all that period of 750 years, ever pretended to say it was unfounded to baptize infants; and still nearer the time of our Savior there appears to have been scarcely anyone that so much as advised the delay of infant's baptism. Irenaeus, who lived in the second century, and was well acquainted with Polycarp, who was John's Disciple, declares expressly that the Church learned from the Apostles to baptize children. Origin, in the third century, affirmed that the custom of baptizing infants was received from Christ and his Apostles. Cyprian, and a council of ministers (held about the year 254), no less than sixty-six in number, unanimously agreed that children might be baptized as soon as they were born.

Ambrose, who wrote about 274 years from the Apostles, declares that the baptism of infants had been the practice of the Apostles themselves, and of the Church till that time. The Catholic Church everywhere declared, says Chrysostom, in the fifth century, that infants should be baptized; and Augustin affirmed that he never heard nor read of any Christian, Catholic or Sectarian, but who always held that infants were to be baptized. They further believe that there needed no mention in the New Testament of receiving infants into the Church, as it had been once appointed, and never repealed.

The dictates of nature also, in parental feelings, the verdict of reason in favor of privileges; the evidence in favor of children being sharers of the seals of grace, in common with their parents, for the space of 4000 years; and especially the language of prophecy in reference to the children of the gospel Church, make it very probable that they were not to be rejected. So far from confining it to adults, it must be remembered that there it not a single instance recorded in the New Testament in which the descendant of Christian parents were baptized in adult years.

That infants are not proper subjects for baptism, because they cannot profess faith and repentance they deny. This objection falls with as much weight upon the institution of circumcism as infant baptism, since they are as capable or are as fit subjects for the one as the other. It is generally acknowledged that if infants die they are saved. If this be the case, then why refuse them the sign in infancy, if they are capable of enjoying the thing signified?

T. D. McCRARY.

Winfield, Texas.

FROM AN OLD TEXAN.

An article in the Advocate of August 20, by H. A. Ivy, Secretary Texas Local Option Association, in which he advises Christian parents not to subscribe for papers or magazine publishing liquor advertisements in their columns, is certainly very suggestive and timely advice. For a number of years I have adopted that policy (or principle) in reference to literature in my family, and find that it has worked well. As Mr. Ivy says: "We would not allow a liquor agent to come into our homes and solicit the trade of the beer and liquor interests for any consideration," and yet we allow these papers that carry liquor ads. in their columns to do the very thing we would not allow a drummer of any other kind to do. Let's all quit subscribing for such papers. The time has come to carry the war into Africa, and to adopt the wise policy of the brewers who would boycott every paper and magazine in the United States that is averse to their business if it were possible. I have already adopted the following resolutions, in reference to my individual conduct toward the liquor traffic:

1. I will not allow in my house a paper carrying in its columns a liquor advertisement.

2. I won't live in any community, town or city where the liquor traffic is licensed, after having tried a reasonable length of time to influence the voters to put a stop to it.

3. I will live in a part of the country where the people are "sane" enough to vote the traffic out, and are strong enough, in moral character, to keep it out.

In carrying out these resolutions I felt called on to move from Texas to Oklahoma and become a citizen of a State that was "born sober." I still have a deep interest in the moral welfare of Texas, and rejoice with you in your victory over the satanic wiles of the Democratic anti(c)s in your State. Such men as Dr. Rankin and Mr. Ivy may succeed in bringing your people "out of the wilderness," but in the meantime how many men, how many families, are being wrecked in Dallas, Fort Worth, Houston, Galveston, San Antonio and other places in the State I have five children, all married, each with a family being raised under the baleful influence of the "open saloon" in Dallas and Fort Worth. "The King's business demands haste." For the sake of the souls that are in constant danger, keep up the battle until victory is assured.

H. BRADFORD.

NOT WATERBOUND.

Notwithstanding we have not been waterbound we have been in Arkansas several weeks. Going and preaching all the time, not being allowed to rest, only as a few days now and then have been taken anyhow. Have enjoyed being with our many old time friends and in several very fine meetings with them. Have never had more freedom and delight in preaching, nor has the Lord ever bourn testimony more effectively.

Another was planned for me for this week, but being homeward bound, declined. The constant preaching and altar exercises for six weeks have not tired me much at any time and I am out feeling as strong and sound as it the beginning.

The old tread-wheel horse is always in harmony with the plan and it agrees with him.

I find the preachers are trying to prove what virtue there is in the laymen's awakening by appointing places where there is no regular preaching, and outside prayer meetings, and having some laymen conduct the services—the old Wesleyan laypreacher plan. And putting the collections ordered by the conference into their hands, though sometimes this is given to the Epworth League. Also the Sunday-school and League are more closely associated and sometimes merged.

Concentration and conservation of forces seem to be the trend and so far is very pleasing in its effects.

One pastor has been gone to Europe all summer and the work of the Church, preaching services and all, have been conducted by the laymen after varied fashion. Everybody to do something is the idea. Increased as well as new life and light comes more easily and is more extensive throughout the membership.

Again, the presiding elders are devoting much more attention—personally—to the unoccupied territory within their districts; employing local preachers whenever possible and raising the money in the district to pay them. It is working well and doing great good. It entails real work on the district superintendent of course. Why not have something special to be doing besides sitting in quarterly conferences? Arkansas seems to be alive and improving every way.

The Church schools are doing splendid work and flourishing. Temperance sentiment growing and more intense. Among the farming classes is to be seen the greatest improvement. And they have discovered a novel and paying cotton chopper, to which I call the attention of our Texas farmers: Geese, you know, are fond of grass and the farmers have taken advantage of that suggestion and have put it to good use.

After the cotton is up sufficiently to be put to a stand, that is done, then the geese are turned into the field. The number is goverened by the acreage, and they take care of the grass while the farmer does the plowing. The children can now go to school. It's a capital idea—it pays in varied kinds. The crops are extraordinary good. The panic affected the saw mills and manufacturers so seriously that they are not all running yet, but will be soon.

All departments of Church work are active and led by capable workers. The Baptists and Methodists are here as in Texas, far in the advance. The finer, smaller details are more carefully regarded and magnified. Consequently the fabric is more evenly woven and better looking as well as more durable and becoming.

The divine life—the spiritual—is being emphasized with new energy in every Church work: "Ye can do nothing without me" (never could as to that) is the Lord's word. But, enough. Two more weeks and we expect to be at home in that beautiful Texas city—Lampasas—our home town.

All blessings be to everybody.

JEROME HARALSON

Little Rock, August 31.

The greatest achievement of faith is not what it does for us, but what it does in us.—Rev. J. G. Beauchamp.

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The Knock-out Blow.

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

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Notes From the Field

Lake Arthur, N. M.

I take pleasure in sending the photograph of our new church at Lakewood, on Dayton and Lakewood Circuit. We have six fine lots here valued at $750 and the building at $2,500. Proportions are 28x42 feet with ell in front 14x28 feet, and addition behind 8x20 feet for pulpit and platform. We hope to have Bishop Key stop off with us on the way to conference and dedicate it to the Lord. The subscriptions were sufficiently advanced and church extension aid secured to warrant letting contracts for the building of two other churches on this charge, one at Lake Arthur and one at Dayton; but the money stringency set in just in time to stop present progress of these. Prospects look favorable for this fall, and now Hope, the fourth point on this charge, is talking church very strongly. With their splendid fruit crop it surely looks timely. The Pecos Valley is filling with a fine, wide-awake, Christian people.—O. T. Rogers, P. C., Sept. 6.

Bellevue Circuit.

My meetings are over. Since my last report we held a meeting at Friendship with the Baptists; had 15 conversions. Held a meeting at Vashti, with the Baptists and Presbyterians, and had 25 or 40 conversions. Our Sunday-schools and Leagues are doing very good work for this time of year. The Senior and Junior League did not go into summer quarters. We expect to have the finances up in full by conference, and we are going to have something special for missions. The Bellevue charge is O. K.—R. E. Porter, Aug. 4.

Farmer.

I closed on August 30 what all say was the best meeting ever held in the town of Markley, where I have an afternoon appointment. I have never seen more powerful conversions than there were in the meetng. I had no help in the way of preaching, but the Lord was with us from the beginning, and I have never seen better personal work than that done by the Church and some of our good Baptist brothers, who worked day and night for the salvation of the lost. The conversions were at the altar in the good, old-fashioned way, and when one was converted he or she would go for their friends and the result was the town was powerfully stirred on account of sin, and because they wanted all to embrace the gospel. The results were 52 conversions and a number of reclamations among those that had not been living right. I took 26 into the Methodist Church, among them several mothers and some eight or nine heads of families. Old men came into the Church to lead the way for the family, and the young people are much stirred by religion. To the Lord of Hosts belongs the praise and glory. Our little Church has doubled in membership this year at Markley. About a hundred conversions on the work this year will be the report. I have taken in, in numbers, about 75 or 80.—J. Hall Bowman, P. C.

Couts Memorial, Weatherford.

We have nothing to boast of on our part, but we want to stand up for Christ and make our boast in the Lord for what he has done for us this year. It is absolutely impossible to tell how wonderfully the Lord has blessed Couts Memorial. We have had scores of bright conversions—running up to about seventy-five—and have received one hundred and twenty-four members in the full fellowship with us. Sixty-four of the number being on profession of faith and thirty-six of this sixty-four being by baptism. We have also baptized six babies. Yesterday was a great day indeed. The Lord was with us and blessed us. At the 11 o'clock service we had one of the most precious heart to heart services that it has been my privilege of attending in a long time. At the close of the sermon we held a testimony meeting in which nearly everyone took some part. We received nine into the Church. Five of these were new converts who had just been converted in a meeting being held by Bro. E. H. Cardwell in the southeast part of the town. Bro. Cardwell is a local preacher, and a member of Couts Memorial. He has been assisted by Bro. A. B. Crow, another one of our local preachers, and the writer of this note. We are expecting great things from this meeting yet. Bro Cardwell is an earnest, consecrated man and is without doubt doing some good work. He is reaching people that we pastors have not reached. He does the best he can and I say, God bless him in his work. We had with us last night Rev. M. S. Hotchkiss, Missionary Evangelist, Northwest Texas Conference. To the large number who know Bro Hotchkiss, it is not necessary to say we had a thrilling missionary sermon. We are sure that this message will be far-reaching and we pray that God may yet honor Couts Memorial by laying his hand on one or more of our young men and young women and sending them out for special missionary work. Oh, that God may convict us of our great responsibility of bringing the lost world to our Savior. We have—several months ago—paid all our conference assessments and we expect to make a clear financial report at conference. We feel sure that the salary will be overpaid, and for next year we expect to raise the salary about $200 above what it is at present. Our fourth Quarterly Conference will be held next Saturday and Sunday. We have already had one gracious revivial this year, but we expect to "open fire" again on the fourth Sunday in September. We have had the good fortune of securing Bro. R. J. Tooley to do the preaching in this meeting. We are praying for and expecting a great revival. We earnestly request the prayers of all who read these words.—Leonard Rea, Pastor, Sept. 7.

Haskell Mission.

We closed our meeting at Plainview on Sunday night, August 30. The Lord was with us in our service there and greatly blessed our efforts. Bro. C. Bruce Meador did the preaching. All who have been with Bro. Meador in a revival know what it means to have his assistance. He uses terse language, always presenting a gospel truth. Bro. Roy Neal, now student in Stamford Collegiate Institute, did us great service in singing. During these services we had twenty-two conversions and twelve additions to the Church. Nine were baptized at the Sunday service.—Ira C. Kiker.

Travis.

After closing my meeting I went to Anderson, in Grimes County, to assist Bro. O. F. Zimmerman in a meeting. I found him hard at work, and, by his untiring efforts, he had made it possible for us to have a great meeting. He is the best man I ever saw to work with in a meeting. He has a devoted and loyal people. I shall never forget their kindness to me. We received twenty-three into the Methodist Church and three gave their names for membership in the Baptist Church. As a token of their appreciation they cheerfully paid me $58.—C. S. Harkey, Sept. 7.

Wheelock.

We are now into the closing months of the year with nine months behind us. September 5 and 6 was our Quarterly Conference. Rev. E. L. Shettles was in his place looking after the affairs of the Church. The good women had a nice dinner and all enjoyed eating under the shade of those trees, so much. Really, it was like one large family. At 2 p. m. the conference was called to order. From the reports things are in very good condition. This has been a hard year, yet a good one—hard, in that the work is large; good, because God has blessed the labor of our hands. More than a hundred have been converted this year; eighty-five have joined the Church on profession of faith and more to follow. This is a fine field. We did our own preaching, except at one place. Bro. Morris, of Calvert, came to my relief. I want to say Morris can preach and sing; in fact, he is a fine fellow. We are building one new church and expect to pay all claims out in full by November 1, if nothing happens. We have a fine board of stewards and a fine set of people to preach to. Our Leagues, Sunday-schools and Home Missionary Society are doing well. Wheelock will become a half-station next year, and if rightly managed will soon be a station. We have a refined and cultured people, who will stand by their Church and pastor. This has been a great year. To God be all the glory and praise.—D. W. Gardner, Sept. 8.

Manchaca.

I have just closed a fine meeting of two weeks' duration at Carl, six miles east of Manchaca, in which I was ably assisted by Bro. C. C. Young, of First Street Church, Austin. The people were so very busy picking cotton that we could only have services at night; nevertheless, the Lord was with us in saving power. The first few days the attendance was hindered by rain and threatening weather, but the congregations grew and the interest increased so that by Sunday night the house was crowded to overflowing. I am told it was the best meeting held there for ten years. The Church is greatly revived, backsliders reclaimed, nearly a score professed faith in Christ, and fifteen united with the Church. The age of the converts ranged from 15 to 50. An old man was converted in the cotton field and shouted the praise of God. Several times during the meeting the shout of triumph was heard in the camp of Israel. At the 11 o'clock service on the fourth and fifth Sundays the Holy Spirit came upon us in great power and there was a shouting time. Bro. Young was with me nine of the fifteen days and rendered most acceptable and efficient service. He completely won the hearts of all my people. He is a fine help in a meeting. Bro. E. G. Hocutt, a former pastor, gave us one good sermon. Two more meetings to hold.—R. A. Holloway.

Red Oak.

We have finished our round of meetings on this charge. Seventy-five professions of faith and forty-five additions to the Methodist Church are the results. We expect to reach the conference with good reports from this charge.—C. E. Lindsey.

Dunn.

Our revival meetings on Dunn charge are over. The Lord has blessed us abundantly. Our meetings resulted in more than one hundred conversions and reclamations. Of this number about sixty have joined our Church. The Churches are greatly revived and doing fine work. Rev. Arthur Thomas, of Stamford, helped me in one meeting, with fine results. Bro. Thomas is an evangelist. I think he is one of the most untiring workers I ever saw. Rev. M. S. Hotchkiss, of Waco, held the district camp-meeting for us at Dunn, and a great meeting it was. It is not worth while for me to speak of Bro. Hotchkiss. We all know his work. I am now getting ready for conference. Expect to have a fine report. Surely the good Lord has blessed us, for which we give Him praise.—S. T. Cherry, Sept. 7.

Copperas Cove.

This has been a fine year so far on this charge. We have one more meeting to hold. We have had over one hundred conversions and several reclamations; have received into the Church seventy-eight, baptized thirty-four adults and eleven children; dismissed by certificate secen, died, two; total gain at present, sixty-nine. In our meetings we had the very best help. First, the Lord was with us; second, in our meeting at Copperas Cove, Bro. J. M. Serman, our presiding elder, did the preaching, and everybody that heard him said no better could be done. In our meeting at Reeces' Creek Rev. T. K. True and M. Mills of Copperas Cove helped us do the preaching. We had seventy-eight conversions, fifty-eight additions to the Church, some of them 40 and 45 years old, who never made any pretensions before to Christianity, and several of them now pray in public. We now have several family altars in the bounds of Copperas Cove charge that never sent up a petition before, but now God is communed with, his word read, and the children catechised. Our collections are coming "right side up with care." Our new brick church at Copperas Cove will soon be completed. We are waiting on our windows, and when they come, we will walk into the new church and hold a protracted meeting before conference, D. V. Pray that our Lord may give us a gracious time of ingathering of souls.—L. P. Grimes, P. C., Sept. 4.

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Deming, N. M.

I am closing my third year at Deming. While it has not been all we would like the year to have been, there has been some advancement. New people coming to this section, new interests being developed, have held the attention of the masses. However, the Church has advanced and will soon have to add to present house or build anew entire to make room for congregations. We need a new and modern church in this little city. This beautiful valley is being settled and there will soon be a large work outside of the town. Methodism must care for the people in new sections. This West is full of "isms." We are being sought after by the Mormons, Adventists and almost anything known to divert the thought of the people from the truth. Moral reforms have been the order since we first came here. Deming was known as a "wide-open" town, but Sunday closing and closing saloons at midnight with other enforcements of law is the order now. Some think if we had a local option law in New Mexico that this section would vote it. We will have it. We hope to make New Mexico the best State in the Union when she is admitted. New Mexico is great in climate, in resources and possibilities. We want good people to come this way. It is a desert country and needs to be redeemed by the genius and energy of good men.—W. E. Foulks, Sept. 3.

Gomez Mission.

Gomez Mission was very much under the weather at the beginning of the present year and has not entirely recovered from it yet. Our meetings are over and we have organized three other societies, finding but one. The enrollment has increased 115 per cent., 56 per cent. of which is by baptism and vows. We are obligated to Rev. Wm. Yopp, of New Mexico, for help in one meeting at Plains, Texas. We joined forces with Bro. Estes (Baptist minister), at Harris and had a good meeting. We pulled well together until we got to the water and then we let him have the water and stayed on nigh land. Results: Six-one. Moral: Don't jump in the creek until you learn to swim. Bro. G. S. Hardy did the preaching at Gomez for the six first days, and it was ably done. There was not a weak sentence uttered in the twelve sermons. Then he left us to finish the ten days and we had a good meeting in strengthening the Church and helping some who had turned aside. We were alone the rest of the time. The Lord has blessed us in many things this year. We are not satisfied with our work and are determined to do better in the future if the Church will bear with us. There has been some real lively times since we have been on the plains and some of the most lively have been during this year. I've seen the goose-necked hoe used for various things—thinning corn, cotton, etc., etc., but you can't guess what they thin with it at Plains. We promise that the man that comes to Gomez Mission next year plenty to do. We will try to follow the expansion policy that we have long since adopted and make as much for the other fellow to do as we have tried to do ourselves. Now, if you are real hungry to be employed, and you are a young man and don't want to get married, whisper in our presiding elder's ear and get Gomez.—J. O. Gore, Aug. 25.

Fairlie Circuit.

Our revival meetings for this year are in the past. We began at Wesley chapel on Sunday, July 26, with good interest from the first service. Bro. G. A. Marvin, of Sherman, did most of the preaching, and to say he did it means that it was well done. When he hits sin the "fur flies." Men and women of mature years sought and found Christ in the old-time way, and the Church uplifted and the Christians made to see their duty and responsibility as they had never before seen it. We closed out on the night of August 6, with many conversions and 17 additions to the Church, about $100 raised for expenses of the meeting, and on the night following, notwithstanding we had received the usual pounding, and had been presented with $25 in cash to pay our expenses to the summer school, we received the largest pounding we have ever received, amounting to more than $30 in actual value. Wesley chapel people do things. We began our meeting at Fairlie Sunday, August 9, and ran two weeks, closing out with quite a number of conversions and additions to the Church. The pastor did most of the preaching. We were assisted first week by Bro. Gibson, of Commerce, he taking it time about with us. His preaching was genuine, soul-stirring gospel and was highly appreciated. Bro. Hicks, of Ladonia, preached three very helpful sermons. Our people here say it was the best meeting they have had in several years. We have heard several men say they were going to increase their assessments for the pastor's salary; some have promised to double their assessment. Our Olive Branch meeting was not what we expected in results, but great good was accomplished. We will repair the Church property there, making it a desirable place of worship. In summing up we have had about fifty conversions and fifty-four additions to the Church to date, with some progress along nearly all lines of Church work. Finances will come up and perhaps over. We thank God for good, faithful people, and for all His benefits.—J. W. Slagle.

Spring Creek.

We held our first meeting at Olney from the 10th. We had a few conversions and twelve accessions. Bro. Chas. E. Brown assisted us. We gave him $100 for the Superannuate Home. Next we held a meeting at Bitter Creek; were almost rained out; had three conversions. On July 21 we be-

gan at Round Timber. Bro. J. W. Cadwell assisted us. We had a gracious revival at this place—the best in years. All other denominations took great interest. We had 40 or 50 conversions and reclamations at this place. The brethren gave Bro. Cadwell $66, and subscribed (and paid part) $75 on my collections. We had 12 additions. Next we came to Spring Creek. Bro. J. M. Murrell and Bro. J. O. Little, local preachers, whom the brethren all love, assisted us. We had two bright conversions and two accessions. From here we went to our next appointment at Seaborn. Bro. J. A. Burks assisted us here. We had a good meeting with about fourteen conversions, twelve accessions. The brethren gave him a purse of $17. We have our collections over, covered by cash and subscriptions. We expect to report all collections in full on old Spring Creek charge. We have had about 60 additions to the Church on the charge.—Clinton M. Barrick.

Marfa.

I am not the oldest Mason in Texas, but what preacher ever received three big regular poundings in the same conference year? Our third one for this year happened Tuesday, September 7, and $23.50 of it was in cash.—B. W. Allen, Sept. 8.

Tulia.

On July 30 the Presbyterians began a meeting, conducted by their evangelist, Bro. Edwin, of Amarillo. He did some excellent preaching. I told him he preached just like a Methodist. On August 16, Rev. E. N. Parrish, of Joshua, Texas, came to us and took charge and began to reap at once from the good sowing and cultivating done by Bro. Erwin, and there were under his leadership about 70 conversions. Bro. Parrish is a deeply spiritual man and exercises faith just like a little child; and then he has the knack of getting the Church members to work. Among the converts was a young lady—a Catholic—and she made one of the very best workers. The day before Bro. Parrish left, Rev. William Gaddy, a Baptist minister, of Dallas, came to us and took charge for a few days and there were about 10 more conversions. The whole series of meetings were held in the Presbyterian Church, and the beauty of it all was you could not have told who were Baptists, Methodists or Presbyterians, as all worked, sang and prayed alike. "How pleasant it is for brethren to dwell together in unison." Tulia is growing rapidly; has outgrown the Methodist church building, and we are projecting a $10,000 building. Our pastor, Rev. J. T. Howell, is a close student, good pastor and fine preacher and in high favor with all denominations. Our Sunday-school, under the guidance of Mr. J. M. Simpson, is doing splendid work and has grown too large for the church, and we are forced to seek class rooms in near-by residences until we build a new church. Our Sunday-school has a model Secretary in the person of Bro. Walter Underwood. He demonstrates on the blackboard a comparison of last Sunday's work with that of today and it is a great stimulus to our teachers and pupils, for the records show an improvement nearly every Sunday. He is almost a master in giving practical applications of the lesson. The W. H. M. Society, under the presidency of Mrs. J. M. Simpson, is at work, and its influence for good will not be known this side of eternity. Our fourth Quarterly Conference will be held tomorrow and the prospects for our preacher going to Waco with a full report is assured.—Dr. J. R. Milburn, Sept. 5.

THREE CURES OF SEVERE ECZEMA

Michigan Woman Tells of Her Brother's Terrible Suffering with the Disease—Grandchild and Another Baby also Permanently Cured.

CUTICURA REMEDIES PROVED INVALUABLE

"My brother had eczema three different summers. About the same time each summer it came out between his shoulders and down his back, and he said his suffering was terrible. He used different kinds of medicines that were said to be good for that disease, but nothing seemed to do him much good. When it came on the third summer, he bought a box of Cuticura Ointment and gave it a faithful trial. Soon he began to feel better and he cured himself entirely with Cuticura and has never been bothered with eczema since. He also used Cuticura to cure a bunch over his eye and a terrible corn which was so bad that he could not wear his shoe. A lady in Indiana heard of how my daughter, Mrs. Miller, had cured her little son of terrible eczema by the Cuticura Remedies. This lady's little one had the eczema so badly that they thought they would lose it. She used Cuticura Soap and Cuticura Ointment and it cured her child entirely, and the disease never came back. Mrs. Sarah E. Lusk, 67 Peckham St., Coldwater, Mich., Aug. 15 and Sept. 2, 1907."

WORLD FAMOUS

Cure for Torturing, Disfiguring Skin and Scalp Humors.

The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scalled-head; the facial disfigurement, as in acne and ringworm, find instant relief and speedy cure, in the majority of cases, in warm baths with Cuticura Soap and gentle anointings with Cuticura Ointment.

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.

Mailed Free, Cuticura Book on Skin Diseases.

Weatherford Street, Fort Worth.

Our meeting began the 21st of June and closed July 12. We had 75 conversions and 64 additions. Since conference our membership has increased 110 per cent. We bought a lot on the corner of Weatherford and Pecan at a cost of $2,550. Some $850 were spent on the church, making it much larger and more comfortable. Bro. Sensabaugh, our beloved presiding elder, was with us Sunday night and preached us a good stirring sermon. The results were one conversion and three additions. The Home Mission Society is doing a great work and the League is better than was ever known in its history. Pray that the Holy Spirit may be with us in this work. —Ashley Chappell, Sept. 10.

East Cleburne.

The Mission Church in East Cleburne, under the supervision of the Main Street Church, has made wonderful progress during this conference year. During the year almost a hundred have been added to the Church; about fifty of these were added during the meeting lately held by Bro. E. N. Parrish. In this meeting sixty-five or seventy were saved. Parrish is excellent help in revival meetings. God is blessing his labor with many redeemed souls. East Cleburne will be a separate charge next year. The membership is at present one hundred and sixty-five.—Chas. Wilkins, Pastor, September 11.

Milford.

We have just closed the round of protracted meetings on Milford Circuit. At Hamlet Bro. J. H. Braswell, of Italy, did some very excellent work with the result of about twenty-five conversions and reclamations and twenty additions to the Church. At Midway that tried old war-horse, J. M. Bond, of Weatherford, was with us. He is not only a splendid preacher and powerful revivalist, but a young preacher's friend. At this point there were twenty conversions. At Union Chapel and Lakenon Rev. O. B. Turner, of Alma, did most of the preaching with good effect. My meeting at Milford was held earlier in the year with about twenty-five conversions. Rev. J. A. Walkup, of Fort Worth, was our help here. Altogether this year there have been seventy-five conversions and a net increase of forty members in the Church within the bounds of this charge. God laid his hand heavily upon my house in the taking away of my precious young wife, whose death occurred on the night of July 31. She was truly my helpmeet in every department of my pastoral work. Now that she has gone, a great loneliness fills my life, but God is with me. Many kind letters of condolence have come from my brethren and friends, all of which have brought me much comfort. We are praying for and expecting to bring up a good report in every particular at Waco.—W. G. Switzer, Sept. 11.

Roxton.

So far we have had a good year. We expect to report everything in full at conference. We have one among the best W. H. M. Societies, one fine Epworth League, three splendid Sunday-schools and some of the most loyal people to be found anywhere. We have just completed our round of revival meetings. Had some good ones, and some not so good as we had hoped they would be. All told, we have received 47 members, 21 of them on profession of faith. At Roxton we were alone until near the close, when Bro. Sweeton came to us and did some of his splendid preaching. Brother Sweeton is making a fine presiding elder. My people are all delighted with him. In fact, he preaches a good deal like a bishop. At a schoolhouse called Haw Grove, Brother Price, the Baptist preacher, and I held a good little meeting together. At Howland, Atlas and Elm Grove, Brother B. S. Johnson, of Miller Grove, Texas, did the singing, to the delight of everybody. In all these meetings I did the preaching, except at Atlas, where Bro. Dennis, of Detroit, did most of it, and did it well. Dennis is a good piece of presiding elder timber.—W. J. Holder, Sept. 10.

Caldwell Station.

This is our first note since the conference at Houston. After serving this charge one year it was just as we desired when Bishop Candler returned us. This Church has had a healthy growth for some time. Each year it increases in quite every department over the previous year. Our report to the conference last year showed the largest financial report in the history of the Church, except the year the Church house was built. We entered this year with fine prospects. The first thing, the board of stewards raised the pastor's salary one hundred dollars over last year, and arranged to pay it monthly, which has been done throughout the year. Then came the work of our W. H. M. S. on the church and parsonage. They took possession of the church about the middle of March and sent us to the school chapel to preach, where we held forth till about May 1, and when we returned to our church, we found it swept, garnished, repainted inside, ceiled with metal ceiling, walls and overhead, and painted in a most artistic way; new carpets for aisles, pulpit and rostrum, and the choir-loft that we built last year was carpeted and seated with splendid oak chairs, opera style. The interior of our church is harmonious in color and design and is a "thing of beauty and a joy forever." This job cost the W. H. M. S. $776.50, which is all paid for. Since then they have added a bath-room and fixtures to the parsonage, which will run the expenditure for church and parsonage by the W. H. M. S. to over $800 during this year. Next on program was a revival. We secured the assistance of Rev. C. H. Booth, of Austin, and he was the man we needed. Our meeting only lasted eight days, but we had a revival that toned up the Church greatly and added 22 new members, 20 of whom were received on profession of faith. This was Bro. Booth's second meeting in Caldwell. Just six years ago he held a ten-days' meeting here and his work still abides. We have had during this year the largest regular attendance at Sunday-school this Church has ever had, and during this year we have preached to larger congregations than we did last year. Up to September 1, we have had a net gain of more than four times as many members as we had during the entire year of 1907. And we note this difference also: Last year seventy-five per cent of our increase was by certificate; of our net gain we find three out of every five were by certificate. This year we note that four out of every five of our net increase are on profession of faith. We had the pleasure of a visit from Rev. T. J. Milam at the time of our Quarterly Conference, and Bro. Waynard, presiding elder, was also with us. Sunday was regular sacrament day. The testimony of these brethren was that they never saw a larger per cent of a congregation take the sacrament, and never saw so many children devoutly kneel and partake of this solemn service. This shows that our condition is healthy and our growth steady and normal. This is a pleasant charge, and we have been here long enough to say, with assurance, "Surely the lines are fallen to us in pleasant places."—A. A. Kidd, Sept. 9.

WHISKEY, MORPHINE

And other such addictions can be cured by a proper course of treatment," said a Dallas physician in a temperance meeting a few days ago. He was right. Be sure, however, that you get the right kind of treatment. The **proper course of treatment** must be based, first, upon a a thorough knowledge of the general nature of these diseases; second, the physician in charge must be able to make a diagnosis which will reveal the deep-seated, subtle peculiarities of each case; third, the treatment must be accurately prescribed and administered rationally, progressively, sympathetically; fourth, patients must be rendered absolutely independent of all drugs before leaving the institution. The WHITE SANITARIUM is willing to be judged by this exacting standard. Persons interested in a cure for any of these addictions are urged to investigate the RESULTS accomplished at this institution. Write for booklet and terms. Correspondence confidential. Help us in this humanitarian work by sending us the names and addresses of persons needing treatment.

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Grapevine.

Our pastor, Bro. Leveridge, assisted by the Presbyterian pastor, Bro. Baker, has just closed a two-weeks' meeting at Grapevine. I never have seen people of different denominations work so harmoniously together. There were Baptists, Presbyterians, Christians and Methodists all working together to lead the unsaved to Christ. It has been a long time since I have had the pleasure of attending a meeting I enjoyed so much as I did this one. Bros. Leveridge and Baker did all the preaching, and well did they do it. I never saw preachers more earnest in their endeavors to get sinners saved, and during the preaching sinners (old hardened sinners) would tremble in their seats. May God bless those two servants of his, and spare them many years yet to labor for him. Results: Twenty-six conversions, 15 additions to the Methodist Church, and 10 to the Presbyterian Church, and the members of all the Churches wonderfully revived. People came in wagons for miles to attend the meeting. On the Grapevine Circuit there have been about 113 conversions during the year. —C. T. Jones, Sept. 11.

Hillsboro.

Summer is passed and harvest is ended, and all are not saved; but, thank God, a great many are. The Lord has graciously blessed our efforts this year. Revival meetings all over with. The battle was a fierce one, and of long duration, but victory is ours. In the name of Christ we always come out more than conquerers. Since the smoke of battle has cleared away, and our books run up, we find one hundred and four (we hope) slain of the Lord, and slain to sin. We were assisted in one meeting by Bro. Caraway, of Whitney, and one by Bro. W. B. Vaughan, of Fort Worth; but we did most of the preaching ourself. The Lord made us strong for the battle from beginning to end. I thank God the "battle is not to the mighty!" We will nearly, if not quite, double the membership at Peoria Circuit. Conference collections are all covered, "and then some." "Good year Bishop." We are amidst a good people over here at Peoria. The pounding came early in the year. Have had many expressions of kindness shown us. The parsonage is nice and cozy, with plenty of shade trees in the yard and church lot. We are proud of our charge. The man that has his name read out for Peoria may count himself lucky. To God be all the praise for all his blessings, especially for the victory over sin.—Wesley H. Keener, Sept. 11.

Lone Oak.

In my former report I gave some of the details of our great meeting at Lone Oak. Since then we have held three other revivals, which proved to be very successful ones, indeed. Our meeting at Miller Grove was begun on July 24, and Dr. McLean held our Quarterly Conference at that time. The Quarterly Conference showed a gradual improvement and finances were better than usual. Our meeting at Miller Grove was a very good meeting. We did not do the work there that we hoped we would do, but yet, in many ways, it was successful. Bro. W. F. Clark helped me in this meeting, to the delight and profit of our people. All who know, love him, and know what help he is in a meeting. My mother and father knew him before his conversion and heard him in his first year as a preacher. It was, therefore, a delight to have him in a meeting. At Hefner's Chapel we held a union meeting with the Methodist Protestant pastor and had 52 conversions and 20 reclamations. From this meeting came about 40 members to the two Methodist Churches, 6 to the Baptist. It was one of the greatest meetings it has been our privilege to see. The meeting at Glory, an afternoon appointment, resulted in about 20 conversions and a fine uplift to the Church of this community. All told, we have had a great year so far, and things look like a full report and "good year, Bishop," on November 18 at Greenville.—C. T. Tally.

Nugent.

The Lord hath done great things for us, whereof we are glad. On last Sunday night we closed a gracious meeting at McCamant (Delk), one of the appointments on our work. Rev. R. D. Steward, of Avoca charge, did the preaching, and did it exceedingly well. On the last night of the meeting we had a Pentacostal scene. Mighty, intense shouting went on for about two hours; at the same time soul-stirring songs were being sung with the spirit, penitents were going to the altar under deep conviction of sin, Christians were working with the sinners, both in the altar and in the congregation. The Holy Spirit was having his way. As a result of this one service between fifteen and twenty found peace to their souls, most of whom were young men. There were in the neighborhood of twenty-five conversions during the meeting; will receive between ten and fifteen members; conference collections at this point subscribed; and an offering of about $35 taken for Bro. Steward. We were certainly fortunate in having Bro. Steward with us. We tried to have a meeting at Nugent the latter part of July—had Rev. W. J. Lee, of Albany, with us—but were simply rained out. It rained nearly

Continued on Page 13

The Home Circle

NO OTHER WAY.

"If it is right, there is no other way!"
Brave words to speak, and braver still to live;
A flag to guide the battle of each day,
A motto that will peace and courage give.

"If it is right, there is no other way!"
Wise words, that clear the tangles from the brain;
Pleasure may whisper, doubt may urge delay,
And self may argue, but it speaks in vain.

"If it is right, there is no other way!"
This is the voice of God, the call of truth;
Happy the man who hears it to obey,
And follows upward, onward, from his youth.

—Selected.

THE LEGEND OF ST. CHRISTOPHER.

By Rev. C. E. Wilbur, D. D.

This is only a legend, but it is interesting and has its lesson.

Once upon a time, so the story runs, there lived in the land of Canaan a man called Offero, which means "a bearer." He is said to have been twelve feet tall, and to have been stronger than any fifty ordinary men put together.

Offero was proud of his strength, and vowed that he would never serve any but the most powerful king in the whole world. He traveled about until he reached the court of a king who had conquered many countries, and was so rich that he did not know how much gold and silver he owned.

He offered his services to the king, who accepted them gladly; for he was quite sure that no such man as this giant had been seen since the days of Goliath, the Philistine. Offero lived with this king several years and served him faithfully.

One day a great traveler arrived at the palace; he had come to tell the king about many wonderful adventures he had met, and many curious sights he had seen.

During the recitals of this man Offero heard the name "Satan" mentioned many times. Every time it was mentioned the king would make the sign of the cross on his breast and bow his head.

This so astonished Offero that he asked the king why he made this gesture so frequently. At first the king refused to answer, but finally admitted that he was very much afraid of the person called Satan.

"Then I will no longer serve you," cried Offero, "because, if you are afraid of Satan, he must be greater than you are, and I have sworn in the pride of my strength that I will serve only the man who is the most powerful person to be found."

He left this king's court and traveled far and wide seeking the king Satan. One day, while crossing a desert, he saw coming toward him a tall, soldierly-looking man, whose face would have been beautiful and pleasing but for the cruel expression of the eyes.

Behind him marched a vast army of men, women, and even little children. Some of these people looked very prosperous and happy, others very miserable, ragged and ignorant.

"Who are you?" said the leader.

"I am Offero, the Canaanite, the strongest man in the world," replied the giant, "and I am trying to find the court of king Satan."

"I am Satan," the man answered, proudly, "and all these people who follow me are my slaves, bound to me body and soul."

Offero knelt and offered his services. These were graciously accepted, and the giant was placed at the right hand of Satan.

Offero served his new master faithfully as they wandered from country to country. One day they came to a place where several roads met. By the wayside stood a tall wooden cross.

This cross was merely a sign-post, but when Satan saw it he trembled like a leaf and turned very pale; he was so frightened that rather than pass the cross he marched his followers many miles out of their way.

Offero said, "What is the matter, my master? What is there about that cross to be afraid of? I can see nothing wrong."

Satan hid his face and answered, "Upon that cross the Christ died to save sinners. I may be king of earth, but He is the King of heaven, and He has power to destroy me."

"If this Christ is more powerful than you are, I must leave you and go to find Him. I will no longer serve you, since I know there is a king of whom you are afraid," said Offero.

Long he wandered, but could find no one to tell him where to find this great King Christ.

One night while walking through a lonely forest, he saw a faint light ahead, and went on until he came to the hut of a holy hermit.

This man explained to Offero all that was known about Christ, and told him that the kingdom of heaven was on the other side of a river called Death, and that no one could cross the stream until called by Christ himself.

"The best way to find Christ," finally said the hermit, "is to fast and pray and work."

"I will not fast," replied the giant, "because then I should lose something of my strength; and how can I pray to a king I do not know and cannot see? I am quite willing to work, however, in any way you think will please your Master and King."

"Very well," said the hermit, "I will set you a task. Not far from here is a river, wide, deep, and stony; it is often swollen by the heavy rains, and its current is so very swift that many feeble people perish in trying to cross it. Go and aid them with your strength, and it may be that you will please the Christ by doing this helpful work, and He may show Himself to you in some way."

Offero built himself a hut by the river and for a staff pulled up a young palm tree. By day or by night he was always ready to help those who needed his assistance or to carry those who were too weak even to attempt to cross by themselves.

One night, so dark and stormy that he felt there would be no travelers abroad, he went to bed early, and was soon fast asleep.

He was awakened by the sound of a child's voice, "Offero, help me, come quickly."

Suddenly a little boy clad in a beautiful white robe came out of the darkness, and begged to be carried over the river.

The giant laughed as he lifted the child and placed him on his broad back. He was such a wee little fellow that to Offero his weight was less than that of a feather, and in spite of the storm he thought his task would be a light one.

Alas for Offero's pride! At every step his burden grew heavier and heavier, and his strength began to weaken; even with the aid of his staff he could scarcely make any progress, and when after a frightful struggle, he at last reached the opposite shore, he was utterly exhausted.

"Who are you?" he said, faintly, as he lifted the child from his back. "Who are you whose weight has so tried my strength?"

Instead of a child there stood before him a beautiful young man. A bright light shone about his head, and Offero thought that never before had he seen such a beautiful, loving face.

"I am the Christ you seek," was the answer, "and it is no wonder you are so tired; for you have carried not only the world, but all the sins of the world, which I took on my shoulders.

"People call you Offero—the bearer; but hereafter you shall be called Christoffero — the Christ-bearer. You have tried to serve Me by aiding the poor and helpless, and I am pleased with you. To show My pleasure that I am indeed Christ, I bid you plant your staff in the ground and it shall bring forth fruit.

Offero did as he was told, and, lo! his old staff flourished at once into a ripe date palm, and its branches were covered with luscious ripe fruit.

When the giant looked for the young man He had disappeared. Realizing that he had seen the Christ, he fell upon his knees, when, lo! he found also that he had learned how to pray.

He went back into the great world calling himself Christoffero, or Christopher, as he had been told to do. Always he helped the weak and needy, and told every one he met about the Christ.

He finally suffered death for Christ's sake. In Christian art he is represented with his staff in hand and the Christ-child on his shoulder.

Such in outline is the legend. It teaches the beautiful truth that we find Jesus in service to our fellow men: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Methodist Recorder.

A BOY'S SISTER.

Maud felt a glow of pleasure when Mr. Wisner, who was rising to go, told her how greatly he enjoyed the evening he passed at her house. It was flatteringly pleasant to know that her society was found agreeable by the very interesting young electrical engineer, who had just recently come to town as manager of the new trolley line of which her father was part owner.

"I am a most domestic person," he said, "and it's a real privilege to me to be allowed to visit here informally. He glanced approvingly at the pretty flowers. "Do you know, this attractive room reminds me of our old library at home, where my sister and I passed some of the happiest evenings of our lives. We used to play checkers, read aloud, and have all sorts of good things together. I always feel that I owe a world of gratitude to that dear sister of mine, who kept me so well entertained at home that I was never tempted to join the boys who went down town every night. There's nothing like a good sister to keep a lad out of mischief, is there? I've never had the pleasure of meeting your brother. He is out of town, is he not?"

It was a careless question, asked with no motive other than polite interest, but it brought the color surging into Maud's face quite unexpectedly.

"No, Arthur isn't away. He is out a good deal. I hope he will be home the next time you come."

A moment later, when Maud stood alone, her cheeks were still burning and she felt uncomfortable, as if she had been sharply reproved. She remembered with painful clearness the many evenings that Arthur had fidgeted restlessly about the room while she, engrossed in a novel, had only looked up long enough to inquire impatiently why he could not sit still.

"Because," he had replied that very evening, "it makes a fellow nervous to sit around with nothing to do or no one to talk to. With father always busy upstairs at his laboratory work, and with your everlasting reading, it's a pretty dull house, and I think I'll go out where there's something doing." He had gone, and Mr. Wisner had come and had been greeted with bright vivacity that might have surprised Arthur, who had left his sister too absorbed in her book to notice his sulky departure.

"Haven't the least idea where Arthur went," she said to herself, drearily. "I never know where he is evenings. Mother wouldn't have been so neglectful. She would have kept him happy at home. I haven't done what she would have expected of me."

Her eyes filled with tears as she thought of that dear one, who, in years gone by, had filled the home with the sunshine of love and harmony.

"O mother, forgive me!" she said, softly. "I'll try to do better; I'll try to do better."—Kilbourne Cowles, in Advance.

CHILDREN AND LABOR.

The Story.

The squirrels in Central Park, New York City, have really lost the common sense they were born with. Formerly they were very provident creatures, like their ancestors, and diligently gathered acorns and chestnuts and hickory nuts, and stored them away in the ground and in hollow trees, against stormy days of winter. But recently feeding the squirrels in the park has come to be a fad; and the last two or three years, all summer long and through the autumn, hundreds of people have been accustomed to carry them bags of nuts with which to feast the squirrels. The result is what might have been expected; the squirrels find life so easy and food so constantly urged upon them that this year they put away no food; and, when a great storm came some time ago, and the snow was very deep, and their fair-weather friends did not appear, the little fellows came near starving. The city found it necessary to send bags of nuts to be fed to the little creatures by the policemen.

The Lesson.

Now, let us change the characters. Let the Western's lads and lassies stand for the squirrels. I am quite sure none of our little readers will object to being so likened. Let home stand for Central Park, and father and mother for the kind and indulgent visitors, and we have a splendid lesson for our young readers.

I know of some little children who have been so pampered that I really fear they will always have a hard time. One of the first lessons a boy or girl should learn in the home is to work. Do not think I mean drudge. That is an entirely different thing. I know of a little fellow now long past ten years whose mother still combs his hair, fixes his tie, brushes his clothes, washes his face—in fact, does about everything for him but feed him at the table. He has no regular chores to perform around the house; he comes and goes when he pleases, and apparently has an easy time. In fact, he is like the visitor-fed squirrel. Should his mother leave him for a few days, he would get into a sorry plight.

Every boy and girl should have a set work to perform at home, and should apply himself gladly to his "job." He doesn't have to go outside of the home to find chores, though it is all right if he does. We think there are but few parents who would not allow their children a proper money reward for work done carefully and cheerfully about the house.

Let us understand that later habits of industry are acquired in youth. And the other side is true also. Laziness in the man or woman is begotten ere the 'teens are reached. As a rule tramps are made when they are boys, and I have no doubt many of them did about as they pleased at home—and that was to do nothing.

I am saying nothing now about play. Of course, children must play. But he or she is the happiest child who knows how much time to give to work and how much to play. If he has learned this lesson properly, fortunate is he.

"A little work, and a little play,
And a little quiet sleep;
A cheerful heart and a sunny face,
And lessons learned, and things in place,—
Ah, that's the way the children grow,
Don't you know?" Z.

OPENING OF THE OYSTER SEASON.

Scarcely less exciting than the rush for a Western boom town site is the dash of the oystermen for the beds after midnight of the 31st of August. According to law, not a boat must move until the 1st of September has arrived. First to reach the oyster beds, and first to gather a cargo and sprint for the wharf, means first in the market. Consequently the oystermen strain every nerve to win in this bivalvular race. Midnight of August 31st finds the fleet ready for the run. Every oysterman has his boat as trim and ready as care can make it. When the clock has ticked the month of August from the calendar the race is begun.

It is a run of several miles from the starting point to the oyster beds, and the few who are privileged to be present when the fleet gets under way participate in as pretty a moonlight race as is to be seen on the water. With every stitch of canvas set, the boats skim along in the silent night, every skipper exerting himself to the limit of his seamanship to creep ahead of the field. To insure an even race to all, a United States guard boat watches the start and sees that no captain moves until the legal time. The boat also accompanies the fleet to watch the fishing and prevent any piratical tricks when the beds are reached.

Each oysterman must fish in his own ground when the boats reach the beds. How they are able to find their own particular fishing ground in the dark is a mystery to the landsmen. Sometimes they mistake some one else's bed for theirs. Hence the presence of the guard boat to prevent trouble between rival skippers who, either intentionally or by mistake, attempt to fish on the same ground.

In recent years many of the skippers of oyster boats have been fitted with steam and gasoline engines to beat their rivals who have to depend on sail power alone. A curious collection of engines were at first seen on the boats. Discarded gasoline machines that would have found their way to the scrap heap but for the oysterman had been oiled up and put in readiness for the season, and steam engines that were never designed for marine work helped the fortunate skippers who owned them to show a clean pair of heels to the sailing craft when the grand rush for the oyster beds began. —The American Boy.

LITTLE DEEDS OF KINDNESS.

One morning little Howord awoke and found a bright red wagon with four wheels at his bedside. It had a long handle to pull it by and was a delightful plaything. Howard could scarcely wait for the time to come when he could play with it. After breakfast he hurried out as soon as he could. At first it was fun enough just to run up and down on the broad sidewalk and hear the wheels rattle on the bricks.

By and by, his Aunt Kate came down the street, and Howard ran joyfully to meet her and to show her his new wagon.

Aunt Kate admired everything about it very much.

Howard called his wagon the Star express, so Aunt Kate put a book in the wagon and let Howard take it to the house for her.

Then Howard played that he was a milkman. He went up the street, stopping in front of every house as if to leave the milk. By and by, he came to the corner and then turned to go back.

But something was the matter with the wagon. Howard looked and saw that a wheel had come off. He was in great trouble. He felt as if he should cry.

'Perhaps papa can mend it," thought Howard; "but he will not be home until tonight. Papa is so busy, too, that he may not get time to mend it for several days."

Poor Howard was very unhappy. Just then a kind man spoke to him. "Let me take the wheel, little boy." He took down a box which he was carrying on his shoulder, and took out some carpenter's tools. Howard handed him the wheel, and in a very short time the wheel was on again, and the little wagon was as good as ever.

"There!" said the carpenter, "that is strong now. I do not think it will come off again."

'Oh, thank you! Thank you!" said Howard. 'I am so glad it is mended. Now, I will carry your box of tools for you. This is the Star express."

The carpenter put his box of tools in the wagon and away went the Star express, rattling down the street. After this, Howard used to watch for the carpenter, and whenever he had his box of tools or a package of nails to carry, Howard always put it into his express wagon, and took it as far as he could.—Adapted from the Child's World.

SLIGHTLY MIXED.

Betty is seven years old, dearly loves her school teacher, and when at home talks extensively of the matter of her class room.

"Lots of the boys and girls hate 'quotations,' but I like it awf-ly," she volunteered once.

"And what do you mean by 'quotations'?" asked an inquisitive elder.

"Why, don't you know? It's something the teacher writes on the blackboard, and you learn it, and it helps you all the week; and then the teacher asks you for it, and on Friday you go to the platform and say it."

'Oh! well, make believe this is Friday, and do it for us now."

Quite charmed, Betty rose, mounted an imaginary platform, gripped her little dress, gave a serious courtesy, and said, with loud and elocutionary distinctness, "Susie Adam forgets Susie Adam."

"What if she does? Let her. Give us the quotation."

"That's the quotation!"

'What! Say it again."

"'Su-sie Adam forgets Susie Adam,'" repeated Betty, worked up and threatening to become warlike.

Neither questioning nor expostulation availed against this statement concerning Susie, and not until the teacher was interviewed did the mystery resolve into "Enthusiasm begets enthusiasm."

Colds Colds

Cold after cold, cough after cough. One cold no sooner cured than another one comes. It's a bad habit, this taking-cold habit. What you want is a medicine that will break up this habit, heal inflamed membranes, strengthen weak tissues. J. C. Ayer Co., Lowell, Mass.

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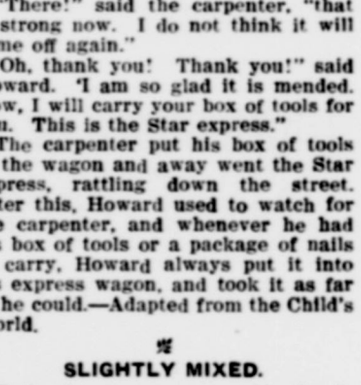

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ROMANISM OR ANARCHY. NO 2.

In our paper of June 25, in the Advocate, we show that in his discourse on putting away a wife our Lord discussed solely the individual action of the husband, apart from legislative authority or judicial decree. In the numerous replies to that paper the distinction between such action of the husband and action under legal authority is wholly disregarded. Our adversaries content themselves with repeating the words of our Lord and then proclaiming, "it matters not what the civil law says, or what the civil courts decree," the man who takes a second wife pending the life of the first "lives in adultery, his so-called wife lives in adultery and his children are born in adultery."

Possibly we did not make this matter as plain as we should. We beg leave now to set it beyond question. To illustrate: Two men, A and B, claim that a third man owes each of them a debt, and refuses to pay. A, upon his own authority, and without establishing his debt, save by his own declaration, lays hold of the property of his alleged debtor, sells it and applies the money to the payment of his claim. Now A has done a grievous wrong. His unestablished claim was no authority for the seizure. If he took the property privately he is a thief. If he took it forcibly he is a robber. Now B takes a different course. He presents his claims to the court having jurisdiction of the amount. He has citation issued to the defendant to contest his claim, and prays for judgment for such sum as may be found due. On the trial the evidence sustains his claim. Judgment is rendered and execution awarded. Places that execution in the hands of the Sheriff. The Sheriff, by its authority, takes the property of the defendant, sells it, and with the money pays B his debt. Now B has done no wrong. He has utilized the proceeding authorized in all civilized lands for the collection of debts. And yet our adversaries refuse to see any distinction between the action of A and that of B. They bring authority to show that A is a thief. They need not do so; no one disputes it. But then they make the preposterous assertion that they have shown B also to be a thief. We submit; they make no pretense of an answer to our argument.

Our Lord never discussed the dissolution of marriage, prospectively or otherwise, by judicial decree, based on a cause prescribed by the sovereign authority. You shall see why he never discussed it. The regulation of the marital relation involves all we hold valuable. Let us see what would be our condition were the civil law wholly deprived of authority to regulate that relation. All statutes providing to whom one might be married would be annulled. The amalgamation of the white and the negro race would be free. The validity of all marriages, and the legitimacy of all children, would be beyond the purview of the law. The inheritance of all property would be an open question. Then, as every dollar of property in the world is destined to pass by inheritance, the courts could not adjudicate the ownership of a dollar. A thousand other evils grow out of the proposed annulment of authority. This is enough to show that civil law cannot be maintained outside that authority. It would perish in its own utter inefficiency. Civil law was ordained of God, and was left, like man's moral agency, to be exercised in every man's or government's discretion, each one being held responsible for its proper exercise. So, when our Lord was brought to face the vast seething mass of business growing out of this regulation, he said: "This is the domain of Caesar. Render, therefore, to Caesar the things that are Caesar's. My kingdom is not of this world. When they sought to bring him into this very business of dividing an inheritance, he uttered a stinging reproof, "Man, who made me a judge or a divider over you?" (Luke 12-14.) The disciples were sorely vexed through all his mission because they could not draw him into this turmoil. And today our adversaries have to make a new Christ to gratify their penchant in this direction.

The Covenant of Marriage.

Every covenant is formed with a view to achieve some purpose. The achievement in marriage is children, their birth and training. Again and again God says, "Be fruitful," "multiply," "replenish the earth." In blessing the patriarchs the prominent feature was, "Thy seed shall be as the sand of the sea, and as the stars of heaven. To Israel he says, if they keep his law, "Thou shalt be blessed above all peoples. There shall not be male or female barren among you." (Deut. 7-14.) On the other hand, a great calamity was the failure of children. Oh, how pathetic the wail of Rachel: "Give me children or I die." Only for this could she dispense with that most sensitive feature in woman's nature, the demand for her husband's undivided love. She says: "Behold my maid. Take her, that there may be one birth in which I may claim an interest." The like experience had Sarah, also Leah. These three cases on record show the importance attached to the achievement proposed in marriage. In this one thing the purpose of God and that of humanity are at one. It looked far in the future to an innumerable multitude of intelligent, holy, happy sons and daughters of the blessed Creator. Now in the perversity of human nature it often occurs that one of the covenanter abandons his covenant. No inducement can secure its performance. The entire achievement proposed is thus made impossible. What is the faithful spouse to do? Common sense and the civil law, to which Christ remits this matter, say, apply to a court of equity which will cancel the covenant and leave such spouse free to form other arrangements, and live and prosper. Our adversaries say no. This spouse must toil on, keeping every part of the covenant as if there had been no breach. But this toil yields nothing. There is neither subsistence, nor hope, nor entertainment in this stupid course. No matter. The whole purpose of marriage must be subverted, and this faithful spouse must accept life-long sterility as the sole fruitage of the marriage. This teaching is not of our Lord.

Christ in Sympathy With Humanity.

To redeem the world our Lord had to come very near the world's heart. It was not enough that he should be the mighty God, Maker of all worlds. It was not enough that he should take upon himself the nature of angels. It must be the seed of Abraham. He must be our very brother. More than that, he must be tempted in all things like as we are, that he might succor them that are tempted. (II Heb. 16-18.) All this, not to give him power, but to melt poor humanity into a sympathy that might combine with him, so as to be one with him as he was one with the Father. Only thus could spring up the submissive trust that brings salvation. This is our Christ.

Our adversaries manufacture for themselves a totally different Christ. He is an abnormal production of an adulterous intercourse — not a drop of the legitimate blood of David or of Abraham in his veins. He is no kin to the race. (Heb 12:8.) Instead of showing sympathy, he lays an iron hand on the faithful matrimonial partner abandoned by her husband and arbitrarily crushes her into life-long sterility, though her heart may wail as did Rachel's for the normal fruitage of marriage.

They Repudiate Their Own Witnesses.

These men dwell on the expression, "From the beginning it was not so." So they run back to Eden and to Noah and down to Moses, and exultingly proclaim, never a man took a second wife, in the life of the first, but in adultery. And this by a higher law than the law of Moses, a law that prevailed from the creation.

We reply that Jacob married Rachel in one week after he had married Leah. Then he married Bilhah and Zilpah, the maids of his two wives. They all bore him children, and all the children were legitimate. In that character the land of promise was, by divine direction, inherited by them. And that character they retain to the last day of recorded time, when John shows their names written on the twelve gates of the holy city. And they represent the whole multitude of the saved. We show that the genealogies of Joseph and Mary run back to Solomon and Nathan, both sons of Bathsheba, whom David married when he had nine living wives. All this without a dissolution of the earlier marriages, because such dissolution was not then required by the seculer law. So our Lord was, by the contention of our adversaries, illegitimate in both the line of his mother and that of his reputed father. Such a charge against the strength of manhood would be understood to justify their introduction to the solar plexus. How dare they make it against their Lord?

Abraham, measured by modern sentiment, was guilty of a grosser fault; he married his sister. But when Abimelech made advances to this wife, not quite seemly for a married woman, God interposed and said to him: "Behold, thou art but a dead man * * * for she is a man's wife." A volume of evidence could be given on this line. The above is sufficient. It establishes, if the word of God can establish anything, that the whole matter of regulating the marital relation is left, in the Old Testament, as well as in the New, to the secular law. What the moral law does is to enjoin upon this question the utmost respect to secular law. (Rom 13:1-7; I Pet. 2:13-15; II Pet. 2:10-22.)

The only reply to these facts is "antiquated, obsolete" "left behind in the world's progress," and "not worthy to be noticed." Why, their whole theory is built on what they call facts from the beginning. Thus they seek to discredit their own witness. The law of evidence rigidly inhibits this. Truth never seeks to do it. So their whole contention is demolished.

The Nature of Marriage.

We have seen that the purpose of marriage is to people the world. The effort to give it a shadowy spiritual nature never succeeded. Were there anything spiritual in it, it would survive in the next world, the home of spirits. Our Lord taught that they who regarded it in that light were in error, not knowing the Scriptures. "The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." (Luke 20:34, 35; Matt. 22: 29, 30; Matt. 12:24, 25.) When filling the world with people shall be accomplished, the purpose of marriage will have been served and it will be known no more. Romanism makes it a sacrament. That is to give their Church exclusive control over it and thereby to maintain a despotism over the world. Some Protestants are afflicted with an inkling of this same heresy.

They Twain Shall Be One Flesh.

The anarchist seems unable to attach any definite meaning to this expression. He argues that it shows that the marriage tie can not be severed. He does not believe this. He says it may be severed for one cause. And he knows that every hour in the day one spouse dies and is buried, while the other lives on and marries again. The real teaching of this expression is bountiful. A fraction of the personality of the father combines with a fraction of the personality of the mother in the child. So they twain, in the child, become one flesh. No physiologist has devised a happier form of words to express the transmission of being from one generation to another. But it has nothing to do with the dissolution of a marriage.

The Nature of Anarchy.

A fierce controversy now rages between the Constitution and the laws on one part and the moneyed trusts on the other. Our President, with his fiery zeal, champions the former. But at this writing the latter is decidedly on vantage ground. No man can say whether we shall be ruled by Constitution and laws, Federal and State, or by the Standard Oil Trust and its confreres. Of all times in our history this is a time to stand to the death by the institutions of our fathers. But this is the time when an evil crew combine to strike down so much of the authority of the civil law as shall render it futile. Their slogan is, "It matters not what the civil law says, or what the civil courts decree." We old men of today remember what a band of sons of Belial said sixty years ago—"It matters not what the Constitution says, or what the laws framed under it say. We mean to have an anti-slavery Constitution, an anti-slavery Bible and an anti-slavery God." We thought lightly of this for a long time; but it culminated in the desolation of Sherman's march to the sea. There was a specimen of anarchy. None but those who have seen and felt the like can appreciate its horror.

Sherman said: "War is hell." Dr. Rankin thinks he spoke the truth. So does this writer.

A philosopher says: "In the midst of arms law is silent." It is the silence of law, rather than the activity of arms, that makes the hell. For a check on the tendency to anarchy, we old men should not permit the young to entirely forget the ashes of Columbia and of Atlanta. There should occasionally be a recurrence to the flare of evil passions, when all restraint was lifted from a vast horde of demons, whose sole ambition was to appropriate all they could, and to destroy all they could not appropriate; to the sickening spectacle of thousands upon thousands of decrepid old men and helpless women and children, who had never before felt want, unsheltered, unfed, unclad, the pallor of famine on the cheek, the utter destitution of hope in the heart, the grains and fragments of grains of corn picked from the dirt in Sherman's abandoned cavalry camps the only mitigation to the pangs of hunger.

God in his mercy shortened those days. Prosperity, as the smile of the morning, returned. But lo! the spirit of anarchy comes to again throttle the law, disappoint its purpose and turn the country over to the same awful calamity. We hope for better things. But this writer, tottering on the verge of the other world, would feel that he had not measured up to his responsibility did he not leave on record a refutation of the teaching that leads to evils he knows so well. Since his former writing he has found the anarchists are not so numerous as he had supposed. But they are loud-mouthed, boisterous, dictatorial, abusive, seeking to subvert the whole teaching of the sacred Word, as well as the whole power of secular law, for the poor privilege of hurling their pet words, adultery and illegitimacy, at them they hate, not sparing the blessed Christ. Good people are overawed by them, and are too timid to speak out. Were they encouraged to talk they would be found largely in the majority among both ministers and laymen.

Good reason had Peter and Jude to pile high their anathemas against such as "despise government," despise dominion," "speak evil of dignities" and "of things they understand not." Like reason had Paul to say, they that resist the powers that be, which are the ordinances of God, "shall receive damnation." God forbid that we should undertake to judge any man. But when the anarchist shall come up against Paul's malediction he will remember that this humble writer faithfully warned him to stop before he reached that place.

We cannot conclude without showing that the slogan, "It matters not what the civil law says, or what the civil courts decree," is not only in defiance of all Bible teaching, but in like defiance of our Twenty-Third Article of Religion. That article states the authority of our legislative bodies, Federal and State. And the foot note in the last edition of the Discipline makes it clearer in these words: "As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be." This accords with the Bible. But it is utterly repugnant to the teaching of our anarchistic adversaries.

J. D. THOMAS.

Oak Cliff, Texas.

TO EVANGELICAL CHRISTIANS IN ALL LANDS.

The World's Sunday-school Association assembled in the city of Rome recommended that the third Sunday in October of each year be observed by Evangelical Churches everywhere as a day of prayer for Sunday-schools throughout the world, and the Executive Committee was charged with the duty of publishing this recommendation.

You are, therefore, invited to observe Sunday, October 18, 1908, by engaging in public and private prayer to Almighty God for a special blessing upon Sunday-schools in all lands. Every child of God, young or old, learned or otherwise, may constitute a link in this chain of prayer which is intended to encircle the globe, strengthening the tie which unites us in a common bond of service, deepening our affection for each other, and increasing our zeal in an effort to secure the universal study of the Word, which is "the power of God unto salvation to every one that believeth."

In order that this recommendation may have the widest publicity possible, we earnestly invite the co-operation of the religious and secular press, ministers of the gospel and Sunday-school superintendents, and all others who are interested in the work of the Sunday-school. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive."

By direction of the Executive Committee of the World's Sunday-school Association. GEO. W. BAILEY, Chairman.

Philadelphia, August, 1908.

There is no way for showing our appreciation of Christ's sacrifice for our sins that means so much as our sacrifice of ourselves for the sake of winning others. "The Lord Loveth a cheerful giver."—Pearl F. Ankrom.

THE WAY OUT

From Weakness to Power by Food Route.

Getting the right start for the day's work often means the difference between doing things in wholesome comfort, or dragging along half dead all day.

There's more in the use of proper food than many people ever dream of—more's the pity.

"Three years ago I began working in a general store," writes a man, "and between frequent deliveries and more frequent customers, I was kept on my feet from morning till night.

"Indigestion had troubled me for some time, and in fact my slight breakfast was taken more from habit than appetite. At first this insufficient diet was not noticed much, but at work it made me weak and hungry long before noon.

"Yet a breakfast of rolls, fried foods and coffee meant headache, nausea and kindred discomforts. Either way I was losing weight and strength, when one day a friend suggested that I try a 'Grape-Nuts breakfast.'

"So I began with some stewed fruit, Grape-Nuts and cream, a soft boiled egg, toast, and a cup of Postum. By noon I was hungry but with a healthy normal appetite. The weak languid feeling was not there.

"My head was clearer, nerves steadier than for months. Today my stomach is strong, my appetite normal, my bodily power splendid and head always clear.

"There's a Reason."

Name given by Po-tum 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.

TEXAS CHRISTIAN ADVOCATE

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TO OUR CORRESPONDENTS.

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.
2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.
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4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

OUR CONFERENCES.

Bishop Key—
New Mexico, Portales, N. M...Sept. 24
German Mission, Castell Tex..Oct. 22
West Texas, Gonzales, Tex....Oct. 28
Northwest Texas, Waco, Tex..Nov. 11

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

DR. S. A. STEEL TO RETIRE.

The Rev. Samuel A. Steel, D. D., the brilliant preacher and the magnificent platform speaker, writes us an appreciative note of some sincere words of the Advocate recently concerning him, and gave us the information that he would retire from the active pastorate at the next session of the Northwest Texas Conference. He will return to the lecture platform. It is a difficult matter to confine an eagle to the narrow bounds of a cage, and such a bird pines and beats against the bars for a wider flight and a higher range. He belongs to the etherial blue and often wants the privilege of striking his wings against the gates of day. So it is with Dr. Steel. A man of his gifts and eloquence wants a wider field and pines for wider reaches in the realm of influence and opportunity. Had he confined himself to the pastorate from the beginning, perhaps he would find it congenial still, but a combination of circumstances threw him out of that tender though limited relation some years ago, and he swept out in the larger sphere offered by the platform. Three years ago he returned to the pastorate, but he finds it a difficult matter to narrow himself down to its duties, with his previous experience of freedom, and so he will again launch into the greater parish offered to him by the rostrum. Dr. Steel is wonderfully adapted to work of this character, and we wish him well—though we are sorry that our pulpit and pastoral work in Texas will lose him.

Man's inhumanity to man makes countless thousands mourn.—Burns.

EDITORIAL BIRDSHOT.

In some of our most humiliating defeats we find the conditions out of which our greatest victories come later.

Self-control is the balance wheel in the mechanism of character, and when it is lacking the movements of life are irregular and unreliable.

In the parable of the sower only one-third of the seed produced a harvest. It is our duty to sow, but God takes care of the result.

A prayer issuing from a heart in which there is malice has no favor in the sight of God. It will never wing its way to a throne of grace.

A fruitful tree attracts general interest, but no one wastes time searching the branches of a barren tree. It has nothing to invite attention.

Selfishness is the tap root to most of our sins. It gives them birth and then nourishes them until they have matured into thought, speech and conduct.

The woman who shines in society may find gratification in the thought that she is popular, but her husband, her children and her home usually pay the cost.

The man who will sacrifice a friend in order to accomplish a personal end is utterly lacking in all the principles of true friendship. He is not to be trusted upon any part of the ground.

No man inherits piety, neither does he absorb it from associations. It is the result of personal conviction and conformity to the law of righteousness. It is an individual matter between you and God.

When we presume upon God because he is good and thus violate his law with the hope that he will not punish us, we make a serious mistake. God's goodness never takes the place of obedience to his law.

A quarrelsome and an unhappy home is all the hades a man can bear in the present world and its tortures can not be greatly augmented in the world to come. He has a foretaste of the place that the Bible calls hell.

The man is to be pitied who has a winning way of making people dislike him. Often without knowing it, he discounts his influence because his personal unpopularity is such that he repels those who would otherwise follow his leadership.

The man who covers up a sin in his heart with the belief that it will never come into the light, will some day find himself possessed of a harvest of compunctions and exposures. Sin, like a seed planted in the earth, will spring up and grow.

A wagon-load of ice driven along the street on a warm day emits smoke, but it is ice all the same. If it gives out heat nobody is aware of it. So it is with some people. They are so cold that they smoke, but no one has ever detected any heat in them.

If you are only honest to the extent that the law makes you honest then at heart you are unworthy of confidence or esteem. An honest man will be honest whether there is any law to that effect or otherwise. Law never did make an honest man. It is a question of heart principle.

The valuable possessions in this life are not purchased with money. They are truth, integrity and the permanent good will of mankind. Money will perish, and the things gotten through the medium of money will also perish, but the integrity of character will abide forever.

A vulture perched upon a dead tree anxiously watching the movements of a herd of cattle is no inspiration to them. If they know anything about the habits of the vulture they realize that he is only waiting for one of them to die in order that he may feast upon the carcase. Some children in this world pursue the same course of conduct. They want the old folks out of the way so that they can get the estate.

The man who has money and puts in his time studying how to keep others from getting hold of any of it makes his own life miserable, and when he dies his neighbors heave a sigh of relief. Money is only a means to an end, but when it is made the end of a man's thought and effort, he has a misconception of life and spends his days in perplexing care and corroding anxiety.

A SUNDAY IN MOODY.

Inasmuch as we failed to be at Moody on the Sunday after their great revival to witness the coming into the Church of about one hundred new members, on account of a previous engagement, so went down last Sunday and spent the morning hour with the Rev. N. E. Gardner and his people.

Moody is a most excellent community, both from a business and a moral point of view. The country round it is productive and the trade is good. The people who make up its citizenship are progressive and enterprising. They belong to some one of the different Churches and give to them a hearty support. In the church buildings they surpass any town of their population almost in the State. The Baptists have a ten thousand dollar stone building, very creditable, and the Methodists have a twelve thousand dollar brick, one of the most attractive and commodious in the country. It occupies a four-acre lot, and it has every convenience that goes with the modern, up-to-date place of worship. It was built and dedicated under the pastorate of Rev. J. T. Griswold, and at the time was thought to be far in advance of the needs of the town and of our congregation. But we have had such growth in membership and in the Sunday-school until there is really no great room to spare, and upon extra occasions it is all needed. Sunday morning both the auditorium and the Sunday-school room were filled. On the lot is a large tabernacle with a seating capacity of one thousand or twelve hundred, and under this was held their recent union meeting. It was lead by the Rev. Mr. Hall, a Baptist evangelist, but it was participated in by all the congregations. More than four hundred were either converted or reclaimed. Our Church received about one hundred with others to be taken in. Among them are many of the most influential men and women of the town. The young people generally were the beneficiaries of the revival. As a result our membership numbers five hundred, and Brother Gardner has his hands full looking after them and keeping them in some sort of active Church work. But he is adapted to work of this sort and knows how to interest his people. He is a diligent pastor and a faithful preacher. He is an accession to that conference from the White River Conference of a few years ago, and he is a very useful man. He has a most delightful family of religious children, and among them two accomplished grown daughters. They are graduates of Gallow College and helpful in Church work. His good wife is a help-meet indeed and in truth.

Brother Gardner and his people have built and furnished a most comfortable two-story parsonage of late, and it is a delightful home. It was a great pleasure to share the hospitality of such a family and such a home.

The Advocate is popular at Moody, and the people received us gladly. What splendid people we have in our Texas communities. To know them is a great privilege, and to help them with the Advocate and with an occasional sermon is a genuine pleasure. We would write more at length about Moody and her Church enterprise, but our issue of last week gave a good deal of space to them.

THE WOUNDED BIRD FLUTTERS.

In our last issue we took occasion to throw some light upon the "New Moses" whom the beer and liquor interests have brought forward to help lead their cause out of the wilderness, and we commended the wisdom of the outfit for turning to some one whom they had not yet tried, since their old set had been defeated in their work as leaders. One of these so-called leaders, Mr. Jacob Wolters, of Houston, rushed into the daily papers of the State last Sunday to say some vicious things about us, and to "vindicate" the brewers and the liquor people. Among other things he said: "My attention has been called to a statement published by Dr. Rankin, to the effect that Judge C. K. Bell, of Fort Worth, has been selected as the new Moses to lead the brewers and the liquor interests in the fight against prohibition. It is of course not to be expected that a man who never entertained a conscientious view upon any public question could conceive for a moment the idea that any other citizen could be conscientious in his views upon public questions." Yes, but this is not the thing that hurt Mr. Wolters. It was the statement of the fact that he and others of his ilk had been recognized as failures in their attempt to stem the onward tide of prohibition, and that they had been set aside for some one else. Nevertheless, even Mr. Wolters has not convinced us to the contrary. Besides this, he is the last man to accuse anybody else of having no "conscientious views of public questions," since his views of the breweries and the liquor business is largely molded by the fact that he is one of the paid attorneys of these special interests, and makes it his business to look after their litigation for so many cold dollars and cents. It is to be supposed that men of this sort are always ready to rush into the courts and the newspapers to defend their clients, not so much for conscience sake as for other considerations. And it is not to be supposed that such men are able to ascribe a conscientious motive to any one who will have the temerity to attack their positions. And there are other lawyers in the State who are actuated by the same motives in their relation to the saloon question, and in their views of prohibition. In fact, if we could eliminate the money question from this saloon business, the brewers and the liquor people would hardly be able to muster a corporal's guard outside of their own ranks to defend them.

It is natural for the wounded bird to flutter. When badly wounded while on the wing it can do nothing less. As to whether Judge Bell has been agreed upon to lead the brewers' fight in the coming struggle, one thing is certain. Just as soon as he appeared for the first time in one of their gatherings, he was thrust into the chair as its presiding officer, and when that assembly arranged to call a State meeting for October 12, in Houston, Judge Bell's name was the first to the document. As a new recruit he was given great prominence. Now, watch their Houston meeting, and see the part that he will take in its proceedings. The brewers and liquor people know how to arouse the interest and the enthusiasm of leading members of the bar, that is if such members are not overburdened with other business. We are glad to say, however, that hundreds of leading lawyers in Texas have a better class of clients and they take no part in the ignoble efforts of the brewers to perpetuate their blighting trade in Texas. And the real conscientious lawyer who, from conviction and principle alone, is an anti-prohibitionist, does not make much noise about it. He keeps rather quiet. The other sort make themselves noisy and prominent. Is the reader now able to locate our quondam friend, the Hon. Jake Wolters, of Houston? If not, it is unnecessary to pursue the subject further.

POLK COUNTY IN THE DRY COLUMN.

For some years and at every favorable opportunity the moral element have been calling elections in Polk County on the question of local option, but they have been out voted by the antis. However, they have never become discouraged; good prohibitionists never grow despondent. So last Saturday they had another one, and this time they won out by over three hundred majority. The antis never carried but one box in the county, and that one was where the negroes did the most of the voting, though in a number of places the better class of negroes voted with the better class of white people, and the result was glorious. So we are now able to add another county to the dry column, making one hundred and fifty-four in all in Texas. Also in Wichita County they had a precinct election at Iowa Park and won that by a good majority; also in a far western town, Marfa, in a precinct election the pros won. We have called an election in Lampasas County which will come off the 28th of this month, and we hope to route the antis down that way. And it is probable that an election will be called in Bell this winter, and next year we hope to have a State contest and wipe it from our Lone Star map. On with the battle!

SOUTHWESTERN UNIVERSITY DAY.

It has already been noted by the readers of the Advocate and we trust very decidedly so by the ministers, that the 27th day of this month is to be observed by all our congregations as "Southwestern University Day." The Rev. R. Gibbs Mood, the Financial Agent of the University, has been putting in some good work looking to this end in his Educational Page in the Advocate. The purpose of observing such a day is to give Texas Methodists an opportunity to average one dollar per member for the endowment fund of our great school. Not that our membership is expected to give one dollar each to the cause, but that they are expected to make their contributions so large that the total amount will average the one dollar per member. Some perhaps will not be able to give even one dollar, while others will be able to give five, ten, twenty-five, fifty or even one hundred dollars. If our people can be gotten to recognize and appreciate this undertaking, there is no reason why "Southwestern University Day," properly observed should not give to our great school two hundred and fifty thousand dollars. Therefore, let every pastor remember this, and on next Sunday week, which will be September 27, observe this day with proper services. It will help all our people to have their pastors tell them of the work of Southwestern and give them an opportunity to invest something in the fund to properly endow it for its enlarged work for the Church.

THE NEGROES AND PROHIBITION.

We have in Texas a large negro population, and among them there are hundreds of thrifty, industrious, law abiding and religious citizens. On the contrary, there are scores and scores of them trifling, ignorant and vicious. But to some extent this same statement is true with reference to our white population. But the negro is only forty years from slavery, while the white people have always enjoyed the benefit of freedom and self-government. Hence the proportion of bad people among the negroes is necessarily larger according to population than among the whites.

For some reason, and the above may be the explanation, the liquor people have always claimed the support of the negro voters when it comes to passing upon prohibition and other moral questions. They act toward the negroes just like they had a bill of sale to them; and frequently, in some places, they take charge of the bulk of them and march them to the polls, or as near the polls as the law will allow them, and use every means to influence and control their votes. As a result the majority of the negroes usually vote against us in our prohibition elections. But there is no good reason for this result, and we are glad that we are having evidences of a change in matters of this character. The educated and the religious negroes are beginning to assert their

independence, and thousands of them are putting themselves on the right side of these moral questions. Many of them have done this for years, and their number is increasing. The moral and religious leaders among them are coming to recognize the liquor business as the great enemy of their race, and they are teaching their people to so regard it. Especially is this true among the intelligent negro preachers of Texas. And it is our duty to give them larger encouragement in this work. They look to the better class of white people as their friends and in this they are correct. Hence there ought to be a closer relation existing between the moral element in both races touching these questions of moral reform. They ought to be more and more impressed with the fact, that when it comes to good citizenship and to the moral atmosphere of society that all our civic and moral interests are one, and that what is good for the white man is also good for the black man. When we come to look at it this way, then we will have more influence with them when the time comes to put the saloon out of Texas. We are glad to see the negro preachers taking a special interest in the question of prohibition. They are beginning to speak out and let the world know where they stand.

We noted with supreme pleasure the other day that in a great gathering of negro preachers representing the Baptist Church among their people in Texas, while in session in Taylor, the question of State prohibition was made prominent. The following resolutions, after an intelligent and enthusiastic discussion, were unanimously adopted. This shows which way the wind is blowing so far as the better class of negroes are concerned. We commend them for their bold stand, and we extend to them the right hand of co-operation in their work with us to expell the saloon from Texas. Their action betokens the dawn of a better day for their race. Read what they adopted as their motto:

Your committee on temperance submits the following:

Considering the influence impeding the progress of the country and our race, we again place our stamp of disapproval upon the use of intoxicating liquor in any form. The saloon is a great menace to the race. It has been the means of more destruction than any other agency in the world.

Resolved, That we most amphatically oppose the saloon and the whole system of liquor traffic in Texas; that we most heartily indorse the submission plank in the Democratic platform of the State of Texas; for, with the saloons gone, there would be fewer of the nameless crimes committed, fewer mobs and fewer anarchists.

Resolved, further, That we go on record in advance as prohibitionists from head to foot, and we pledge ourselves to use every honorable means and influence to see that prohibition carries in the State of Texas. We recommend that every teacher, preacher and leader avoid the use of narcotics in any form and use their influence against the same. Respectfully submitted.

Signed by I. H. Kelly, G. C. Curry, J. C. Cotton, J. E. Jones, M. M. Haynes, L. J. Johnson, —, —, James, S. M. Clark, J. A. Sharp, E. W. White, committee.

The Rev. James Cannon, Jr., of the Richmond Advocate, has been doing great service as an influential member of the Anti-Saloon League in Virginia. He has watched with great care the Legislature of the State, and given special attention to every law introduced either to help or to hinder prohibition in the Old Dominion. And when Dr. Cannon sets his head against what he conceives to be right; or when he sets his head to help that which he believes to be right, he brings forth results. Hence we are not surprised that the subsidized whiskey newspapers of Virginia never lose an opportunity to vilify or misrepresent him. This is the price that every man has to pay who puts himself in the way of this liquor devil. But Dr. Cannon is showing his ability to take care of himself and the cause he represents, and those who measure lances with him realize that they have been in a fight. He is doing a great work for prohibition in Virginia.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

This splendid institution will soon open its fall term and we learn that its prospects for a bright opening were never beter. Miss Gibson, the efficient principal, has things in fine shape for the term and she is prepared to give a warm welcome to all the pupils who present themselves. We will have a number from Texas, and they will make a fine contribution to the working force of the Church. For seventeen years this excellent institution has been training our missionaries for the home and the foreign fields, and since then there has been a marked efficiency in the character of young lady missionaries put into these fields. They go thoroughly prepared and fruitful results follow their labors. This school, as our readers know, is located in Kansas City, Mo., and it is under the supervision of the women of the Church, and right well are they guiding its fortunes. May its friends increase an hundred fold, and may its halls ever be filled with those who are preparing for the Master's work.

The brethren are now starting on the home stretch for their conference collections. Some of them have these amounts subscribed and are collecting them; while others have deferred even the subscriptions, and have all the work to do in the next few ten weeks. They will be busy; but we exhort them not to neglect the collections for the Advocate. This paper has been your faithful helper all the year. Every week it has gone into the homes of your people, stimulating them to a better life, stirring them up touching the institutions of the Church, and bidding them to be faithful and true to their pastors. Now let the pastors see all who are in arrears and be ready to report at conference. This is one important way in which you can help the Advocate. It has helped you and one good turn deserves another. Now turn in and help the Advocate.

MISS NORWOOD WYNN.

This excellent young woman whose field of labor is in Guadalajara, Mexico, in charge of the school for girls, has been enjoying a visit to the home folks in this city after some years of absence in that field. She is one of our Dallas young women, having been practically brought up in Trinity Church. She was trained for her sphere in the Scarritt Bible and Training School; and she immediately left for Mexico at the close of her school work. She has been there ever since. At first she began and taught a school for the poor children of Guadalajara; but her efficiency became so well recognized that she was later put in charge of the higher school for girls, which position she still holds successfully. Her visit to Dallas was enjoyed by our Church people, and when she left last week for her distant home, she carried back many substantial tokens of the esteem in which she is held by our Dallas women. Miss Wynn is one of the best type of consecrated Christian womanhood, and she is investing her life to good purpose in Mexico.

Old McKendree Church, Nashville, is about completed after her disastrous fire of some years ago, and her great congregation will again be at home in the course of two months. This is a historical Church, and worthy of preservation, not only for what she has done, but for what she is capable of doing in the capital of Southern Methodism. Rev. W. B. Taylor is the popular and successful pastor of this congregation.

REV. C. R. LAMAR TRANSFERRED.

Rev. C. R. Lamar, of Navasota, has been transferred to the Missouri Conference and stationed at Chillicothe. For a goodly number of years Brother Lamar has been connected with the Texas Conference, filling many of its leading appointments. This is his first year at Navasota, and his Board of Stewards, consisting of Dr. S. J. Emory, A. P. Terrell, Jno. H. Stuart, George C. Brooks, A. E. Nation, C. E. Metchett, Sam Madeley, O. L. Steele, Dr. L. J. Goree and W. B. Wesson, adopted flattering resolutions concerning his success in that charge, and expressing for him the highest esteem and good will. We have known Brother Lamar during his long stay in Texas, and we commend him to our Missouri brethren and wish for him the largest usefulness and success in his new field.

Bro. R. H. Wester, lay leader of the West Texas Conference, announces, in another column, the meeting of the laymen of that conference, which will take place in San Antonio, September 29 and 30. Let those interested take due notice.

IN WANT—IN TROUBLE.

Rev. John W. Stevens, who labors among the good people of Laurelia, Texas, needs and must have a copy of the book entitled, "The Organization of the M. E. Church, South, by A. H. Redford. He is anxious to either buy or borrow it. Will some one who is fortunate enough to possess this work address Rev. John W. Stevens, Laurelia, Texas.

THE BELIEFS OF UNBELIEF.

The above is the title of a most inspiring and stimulating book by Rev. W. H. Fitchett, L.L. D., author of a recent work called Wesley and His Century. The purpose of this book is to show that the man who disbelieves in Christ and sets him aside as the Savior of men, must take in his stead something that is far more astounding and startling. In other words, he takes the position that the beliefs of unbelief are more exacting and more unreasonable than belief in the Bible and in Jesus Christ as the Son of God. And Dr. Fitchett makes out a strong case.

He points out with distinct clearness that the alternatives of faith in God are Atheism, Pantheism and Agnosticism, and that the man who rejects God is bound to take shelter in one or the other of these three alternatives. Then with a master stroke he proceeds to define these three systems of unbelief, and to point out their absurdities and contradictions. He gives a succinct history of the origin and progress of these dogmas and the effect produced upon the mind and character of those who accept them. Dr. Fitchett has evidently mastered the writings of men like Huxley, Tyndall, Darwin and Spencer. He is a profoundly scholarly man, a close thinker, a skilled logician and a brilliant writer, and in the treatment of these subjects he lays all his powers of mind and moral and literary attainments under contribution to the subject in hand.

After having reduced these themes to their extremity, he takes up the alternatives to faith in Christ, and he gives a very fine analysis of these phases of Christianity. He points out the place of Christ in the Christian creed, establishes facts in his divine character and the facts in a divine history created by Christ. He effectually disposes of the objections to Christ, such as the old theory that he never existed, that he was an imposter, and that he was only a myth. Then he gives us a specific examination of the contrasted creeds of Christianity. He explains what some people call the puzzles of the Bible, helps to solve the difficulties of the Bible and shows with great clearness the logic of this Book.

This is Dr. Fitchett's latest and newest book, and he has put in it a great deal of thought, and in a most fascinating style. Those who have read "Wesley and His Century," are already prepared to appreciate the originality and value of this later volume.

PERSONAL.

Prof. B. A. Stafford, of Mineola, made us a delightful visit recently. He is a most successful teacher and one of the best laymen in the Church.

❦

Miss Martha G. Morris, daughter of Rev. Thomas H. Morris, presiding elder of the Tyler District, entered the Scarritt Bible and Training School, Kansas City, at the opening on the 9th inst. She will take deaconness orders, and give herself especially to kindergarten work.

❦

Rev. J. W. Goodwin, of Lott, brought his little son to the city last week for the treatment of his eyes, and while here called pleasantly at this office.

❦

Rev. J. H. Chambliss, of Haskell, called pleasantly the other day, as he always does when he comes to the city. He is out in a great country, and our work is thriving out that way.

❦

Brown and Curry, the noted evangelists, are now holding their third meeting at Marvin Church, Tyler, Rev. New Harris, pastor. Large crowds were in attendance from the beginning and a great revival is almost assured. They go from Tyler to First Church, Marshall, Dr. W. F. Packard, pastor.

❦

Rev. C. P. Pledger, formerly of Texas, but now of the White River Conference, and the Conference Evangelist, is making a great character in Arkansas as a preacher of note. From what the papers up that way are saying about him and his work he is a man of more than ordinary pulpit power and ability. His old friends in Texas will be glad to hear of his great success.

❦

Rev. J. W. Rowlett, formerly a member of the Northwest Texas Conference, but who withdrew from the ministry and membership of our Church at the last session of the conference, has entered the Unitarian organization, and he has been called to the pastorate of a congregation in Atlanta, Ga. There was never anything against the moral character of Mr. Rowlett. He simply got beyond his limitations, and the water was too deep for him, and he floundered.

❦

Rev. George H. Adams, of Carruth's Chapel, was in to see us this week. He has been in the Methodist ministry nearly forty years, and he has been a faithful pastor and a conscientious preacher, but he has reached the limit of his strength. He tells us that he will ask for a nominal relation at the approaching session of the North Texas Conference. Tears came into this brave and true man's eyes when he told us that he would have to take this course. God bless him and give strength for such an ordeal.

❦

That splendid old gentleman, devout scholar and elegant preacher, the Rev. Isaac Alexander, of the Texas Conference, has been elected Chaplain to the A. & M. College, near Bryan. He is one of the young old men of our Texas Methodism, pure as a woman in his character, lovable as a child in his disposition, and as true as an apostle to his convictions. The life and association of such a man as Dr. Alexander with the young manhood of that institution will be a benediction to them; and the Board of Trustees have done well to the school and to the State in placing him there as their religious guide and counselor. He is ripe in his religious experience, a man of scholarly habits of thought and as bright and cheerful as a sunbeam.

❦

Bro. D. C. Bell, of Carnegie, Okla., called this week. He says he takes and reads three Church papers, but the Texas he likes better than them all.

❦

We had a few minutes' ride the other day on the train with Rev. J. M. Sherman, of the Gatesville District. He is in perfect health and doing persistent work. Has had a number of new churches built and dedicated in his district under the efficient work of his preachers, more than eleven hundred have been converted thus far, and the work generally is in good condition. He reports the school enterprise, under Rev. G. F. Campbell at Meridian, making progress. The corner-stone for the new $25,000 building will be placed with proper ceremonies at an early date.

"THE CALL OF GOD TO MEN"

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

Price, $1, Postpaid.

SEND ORDERS TO

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

A KENTUCKY EXPERIENCE

Coffee and Tea Still at Work.

A Ky. lady had a very agreeable experience, in leaving off coffee drinking which she found harmful, and taking on Postum. She never loses an opportunity to tell others of her good fortune. She says:

"For over 20 years I suffered from nervous trouble. Four years ago I was down with nervous prostration and heart trouble. After several months of misery, my doctor, one of the best in the country, told me I must quit coffee and tea.

"What was I to do? I must have some warm beverage for breakfast as I had never done without one in my life.

"I decided to try Postum, little thinking it would amount to anything. At first I did not like it, but when we boiled it 15 minutes, until it was dark and rich, it was delicious, and I soon began to feel better.

After using Postum constantly three years I feel like a different person. I always had been a poor sleeper but now sleep well and am in perfect health. And I give the credit to Postum.

"My entire family now use it in preference to any other beverage at meals. I am an enthusiastic friend of Postum and I know that what it has done for me it will do for others, so I never let a chance go by to recommend it to those who suffer from coffee drinking."

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

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

PROPHECY OF ISAIAH AGAINST ARIEL AND THE SEALED BOOK.

Many useful and instructive guideposts can yet be found in the prophetic portion of the Bible that may be benecial to God's worshippers even at this time, and in this enlightened age, by adhering strictly to the words of the prophets, as given in their divine order. Isaiah, the prophet, gave many illustrations of dangerous doctrines that the Christian people would follow in blindness in their journey to gain salvation and eternal life through false shepherds and teachers.

The twenty-ninth chapter begins with a strange introduction in saying, verse one: "Woe to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill scarifices."

Hitchocks's Analaysis gives the meaning of these words, saying, Ariel means altar, light or lion of God, David, well beloved, dear.'

Pprophecy gives no uncertain picture in these predictions in pointing to one city where the combination of the described power may be found in history of the altar, above all other altars, where the lion of God is offering sacrifices for mankind, and is looked upon as the well beloved of the human race. We find that such a throne existed in Rome for over a thousand years. Its great antiquity is also referred to as adding year to year.

Verse 2: "Yet will I distress Ariel and there shall be heaviness and sorrow, and it shall be unto me as Ariel.

Verse 3: "And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee."

Judging from a historical standpoint it may be said that the throne of Rome never enjoyed in reality a peaceful and happy time through the many centuries of its existence. The papal throne of Rome has been still more in a state of distress than ever before since it has lost the temporal power in Rome since 1870, so much so that Cardinal Gibbons has enumerated many grievances against the present state and conditions. The mount spoken of that God said he would raise against the city and Ariel is unmistakably the Protestant power that has been weakening the Roman Catholic Church since Luther's time.

Verse 4: "And thou shalt be brought down, and speak out of the ground, and thy speech shall be low and of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

The words of Isaiah appear to give a representation of the Popes of Rome of these our own days in which we live. The commands that proceed from Rome shall prove meaningless to the human family, prove to be without spirituality, or without God's approval, or authority.

Verse 5: "Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away yea, it shall be at an instant suddenly."

Verse 6:¼ "Thou shalt be visited of the Lord of hosts with thunder and with earthquake, and great noise, with storm and tempest and the flame of devouring fire." Rev. 18:8.

The words of Isiah give an illustration of the sudden destruction that shall come upon the city with its multitudes of worshippers and also the multitudes that are demanding strict obedience to the laws she has been giving to mankind.

Christ is introduced as the Lord of Hosts, through whom the final destruction is to be accomplished.

7. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

The great distress and affliction that the papal throne has complaint of within the last three hundred years has been the rising power of Protestantism over the world. This power has been standing in opposition to the doctrines of Ariel, the lion of God in Rome, which prohpecy is wonderful described in these verses. The changes are looked upon as natural events of time by the whole Roman Catholic Church, but prophecy outlines these changes as providential from God's throne.

8. "It shall even be as when an hungry man dreameth, and behold, he eateth, but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and behold, he drinketh, but he awaketh, and behold, he is faint, and his soul hath appetite; so shall be the multitude of all the nations that fight against Mount Zion." Zion meaning monument raised up.

The multitude of the Roman Catholic Church, with its different nationalities of the earth, is spoken of here as standing against Mount Zion itself. Its wroshippers are represented as spending their days, months and years of devotion and prayer in vain. Their actual condition before God shall be like the man that dreams he is eating and drinking, but never reaches the fulfillment of his dreams, but lives in a fainting dissatisfied expectation in this life and for the life to come.

9. "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink."

10. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rules, the seers, hath he covered."

The multitude of the Roman Church are described as standing still, with no prospect of changing their worship under the leader, teachers, prophets and priests they have chosen. They are attached to heathenish and unscriptural doctrine; have made vows to continue in the same. Isaiah said they should wonder and cry out for a better and more holier relationship toward God's throne.

11. "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying: Read this, I pray thee, and he saith: I cannot, for it is sealed."

12. "And the book is delivered to him that is not learned, saying: Read this, I pray thee; and he saith, I am not learned."

These passages give additional reasons why this multitude of worshippers were living in darkness, superstition and ignorance, in showing that the educated class, or ecclesiastics, are not Biblical instructors before the public. The book spoken of by God's prophet does not mention the law of Moses, but speaks of a complete book, which unmistakeably means the Bible with the Old and New Testaments. The members of the Roman Catholic Church, with priests included, have no right to explain or interpret the Bible as individuals; all must accept the interpretations, according to the unanimous sense of the fathers. Authors of Roman Catholics give no encouragement in their publications for the public to read the Bible. It is to them, according to prophecy, a sealed book.

13. "Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do answer me, but have removed their heart far from, and their fear toward me is taught by the precept of men."

14. "Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Prophecy gives mankind here to understand that the foundation of the Roman Catholic Church is based more on the precepts and commandments of men than upon the divine law of God and for these reasons the wisdom of their wise men shall perish. Even they shall fail to fully understand the plan of salvation through Christ and his spiritual power.

A brighter, loftier and more blessed illustration of the true, faithful Christians is also given of those that do not use the Bible as a sealed book, in saying in this chapter, verses 18 and 19, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

We find in this chapter a clear and distinct representation of the false throne in Rome, spoken of as Ariel, where the viceregent of Christ, the David, or holy father of the Roman Catholic, is supposed to live and how that body uses the Bible for its foundation and also what joy Christians should have in serving Christ in deed and in truth, as the Holy One of Israel. BERNHARD EISENTRAUT.

Beaumont, Texas.

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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.

REPORT FROM MISSIONARY EVANGELIST.

I have written but infrequently during the year, depending on he pastors to report their meetings through the Advocate. Gracious results have obtained in the meetings this year. The financial pressure has made it hard on the board, since so little has been sent in during the year by the preachers. In consequence of this I have directed my labors principally to holding what had already been enterprised by the conference in its formal movement. The hard times have not distracted the people in their pledges to the advancement of our Lord's kingdom. The Parent Board of Missions called for a report of my work, and in looking over the different items I see much for which to be gratified. I am now in my fourteenth meeting, and have preached about two hundred and seventy times, and delivered forty-one addresses. The Lord has given us about eight hundred conversions and a corresponding increase to the Church. There has been contributed and subscribed to missions, $4,007.50. The Woman's Foreign Missionary Society paid every dollar of their subscription of $4,030 last year, renewed the same, with an increase of $2,215 for this year at their meeting in Fort Worth. otal pledges for missions, $10,252.50. I have organized twelve new societies nad given them 454 new members. On conference collections, pot missions, there has been subscribed $1,058. I have sold 300 volumes of missionary literature and secured 340 subscribers to Go Forward. Forty young ladies and twenty-three young men have volunteered for special work and nineteen young preachers have answered the call of the Spirit. The following new Churches have been enterprised in the meetings: Knox City, $10,000; Anson, $15,000; Rogers, $10,000; Rice, $20,000; Itasca, $10,000; Plainview, $25,000. Total, $90,000 for Church buildings. To God be all the glory.

The opportunities are so great and the calls so urgent I am often pained at my inability to do more. I trust the Board of Missions and Bishop Key and his cabinet will place at least one more man in the field next year. The next General Conference will certainly perfect and make more efficient the office and work of the evangelist, in order to bring to the Church the large returns that should come. It ought to be possible for strong districts to combine and place men in the field. These new Church enterprises have come, without having been specially planned for. If my energies had been given special direction doubtless $200,000 would have been turned to the Church. Is not this preferable to directing the financial energies into other than Church channels. My next meeting is at Amarillo.

M. S. HOTCHKISS,
Missionary Evangelist

BRENHAM DISTRICT.

To the Preachers and Official Members of the Brenham District, Texas Conference:

Dear Brethren.—Less than three months remain to us of the conference year. The weeks will roll by very rapidly, and conference will be here whether we are ready for it or not. The Lord has been very good to us, sending us gracious revivals, and prospering his work in our hands. Now, in consideration of all his mercies, and the urgent needs of his cause, shall we, can we, do less than pay every cent that is assessed against each of our charges? After a careful study of each pastoral charge in the district, I am of the candid opinion that there is not one but that can pay every cent of the assessments and the preachers' salaries if they are promptly and persistently looked after. I know, brethren, that it will require some earnest, hard work, may be some sacrifice; but, brethren, is not our cause worthy of our best? Let each pastor strive to have a handsome excess on the collection and let every steward strive to have a handsome excess on the preacher's salary, and go at it believing that the Lord will help him, and he will. As for me, I am at your service every hour till the Brenham District shows a clean balance sheet, and a shout of victory may go up from our thankful hearts to the great, good Father above. With prayers for each one of you, I am, your fellow servant,

A. A. WAGNON.

AUSPICIOUS OPENING AT STAMFORD.

The morning of September 2 came, and with it a terrific downpour of rain. The citizens of Stamford, with a half-dozen exceptions, were denied the privilege of being present at the second opening of their great school. But while our citizens were kept away, there assembled in the magnificent auditorium that morning a student body that was an inspiration to all, and a surprise to those possessed of the most sanguine hopes. President Duncan had been fortunate enough to secure all of last year's faculty, with one exception, for this year's work. They were greeted with a round of applause as they came onto the rostrum. Two new teachers have been added this year—one in the art department, and the other instructor of violin.

Hon. Walter Nelson, Secretary of the Board of Trustees, in his most pleasing manner, delivered the address of welcome on behalf of the board. Judge L. M. Buie, mayor of Stamford, then represented the citizenship as he gave the students a cordial welcome to our town.

Rev. C. W. Macune, of Thurber, was next introduced, and he delivered the address of the hour. Full of thoughtful suggestions, and warm with his own heart's blood, his message was worthy of a treasured place in the mind of every one who heard it.

Prof. C. M. Woodward, principal of the institute, and President Duncan, also spoke upon phases of the year's work. These addresses were interspersed with selections given by members of the Fine Arts Department. President Duncan announced that the boys' dormitory was overflowing, and a number had secured excellent rooms in the homes adjacent to the campus. A very few rooms were yet vacant in the young ladies' hall, and each mail was bringing fresh applications. The most hopeful indications are that the year's enrollment will range between four and five hundred pupils.

The opening sermon was preached on September 6 in the auditorium by Dr. Rankin. A magnificent congregation greeted him, and heard with

EPWORTH-BY-THE-SEA.

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 187, South Bend, Ind.

eagerness every word of his great message.

At night another great audience assembled at the Methodist tabernacle (our place of worship till we build), and Dr. Rankin preached again. His visit and his ministrations will be an epoch in the history of our town. We thank God for every measure of success He has given us, and we pray that we may have wisdom to meet and strength to perform every responsibility that devolves upon us as a Church in giving to the youth of these great regions a Christian education, equipping them to move in the broadest horizons of life.

ROBT. E. GOODRICH.

PROHIBITION AND MARFA.

Take that solid black off of Presidio County! Marfa, the county seat, is dry! It was a hard fought battle Rugust 31, but it was glorious victory—85 to 94. Our Church people of all denominations stood solid and worked like heroes. The pros stretched a big gospel tent and served a fine free barbecue to all. The boys paraded all day with appropriate banners. The ladies came early and stayed until the end. The industrious, law-abiding Mexicans were with us and some of them made fine personal workers. The antis did their best, but there were not quite enough of them. Deserving of special mention was our County Treasurer. He pulled off his coat and worked like a wheel-horse, even though he is a candidate for re-election. Our Sheriff and all of his deputies are all right and assure us that the law will be enforced. Rev. Arthur Jones was holding a two weeks' meeting in the Christian Church at the time and was a great help to us. He gave one vote-producing lecture in the town hall.

Our Annual Conference meets in Portales, New Mexico, September 24. Marfa and Fort Davis will report a net gain in membership; collections in excess of assessments and "a good year Bishop."

B. W. ALLEN.

WORDS OF APPRECIATION.

We desire to express our appreciation of our pastor, Rev. J. W. Mills. He has performed his duty to the fullest extent and under much difficulty, being without a church.

He has preached us powerful sermons, and his people love him and his good family and most earnestly wish the good Bishop would return them to us next year.

MR. AND MRS. W. N. BURRISS.
Nacogdoches, Texas.

EFFECTIVE WORK.

At the fourth Quarterly Conference of 1907 there were 18 Advocates reported. We now have 53, or a gain of 35. For the class of work, we think we will compare "subs" with any of them. Our motto is to get the paper in every Methodist home, and we have very few homes without it.

J. B. McCARLEY.

Paducah, Texas.

Ministers would be shams and make-believes without the big, warm, throbbing human hearts which they saw in their own fathers and mothers; that divine spirit of love which in their souls they believed to be the sign, the earnest, the pledge, and seal of immortality.—Rev. Hugh Falconer.

A HAPPY HOME

Is one where health abounds.
With impure blood there cannot be good health.
With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood.
Pure blood means health.
Health means happiness.

Take no Substitute. All Druggists.

PROVIDENCE PAST AND PRESENT.

Article 4.

In our preceding articles we have seen that God has fixed laws or methods of doing things, and, by certain arrangements of these laws, he sends rain, cold, heat, lightning and stormy winds, and that he sends the overflowing rain as well as the gentle showers.

In this article we purpose to show that these phenomenal events are brought about by God himself through these fixed laws or methods of his, and not by an unintelligent abstract something called "Fixed Laws of Nature" that puts God out of his own works. But, that by the proper adjustment of fixed rules, laws or methods God works his sovereign will. To illustrate: The winds, blowing across the torrid zones, bring heat; from and across the frigid zones, it brings cold; and if they continue to blow across large bodies of water or moist belts of country they bring rain. These results are as sure as cause and effect. Then, to know whether God has anything to do with the rain, the heat or the cold, we have but to find out if he controls the course of the winds and the motions of the clouds, as well as the rotation of the earth on the plane of its orbit. As God wrapped this earth in a mantle of atmosphere miles thick, let us see if he guides their motions as they fulfill his will by bringing peace and plenty to those whom he blesses, or whether, as his instruments of chastdisement, he corrects the impenitent and unbelieving.

We find this fully established by the destruction of the antediluvians. God told Noah to provide an ark to the saving of his house. This was a hundred years or more before the flood. So God was providing for the safety of his faithful people, while he was arranging to destroy the impenitent and rebellious. So God said to Noah: "Behold I do bring a flood upon the earth to destroy all flesh wherein is the breath of life." Why, Lord? See Gen. 6:13: "The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will destroy them with the earth." Why? Because of their wickedness. Why did he save Noah and his family? Gen. 7:1: "Come thou and all thy house into the ark, for thee have I seen righteous in this generation." Why did God save Noah and his house? Because he was righteous, had faith, walked with God and feared him. God says he saved him because he was righteous. Do you believe it? I do.

Let us try another case and see if "The Fixed Laws of Nature" without God in them worked in this case. The case of Sodom and Gomarrah. Did God destroy the wicked and save the righteous in this providential phenomenon? Did God send the fire upon them? Let Jesus tell us. He certainly knew what the Father did. Hear him in Luke 17:28-29: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone out of heaven, and destroyed them all." Was this a providential circumstance that Lot escaped and those who refused to hear him were destroyed? Or were that fire and brimstone distributed by "The Fixed Laws of Nature" without God to direct them? If so, why have we not had more cases like these? Was the supply of fire and brimstone limited so that these "Fixed Laws" had no more to throw away on wicked rebels like those? Answer my Twaddling, semi-scientific, quasi-infidelic, up-to-date friend, will you? Or will you let God answer for you in Gen. 18:20, "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very great, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not I will know." Here God went down to investigate these cities to see if they were as wicked as was reported to him. Now hear him in Gen. 19:23-24: "The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." My Twaddler would say, "The Fixed Laws of Nature" did it. Phi! But let us try another case, please. In Exodus, chapters 7 to 14, inclusive, gives the most magnificent drama ever enacted upon the stage of nations, in which God on one side and Pharaoh and his people on the other were the actors, and Moses with the children of Egypt were the spectators and beneficiaries. God determined to deliver his oppressed people, who cried day and night to him, while their merciless masters increased their burdens and applied the ruthless lash. Did deliverance come? And if so, how?

Yes, it came, and through the "Fixed Laws of Nature," too. Twaddler. Good! You are getting right now.

Providence: I am always right. I always work through fixed laws. I am a god of law and order. For by the proper adjustment of "The Fixed Laws of Nature" frogs, real frogs, came up all over the land of Egypt, but non among the Hebrews. Wasn't that a strange thing? Again, the water became blood among the Egyptians for seven days, yet the Israelites had plenty of good water. How strange if there was no Providential God behind this. Now water is the natural brooding place for frogs, and by "The Fixed Laws of Nature" providence produced these frogs by millions to afflict the pitiless Egyptians.

Next came the lice out of the dust of the earth, the natural source from which lice come. They came on man and beast among the Egyptians, but God's people were free from the pest. Say Twaddler, is not this a little queer?

Then came the flies, real flies, lively flies, by dozens, plattoons, swarms and millions, all among the Egyptians. Not one troubled God's people. Twaddler, is not this singular? And these flies were natural flies, produced by natural causes by "The Fixed Laws of Nature." They flew, tickled the nose, annoyed the Egyptians just like other flies. Did providence have anything to do with those flies? Let us read Exodus 8:21-22: "Else if thou wilt not let my people go, behold I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses, and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever—

Twaddler: Hold on Lord, not thou, but "The Fixed Laws of Nature" will do that.

Providence: Fixed foolery. "And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end that thou mayest know that I am the Lord in the midst of the earth." Now, Twaddler, does that look like it was the work of "The Fixed Laws of Nature?"

Twaddler: But this was a special occasion for a Divine display.

Yes, O yes, this, like every other phenomenal display of God's power, is a special act of providence. It would be too tedious to follow up minutely the other plagues sent on Pharaoh and his people, as the murrain in the cattle, boil breaking among men and beast, but none among Israel. Then in Gen. 9:18 God says: 'Behold, to-morrow, about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof, even until now." O, my Twaddler, where is your semi-scientist that says God has nothing to do with the hail? Listen at verse 23: "And the Lord sent thunder and hail, and the fire ran along upon the ground, and the Lord rained hail upon the land of Egypt." I have seen this often in Texas, and elsewhere, and am not infidel enough to say God has nothing to do with it, yet God used clouds, wind and electricity then just as he does now. But here comes the locust by millions. I have seen them, too. Then came the darkness over Egypt, so dark for three days that it might be felt, yet there was light with the children of Israel. Twaddler, where, O where, were your "Fixed Laws of Nature" then? Next we have the slaying of the first born in all Egypt, but not one died in all Israel's host. No, not a dog moved his tongue against an Israelite. Just read Exodus 11:7: "But against any of the children of Israel shall not a dog move his tongue; against man or beast." Why? "That ye may know how that the Lord doth put a difference between the Egyptians and Israel." These plagues, like Shakespeare's woes, trod one upon the other's heels. So fast they followed, until the astrolomers and soothsayers cried out to Pharaoh: "This is the finger of God." And old Pharaoh cried out himself: "I have sinned this time. The Lord is righteous and I and my people are wicked." Even a heathen soothsayer and an idolatrous king could see the hand of God controlling "The Fixed Laws of Nature" in all these things, if my semi-infidelic, quasi-scientific, twaddling would be teacher of up-to-date thought can't. Poor Jarico!

C. L. BALLARD.

Sherman, Texas.

SOME MISTAKES.

(To the Young.)

It is a mistake to think "the world owes you a living."

It is a mistake to sit down and "wait for something to turn up."

It is a mistake to spend more than you make.

It is a mistake to think you can infringe on Nature's laws, and not pay the penalty.

It is a mistake to think the world does not know what you are; nor does not take cognizance of your actions.

It is a mistake to think you can engage in an evil habit and leave it off at pleasure.

It is a mistake to borrow anything without a strong probability of paying it back again.

It is a mistake to contract many debts, for pay day is sure to come.

It is a mistake to think that some future time is just as good as today to begin to do right; or to seek your souls salvation.

It is a mistake to expect every one to see as you do; or to think just as you do.

It is a mistake to look for or expect perfection in man.

It is a mistake to take any one for a model or pattern but Christ; he alone was perfect. Imitate Him.

It is a great mistake to think to take a "near cut" on the Lord, as some do, to serve the devil.

It is a mistake not to correct a mistake.

If you ever expect to amount to anything in this world, you have got to exert your powers and your talents, to their utmost, depending upon self and not others.

T. H. YARBROUGH.

RESOLUTIONS OF RESPECT.

Resolutions of the Woman's Home Mission Society of the Methodist Episcopal Church, South, of Renner, Texas, on te death of Miss Parthenia Peters.

She was greatly beloved by all who knew her. She bore the marks of Christ in her daily life; so ready to help the needy, to nurse the sick; so self-sacrificing to add to the comfort or pleasure of others.

We hold dear to memory her beautiful Christian life. We are glad that she dwelt among us and have the sweet assurance of meeting her where parting is no more.

Whereas, Our society has lost a most faithful member, the Church and community share a great loss in her absence, yet we realize that our loss is her gain; therefore, be it

Resolved, 1. That we bow in humble submission to an all-wise God, who doeth all things well.

2. That our heartfelt sympathies be given to all relatives who mourn her absence and bid them look up to Him who kindly cares for those who love and trust Him.

MRS. F. W. JACKSON.
MRS. J. M. WELLS.
MISS LULA WEAVER.

Renner, Texas.

Torturing Animals To Assist Science

Is A Cruel Method to Follow, But It Has Saved Many Human Lives.

Prof. Pawlow, of Russia, was engaged for many years in experimental work, trying to learn the workings of digestion, especially the digestive glands.

He, with able assistants, operated upon dogs, cats, guinea pigs and other animals.

His methods were seemingly painful, but he gave to science a work which won the Nobel prize and made for him an undying fame.

Science penetrated the secrets of nature. Prof. Pawlow saw animals digest food. He analyzed juices from every part of the digestive canal and stomach under all conditions of digestion. He spent years of ceaseless study amid the howling and dying beasts, but he won, and science today looks upon him as a great man.

"To do a great right do a little wrong" Shakespeare said, and Prof. Pawlow obeyed this trite saying.

Stuart's Dyspepsia Tablets are prepared by the most scientific process. They are produced by modern appliances, and meet the demand of 20th century chemistry.

They give man the means to correct his infirmities of stomach and digestive organs.

They enrich the blood, give nature the juices and fluids she lacks, stop the formation of noxious gases and the fermentation of food. They neutralize powerful acids and alkalies, which irritate and devour the stomach. They prevent and relieve bowel and intestinal trouble and soothe the nerves.

They should be used after every meal whether one has dyspepsia and stomach trouble or the stomach be naturally healthy. By their use one may eat at all hours and whatever one desires and they help the system digest or throw off such food. They are thoroughly meritorious as their tremendous sale and popularity illustrate.

Every drug store has them for sale, price 50c per package. If you would like to test their merits free, send us your name and address and we will send you a trial package by mail without cost. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

RESOLUTIONS OF RESPECT.

Resolutions of the Woman's Home Mission Society of the M. E. Church, South, of Lott, Texas, on the death of Mrs. R. W. King:

Our Third Vice-President and much-loved member has been called into the life more abundant, and our hearts are made sad at the parting. She was ever faihtful and attended upon all her Church duties until too feeble to leave her room. The last time in life she went out from her home was to attend the services of the sanctuary.

Whereas, It has pleased our Heavenly Father in his unerring wisdom to remove by death one of our most faithful and beloved members; therefore be it

Resolved, That we bow in submission to the one who doeth all things well; that our society feels the great loss sustained and also the Church and Sunday-school she so much loved; that our heart-felt sympathy be given those so deeply bereft, the husband, left so desolate, the two sons and five daughters. May they emulate her noble example and find comfort in Him, who has promised: "I will never leave thee nor forsake three." Be it further

Resolved, That a copy of these resolutions be sent the bereaved family, a copy spread upon the minutes of our auxiliary at Lott, and a copy be sent the Texas Christian Advocate.

MRS. W. B. WALKUP.
MRS. REESE HENRY.
MRS. D. S. MAFFETT.
Com.

IF THE BABY IS CUTTING TEETH.

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

The Woman's Department

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

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

INSTITUTES AND RALLIES, W. F. M. SOCIETY, AND W. H. M. SOCIETY OF THE TEXAS CONFERENCES.

The entire schedule of itinerary of Misses Davies and Head for all conferences, with explanatory letter from Mrs. L. P. Smith, Vice-President of the Woman's Board of Home Missions and myself, apeared in last week's Texas Christian Advocate in the Woman's Department.

We are preparing a leaflet on instructions, also a folder of advertisement and topics for discussion. The program will be flexible and easily adapted to any kind of meeting. Be assured we have done the very best for all concerned. The only changes now possible will be to "cut out" if we find the itinerary too hard on the young women. Do you not think we could have some one go with them to take charge of all Bible work? I think we could get Miss Nutt, Granbury, Texas. Her work proved so satisfactory at Epworth. Too, we should have some first-class young woman go with them as reporters for the papers. We all know what it means to depend on local reporters. They do not understand religious phraseology, and often are not in sympathy with the work. We know a young woman, said to be one of the very best reporters in the State, living at Denison, Texas. Mrs. Smith thinks it might be possible to secure her. This will make and mean much for the success of the itinerary to have first-class reports of all the meetings. As they go from place to place the news has gone abroad, and our women will want to go see and hear. The expenses of these two young women could be met from place to place. Miss Nutt, as you will be glad to know, is a volunteer under appointment of the Woman's Board of Foreign Misisons and is willing to go on this itinerary for her expenses only.

This is a magnificent opportunity for large planting, and we are so grateful for the joint work of these splendid young women, Misses Davies and Head. We have not regarded conference or district boundaries. Urge your women to go to the nearest point.

This will mean much for the social and fraternal work of the societies. This union work in our splendid State may be a beautiful example to the whole Church and of interest to the future for Woman's Work at the next General Conference.

It behooves us to invest as much as possible in this itinerary; for under this arrangement we will be able to dispense missionary information and enthusiasm to a much larger number than we could possibly have hoped to do under any other circumstances. Stir up the pure mind of the brethren, both presiding elders and pastors. Get your District Secretaries to study well their districts and be able to direct the delegations in her territory. In every instance get hearty co-operation from both Secretaries of Home and Foreign Societies.

Fort Worth is already planning. The Secretaries are writing the Secretaries of Waxahachie, Weatherford, Dublin and Bowie to meet them in a preliminary meeting in Fort Worth at an early date to plan for the Institute here. When plans are agreed upon they can then know just how to instruct their auxiliaries.

Let the District Secretaries in whose territory the meeting is to be held take the lead. The rally will in no way to interfere with the institute. We will get out the advertising matter as soon as possible. Use your local press. Keep the Advocate column full each week. Let me know at once your thought for the Bible work and Press Reporter. Find out as soon as possible the name of some one person at each place who will serve as Secretary, with whom all correspondence can be had, and put in the Woman's Department of the Texas Christian Advocate. Let's make the arrangements as easy as possible. By using the Woman's Department of the Texas Christian Advocate we will save ourselves much writing, and it will create a larger interest.

Is there any special work or collection necessary in your conference work? Plan for it and notify Miss Davies. Her address until October 1 is 83 Park Street, Atlanta, Ga. Then address her, Kansas City, Mo., conrer Norledge and Askew Avenues. We must make the best of the situation and get busily to work.

May we pray much. "Paul may plant, Appollos water, but God must give the increase."

We thank you personally for all your faithful and painstaking service. Do not hesitate to call on me at any time.

The God of all grace and wisdom be yours. MRS. W. F. BARNUM,
V. P. W B. F. Missions.
606 W. 3rd St., Fort Worth, Texas.

WOMAN'S HOME MISSION SOCIETY.

To the Auxiliaries of the Texas Conference, Woman's Home Mission Society:

My Dear Sisters: A needy case has come to our notice of a very worthy brother, where money is needed, and needed at once. I know there are many auxiliaries who would be glad to help in this extremity. Who will be the first to respond to this call? Remember we ask for money and not clothing. The funds will be used to buy food for the family and medicine for the sick. Please give this your prompt attention, as delay may mean suffering.

Yours in His name,
MRS. J. D. CAMPBELL,
Supt. Supplies, Conf. Society.
Beaumont, Texas.

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

The good people of Mt. Vernon, Texas, have thrown open their hearts and homes to the Woman's Home Mission Society of North Texas Conference which is to hold the annual meeting at this place October 5 to 11, and we most cordially invite all who can to come. We have a small town of about 1500 inhabitants, but can take care of all visitors and delegates who wish to come, and we are anxious for you to come and help promote the cause of Christ.

We are praying that it may prove the most successful year we have ever had.

Please send names to Mrs. J. F. Robinson, and she will do the rest.

MRS. R. L. ROUNTREE.
Mt. Vernon, Texas.

W. F. M. SOCIETY.

To the Northwest Texas Conference, Woman's Foreign Missionary Society—Greetings:

Our Miss Richmond writes me from the steamship "Merion" and says: "I am so happy to go and know no girl ever had such beautiful proofs of many friends as I. These prove to me that God wants me to be nearer to him. Love to the whole conference. I can never repay the dear women for all they have done for me. I am so glad I belong to them, and feel I am really their daughter." Personally I want to thank the women of the conference for their beautiful response to the call for money for Miss Richmond's outfit. Many gave more than asked, and instead of $200, there was more than $300. I selected her clothing carefully, and everything is of good quality, and she has enough of almost everything to last five years. It was impossible to get a sufficient number of hats and outside garments for that time, for missionaries in foreign lands must be governed by fashions as well as the "lesser lights" at home. I'd love to tell you of the many loving, prayerful messages that come in letters to me for "our girl," if space allowed, and of the many precious hours spent with Trulie during the summer, when I learned to appreciate the fine character of our missionary. She is of solid worth, and if spared to life, will do good work. Let your prayers go with her on the sea and in Brazil. Remember the promise of daily prayers for Trulie Richmond.

The conference is alive with interest and zeal, and the new auxiliaries are asking to be directed into channels of work. All want something to do. God is indeed blessing us. All praise to him! Let us all work and pray to double our membership and raise $10,000 this year. We are entering on our third quarter, and it behooves us to look after our finances carefully. "God be with you till we meet again."

MRS. A. C. JOHNSON,
Conference President.
Corsicana, Texas.

NOTICE.

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

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

MRS. T. F. SESSIONS, Pres.
MRS. T. A. BROWN, Cor. Sec.

DISTRICT MEETING, FORT WORTH DISTRICT.

It was the writer's great privilege and pleasure to attend the district meeting of the Woman's Home Mission Society of the Fort Worth District, held at Mansfield, August 27.

By invitation of Mrs. M. H. Cox, District Secretary, I came down to Fort Worth the afternoon of August 26.

Boarding a Polytechnic car I reached the college in a few minutes, where I was met by Master Rogers Cox, little son of Rev. C. M. Cox, and driven to the home of Mr. and Mrs. H. M. Lowe, on Polytechnic Hill, where a most enjoyable night was spent with this hospitable family and dear Sister Cox.

On the morning of August 27 we boarded the Houston and Texas Central train, with many other delegates, enroute to Mansfield.

The large delegation, upon arrival, was met at the depot by the Pastor, Rev. E. L. Coale, and the ladies of and escorted to the church.

The few minutes prior to convening were spent very pleasantly in renewing old acquaintances and forming new ones.

At 9:30 a. m. Sister Cox took the chair and services were opened by singing our great Home Mission hymn, "Tidings," entirely through, followed by earnest prayer by Rev. O. F. Sensabaugh, presiding elder of the district, conducted devotional exercises, giving us real spiritual food in his able manner.

The reports of delegates were then given. These showed that the work of this district had been piloted by a firm and steady hand at the helm, and were an exemplification of the diligence and efficiency of wise leadership.

Among many good things which were reported the total of $7,115 was given as having been raised since last district meeting.

It was a rare and much appreciated opportunity of being with our beloved conference officers, Mesdames J. T. Bloodworth, O. F. Sensabaugh, Nat G. Rollins, Jim Langston, H. M. Cox, and our much appreciated editor of Woman's Department in Texas Christian Advocate, Mrs. Florence E. Howell, and many other consecrated women.

Two new auxiliaries were reported, one at Hanley and the other at Brooklyn Heights, Fort Worth. The latter was well represented by Mrs. Simmons, who gave a promising report from her new society. The little Brigade delegates from this society read an excellent report, stating that $52 had been made at one of their entertainments alone.

The devotional exercises, at the close of reports, were conducted by our beloved President, Mrs. Bloodworth, in that deep, spiritual way of hers, and were very refreshing. After the reading of scriptural lessons and comments, Mrs. Bloodworth called for that sweet song, "He Knows It All," which was sung by Mrs. M. L. Woods, District Secretary of Foreign Missionary Society, in a sweet, touching way which brought tears to many eyes.

At the close of this beautiful song Sister Bloodworth led in a reconseeration prayer and fifty women knelt at the altar. Our hearts were warmed and we were encouraged to press on to greater things in our Savior's work among men.

It being the noon hour the society adjourned for lunch.

The ladies of Mansfield showed their appreciation of having this meeting in their midst very substantially, everything good to eat, it seemed, was served bountifully in the tabernacle near the church, and all did justice to the refreshments. After a season of rest and pleasant conversation the meeting again convened in the church with Sister Cox in the chair.

We were favored by having Mrs. Howell conduct the devotional exercises in her able manner. She also presented the work of the Woman's Department in the Advocate, and the appreciation of the department was expressed in no weak terms by the assembled members, in reply.

Mrs. Rollins also presented the claims of "Our Homes" and "King's Messenger" in a few well chosen words.

Mrs. Sensabaugh then gave a paper on tithing. The illustrations used made it very interesting.

The Superintendent of Press Work of the Conference Society presented her work in a demonstration, aided by board, map and Home Mission pictures. The illustrations of our old anti-connectional Methodist Church and the present, live connectional one showed clearly the difference in our local aid societies of former times and our present Home Mission Society. A discussion of press work followed, led by Mrs. Bloodworth.

Rev. O. F. Sensabaugh gave an excellent talk on the foreigners among us in this district, their needs and our responsibilities toward them.

He told of the city mission work to be launched immediately in North Fort Worth by the Home Mission Societies there, and of the $700 deposit in bank for such purpose. The report of the committee on resolutions was given and adopted. Report of committee on extension of work was postponed till Friday.

The society voted to go to Polytechnic Hill, Fort Worth, in 1909 for the next district meeting.

After adjournment all visitors were assigned homes where the time between adjournment and evening services was most pleasantly spent.

At 8 p. m. the evening session began with Sister Cox presiding.

Mrs. Jim Langston led the devotional services, reading the 23d Psalm, bringing out so beautifully God's care for his sheep.

The audience listened most attentively to the presentation which followed of the work of the Foreign Missionary Society given by Mrs. Howell. In her earnest manner she made us feel our great responsibility for "our neighbors across the seas," telling of the great good accomplished by the Foreign Missionary Societies of America.

Mrs. Rollins read a splendid paper on Home Mission work, telling of this work in all its various phases in a clear, interesting manner peculiarly her own.

After announcements were made Rev. Coale dismissed the congregation, but all were loth to leave, lingering a few minutes in the church before dispersing to their appointed homes.

The Friday's session will be given by another pen in these columns.

Too much can not be said of the pleasure in association and hospitality of Mansfield's pleasant homes.

The writer especially enjoyed her visit in the delightful home of her charming hostess, Mrs. McKnight, and with Mrs. Howell as companion she felt doubly blessed. May God's richest blessings fall upon Mansfield and its good people.

MRS. KATE SIMS.
Gordon, Texas.

DISTRICT MEETING—W. F. M. SOCIETY.

The annual district meeting of the Woman's Foreign Missionary Society of Fort Worth District, Northwest Texas Conference, convened at Mansfield, August 29, 1908, Mrs. M. L. Woods, District Secretary, presiding.

The key-note of this meeting, "Personal Responsibility," was sounded in the opening hymn, "I'm Here on Business for My King." The prayer for light and guidance was full of thanksgiving and earnest supplication for a deeper interest to be manifest among our women. Mrs. Woods read I Cor. 12 chapter, impressing that we are many members of one body and each member has a distinctive office. Following this each delegate stated concisely her personal experience on "What does my missionary society mean to me?" this closing with a heart-searching prayer by the pastor, Rev. E. L. Coale.

Recording Secretary, Mrs. Dubose, then enrolled delegates, showing ten societies represented in the district meeting.

Delegates: First Church, Fort Worth, Mrs. W. Streetman, Mrs. R. W. King, Mrs. L. H. Dubose; Mulkey Memorial, Mrs. J. L. Duff; Missouri Avenue, Mrs. J. W. Pemberton; Polytechnic College, Mrs. H. A. Boaz; Glenwood, Mrs. Chas. Dietz; Central, Mrs. T. B. Freeman, Mrs. H. M. Bradley; Cleburne, Main Street Church, Mrs. James Langston; Sunbeams (Cleburne) Miss Ruth Stout; Central Juveniles, Fort Worth, Eloise Woods, Rebecca Bradley; First Church, Fort Worth, Young People's Society, Mrs. W. F. Barnum; Young People's Society, Polytechnic College, Fort Worth, Mrs. H. A. Boaz.

Mrs. James Langston, serving on platform courtesies, introduced Rev. Thomas, of Rockdale; Mrs. Florence E. Howell, Editor Woman's Department, Texas Christian Advocate, of Dallas; Mrs. W. F. Barnum, Third Vice-President Woman's Board; Mrs. H. A. Boaz, Conference Secretary Young People's Work; Miss Ruth

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly *sure* to do *great good*. Get a bottle today.

Stout, Missionary Candidate from Cleburne; Mrs. M. H. Cox, District Secretary Home Mission Society, Fort Worth District.

The reports read from the auxiliaries represented showed increase in members, in work and contributions. Mrs. W. F. Barnum gave a practical demonstration of mission study, using "The Nearer and Farther East," which is the next book in the study course.

Committees appointed: On Resolutions, Mrs. Rufus W. King and Mrs. Pemberton; on Extension of Work, Mrs. Freeman, Mrs. Boaz and Mrs. Streetman.

The morning session was adjourned with a prayer by Rev. E. L. Coale.

The afternoon session convened at 3 p. m., Mrs. Barnum leading the devotional services. IITim. 2:15 was the scripture read and each member was exhorted to "study to show herself approved unto God" in testimony and steadfast service. The minutes of the morning session were read and approved. Mrs. Woods read letters to the meeting from Mrs. Mimms, Conference Press Superintendent, Mexia, and Mrs. F. A. Butler, Editor Woman's Missionary Advocate, Nashville, Tenn. Mrs. Woods reported, as District Secretary, seventeen working societies in the district.

Mrs. Bradley illustrated the Bulletin and briefly spoke of the Press Superintendent's duties. Mrs. Howell read "A Missionary Story." Then followed the crowning event of the conference, the organizing of an auxiliary at Mansfield; ten consecrated women were charter members, and, by the courtesy of Pastor Coale, each one became at once a subscriber to the Woman's Missionary Advocate for one year. Mrs. Barnum sang "It Is Best for Him to Have His Way With Thee." Mrs. Bradley presented the following resolution:

"Resolved That the members of the Fort Worth District Home and Foreign Missionary Society in conference at Mansfield, express their appreciation of the Texas Christian Advocate, and especially the Woman's Department, edited by Mrs. F. E. Howell. We earnestly recommend that all our members take this paper and carefully peruse this department which keeps us so thoroughly posted concerning the work in Texas.

"2. That we extend our sincere thanks to Mrs. Howell for her presence with us and her earnest words of commendation and encouragement.

MRS. H. M. BRADLEY,
MRS. M. L. WOODS,
MRS. M. H. Cox.

Adopted by rising vote. Mrs. Howell made a loving reply in a few well chosen words.

Mrs. H. A. Boaz set forth the Young People's work by an interesting talk and distributing leaflets.

Report on committees on Resolutions and Extension of Work were adopted.

Mrs. Langston recited "The Worker's Prayer."

"Now I get me up to work.
I pray the Lord I may not shirk,
If I should die before the night,
I pray my work be done all right."

After discussion the time and place of next district meeting was left in the hands of the District Secretary to decide.

Bro. Coale adjourned the meeting with an earnest prayer.

MRS. L. H. DUBOSE,
Recording Secretary.

FREE DEAFNESS CURE.

A remarkable offer made by one of the leading ear specialists in this country. Dr. Branaman offers to all applying at once two full months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh in every stage. Address Dr. G. M. Branaman, 1249 Walnut Street, Kansas City, Mo.

NOTICE.

I am anxious to get copies of the Journal of the Northwest Texas Conference for the years 1891, 1892, 1903 and 1894. I will gladly pay for same.

O. F. SENSABAUGH.
Station A, Fort Worth, Texas.

CORSICANA DISTRICT.

Barry, at Tinkle, 11 a. m., Oct. 22.

HORACE BISHOP, P. E.

NOTES FROM THE FIELD.

Continued from page 5.

all the time. The meeting was not a failure, however. We had one conversion, the Church was strengthened, and the people generally were uplifted by Bro. Lee's forceful preaching. He is bold and fearless and handles sin without gloves. A nice free-will offering was presented him. On the first two Sundays in August we had our meeting at Hawley. Rev. J. A. Biggs, of Anson, got to us Tuesday morning and preached for us till Sunday morning with the exception of Friday, on which day he went home on business connected with his new $15,000 church building now in course of construction. He left us Sunday afternoon to marry a couple at home, leaving us to baptize two by immersion in the afternoon and close the service at night. If any one wants any points on how to immerse, see Bro. Biggs. He gave me some points and they worked like a charm. I accused him of being a Campbellite, but he denied the charge. We had a fine meeting at Hawley; had possibly fifteen conversions, received ten on profession of faith, one by letter, two others to be received by letter; raised $415 in subscriptions to be applied on our church debt of $505 there. Bro. Biggs is a strong and forceful preacher and our people showed their appreciation of him by a nice free-will offering. On next Saturday night we will begin a meeting in the "shinery" with Bro. Knight, a local preacher, assisting.—Raymond H. Hubert, Sept. 3.

Eastland.

The Lord has blessed us with a great meeting at Eastland. Bro. W. M. McIntosh has been with us preaching the old gospel in demonstration of the Spirit and of power. Religion has become the paramount issue. Old differences have been healed, backsliders reclaimed, and the membership has received a great baptism of power. Bro. McIntosh was signally successful in getting the people to work. During the last week there were several services wheer no sermon was preached, but the salvation of soulls went on the same. Great crowds thronged to the meeting, and old-time snouts filled the air. The singing was magnificent, our own Revival Praises being used. We had no special singer—only local talent. We had eighty-three conversions and reclamations. The Baptists received a number of members. I have already taken in a number—among them some of the most substantial people of the town. Others are coming in, and our accessions will number between thirty-five and forty—possibly more. I have never seen such deep feeling and thorough work in a meeting. Everybody was delighted with Bro. McIntosh. His preaching is plain and scriptural, appeals to the emotions, and probes the conscience. He does not hesitate to reprove the worst sins in the spirit of Christian kindness. He has preaching ability of a high order, and gave us several really great sermons during the meeting. Bro. McIntosh is a graduate of Emory College, Georgia, and has intellectual resources to an unusual degree. But he has even greater fervor and spiritual power; and his whole bearing is that of one who is determined not to know anything save Jesus Christ and him crucified. He is a tremendous worker. After the exhausting labor of preaching, he will get out and do personal work in the homes and business houses almost constantly between services. The prospects of Methodism at Eastland are very bright. With a beautiful new church building, and a new parsonage under consideration, with a good and loyal membership, strengthened by substantial additions, and revived in newness of life, we feel that great possibilities lie out before us.—John C. Sligh, September 8.

ADDRESS OMITTED.

In the issue of September 3 of the Advocate appeared the advertisement of Dr. A. L. Hawkins, and, by oversight, his address was omitted. Those interested will address him at Plainview, Texas.

THE FORT WORTH METHODIST PASTORS' ASSOCIATION, SEPTEMBER 14.

W. H. Matthews, Chairman, presiding. Rev. O. F. Sensabaugh led the devotional exercises. Reports from pastors as follows:

Glenwood, F. E. Singleton, pastor: Just closed a gracious meeting assisted by Rev. S. A. Barnes, of Vernon. Yesterday received 18 new members and baptized 20 infants.

Central, L. A. Webb, pastor: Five members received at Sunday morning service; 22 during summer.

Polytechnic College, H. M. Long, pastor: School opening has increased the membership by some 50 new members.

Rosen Heights, D. A. McGuire, pastor: All services good with conversions at almost every service. Attendance increased 25 per cent.

Smithfield, P. H. Willis, pastor: Reported having had 120 conversions with about 100 additions. All services good.

First Church: Dr. H. A. Boaz, President of the Polytechnic College, filled the pulpit morning and evening with good services. Dr. Boaz reported also that the college had had a splendid opening.

Missouri Avenue, O. P. Kiker, pastor: Since last reporting have had about 100 additions. Total enrollment in Sunday-schools for the year over 1000. G. F. Campbell, President of the Meridian Training School, was present and made a glowing report concerning the school.

Weatherford Street: Was reported by W. E. Hawkins, Church under leadership of Ashley Chappell; pastor is making things move. Bro. Hawkins is our live-wire, Sunday-school man in Fort Worth and talked to the preachers along prospective lines.

Mulkey Memorial, W. H. Matthews, pastor: Since June, 17 members have been received. The pastor was away for three weeks on vacation. General Church work progressing.

Presiding Elder, O. F. Sensabaugh: Brought encouraging report from entire district. Collected data to date: Some 2000 conversions and more; reports great and renewed interest concerning the baptism of children. All lines of work correspondingly good. During the present quadrannium some 9000 have been converted in this district. O. P. KIKER, Secretary.

TO OUR PASTORS.

Brethren, I have been looking a little into the Orphanage matters. I find that here at the close of the conference year only 46 per cent of the year's assessment has been paid. Somebody has had to "put up" the other 54 per cent.

We have never got the Orphanage money advanced a year ahead as we should, therefore the year's assessment is really spent before it is collected and paid in. In the West Texas Conference for the past six years an effort has been made to induce the brethren to collect at the first of the conference year the Orphanage money and send it in so as to prevent running the institution on borrowed capital. But some have not been "induced."

It works a real hardship on the management to be forced to provide funds for the institution outside the regular channels ordained for its support.

Now, brethren, the conference year is closing; not half of the year's assessment is paid in; winter is on, more than a hundred children are looking to the pastors for bread, clothes, fires and instruction. What are we going to do about it? Can't the pastors, who have not, send to Bro. Vaughan at once the Orphans' money? Do, Brother Pastor, it is urgent. T. F. SESSIONS.

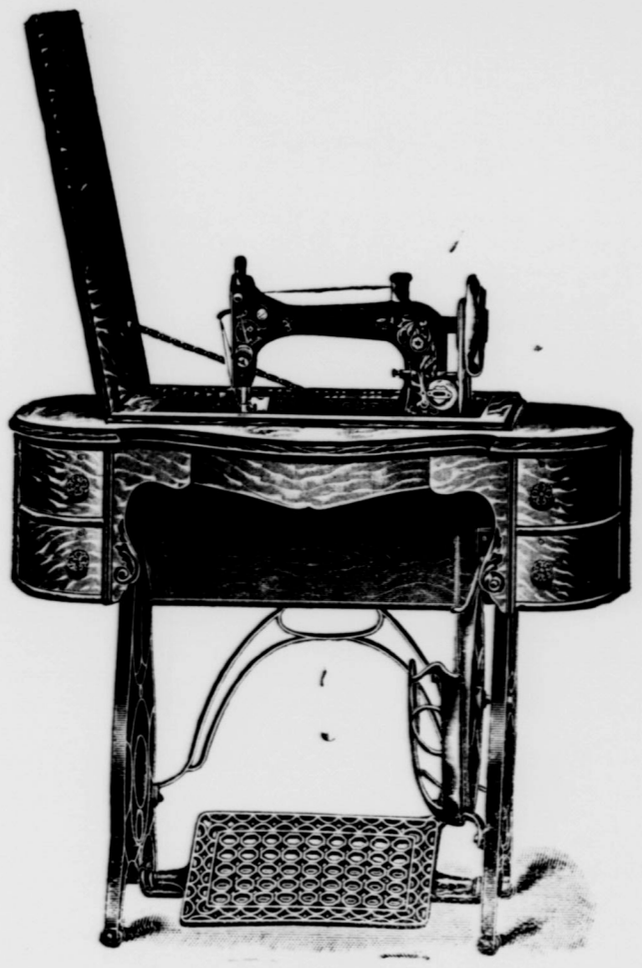
BISHOP WILSON ON "PARLIAMENTARY USAGE."

By J. E. Harrison.

"Dear Brother Harrison: Parliamentary Usage received. It is concise and, as far as I can now see, correct. It will be very convenient for many brethren who seek to avail themselves of Parliamentary rule.

"Very truly yours,
"A. W. WILSON."

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years.

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

THE SEWING HEAD has an extra high arm, the actual clear space underneath being 8⅜x5½ 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-sawed, 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-belts both wheels when sewing head is raised to position for use.

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

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

Why Pay

Three Prices for a Sewing Machine

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

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

Blaylock Pub. Co.,

143 South Ervay St., Dallas, Texas.

TO AUSTIN DISTRICT.

Dear Brethren, Pastors and Laymen: There only remain about two months in which to get ready for our Annual Conference. Much is yet to be done if we properly meet the obligations resting upon us. The district, as a whole, paid the conference assessments in full, or overfull, the past two years. Last year the salaries also, as a whole, were overpaid, only two charges, Bertram and West Point, failing to meet their obligations. During our four years on the district, "Forward" has been our watchword, and we must not go backward; but, unless we all get very busy at once, there is danger of falling down at some points. Let every official board take immediate steps to pay the salaries in full. These salaries were based on the actual needs of the pastors; therefore, a shortage meant a hardship, which you cannot afford to allow, if possible to prevent it. Let each pastor secure his collections in cash at once, and forward to the Treasurer of the various boards, as follows: All money for missions, to J. E. Prichett, San Marcos; conference claimants, bishops' and delegates' expenses to Joe L. Hill, San Antonio; Church extension, to F. J. Perrin, Georgetown; education and educational extension, to G. G. Johnson, San Marcos; Rescue Home, to H. M. Schoolfield, San Saba Street, San Antonio; Orphanage, to W. H. Vaughan, Waco; Bible Cause, to J. E. Buck, Bertram.

Again I ask you pastors to preserve this notice, as it will not appear any more. JOHN W. ALEXANDER.

GEORGIA LETTER.

I never go to Church these days, for I cannot stand alone, much less walk. I miss greatly the privilege of hearing and of preaching. God is very good in chastening, and is always making some provision for those who are deprived of privileges. I have my eyesight and the use of my right hand and am free from pain, so I am by no means bad off.

My younger brethren of the various charges in Marion come to see me and, when visiting preachers come to the city, they often come to my suburban home. On yesterday I had a delightful visit from Dr. Chadwick and his wife, Bro. Ellis and his wife, and Bro. Cook, our presiding elder. Dr. Chadwick has been delighting the people of Macon for ten days with a series of remarkable sermons. He is, as you may know, a famous English preacher, now dean of a college in Leeds, England. He is thoroughly orthodox and evangelical. He has preached three times a day apparently without fatigue. His sermons have been an hour and over and heard with great interest by very large congregations in the auditorium. He is rather a small man, evidently very wiry and active. He has made a very decided impression on the city. Emory proposes to do what the Southwestern has done—to have a theological chair in connection with her other professorships. This is my idea of theological training. I confess my doubt which Bishop Pierce entertained of the value of training in a theological seminary on the conventional plan for most men, but if it were valuable it is not practicable for many men called to preach to spend the time necessary to complete the course. The four years in college are all they can give, and theology may take a place beside mathematics and the classics in the regular course.

I do not see anything from Brother Armstrong these days. I fear he is not so well; nor from Ham Horton, whose newspaper training stands him in good place when he writes. I miss these confreres.

I am about as I have been for some time. I get about in my rolling chair, and spend my time in my study among my histories and biographies. I am now just finishing a page after page review of the 20 volumes of Georgia Colonial and Revolutionary records and trying to tell Georgia folks, through the Journal, where they came from—a question never answered until now. As Texas is largely peopled from Georgia, the answer to the question concerns the Texans. Instead of Georgia being settled by jail birds and renegades, the best blood of England, Scotland, Ireland, Virginia, North Carolina, South Carolina and Maryland is found in Georgia. We Georgia folks have some wild folks among us, and woe be to the man, white or black, who lays an unhallowed hand on a woman, rich or poor. There is a quick trial, and a short shift, and a strong rope apt to be forthcoming.

The foreign element in Georgia is the lawless element. It does not rise in wrath and do vengeance on one who has injured a woman, but it sneaks about and evades the laws about selling drink and keeping the Sabbath, and robbing the poor. But this element is not now a ruling one, but it is as aggressive as it is lawless and seeks to get control of municipal governments, and too often succeeds.

Your ex-Methodist Unitarian, Dr. Rowett, has turned up in Atlanta. His picture and a sketch of his life and one of his sermons has been given us. He was more decent than some. He left the Methodist pulpit and did not draw his salary to preach Unitarian doctrines while posing as a Methodist. Let some others follow the example.

GEORGE G. SMITH.

NERVOUS WOMEN

Take Horsford's Acid Phosphate

To quiet the nerves, relieves nausea, sick headache, and to induce refreshing sleep.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

PETERS.—Miss Parthena Peters was born in Brady County, Tennessee, Sept. 11, 1854; came to Texas in 1868, and died July 21, 1908. She had been a member of the Methodist Church, South, for thirty-nine years. Sister Parthena was a very devout and lovable Christian lady, modest, patient and somewhat reticent in disposition, but she loved the Church dearly and was always ready for Church work. She was regular in going to Church and prayer-meeting, was a member of the Home Mission Society and took great delight in mission work.. She was truly religious, and loved to talk about religion and Church work. She was quiet in all she did, but firm and sincere; always carried with her a sweet Christian spirit. She loved God and the Church above everything in this life. I visited her a day or two before she died. She said all was well; that she was not afraid to die; that she had made all preparation for death. Truly a saint has gone from us. She left many friends behind. She honored God in life, died in the faith and has the reward of the righteous. SAM'L WEAVER.

Renner, Texas.

McGUIRE.—Allen Earl McGuire was born August 28, 1902, and died August 11, 1908, after five weeks of intense suffering. His little body was laid to rest in the silent city of the dead in the Sherwood Cemetery. He was a patient little sufferer and at no time refusing a dose of medicine. Little Allen was a bright, promising child, possessing a deeply affectionate nature. He was not only the idol of his loving parents, but was the pet of all his relatives and friends. Little did we think of having to give him up so soon, but our fondest hopes are thus often blighted by deaths wilting touch. His place beside father, mother, little Victor and Boothe is vacant. He has been wafted away to the One who said, "Suffer little children to come unto me, and forbid them not." The little flower has been transplanted to bloom forever in heaven. How sweet to know he is free from the sufferings and heartaches of this world. Papa and mamma, you have a new interest in heaven; there is a dear little face at heaven's window watching for you. May God's comforting spirit rest upon us all.

HIS AUNT CORA.

RIDGWAY.—Mrs. Mary J. Ridgway entered into rest in her 76th year. She was born in Mount Carmel, Mississippi, December 3, 1831, and departed this life in Lavaca County, Texas, June 27, 1908. She was a member of the M. E. Church from early womanhood. HER SISTER.

Center Point, Texas.

MORAN.—Mrs. Rosey Moran (nee Thornton) was born November 3, 1885, and departed this life February 5, 1908. Sister Moran professed religion when 15 years old; joined the Methodist Church, of which she was a consistent member till death. She was married to F. G. Moran September 21, 1902. Sister Moran was gentle and kind, a noble Christian character. She called her parents, also husband and brothers and sisters, and said: "I can read my title clear to mansions in the sky I will soon be with the angels. I want you all to meet me there, where we can rest from the labor and toil." She lived a faithful life and died a triumphant death. We would say to loved ones to live on, pray on and one by one as you cross the river you will join the redeemed host.

J. T. HICKS, P. C.

Childress, Texas.

LIGON.—Angus Bill Ligon, son of Jno. L. and Mary E. Ligon, was born November 2, 1907, at De Leon, Texas; died July 12, 1908, being eight months and two days old. This bright little baby's life was brief here, but it lived long enough to intwine its little affections around the heart strings of its fond parents. You will not see little Angus here any more, but you know where he has gone. You cannot, you would not call him back, but you can go to him in the sweet bye and bye.

C. S. CAMERON.

MOORE.—Emmett Moore was born at Blanco, Texas, September 18, 1878, moved with his parents to Johnson City, when he was a year old, and lived here until his spirit went home to God. He got up that morning, went to the lot, and helped his father feed the stock, came back to the house, washed his face and hands and was combing his hair when his heart stopped beating and he ceased to work, and to live. He was converted at the age of fifteen and joined the M. E. Church, South. He was always kind and obedient to his parents; and never gave them any trouble. To him the religion of our Lord Jesus Christ was a reality. He read his Bible, and prayed daily. He loved the Church and was always at his post of duty. He was sexton of our Church for years, and took great interest in his work. Neat and clean in his habits, firm in his convictions, sincere in his statements, conscientious almost to a fault, he was the embodiment of truth. The community has lost a good citizen, the Church a true and faithful member, the family a loving son and brother. "He is not dead, but sleepeth." We will see him again. N. D. WOOD, Pastor.

POTTER.—Bro. G. W. Potter was born in Grainger County, Tennessee, February 26, 1835; was married to Miss Martha E. Boyd September 6, 1861; came to Texas January, 1881. To this couple were born seven children, all of whom are living. Bro. Potter has lived in Sherman for fifteen years, where he died July 31, 1908. The last few months of his life were spent in suffering and pain, though he endured it very patiently. Hosts of friends and sympathizers followed him to the cemetery August 1, 1908. Bro. Potter was converted and joined the Methodist Church when but a boy, and remained a loyal member until God called him home. He frequently spoke of his departure and declared he was prepared to go. He is missed from the home and from the Church services, but he has fought the last battle—has run the race and will be waiting to welcome the loved ones on the other shore.

W. J. PALMER, P. C.

WILLIAMS.—Bessie Bryant Williams was born at Nevada, Texas August 6, 1889; moved to Dallas with her mother four years ago, and died May 14, 1908, aged 18 years and 9 months. Bessie had only been married a few months, and leaves a husband, mother, two sisters and two brothers to mourn their loss. She was converted and joined the M. E. Church, South, at Nevada, Texas, at the age of 13 years. She expressed herself as being willing and ready to meet her Maker. She told us the Lord was in the house and that she felt that she was going to another world, where everything was bright and beautiful. She was a devoted daughter to her mother, and it seemed she could not say "good-bye, mamma," often enough. Her mamma watched over her and cared for her through her afflictions, and is now lonely and heart-broken. She was held in high esteem by all who knew her, and many beautiful floral offerings were laid upon her casket. Remains were interred in Oakland Cemetery, Dallas. Dear mother, husband, sisters and brothers, weep not for her as those who have no hope. She has gone to a world beyond the tomb, where these sad good-bys never come. Strive to reach that peaceful shore and enjoy the delights of that Elysium where angels dwell and happiness reigns. She has gone. You are going. You shall meet again "some sweet day." Her aunt, A. DOBBS.

WILLIAMS.—Sarah J. Williams (nee Dunagan), was born May 20, 1824, and died at the home of her son, near English, August 18, 1908. She was married to Andrew J. Williams, October 22, 1840. To them were born nine children—four boys and five girls. Four of her children have long since preceded her to the other world. Her devoted husband went home to heaven a few years before her. Grandma, as she was so familiarly known, was converted and joined the Methodist Church in 1841. She moved with her husband to Texas in 1857, and settled near English. They lived at the old homestead and reared their family to be honored citizens and humble Christians. She lived loyal to her Church. Not only her children felt her influence, but all who came in touch with her. We miss her now. She is gone to be with her loved ones who have preceded her. Our loss is heaven's gain. The Church and community miss her long, consistent, humble life. Good bye, Grandma, for a season. We'll be on soon. "Blesed are the dead which die in the Lord." H. M. COSBY, P. C.

Annona, Texas.

GREENWOOD.—Mary Jane Greenwood was born in Georgia May 28, 1838, and died at the home of her daughter, Mrs. Chas. Short, near Speegleville, Texas, August 25, 1908. She was converted when a child, and has been a faithful member of the Methodist Episcopal Church, South, for more than fifty years, and, at the time of her death, she was a member of Mt. Zion Church on the Bosqueville charge. She and her husband moved to Texas in 1869 and settled in McLennan County, near Waco. There were seven children in the family, four of whom survive.

B. H. KENNEDY.

CONE.—Mrs. Margaret Cone was born July 2, 1845. She was converted at the age of 17 and joined the Methodist Episcopal Church, South, and died April 29, 1908. I never knew a more consistent and beautiful Christian character than the subject of this sketch. She was loved by all who felt the touch of her gentle spirit. She was the living exponent of Christian faith. When shadows darkened her life, she accepted these trials as an opportunity for the manifestation of her faith. She taught virtue by the sweet purity of her own life, encouraged the weak by the strength of her own faith and cheered the sorrowing by the example of her own quiet submission. Sister Cone had begun to read her Bible through this year. After studying the blessed Book forty-five years, when God called her she was still searching for the truths that were uttered by her Master.

GASTON HARTSFIELD.

Seguin, Texas.

WILLIFORD.—Mrs. M. J. Williford (nee Russell) was born May 23, 1842, and was married to A. J. Williford in Calhoun County, Mississippi, July 23 1857, and departed this life July 23, 1908, just fifty-one years from the date of her marriage. She was converted July, 1859, and joined the Methodist Episcopal Church, South. To this happy union were born six children. Seventeen years ago her husband went home to that better land. Aunt Martha, as she was called, possessed great faith and her labors were abundant. A pastor never had a truer friend and the Church a stronger supporter. She enjoyed in the family family prayers, and the services of the sanctuary she never missed. In revivals she was a power. She had one phrase she always used, "Give us a peaceful hour in which to die." Our Father answered this often-made petition as he did many others. The last act of life was to smile when she got a vision of the other world. So weap not, for you know where to find her. She was laid to rest in the Blooming Grove Cemetery by her pastor, C. E. Simpson, of Barry, and J. H. Wiseman of Blooming Grove. J. H. WALKER.

WEST TEXAS CONFERENCE.

Llano District—Fourth Round.

Burnet, 8 p. m., Sept. 17.
Kingsland, at Wolf's Crossing, Sept. 19, 20.
Marble Falls, Sept. 20, 21.
Willow City, 8 p. m., Sept. 24.
Center Point, Sept. 26, 27.
Kerrville, Sept. 27, 28.
Bandera Cir., 11 a. m., Sept. 30.
Boerne, Oct. 3, 4.
Lampasas, 8 p. m., Oct. 8.
Kempner, at Stanley's Ch., Oct. 10, 11.
San Saba Sta., Oct. 17, 18.
San Saba Cir., Oct. 17, 18.
Cherokee, at Valley Spgs., Oct. 24, 25.

THEOPHILUS LEE, P. E.

San Angelo District—Fourth Round.

Sonora, Sept. 18.
Ozona, Sept. 19, 20.
Sherwood, Sept. 26, 27.
Paint Rock, Oct. 1, 2.
Eden, Oct. 3, 4.
Sterling City, Oct. 10.
Water Valley, Oct. 10, 11.
Garden City, Oct. 12, 13.
Midland, Oct. 14.
San Angelo, Oct. 18.
N. San Angelo, p. m., Oct. 18.
Miles, 11 a. m., Oct. 20.

WILL T. RENFRO, P. E.

Beeville District—Fourth Round.

Oakville, at Clareville, Sept. 19, 20.
Beeville, Sept. 20, 21.
Mathis, at Skidmore, Sept. 26, 27.
Rockport and Ingleside, at R., Sept. 28.
Aransas Pass, at Gregory, Oct. 3, 4.
Corpus Christi, Oct. 4, 5.
Runge, Oct. 7.
Brownsville, Oct. 10, 11.
Kingsville and Falfurrias, at K., Oct. 12.
Alice, Oct. 17, 18.

F. B. BUCHANAN, P. E.

Austin District—Fourth Round.

Bastrop, 8 p. m., Sept. 17.
West Point, West Point, Sept. 19, 20.
LaGrange, 8 p. m., Sept. 22.
Smithville, Sept. 26, 27.
McDade, at Morgan's, 11 a. m., Sept. 30.
Webberville, at Haynie's, Oct. 3, 4.
Eagle Lake, at Eagle Lake, 8 p. m., Oct. 6.
Columbus, 8 p. m., Oct. 8.
Weimer, at Weimer, Oct. 10, 11.
Walnut, at Merrelltown, Oct. 17, 18.
Tenth Street, 8 p. m., Oct. 19.
First Street, 8 p. m., Oct. 20.
University Church, 8 p. m., Oct. 22.
South Austin, 8 p. m., Oct. 23.

JOHN M. ALEXANDER, P. E.

San Marcos District—Fourth Round

Dripping Springs, at Driftwood, Sept. 19, 20.
Martindale Cir., at M., Sept. 23, 3 o'clock p. m. and preaching at night.
Tilman Cir., at Harrison Chapel, Sept. 26.
Lockhart, at Lockhart, Sept. 26, 27.
Kyle and Maxwell, at Kyle, Oct. 3, 4.
Waelder and Thompsonville, at Waelder, Oct. 10, 11.
Belmont Cir., at Belmont, Oct. 17, 18.
San Marcos, at San Marcos, Oct. 25, 26.

D. K. PORTER, P. E.

Cuero District—Fourth Round.

Ganado, Sept. 19, 20.
Edna, Sept. 21.
Palacios, Sept. 26, 27.
Buckeye, at Ashby, Sept. 28.
Smiley, Oct. 3, 4.
Stockdale, Oct. 5.
Leesville, Oct. 6, 7.
Yoakum, Oct. 10, 11.
Hope, Oct. 12.
Shiner, Oct. 14.
El Campo, Oct. 17, 18.
Nursery, Oct. 19, 20.
Cuero, Oct. 21.
Port Lavaca, Oct. 24, 25.

R. A. ROWLAND, P. E.

San Antonio District—Fourth Round.

Barksdale, at Montell, Sept. 18.
Uvalde, Sept. 19, 20.
Hondo, Sept. 20, 21.
Travis Park, 11 a. m., Sept. 27.
South Heights, 8 p. m., Sept. 27.
Prospect Hill, Sept. 30.
Pearsall, Oct. 3, 4.
Cotulla, Oct. 4, 5.
Moore Cir., Oct. 7.
Del Rio, Oct. 10, 11.
Eagle Pass, Oct. 11, 12.
Utopia and Sabinal, Oct. 16.
Carizzo Sprgs & Batesville, Oct. 17, 18.
Atascosa, at Benton, Oct. 21.
West End, 11 a. m. Oct. 25.
Government Hill, 8 p. m., Oct. 25.
City Mission, Oct. 26.

A. J. WEEKS, P. E.

NORTHWEST TEX. CONFERENCE

Waco District—Third Round.

Elm Street, Sept 19, 20.

W. L. NELMS, P. E.

Waxahachie District—Fourth Round.

Forreston, at Nash, Sept. 19, 20.
Red Oak, at Dixon's Chap., Sept. 23.
Bardwell, at Avalon, Sept. 26, 27.
Venus, at Venus, Sept. 29, 30.

JAS. CAMPBELL, P. E.

Gatesville District—Fourth Round.

Killeen, Sept. 20, 21.
Nolandville, at Sugar Loaf, Sept. 19.
Oglesby, at Hackney, Sept. 26, 27.
Gatesville Mis., at Winfield's Chapel, Oct. 3, 4.
Gatesville Sta., Oct. 4 at 8:30 p. m. and Oct. 5.
Meridian and W. M., at Round M., Oct. 10.
Meridian Station, Oct. 11, 12.
Jonesboro, at Union Grove, Oct. 17, 18.
Hamilton, Oct. 19 at 8 p. m.
Evant Circuit, Oct. 20.
Crawford, at C., Oct. 24, 25, at 8 p. m.
China Springs, Oct. 24, at 8 p. m., and Oct. 25, at 11 a. m.
Turnersville, Oct. 28.
Fairy and Cranfil's G., at Fairy, Oct. 31 and Nov. 1.
Copperas Cove, at C., Nov. 6.
Pearl, at Cox's Chapel, Nov. 7, 8.

J. M. SHERMAN, P. E.

Vernon District—Fourth Round.

Lively, at Deep Creek, Sept. 18.
Spring Creek, at S. C., Sept. 19, 20.
Knox City, at Cliff, Sept. 22.
Vera, at Vera, Sept. 26, 27.
Childress Miss., at Garden Valley, Sept. 30.
Wellington Sta., Oct. 3, 4.
Wellington Miss., at Rolla, Oct. 4, 5.
Paducah, at Paducah, Oct. 7.

Childress Sta., Oct. 10, 11.
Munday Sta., Oct. 17, 18.
Goree, at Goree, Oct. 18, 19.
Bomarton, at Bomarton, Oct. 21.
Quail, at New Hope, Oct. 24, 25.
Crowell Miss., Blacks, Oct. 31, Nov. 1.
Chillicothe Miss., at Elm Grove, Nov. 7, 8.

W. H. HOWARD, P. E.

Colorado District—Fourth Round.

Sweetwater Mis., Escota, Sept. 19, 20.
Camp Springs, at C. S., Sept. 23, 24.
Hermleigh, at H., Sept. 25.
Snyder Mis., at Crowder, Sept. 26, 27.
Snyder Sta., Sept. 27, 28.
Gail, at Fenhanna, Sept. 29, 30.
Dunn, at Dunn, Oct. 1.
Sweetwater Sta., Oct. 3, 4.
Westbrook, at Cuthbert, Oct. 6, 7.
Roscoe and Loraine, at L., Oct. 10-12.
Coahoma, at R. Bar, Oct. 14.
Big Springs Mis., at Richland, Oct. 15.
LaMesa, at LaMesa, Oct. 17, 18.
Seminole, at Seminole, Oct. 24, 25.
Stanton, Oct. 27.
Big Springs Sta., Oct. 31, Nov. 1.
Colorado Sta., Nov. 7, 8.

J. T. GRISWOLD, P. E.

Brownwood District—Fourth Round.

Coleman Sta., Sept. 26, 27.
Ballinger Sta., Sept. 28.
Bronte Cir., at Bronte, Sept. 30.
Robert Lee Cir., at R. L., Oct. 1.
Blackwell Cir. at Blackwell, Oct. 3, 4.
Wingate Cir., at Wingate, Oct. 4, 5.
Winters Cir., at Winters, Oct. 6.
Talpa Cir., at Norwood, Oct. 8.
Valera Cir., at Valera, Oct. 9.
Santa Anna Cir., at S. A., Oct. 10, 11.
Bangs Cir., at Bangs, Oct. 11, 12.
Indian Creek Cir., at Elkins, Oct. 15.
Winchell Cir., at Winchell, Oct 17, 18.
Pioneer Cir., at Fairview, Oct 20.
Burkett Cir., at Dressy, Oct. 21.
Sipe Springs Cir., at S. P., Oct. 23.
Rising Star Sta., Oct. 24, 25.
May Cir., at May, Oct 25, 26.
Blanket Sta., Oct. 28.
Gustine Cir., at Fleming, Oct. 29.
Comanche Cir., at Duncan, Oct. 30.
Comanche Sta., Oct. 31, Nov. 1.
Brownwood Sta., Nov. 2.

JAS. S. CHAPMAN, P. E.

Corsicana District—Fourth Round.

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

HORACE BISHOP, P. E.

Clarendon District, Fourth Round.

Claude Cir., at Claude, Sept. 19.
Panhandle Mis., at Panhandle, Oct. 1.
Miami Cir., at Miami, Oct. 2.
Canadian Cir., at Canadian, Oct. 3, 4.
Higgins Sta., Oct. 5.
Ochiltree Miss., at O., Oct. 8.
Hansford Miss., Hansford, Oct. 10, 11.
Stratford Sta., Oct. 12.
Dalhart Sta., Oct. 14.
Texline Mis., at Texline, Oct. 15.
Lelia Mis., at Hedley, Oct. 17, 18.
Dumas Cir., at Dumas, Oct. 23.
Channing Sta., Oct. 24, 25.
Canyon City Sta., Oct. 31, Nov. 1.
Amarillo Sta., Nov. 2.

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

Plainview District, Fourth Round.

Friona, Sept. 19, 20.
Silverton, Sept. 26, 27.
Floydada, Sept. 28.
Matador, Sept. 30.
Dickens, Oct. 3, 4.
Brownfield, Oct. 10, 11.
Gomez, Oct. 13.
Post City, Oct. 15.
Tahoka, Oct. 17, 18.
Lubbock, Oct. 19.
Turkey, Oct. 24, 25.
Emma, Oct. 31, Nov. 1.
Hale Center, Nov. 4.
Hockley, Nov. 5.
Lockney, Nov. 7, 8.

G. S. HARDY, P. E.

Fort Worth District—Fourth Round.

Handley, Harwell Chap., Sep. 26, 27.
Arlington, Sept. 27, 28.
Joshua, at Joshua, Oct. 3, 4.
Godley, at Godley, Oct. 4, 5.
Smithfield, at Keller, Oct. 10, 11.
Grapevine, at Grapevine, Oct. 11, 12.
Kennedale, at Kennedale, Oct. 17, 18.
Rosen Heights, Oct. 18, 19.
Polytechnic, Oct. 20.
Weatherford Street, Oct. 21.
Missouri Avenue, Oct. 22.
Grandview Cir., at Prio C., Oct. 24, 25.
Anglin Street, Oct. 24, 25.
Main Street, Oct. 26.
Covington, at Covington, Oct. 27.
Glenwood, Oct. 28.
Briton, at St. Paul's, Oct. 29.
Azle, at Azle, Oct. 31, Nov. 1.
Central, Nov. 1, 2.
Riverside, Nov. 3.
First Church, Nov. 4.
Glenwood, Nov. 5.
Mulkey Memorial, Nov. 6.
Burleson, Nov. 7, 8.

O. F. SENSABAUGH, P. E.

Georgetown D strict—Fourth Round.

Moody, Sept. 19, 20.
Salado, at Salado, Sept. 26, 27.
Belton, Sept. 27, 28.
Belton Cir., at Cedar Creek, Oct. 3, 4.
Temple—Seventh Street, Oct. 4, 5.
Rogers Mis., at Glorietta, Oct. 10, 11.
Rogers-Heidenheimer, at R., Oct. 11, 12.
Holland, at Holland, Oct. 17, 18.
Bartlett, Oct. 18, 19.
N. Georgetown, at Weir, Oct. 24, 25.
Granger, at Granger, Oct. 25, 26.
Florence, at Florence, Oct. 31, Nov. 1.
Georgetown, Nov. 1, 2.
Hutto, at Hutto, Nov. 7, 8.
Taylor, Nov. 7, 8.

B. R. BOLTON, P. E.

Weatherford District—Fourth Round.

Weatherford Cir., Godfreys Chapel, Sept. 19, 20.
Aledo Circuit, Benbrook, Sept. 23.
Cresson Circuit, Actor, Sept. 26, 27.
Millsap Circuit, Dennis, Sept. 30.
Springtown, Peden, Oct. 3, 4.
Santo Circuit, Santo, Oct. 6.
Ranger Circuit, Ranger, Oct. 7.
Strawn, Oct. 8.
Thurber, Oct. 9.
Gordon, Mingus, Oct. 10, 11.
Wayland, Wayland, Oct. 16.
Breckenridge, Eolian, Oct. 17, 18.
Peaster, Poolville, Oct. 20.
Whitt, Whitt, Oct. 21.
Graham Mis., Salem, Oct. 23.
Graham Sta., Oct. 23.
Farmer, Farmer, Oct. 24, 25.
Eliasville, Eliasville, Oct. 26.
Throckmorton, Throckmorton, Oct. 28.
Crystal Falls, Ft. Griffin, Oct. 29.
Mineral Wells, Nov. 1, 2.
Graford, Graford, Nov. 4.

M. K. LITTLE, P. E.

Dublin District—Fourth Round.

(First Part.)

Huckabay Cir., Sept. 19, 20.
Huckabay Sta., Sept. 20, 21.
Glen Rose Miss., Sept. 26, 27.
Granbury Mis., Sept. 27, 28.
Granbury Sta., (8 p. m.) Sept. 28.
Carlton Cir., Oct. 3, 4.
Stephenville Cir., (11 a. m.), Oct. 10.
Stephenville Sta., (11 a. m.), Oct. 11.
Duffau Mis., Oct. 11, 12.
Cisco Mis., (11 a. m.), Oct. 22.
Cisco Sta., (8 p. m.), Oct. 22.
Eastland Cir., Oct. 17, 18.
Bluffdale Cir., Oct. 21, at 11 a. m.
Hico Sta., Oct. 22, at 8 p. m.
Bunyan Cir, Oct. 24, at 11 a. m.
Dublin Sta., Oct. 25.
Proctor Cir, Oct. 25, 26.
Gorman Sta., Oct. 29, at 8 p. m.
Carbon Cir, Oct. 29, at 11 a. m.
DeLeon Miss., Oct. 31, at 11 a. m.
DeLeon Sta., Nov. 1.
Desdemona Miss., Nov. 3, at 11 a. m.
Harbin Cir. Nov. 5, at 11 a. m.

J. G. PUTMAN, P. E.

Gainesville District—Fourth Round.

Pilot Point, Sept. 20, 21.
Aubrey Cir., at Cooper, Sept. 26, 27.
Marysville Cir., at Marysville, Oct. 1-4.
Broadway, Oct. 4, 5.
Myra Cir., at Hood, Oct. 9-11.
Rosston Cir., at Forestburg, Oct. 11, 12.
Collinsville & Tioga, at T., Oct. 17, 18.
Wesley & Burns, at Hemming, Oct. 18-20.
Woodbine Cir., at Callisb'g, Oct. 23-25.
Dexter Cir., Oct. 25, 26.
Era Cir., at Era, Oct. 30-Nov. 1.
Sanger & Valley View, at S., Nov. 1, 2.
Denton, Nov. 8, 9.
Bonita Cir., Nov. 13-15.

D. H. ASTON, P. E.

Abilene District—Fourth Round.

Merkel, Sept. 17.
Trent and Cross Roads, at T., Sept. 19, 20.
Abilene, Sept. 21.
Clyde, at Eula, Sept. 22.
Nubia, at Nubia, Sept. 26, 27.
Truby, at Truby, Sept. 30.
Nugent, at Delk, Oct. 1.
McCauley, at McCauley, Oct. 3, 4.
Putnam, at Scranton, Oct. 7.
Cross Plains, Oct. 10, 11.
Anson, Oct. 16.
Haskell Miss., at Plainview, Oct. 17, 18.
Tuxedo, at Fairview, Oct. 23.
Hamlin, Oct. 24, 25.
Haskell, Oct. 30.
Weinert, at Weinert, Oct. 31, Nov. 1.
Rule, at Rule, Nov. 1, 2.
Baird, Nov. 4.
Denton, at Elmdale, Nov. 5.
Caps, at Caps, Nov. 6.
Tye, at Tye, Nov. 7, 8.

JOHN R. MORRIS, P. E.

Fort Worth District—Fourth Round.

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

O. F. SENSABAUGH, P. E.

Waco District—Fourth Round.

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

W. L. NELMS, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—Third Round.

Wesley Sta., Sept. 19, 20.

JOHN H. McLEAN, P. E.

Sulphur Springs Dist.—Third Round.

Yowell cir., at Jordan, Sept. 19, 20.

J. F. ALDERSON, P. E.

Bowie District—Third Round.

Pots Oak Cir., Aug. 29, 30.

JOHN E. ROACH, P. E.

Sherman District—Fourth Round.

Travis Street Sta., Sept. 16, 20.
Key Memorial Mis., Sept. 15, 20.
Pilot Grove Cir., at Blackman's Chapel, Sept. 25-27.
Van Alstyne Sta., Oct. 2-4.
Howe Cir., at Howe, Oct. 9-11.
Sadler Cir., at Hagarman, Oct. 14-18.
Whitesboro Sta., Oct. 18, 19.
Gunter Mis., at Gunter, Oct. 23-25.
Preston Mis., at Prog'ss, Oct. 28-Nov. 1.
Pottsboro Sta., Nov. 1, 2.
Southmayd Cir., at Southm'd, Nov. 6-8.
Pecan and Friendship, at Pecan, Nov. 8, 9.
Waples Memorial Sta., Nov. 11, 15.
Trinity Mis., Nov. 12, 15.

C. M. HARLESS, P. E.

Bonham District—Fourth Round.

Randolph Mis., Sept. 19, 20.
Ector Cir., Sept. 26, 27.
Dodd and W., Oct. 3, 4.
Bailey Cir., Oct. 10, 11.
Lamasco Mis., Oct. 17, 18.
Gober Mis., Oct. 24, 25.
Ladonia Sta., Oct. 25, 26
Trenton Cir., Oct. 31.
Petty and Whiterock, Nov. 7, 8.
Petty Mis., Nov. 8, 9.
Brookston Cir., Nov. 15, 16.

M. L. HAMILTON, P. E.

Decatur District—Fourth Round.

Decatur Sta., Sept. 20, 21.
Decatur Cir., Sept. 19, 20.
Jacksboro Miss., Sept. 26, 27.
Jacksboro Sta., Sept. 27, 28.
Paradise, Oct. 3, 4.
Boyd and Garvin, Oct. 4, 5.
Chico Cir., Oct. 10, 11.
Bridgeport, Oct. 11, 12.
Greenwood, Oct. 17, 18.
Alvord, Oct. 25, 26.
Ponder and Krum, Oct. 31, Nov. 1.
Justin, Nov. 1, 2.
Gibtown, Nov. 7, 8.
Bryson, Nov. 8, 9.
Rhome, Nov. 14, 15.

L. S. BARTON, P. E.

McKinney District—Fourth Round.

Farmersville Sta., Sept. 19, 20.
Nevada Sta., Sept. 26, 27.
Renner Cir., at Richardson, Oct. 3, 4.
Blue Ridge Cir., at B. R., Oct. 10, 11.
Celina Sta., Oct. 17, 18.
Prosper Cir., at Prosper, Oct. 24, 25.
Frisco Cir., at Lebanon, Oct. 25, 26.
Allen Cir., at F. H. Ch., Oct. 31, Nov. 1.
Plano Sta., Nov. 1, 2.
Farmers Branch and Carrollton, at Farmers Branch, 2:30 p. m., Nov. 2.
Anna Mis., at Anna, Nov. 5.
Josephine Cir., at Milam's Ch., Nov. 7, 8.
Wylie Cir., at Sachse, Nov. 10.
Princeton Cr., at Wilson's Ch., Nov. 12.
Weston Cir., at Liberty, Nov. 14, 15.

J. F. PIERCE, P. E.

Paris District—Fourth Round.

Roxton Cir. at R., Sept. 19, 20.
Emberson Cir. at Mt. Tabor, Sept. 26, 27.
Woodland and K. at W., Oct. 3, 4.
Deport Cir. at D., Oct. 10, 11.
Shady and Marion, at Rock Ford, Oct. 11, 12.
Clarksville Mis. at Bethel, Oct. 17, 18.
Clarksville Sta., Oct. 18, 19.
Annona Cir. at White Rock, Oct. 24, 25.
Rosalie Cir. at R., Oct. 31, Nov. 1.
Avery Mis. at Lydia, Nov. 4, 5.
Paris Cir. at Palestine, Nov 7, 8.
Bonham Street Sta., Nov. 8, 9.
Bagwell Mis. at B., Nov. 3, 4.
Centenary, Nov. 14, 15.
Lamar Ave., Nov. 15, 16.

JNO. M. SWEETON, P. E.

Dallas District—Fourth Round.

Cedar Hill, at Duncanville, Sept. 19, 20.
Hutchins and Wilmer, at H., Sept. 26, 27.
Ervay St., Oct. 3, 4.
Wheatland, at DeSoto, Oct. 10, 11.
Grace, Oct. 11.
Argyle, at Prairie Mound, Oct. 17, 18.
First Church, Oct. 18.
Oak Lawn, Oct. 24, 25.
Trinity, Oct. 25.
Grand Prairie, at G. P., Oct. 31, Nov. 1.
Oak Cliff, Nov. 1.
Lewisville, Nov. 7, 8.
City Mission, Nov. 8, 9.
Cochran's Chapel, Nov. 14, 15.
Fairland, Nov. 15, 16.

J. L. MORRIS, P. E.

Terrell District—Fourth Round.

Forney, Sept. 20, 21.
Crandall, at Crandall, Sept. 26, 27.
Garland, Oct. 4, 5.
Fate, at Fate, Oct. 10, 11.
Rockwall, Oct. 11, 12.
Rosser, at Jones' Chapel, Oct. 17, 18.
Elmo, at Elmo, Oct. 24, 25.
Kaufman, at night, Oct. 30.
Kemp, at Kemp, Oct. 31, Nov. 1.
Mabank, at Mabank, Nov. 2.
Royse, at night, Nov. 5.
Pleasant Mound, at Reinhardt, Nov. 7.
Mesquite, at Mesquite, Nov. 8, 9.
Chisholm, at Bethel, 11 a. m., Nov. 12.
College Mound, at Mound, Nov. 14, 15.
Terrell, Nov. 16.

O. S. THOMAS, P. E.

Greenville District—Fourth Round.

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

JNO. H. McLEAN, P. E.

TEXAS CONFERENCE.

San Augustine District—Third Round

Kennard, at Bethel, Thur., Sept. 17.
Keltys, at Forrest, Sept. 19, 20.
Lufkin Sta., Sept. 20, 21.

C. A. TOWER, P. E.

Tyler District—Third Round.

Mineola Sta., Sept. 12, 13.
Marshall, North Marshall, Sept. 19, 20
Marshall, First Church, Sept. 20, 21.

THOS. H. MORRIS, P. E.

Brenham District—Fourth Round.

Milano, Sept. 19-20.
Davilla, Sept. 24.
Thorndale, Sept. 26-27.
Caldwell Mis., Oct. 3-4.
Caldwell Sta., Oct. 4-5.
Rockdale, Oct. 11-12.
Chappell Hill, Oct. 14.
Lexington, Oct. 17.
Giddings, Oct. 18-19.
Brenham, Oct. 21.
Maysfield, Oct. 24-25.
Bellville, Oct. 31-Nov. 1.
Sealy, Nov 1-2.
Wharton, Nov. 7-8.
Glen Flora, Nov. 8-9.
Fulshear & B., Nov. 13.
Bay City, Nov. 14-15.
Somerville, Nov. 21-22.

A. A. WAGNON, P. E.

Beaumont District—Fourth Round.

(In Part.)

China and Sour Lake, at C., Sept. 19, 20.
Kountze, Sept. 26, 27.
Laurelia, at Oakdale, Oct. 2, 3.
Corrigan, at Corrigan, Oct. 3, 4.
Saratoga and B. at Saratoga, Oct. 8.
Silsbee, at Silsbee Jc., Oct. 10, 11.
Nederland and S. P., at Nederland, Oct. 13.
Amelia, at Amelia, Oct. 15.
Burkeville, at Farris Ch., Oct. 17, 18.
Jasper and K., at Jasper, Oct. 18-20.
Jasper Miss., at Peach Tree, Oct. 19.
Browndell and B., at Brookland, Oct. 20.
Wallisville, at Wallisville, Oct. 24, 25.
(Others to follow.)

D. H. HOTCHKISS, P. E.

Pittsburg District—Fourth Round.

Gilmer Ct., at Mt. Gilead, Sept. 19, 20.
Gilmer Station, Sept. 20, 21.
Queen City, at Laws Chapel, Sept. 25.
Linden, at Linden, Sept. 26, 27.
Atlanta Station, Sept. 27, 28.
Dalby Springs, at Lawrence Chapel, Oct. 3, 4.
New Boston and DeKalb, at DeKalb, Oct. 4, 5.
Red Water, at R. W., Oct. 8.
Nash, at Nash, Oct. 9.
Texarkana, Central, Oct. 10, 11.
Texarkana, Hardy Mem., Oct. 11, 12.
Winfield, at New Hope, Oct. 17, 18.
Mt. Pleasant Station, Oct. 18, 19.
Coffeeville, Oct. 22.
Pittsburg Ct., at New Hope, Oct. 24, 25.
Pittsburg Station, Oct. 25, 26.
Jefferson Station, Oct. 28.
Kelleyville, Oct. 31, Nov. 1.
Cason, Nov. 5.
Daingerfield, Nov. 7, 8.
Naples and Omaha, Nov. 14, 15.
Quitman, Nov. 20.
Leesburg, Nov. 21, 22.

R. A. BURROUGHS, P. E.

Jacksonville District—Fourth Round.

Church Hill, at Fountain Head, Sept. 19, 20.
Henderson Sta. (3d Quarterly Conference), Sept. 20, 21.
Troupe and Overton, at Overton, Sept. 26, 27.
Neeches, at Neeches, Oct. 3, 4.
Grace, Oct. 4, 5.
Elkhart, at O'Neal's, Oct. 10, 11.
Centenary, Oct. 11.
Hallville, at LaGrone's, Oct. 17, 18.
Longview, Oct. 18.
Alto, at Alto, Oct. 24, 25.
Rusk, Oct. 25, 26.

ELLIS SMITH, P. E.

Tyler District—Fourth Round.

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

THOS. H. MORRIS, P. E.

San Augustine District—Fourth Round.

Caro, at Linflat, Friday, Sept. 25.
Cushing, at Cushing, Sept. 26, 27.
Nacogdoches Sta., Sept. 27, 28.
Center Cir., Thursday, Oct. 1.
Shelbyville, at Shelbyville, Oct. 3, 4.
Center Sta., Oct. 4, 5.
Tenaha, at Joaquin, Wed., Oct. 7.
Minden, at N. Mt. E., Thur., Oct. 8.
Gary, at Gary, Oct. 10, 11.
Beckville, at B., Wednesday, Oct. 14.
Geneva, at McMahon, Oct. 17, 18.
San Augustine, Oct. 18, 19.
Timpson Sta., Wednesday, Oct. 21.
Nacogdoches Miss., at Appleby, Oct. 24, 25.
More to follow.

C. A. TOWER, P. E.

Huntsville District—Fourth Round.

Madisonville Mis., at Midway, Sept. 19, 20.
Madisonville Sta., Sept. 20, 21.
Waller Mis., at New Hope, Sept. 26, 27.
Cold Springs Cir., at Evergreen, Oct. 3, 4.
Grapeland and Lovelady, at G., Oct. 7.
Crockett Sta., Oct. 11, 12.
Willard Cir., at Willard, Oct. 17, 18.
Groveton Sta., Oct. 18, 19.
Huntsville Sta., Oct. 21.
Willis and Montgomery, at W., Oct. 23.
Trinity and Onalaska, at T., Oct. 24, 25
Dodge Mis., at D., Oct. 25, 26.
Hempstead Mis., at H., Oct. 28, 29.
Anderson Cir., at A., Oct. 31, Nov. 1.
Stoneham and Plantersville, at S., Nov. 1, 2.
Augusta Cir., at Pleasant Grove, Nov. 4
Shepperd and Cleveland Cir., at Lamb, Nov. 7, 8.
San Jacinto Cir., at May's Chap., Nov. 14, 15.
Navasota Sta., Nov. 19.
Conroe Sta., Nov. 21, 22.

H. C. WILLIS, P. E.

Calvert District—Fourth Round.

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

E. L. SHETTLES, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round.

Dexter, September 19, 20.
Roswell, September 21.

J. B. COCHRAN, P. E.

Albuquerque District—Fourth Round.

Kenna, September 17.
Elida, September 18.
Delphos, September 20.
Portales, September 21.

B. T. JAMES, P. E.

SOUTHWESTERN UNIVERSITY DAY, SUNDAY, SEPTEMBER 27.

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

TO THE METHODISTS OF TEXAS.

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

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

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

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

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

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

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

(Signed)

Laymen:

R. L. Henry.	Jas. Campbell.
W. H. Goolsby.	T. F. Sessions.
N. P. Doak.	J. T. King.
Cone Johnson.	J. M. Peterson.
W. D. Slator.	O. S. Thomas.
B. D. Orgain.	A. J. Weeks.
Jno. E. Pritchett.	W. L. Nelms.
M. B. Lockett.	Jno. M. Bareus.
A. F. Bentley.	Ellis Smith.
H. S. Wilson.	J. Kilgore.
Wm. Wiess.	Thos. Gregory.
W. N. Hagy.	Nathan Powell.
J. J. Russell.	O. T. Hotchkiss.
J. R. Milam.	B. R. Bolton.
C. H. Grote.	C. O. Lehmberg.
Ministers:	W. F. Bryan.

C. M. Harless.

Trustees of Southwestern University.

THE COLLEGE AIM.

(From the Journal of Education.)

President Eliot, of Harvard: "Harvard University aims to send forth men who will seek the truth passionately and further it bravely; who love freedom in thought and action, and promote it steadfastly; who are trained for efficiency in their callings, and who aspire, through that efficiency, to serve well their fellow men."

President Faunce, of Brown: "The college, as distinct from the university or technical school, should aim to produce men of cultivated mind and altruistic spirit. All specific attainments rest upon and presuppose such cultivation and such spirit.

A cultivated mind is one that has, by long and constant exercise under wise teachers, become so elastic, receptive, appreciative and strong that it at the same time absorbs the best in nature, literature, science and art, and can be concentrated effectively on any problem to be solved or task to be performed. The cultivated man is, by contact with great minds, past and present, set free from pettiness, prejudice and passion; is sustained and comforted by the vision of eternal truth; is admitted to the fellowship of the sages, poets and teachers of the world and is gifted with insight into the things that are worth while.

"Even more important is it that education should release a man from his native selfishness and make him a cooperating member of the social body. The ideal scholar is no longer the book-worm or the anchorite, or Browning's "Grammarian." He is a man who lays his learning on the altar of the common weal. A man can not live selfishly through four college years and then begin to live for humanity. The college itself must be shot through with altruistic impulse, and students must live lives of social service. This is the benefit of 'team work' in athletics, and is the meaning of genuine 'college spirit.' Such 'spirit' is not clannishness or snobbishness; it is the determination to live for the college as a rehearsal of a later living for the world."

President Wilson of Princeton: "It seems to me that a college should produce, not men whose gifts and vision are narrowed to a particular task or calling, but men whose eyes have become accustomed to being lifted to a general view of the world and a general comprehension of their duty in it. For this purpose the studies of the college should cover those subjects which reveal not only bodies of knowledge but also the source of motice, and accustom men to perceiving the relations, not only of bodies of knowledge, but also of men themselves in the complicated field of history and individual action. This is the real argument for a 'liberal' education."

President Hadley, of Yale: "Our colleges should produce men who will use their brains for the benefit of the public.

"This is the object which distinguishes collegiate training from professional or technical training; in a professional school a man is taught to make a living, to use his brains primarily for his own benefit. Our social arrangements are such that in so doing he will, to a considerable extent, serve and benefit others also. But experience shows that something more than this is necessary for the welfare of a nation, and particularly for a self-governing nation. We must have public spirit—readiness to work for national ends instead of individual ones. There is no great danger that the American people will fail to produce and distribute the material things that are wanted, but there is great danger that in so doing they will work apart instead of working together, and that they will sacrifice higher and more permanent ideals for lower and more immediate ones.

"It is the business of our colleges to face this danger and to train men who will meet it."

President Jordan, of Stanford: "It is the business of the college to give the young man the secret of power. It should train him to be efficient, self-reliant and capable of team work; to make the most of his actual abilities in the conduct of life. We have faith that with efficiency and self-respect most of the manly virtues will be included, and we have little belief in the value of any kind of culture or of erudition which does not have efficiency for its final aim.

"Alfred Mosely is reported as saying recently: 'What strikes me most (in America) is that your workshops are filled with college-bred men. In England a varsity man is graduated into frock coat and gloves. Here he is educated into overalls. The keynote of American education is efficiency.'

"I am in full sympathy with this observation. The purpose of higher education is not to fit men to fill a prearranged station in life; it is not culture for culture's sake, and, for the most part, not knowledge for knowledge's sake, but for the sake of what can be done with it. Doubtless the American graduate feels at home in frock coat and gloves, or in the conventional dress suit, when these styles of garb are in place; but he is equally at home in overalls, where he has to face the elemental problems of dealing with the forces of nature in the presence of oil or dust or mud. Education should make a man at home anywhere his duty takes him. The college man should be trained along the lines that will give him the greatest abundance of life and the greatest individual and social efficiency.

"For these reasons the freedom of divergence, characteristic of the American university, is perhaps its most important distinctive feature. As no two men are quite alike in natural powers and resources, so no two should require exactly the same course of studies for the best final result. The university man in America is not a man who has escaped the necessity of work by rising to a place in a cultured leisure class. He is a man who is trained to do his part in the work of the world to the best possible advantage."

President Alderman, of the University of Virginia: "First of all, the University of Virginia is trying to produce a truthful, courageous, purposeful and sympathetic man. Upon these qualities, as upon the fruitful basis of all proper growth, the university is seeking to evoke open-mindedness, efficiency and social responsibility. The sort of man, then, that informs our dreaming and nourishes our hopes is the truthful, courageous, purposeful, sympathetic, open-minded, efficient man who does not fear to bear burdens. You shall not be able to deceive or frighten him, because his brain holds knowledge and his hands have cunning; you shall not be able to cajole or bribe him, because he holds honor dearer than life, and loyalty finer than gold. He will be satisfied with the whole truth, and not the half truth, or the sectarian truth, or the sectional truth. He will not permit himself to shrivel and shrink and harden, but, with his mind open to all the winds of human affairs and his faith in the final rectitude of popular impulse, whole and entire, he will grow with the years and gain increasing pleasure in the service of men.

NOTE FROM REV. J. D. BURKE.

How the years go by! Three months and more have passed since I said to my presiding elder: "I am broken down; will you relieve me of my work for a time?" But before the answer came I was prostrate, neither able to preach nor sing, and for three months I have been waiting by the stuff, ready to stay or go as the Lord wills, though I find it much harder to wait than to go forward with the charging line. Already one Annual Conference (the Missouri), has been held by Bishop Morrison and the preachers up that way are beginning on the new year and soon our round of conferences will begin in Texas. Ours, the West Texas, the 28th of October, with Bishop Key in the chair. I will be there if I am able and the Lord wills. It would be pretty hard for me to stay away, as I have been answering to roll call for twenty-two years, and the inspiration that comes to me as the result of my association with the brethren I cannot miss, so if I have the stamps I will be there. I cannot tell what the Bishop will do with me, or where I can go, or what I can do; I am very much imposed in every way. For the present my address is Burk, Texas. J. D. Burke.

REV. BUCKNER HARRIS.

Rev. Buckner Harris has been President of the Board of Trustees of San Antonio Female College for nearly twenty years, having served as Chairman of the board several years before the school began.

He has been an optimistic friend and a wise counselor throughout the history of the institution.

He has attended nearly every opening exercise and commencement occasion for the past fourteen years. On account of feebleness of health he could not attend the opening exercises September 9. Recognizing his fidelity to the school the large audience and the students, by a rising vote, sent a message of love and sympathy to him.

J. E. HARRISON.

SERIOUS SICKNESS.

Our preacher, J. E. Crawford, has the typhoid fever. He has been down something over a week. He has done a good year's work so far, and we hope that he will soon be up and at his work again.

MRS. W. A. SAMPEY.

Bardwell, Texas.

WEST TEXAS CONFERENCE.

The laymen of the West Texas Conference will meet in San Antonio September 29 and 30, for the purpose of organizing in accordance with the suggestions of the Laymen's Missionary Movement. Hon. W. B. Stubbs, the newly appointed General Secretary of the Movement, will be with us. The dates selected enable us to take advantage of the rates to the International Fair, which assures a goodly attendance. All laymen and others interested in this movement are cordially invited to meet with us.

R. H. WESTER,
Lay Leader W. T. C.

NOT DISAPPOINTED.

I wish to thank you for a most abundant harvest in the way of patronage, and to say that I expect to take space with you again next summer. I have catered to the best patronage of Texas and have not been disappointed, for the Peacock Military School is opening with the finest attendance in the history of the school. It has been the ambition of my life to acquaint every sixteen year old boy in Texas with the advantages of a thorough military school, and this ambition has at last been gratified, thanks to the generosity and liberality of the public press of Texas. WESLEY PEACOCK.

San Antonio, Texas.

LAST CHANCE AT THE METHODIST TOOL-CHEST.

What we mean is that there are many preachers and laymen in Texas who have never bought a copy of the Southern Methodist Handbook for 1908, and that unless they buy soon the chance will be gone, as there are only a few copies on hand, and this is the last call. So send at once to Thos. N. Ivey, Editor of the Raleigh Christian Advocate, Raleigh, N. C., the sum of twenty-five cents and receive a book which you will say is worth one dollar. If you can't say it, your money will be refunded.

AN INVITATION.

To the Dallas Methodist Pastors' Association:

The Fort Worth Methodist Pastors' Association by resolution passed your association is requested to meet with us Monday, September 28, in joint session to be followed by luncheon at Polytechnic College. An early response desired. W. H. MATTHEWS.

Chairman.

O. P. KIKER,
Secretary.

ADDRESS WANTED.

I would like to obtain the address of Rev. J. Woodson.

(Rev.) D. W. YOAKUM.

Baker City, Ore.

Maypearl.

We have had a great year on this charge. We have held five meetings, and the results are as follows: Maypearl, 125 conversions and reclamations; Auburn, 15 conversions; Oak Branch Camp-meeting, 64 conversions and reclamations; Enterprise School House, 35 conversions and reclamations; Buna Vista School House, 15 conversions and reclamations. We received about 150 into our Church out of these meetings; most all by ritual. At the last named place we received one and one-half acres of land to build a tabernacle and church, and $400 in good subscription given to build a tabernacle. Finances are in very good shape and feel sure we will make full report at Waco. Thank God for the victory.—W. H. Harris, Sept. 14.

FOR SALE

Seats formerly used in First Methodist Church, South; capacity, 650; also splendid church bell. Address E. J. White, Chairman, P. O. Box. 979, Fort Worth.

HOW to save car fare and yet inspect good farm land and buy direct from the owner at from $6 to $12 per acre, will be fully explained by communicating with C. S. KNOTT, Colorado, Texas. Will sell in tracts of 160 acres and up; good terms.

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

SINGER

I am prepared to sing and direct music for revival meetings. Best references. E. G. ROUNTREE, 401 W. Myrtle Street, San Antonio, Texas.

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MARRIED.

Ricks-Allen.—J. W. Ricks and Miss Sallie Allen, at the bride's home, Thrifty, Texas, May 31, 1908, Rev. W. T. Jones officiating.

Dale-Butnell.—Mr. Jesse Dale, of Chillicothe, and Mrs. Mary F. Butnell, at the Methodist parsonage, Childress, Texas, September 8, 1908, Rev. J. T. Hicks officiating.

Gerald-Hartman.—At the Methodist Church in Evant, Texas, Sunday, September 6, 1908, at 8 o'clock p. m., Mr. T. S. Gerald, Jr., and Miss Beulah Hartman, Rev. T. W. Sharp officiating.

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

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