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Editorial.

CHRISTIANITY AS THE LEAVEN OF SOCIETY.

Sometimes we are disposed to grow a trifle discouraged as we look at the slow progress of society and of human civilization. Things do not move rapidly enough and results are too long manifesting themselves. We are living in a bustling age and we are used to seeing progress in material operations. But in matters of religion we fail to mark the same developments in proportion to the men at work and the amount of means invested. It has been nearly two thousand years since Christ was born, and the world is far from Christianization. Millions of people are still untouched by his truth and many old civilizations remain impervious to its advancement. This state of things often causes us to wonder how long it will be until the heathen is given to Christ for an inheritance and the uttermost parts of the earth for his possession.

However, there is no real cause for discouragement. The gospel is advancing as rapidly as the agencies through which it is operating will permit, and it is making conquests annually, though slowly. Truth carries no physical force with it. It depends upon moral suasion as its weapon of warfare. Its progress is bound to be natural, gradual and without violence. It does not go by leaps and bounds. It appeals to conscience, to judgment and reason; but it crosses the grain of human nature, mortifies pride and self-righteousness, and brings the natural man down into the humiliation of repentance and contrition. Such a religion is not popular, and the masses of mankind do not take to it as readily as they would were it to appeal to passion and pander to appetite. Its purpose is to lift human life to a higher plane, produce a purer spiritual condition, and to open up to the intellect higher and holier reaches of thought and acquirement. As a consequence the gospel is forced to move slowly upon its mission of conquering the world. It has often to wait until its influence for good has been demonstrated, and this requires time and the expenditure of energy. But wherever it plants itself in human society, it never retreats. It not only holds its own, but adds to its achievements. So when we compare the present status of Christianity with what it was a century ago, we are enabled to see the stages of its progress, the results of its operations.

We are to judge its advancement from its effects upon society and civilization. We see these not so much in the multiplication of its individual professors as upon the mass of humanity about us. Such is its potency that it always lifts the moral and spiritual conditions of the community upon a higher plane than the individual lives of the people would indicate. This is seen in wholesome laws, in humane institutions, in material improvement, in the dissemination of general intelligence, and in the betterment of the general conditions of mankind. Civilization is the outcome of these mighty influences at work in the great deep of human consciousness. Thousands of men in every State and nation who make no pretention to a personal knowledge of Christ, lend themselves, in various ways, to promoting the very matters for which Christ stands before the world. The power of his truth has penetrated the conditions of society so thoroughly that men recognize its wholesomeness upon the weal of the community and they are willing to contribute to its teaching, though personally they do not care to become its votaries. But society gets the advantage of this undefined influence. Then when we think of the lives of the thousands who have come under the power of this influence of the truth of the gospel and whose daily lives are quadrated with it, we understand how it is penetrating the walks of social life, touching the energy of the business world and compelling men to recognize its necessity as a conservator of the weal of humanity. In this way the truths of Christianity are having their effect. Like leaven, they are working their way into human thought, touching human conscience, awaking human intelligence, and stimulating the best that is imbedded in human nature. These results are manifest in the general welfare of the world as contrasted with what the world was a few hundred years ago. Such a process as this is necessarily sluggish and at times almost imperceptible, but it is at work as an invisible force, and by and by the whole lump of humanity throughout the world will be transformed by its power. Christ understood this when he said to his disciples, "Go ye into all the world and preach my gospel to every creature; and lo, I am with you alway, even unto the end of the world." And before the natural order of things shall have closed, this gospel will find its way to the ends of the earth. God is never rushed for time, and his plan will be accomplished through the gospel in his own way.

THE CHURCH CHOIR AS AN ELEMENT IN WORSHIP.

The Church choir can make itself an important factor in our form of worship or it can make itself an element of discord, according to its manner of conduct. When composed of good, sensible people, who are members of it because they love God and want to be useful with their voices, and who are always ready to submit themselves to the godly judgment of the pastor, the choir is an unmixed blessing. The pastor and the Church can always depend upon them to do and say the right thing on all ocasions. It is there to aid the worship, and not to control it. And we have many of these choirs whose service is an inestimable blessing.

But when the members of the choir are not in real sympathy with the Church, when through the week they attend balls, card parties and the theaters; when they are members of the organization simply because it makes them prominent; when they occupy their places and giggle during the progress of the service; when they keep their feelings well to the front and always on the look-out to be offended; when they make it a rule to be late at the service; and when they want to monopolize the singing, and render the hymns in such way to make it next to impossible for the people to take part in the songs—then the choir is a great hindrance to worship and a nuisance to the preacher and the congregation. It has been our misfortune to see a few choirs of this character. It is their business to make trouble and to bring about the worst of discord. And sometimes members of it are so related to the congregation as to communicate their influence and examples to the pews. As a result, the preacher has to handle such an outfit with extreme caution, lest he give offense to his entire audience. Such a choir is a curse and the Church is infinitely better off without it.

But not so with the choir that loves God, is devoted to the Church, occupies its place because it wants to render useful service, and is always ready to comply with the demands of the congregation and the pastor. Blessed is the congregation with such a choir.

THE FEAR OF DEATH.

The fear of death and the love of life are natural instincts in the human heart. They hold sway over our thought and desire unless we become abnormal. 'Tis well that such is the case, for were it otherwise many of us would grow weary of life's burdens and lay them down prematurely.

We fear death for many reasons. We need not mention them all; they are too numerous. There is something ghastly and forbidding about the grim monster. He takes away our breath, he brings about dissolution, he causes us to waste away, and the perishable part of us returns to the dust whence it came, and the damp, dark grave becomes the repository of all that is earthly in our composition. Thus it brings to us the thought of corruption, the devouring worm, the cessation of activity, the destruction of the physical organism. These are gruesome thoughts; they make the cold creeps pass over us, and we shudder at the fact of death. We prefer to live, to associate with loved ones, to continue active in the work of life, and to find enjoyment in the good we can do for others.

Then, too, death brings about a change in the order of our being. It brings us face to face with a transformation, and it separates us from the life we live in the flesh and puts us under the life of the spirit. We have great faith in our immorality, but we often wonder what awaits us after death. We have seen our loved ones wither and die, but none of them has ever spoken to us from the other world to tell us what it is and the nature of its joys and blessedness. Neither has any one of them ever returned to give us any account of the life over there. All we know about it we gather from the word of God, and we take this upon the ground, not of conscious knowledge, but of unwavering faith. We believe in it, we hope for it, and we are fully satisfied that we will come into its possession. But after all there is a mystery about it, and unless we are aged and infirm, worn out with life's duties, we have a sort of a shrinking from it, inasmuch as we enter it through the medium of death. Hence in our normal state we want it deferred as long as possible. Our attachments to the present draw us back from it with an almost irresistible force.

There is nothing akin to sin in this. Some people suspect that their dread of death is an indication of a lack of faith and it gives them trouble. Not so. Life here is sweet. God has made it such, and to lightly regard it is to reflect upon him and upon the greatest boon he has conferred upon us. It is natural to want to live; it is unnatural to want to die. Christ shrank from death, yet he was willing to face it when convinced that the plans of Providence alone could be consummated through this medium. We ought to love life, and we ought to put forth every effort to prolong it and to defer death to the utmost. There is nothing wrong in this; yea, it is religious.

But we have the consolation that when death must come, and there is no way to further postpone it, we will have grace sufficient to overcome all dread and all fear. Like Paul, we can face it and exclaim, "O death, where is thy sting? O grave, where is thy victory?" A perfect faith will give us a completed courage to triumph over every indication of fear and dread. And we have the scriptural assurance that after death will come eternal life. Let us, therefore, not go through life feeling that to dread death is a sin; but let us recognize in this instinct the gift of God, use it to make the most of life, spend our days in his service, make the world better and brighter as we pass through it, and then when we reach the end, willingly give up our grip on life, and say: "Father, into thy hand I commit my spirit." Such a life will have been well spent, and at its close the fear and the dread that may have haunted us along the journey will pass away with the mists and fogs that gather around the outgoing of our departure, and loving voices from the other shore will welcome us to the city of the ETERNAL. Then will our mission be complete.

The banks always turn down bad paper. It has no character, and is worthless until some responsible man's name is signed to it. So ineffectual petitions are not heard at a throne of grace. But when we get the name of Christ to our application, God always honors it. His name is good for any amount desired when we approach the Father for help. No piece of his paper has ever gone to protest.

In a recent issue of the Nashville Christian Advocate, the editor felicitated himself over the fact that in the same issue the venerable Dr. R. N. Price thoroughly agrees with the Nashville editor in his position on Unitarianism. But his felicity is slightly toned down by the further fact that Bishop Hoss, in the same issue, rather camps on the trail of the editor, though very adroitly. Really we do not think that Dr. Winton means to go very far wide of the mark on this subject, but, as usual, he is very unfortunate in his manner of stating his positions. So we repeat what we said a few weeks ago—that Dr. Winton's heart is always in the right place, but once in a while his head goes off at a tangent. With this exception we have no criticism to make of him personally.

VIEWS OF G. W. CARROLL

On the Anti-Prohibition Meeting Held at Houston.

When shown the article in this morning's Post regarding the non-partisan meeting of Anti-Prohibitionists now being held in Houston, George W. Carroll, of this city, who is known throughout the country as one of the leading business men of his time, gave The Post the following statement:

In my judgment the Houston meeting of Anti-Prohibitionists will ultimately strengthen the cause of prohibition. Those in charge of affairs intend otherwise, but I do not believe they will be able to further deceive the people.

In their resolutions adopted yesterday they would make the impression that they were a law and order league trying to bring to justice the lawless saloon, but every sane man who thinks knows that such pretence is mockery. It is the same old story of begging the issue. The liquor forces of the country have never surrendered one thing they were not forced to surrender. These fellows are scared—that's all. They admit that the public conscience has been outraged by the open shame and disgrace of the saloon and what goes with it, but I want you to notice one other thing—they suggest no remedy for the future.

They tell you that the liquor interests of the country are organized to carry elections, defeat the enforcement of law, but that it will never do to drive these interests out of business. It is like John was by Mike when the latter got too drunk to stand up and fell in a mud hole. John was so drunk he couldn't get him out, but finally consented to get down in the mud hole "and lie with him." This is the only remedy our friends offer; they will simply help us bear the shame and disgrace of it all.

It is amusing to see the hypocrisy of this crowd. They want you to believe that they stand for the "rights of the people." Why they are seeking to leave the impression that if the State of Texas should adopt prohibition, which it will do in the near future, that the man who wants a drink would not be allowed to drink if he had it. Oh, the dear little men. Don't everybody know that prohibition deals with the manufacture and sale of liquor, not with the drinking of it? The man who is determined to drink will do so, but the State has no right to be a party to his shame and poverty. Oh, no, these dear little men are not fooling the people. We are by them like the Irishman was by the June bug. He had been mixed up with a different sort of bug, one that had a horn on his nose and peddled guano when a June bug came buzzing around where he stood. Stepping back as if to get out of the way, he said: "Begorra, you have shed your horn and changed your clothes, but you can't fool me, because I know your voice." These fellows are fooling nobody. We know their voice. They are saying the same things that have been said ever since the olive orchards and barley fields dropped their fruits and shook their glittering gold over the blue hills of Palestine. They are not sincere and the people know it.

The real motive back of this Houston meeting is to create sentiment against the question being submitted to the people for their final vote. If they succeed in defeating this demand of the Democratic platform, prohibition will gain 50,000 votes thereby. Let them carry it as they like, and still Texas is going dry.

Business men are coming to realize that there are only two wealth producers on earth—one is the hand and the other the head. All wealth is created by work. For a State or city to be prosperous two things it must have—men and women with steady hand and cloudless brain who are at work. These are our only money-makers. Saloons make no money. They gather in a lot of it from those who do make it, but wealth is produced only by those who toil with the hand or head. The saloon is the greatest curse to the business interests of a city—the wealth producing interests—that is known to civilized man, and business men are coming to realize it. They know that it unnerves the hand and paralyzes the brain of every one under its influence.

It is a wealth destroyer and in no sense a wealth producer. Instead of honor and safety, and hope and happiness, it brings shame and terror, and despair and misery. It destroys confidence, poisons the fountains of fidelity, assassinates peace, murders our good name and reproaches the State. It violates every obligation, respects even the blasphemer, is in league with liars and nerves the arm of the incendiary as he sneaks under cover of night. It turns men into devils, women into fiends and even tender age into stinging serpents. Under its influence the father mutilates his children, the husband murders his wife, the wife poisons her husband, and the son shoots down his parent. Whatever it touches it consumes. No man can be a man long if he humors his appetite for it, or yields to its manifold temptations.

It cuts down youth with the dews of the morning upon it, destroys manhood in the full height of its glory and covers age with infamy and disgrace. The tired and tremulous father is burdened, the mother's heart is broken, the children's love is destroyed and the hope of the home blotted out forever. Instead of strength and health and life, it produces weakness, sickness, death. For the most part it makes our widows and orphans, and beggars and paupers. It covers the earth with idleness, poverty, disease and crime.

Our asylums are its monuments, our almhouses its place of refuge, and our jails its detention wards. It makes possible our penitentiary and furnishes men for almost every gallows. It is the blood of the gambler, the heartbeat of the murderer, the blazing torch of the fiend, the best friend of the devil, and the worst enemy of God. It ruins the reputation, destroys the character, bloats the body and sinks the soul into the depths of eternal night. And I rejoice at the increasing assurance that it will soon be driven from our fair State.

Beaumont, Texas, Oct. 13.

METHODIST ORPHANAGE.

To the Conferences in Texas:

Dear Fathers and Brethren: The Board of Directors of the Methodist Orphanage beg leave to submit to you their annual report, as follows:

The Board met in annual session at the Orphanage in Waco on Thursday, October 16, 1908, at 2 o'clock p. m. We carefully investigated the condition of the Orphanage and find that we have two large and well furnished brick buildings on twenty-eight acres of land, and one neat residence on nine acres adjoining the Orphanage campus, all in good repair and worth at a fair valuation one hundred thousand dollars. The property is not involved in any mortgage or any other form of indebtedness. In addition the Orphanage owns a good farm on the Bosque River, only two miles away, which is also entirely free from debt of any kind. This farm is partly meadow land, partly a pecan grove, and the rest in cultivation, the whole containing 173 acres and worth $5,000.

There are now in the institution 112 orphan children. About four hundred have been sent out from us. The internal administration is wise, and under the management of Brother Bowman the school is doing excellent work.

The healthful, moral and religious influence pervading the institutioon is continually resulting in the consecration of the young lives therein to the service of our divine Lord. Those who have been reared in the Orphanage have gone forth into the world as honorable and upright Christian citizens. The books and accounts of the Manager have been carefully audited by a competent committee of accountants and are found to be correct in every particular. The Board recommended that the assessment to each Annual Conference be the same as last year.

We further urge and insist that the collection for the Orphanage be taken and the money forwarded to the Manager as soon as possible. We earnestly request that all collections be sent before January 1, 1909. Under the new management this will be absolutely necessary to the prosperity of the Orphanage.

Your Board regrets to announce that Rev. W. H. Vaughan, who has been the Business Manager of the Orphanage from its inception until now, deems it his duty to discontinue his services in that capacity. In view of this fact the Board think it best to make the following statements:

When the Orphanage was projected Brother Vaughan was presiding elder of the Weatherford District and was doing a good and acceptable work. When the Northwest Texas Conference appointed a committee to provide a home for orphan children, that committee determined that no man should be placed in the field who was not successful elsewhere. After much thought and earnest prayer Brother Vaughan was selected as the man. The choice was unanimous. After three months resisting the call he reluctantly surrendered the work of the district to Bishop Key, accepted the appointment and took the field to raise funds to build and equip an Orphanage. After three years' unremitting labor, sentiment was sufficiently aroused and a fairly good subscription taken. It was then thought best to invite other Texas Conferences to co-operate with the Northwest Texas, and an invitation was extended to them to unite in this movement. They accepted. The Orphanage was located where it now stands, a charter was obtained, and the house was opened. Bro. Vaughan was selected as Business Manager and immediately took charge of the Methodist Orphans' Home. From then till now he has given his life in singular consecration to this work. He has given largely of his own means and has secured much help from others. He has maintained a financial standing at the Orphanage as high as any secular institution in the land. He now declines to continue the relationship and your Board would do violence to their own feelings and, we believe, to the feelings of the Methodists of Texas if we failed to record our high appreciation of his services. During the years of chaos and the evolution of order, his genius for hard work, his power for self-investment, and his rare business ability were given the enterprise, and after eighteen years the result is before the Church. Surely God has blessed us and him. In this connection we wish also to express our unqualified appreciation of the unremitting and unrewarded work of his faithful wife, Sister Vaughan, who has never spared herself in body or mind, and has been a true mother to the five hundred orphans that she has helped to train for God. The combination of qualities and consecration seen in her life-work for the orphans is rare, indeed.

The Board desires also to mention the voluntary and efficient services rendered the Orphanage while it has been growing by Rev. R. W. Thompson, of the East Texas Conference. "Uncle Dick" has been a faithful friend and, while his health permitted, was a tireless, unsalaried worker for the institution.

Finally, the Board makes special mention of the work of Rev. Abe Mulkey, the Texas Evangelist. Without his work we could not have succeeded as we have. God put it in his heart to give several years to the cause. One of the magnificent buildings that adorn the campus is the fruit of his labors. Both in building and equipment Abe's work has been indispensable. To all these we tender our thanks. Their record is on high and their reward is where no moth corrupteth and no thief approacheth.

In casting about for a successor to Brother Vaughan the Board has acted very carefully and prayerfully. After due deliberation we have unanimously elected Rev. J. H. McLean, D. D., to fill the vacancy. Doctor McLean needs no word from us. The Church knows him and we are very sure when our selection is made public all anxiety about the successor to Bro. Vaughan will cease.

The Board re-elected Brother T. E. Bowman assistant manager.

We request the Bishop to appoint the two brethren to the places to which they are chosen.

Respectfully submtited,

HORACE BISHOP,
President Board of Directors.

SUBSTANCE OF SERMON

By Dr. E. D. Mouzon at the Funeral of Rev. Buckner Harris.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Many hearts are sad in Texas today, and many eyes are moist with tears—Rev. Buckner Harris is dead. There has never lived in Texas a man more universally beloved and honored than Buckner Harris. When the future historian writes the history of Methodism in Texas he will give large space to the life and labors of our honored friend.

I have known him very intimately during these four years that I have been his pastor, and I come to-day to tell you the kind of man I knew him to be.

First—First of all he was a manly man. For more than a generation, for nearly half a century, he did the work of an itinerant Methodist preacher. We younger men know nothing of the hardships and self-sacrifices of these men who have made Texas what it is to-day. Brother Harris worked for small salaries, and traveled hard circuits and large districts. None but a manly man could have done what he has done. A weakling would have turned back. And when great moral issues were at stake, men always knew where to find him—on the right side. He was by nature a lover of peace, but he was never known to sacrifice principle for the sake of peace. So first of all, I call him a manly man.

Second—He was a gentleman—a gentle man. When one had known him for a time, he would find himself instinctively saying, "Behold an Israel indeed, in whom there is no guile." Towards women and children, towards young and old, towards rich and poor, towards saint and sinner, he was always a courteous Christian gentleman. He adorned the grand old name of gentleman. And he was loved by all. This great company, who have come here to-day to do him honor bear witness to the love with which we loved him here in San Antonio.

Third—He was a man of unusual intellectual ability. Almost to the very last his mind was as active as the mind of a man of thirty or forty. His body grew old, but his mind was always young. He was not only a reader of good literature, but was a reader of the best books, of the great books. He knew the best that had been thought and said about the great themes, and he read the greatest of the new books as they came from the press. Such a man does not pass the "dead line." The accident which was the beginning of the end of his life happened because of this very thing: his body was wearing out, but his mind still had the buoyancy and enthusiasm of youth.

Fourth—He was an optimist. He believed in the good, in the better, and in the best. He was sure that the world is growing better continually; he was sure that the Church is growing purer and stronger. He believed in the possibilities which sleep in humanity. He believed in God: therefore, he believed in men. He was the young preacher's frend and councellor.

Thus he grew old beautifully. There are three times of crisis in the life of a man. The time of youth, "the storm and stress period," is the first, as everyone knows. The next is the time of middle life. Many men break down here. They have not realized the ideals about which they once dreamed; the battles of youth they did not win in the days of their youth; the severe strain of the burdens of business life are upon them; and so they break down in middle life. There is yet another time of crisis: it is when a man is growing old. He falls out of sympathy with his times; the former days seem better than these; the good old days are gone, never to return. And so often, alas! the old man grows sour—he does not ripen on the stem, he shrivels. But how beautifully did Buckner Harris grow old. He grew richer and sweeter and more mellow. When the fruit on the tree has grown ripe, perfectly ripe, the attraction of the earth keeps pulling at it harder, and harder, till the erath pulls harder than the tree, and then the ripe fruit falls into the lap of the earth. When Buckner Harris ripened heaven kept pulling harder and harder till there was nothing left but for his hold on earth to loosen—and so he went to heaven.

There is a reason for every great life, just as every fountain must have its secret springs. Travelers on the high seas tell us that often they will notice great icebergs making headway against winds and currents. They move steadily onward as if they had volition of their own, as if things of life. The explanation is this: there are deep-sea currents; the huge bulk of the iceberg goes deep down into the sea, and the strong current of the deep sea drives it forward in the very face of wind and current. When you see a man living the life that Buckner Harris lived there is a reason for it. His life took hold on God; therefore was he able to move calmly and steadily forward in the face of wind and storm. Do you ask, what was the secret of his life? You already know the answer.

First—He believed in God. We stand often and recite the creed, "I believe in God the Father Almighty." It is one thing to say that creed; it is another thing to believe in God the Father Almighty. Buckner Harris believed in God. If a man really does that, it is the greatest thing he can do, and it will transfigure his whole life.

Second—He believed in the Bible as containing a revelation from God. He was a man who did his own thinking. He was no literalist and no narrow dogmatist. He believed in the Bible because it brought a message from God to his own soul. Its language carried to his ear the accent of heaven. Life is full of mysteries; its darkness would be impenetrable were it not for this Bible with its light from Heaven. In its light he walked the path of the just which shineth more and more unto the perfect day.

Third—He believed in immortality. It may seem strange that I am saying such elementary things as this; but when men tell me they believe in immortality, and then live as if this world were the Be-All and End-All of life, I know that they do not believe what they profess to believe. Here was a man whose life proved the absolute sincerity of his creed. I was with him when, two years ago, his wife died—his anchor held in that storm. I watched him as he went slowly down into the valley where lies the grave—he felt no fear as he journeyed downward. The desire to live was strong in him, as it is in every healthy soul. But as we sat, not very long ago, on his front porch he said to me: "I want to get well; I want to go to conference again and see the brethren; but if God calls me, I have looked the whole matter in the face; and it is all right." If words were needed, these would comfort us; but the whole life of this man bore witness to the genuineness of his faith.

Fourth—In one word, Buckner Harris was a Christian. Christ was his great exemplar. He followed in his steps. His interest in our home for unfortunate girls was characteristic of his Christ-like love. Christ was his master; he was a servant of Jesus

Christ; and he knew no other master. Christ was his divine Savior. The Spirit bore witness with his spirit that he was a child of God.

In these things lay the secret of his life. And if you, his friends, would live his life, you must have his faith. It does matter, it makes all the difference in the world, what a man believes; for character grows out of creed. Without a great faith no man can live a great life.

I sailed one perfect day down the Niagara River out toward Lake Ontario. Behind me was the turbulent river; it had foamed over the rocks; it had dashed itself down the mighty cataract; it had whirled in the whirlpool. But now all these were behind, as it broadened out toward the lake. The sun shone brightly; not a cloud was in the sky; the wind was hushed, not a wave was on the water, and so the river gave itself to the lake. It was just so that the life of our honored friend and father gave itself back to God. The battles and strong temptations were all behind him, as quietly and peacefully, in love with God and all mankind, he gave himself to the Father of our spirits.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark.

"For, though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

"Let me die the death of the righteous, and let my last end be like his."

REMARKS MADE BY REV. HORACE BISHOP AT THE FUNERAL OF JUDGE ALDREDGE.

It is not easy now to utter words which are both just and wise. When one of the mourners at the grave is called to speak the words of comfort to those still nearer to the departed friend than he is, he feels that the truth as he sees it might seem to others exaggeration, yet he can do nothing else than say what is in his heart.

I believe the divine that is in us is never more clearly manifest than when we stand by the forms of our friends now low and silent. It is then that we are forgetful of the faults and even frailties of the dead, and speak of their virtues in the glowing language of love. It is the function of him who conducts such services as these to bring into the silent chamber such comfort as is possible to those whose friends have disappeared from among us.

And it is a mistake to say that the loving words of friends are no comfort to the bereaved. In fact, the sympathy is a real help to bear our sorrows. When Goethe wanted to give the saddest possible picture he described a woman weeping alone. If that is the saddest, then the supporting arms of loving friends and the words of sympathy from those we love bring great relief. Therefore I say to those who are bereaved: this city sorrows with you. The crowd that have come to testify their interest, these great mountains of flowers that are piled about this casket are assurances that you do not weep alone. A sketch of the life and work of our friend would not accord with his wishes now. In fact, the daily papers tell of these things that he already know so well. His brethren of the bar will doubtless tell the world of his ability as a lawyer and a judge. His associates in the business world will tell of his standing as a business man. The Confederate Camp will give his record as a soldier. But it falls to me to talk about the real human man, Judge Aldredge—the man who loved little children and poor people; the man who knew all the ins and outs of home life, who drew all the illustrations of his greatest speeches from the farm, the kitchen, the household, the dairy; the man who knew and loved mankind—that was George Aldredge. He loved his home, the companionship of wife and children, hospitable to friends to the last limit, throwing open home and heart to them, at any time, and making them feel happy by his warm welcome, his quaint humor, his ready use of his great stores of general information, and the careless abandon that made one feel that he was giving no trouble, but that the judge's home was his also.

We regret that he never made a public profession of his faith in our blessed Lord. And as he was extremely reticent on all religious subjects, some of us felt anxious concerning his spiritual state. It is matter of rejoicing that he confided to the one who knew him best and had the best right to inquire, that he was ready to meet the Lord.

When Ben Hill, of Georgia, was nearing the end of his great career, he told his best friend in the ministry that he felt thankful to his Heavenly Father for a lingering illness that had warned him of his fate, and given him time for thought and preparation. Our friend was similarly blessed: therefore, I come into this death chamber to-day with words of real comfort to those most deeply bereaved. All that sympathy can do to help you bear this load of grief is done by your friends and his. But greater than this, I give you the message from Him who is the resurrection and the life, the message of hope and victory. You will one day realize the meaning of that hymn of Francis Ridley Havergal:

"Light after darkness, gain after loss,
Strength after weakness, crown after cross;
Joy after sorrow, hope after fears,
Home after wandering, praise after tears."

The last lines ever written by Judge Aldredge were a rhapsody on love, which he assured his wife were his real thoughts and feelings. I give them below.

HORACE BISHOP.

Love.

Love is the biggest word in our language. It is the broadest, deepest, profoundest emotion of the human heart. It is the first to greet us and save us when we come into the world; it goes with us in our journey through life, and gives us all the blessings that we get. God pity the man whom no one loves, and pity all who have ceased to love.

It is the universal coin that increases with the spending, and, like mercy, enriches both the giver and receiver. When we lie down to die it smooths and softens the pillow in death, and waters our graves with tears after we are gone. It forges all the links in the chain that binds earth to heaven. The Good Book tells us "God so loved the world that He gave His son." Love always begets love, hence the world loves Him. It is that ladder by which we climb out of our world into that radiant city beyond the stars.

THE EAGLE PASS MEXICAN CHURCH.

It gives me great pleasure to report that the full amount of $750 for the purchase fund of this church has been subscribed and over $300 paid in already. Those who have not yet sent in their subscriptions are requested to do so before the meeting of the West Texas Conference, if possible. If more convenient for any to pay at conference it can be done there, as I hope to attend the conference.

DAVID W. CARTER.

P. E. San Antonio District, Mexican Border Conference, West End, San Antonio, Texas, Oct. 16.

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.**

OUR ANSWER AT WACO, NOV. 11.

A Word from Bishop Key.

The Sunday-school Board of the Northwest Texas Conference has contended for its rights for several years. In some quarters our claims and our cause have been neglected.

We believe that Par. 248 of our Discipline is mandatory and should be binding on every pastor in our conference. Not long since a good, well-meaning brother wrote us: "We observed Children's Day, and, as we have local expenses and obligations assumed in April of this year at C—, we have used the money to meet these promises, and part of it will go to help out our general collections."

Hold, dear brother! Before you ever went to C—; long before April of this year, the General Conference placed Article 248 in that little black bok called the Discipline, which you have vowed to abide by, and thus we have prior claim! No pastor can claim a full report at Waco who neglects his Children's Day collection. More—you can not claim to have observed Children's Day, unless you remit a collection to B. W. Dodson, Treasurer of the Northwest Texas Conference Sunday-school Board. Would it be fair and candid to report: Domestic missions, assessed $100, collected $100, and never pay J. H. Wiseman a cent? Every year money is reported to the Annual Conference as raised on Children's Day which is used for other purposes, and our Treasurer never receives it. This year we will look into all such cases.

Dear Brother, if you have not taken your Children's Day collection yet in each congregation, get busy right now! If the money has been used for other purposes, reach after it. Bishop Key will make special inquiry at Waco! What will the answer be?

If you have funds on hand, kindly remit to the Treasurer, get his receipt and be done with that much. If for any reason you have not as yet observed a day, and the pressure of other duties are such that you cannot now undertake a regular program, one thing you can do—appoint a day in each congregation in your charge, preach an appropriate sermon, present the cause and take a collection. You will thus avoid a blank in the report of your year's work. Note: it should be a congregational as well as a Sunday-school service.

Your Board believes that this is as binding as any other pastoral duty and we recently asked our presiding Bishop the following questions:

1. Is Par. 248, as to the observance of Children's Day throughout our Church advisory or mandatory, and should our pastors observe it and take a collection in each congregation?

2. Has any pastor the right to ignore this, or to take such collection and allow it applied otherwise than the Discipline directs?

3. Do you consider that a pastor who fails herein can justly claim to have a full report from his charge?

To which the Bishop replies:

1. To question one I answer: It is certainly mandatory and I would be surprised that any pastor could understand it otherwise.

2. Ignorance is sin and refusal and misdirection of funds worse.

3. He can not claim to be honest.

JOSEPH S. KEY,
E. HIGHTOWER, Chairman.

Sunday-school Board Northwest Texas Conference.

Sherman, Texas, Sept. 1, 1908.

SOUTHWESTERN UNIVERSITY NOTES.

Miss Swann, the State Bible Secretary of the Y. W. C. A., met with the young ladies Wednesday afternoon. After a brief talk by Miss Swann, a motion was made and carried to disband the Annex Association and organize a national Y. W. C. A. The town association had previously disbanded for this purpose. The constitution was read and adopted, and the following officers elected: President, Mamie Griffin; Vice-President, Katherine McKennon; Treasurer, Madge Hendry; Secretary, Lorena Chapman. The girls have entered the work with much enthusiasm.

At the regular meeting of the Athletic Association Thursday a Tennis Club was organized. The membership is limited to thirty members, and the roll is almost full. Some inter-collegiate games will be played later.

Our football game with Daniel Baker was a success, and a triumph for Southwestern. But then we were sure of a victory.

Rev. C. L. Brooks, of Alpine, an alumnus of S. W., has offered a $10 gold medal to the Department of History to the student who writes the best thesis for that department. The competition will be sharp.

The two literary societies, Alamo and San Jacinto, met in the first regular session Monday morning, the other two meetings being open session. Mr. J. O. Leathe, from Alamo, and Mr. C. L. Long, from San Jacinto, were elected intercollegiate debaters.

The Clio and Alethean Societies, of Annex, have made new resolves, and are enthusiastic over their work. They held open sessions, with well-prepared programs, and last Monday held regular sessions and initiated new members. The Aletheans have a carefully prepared year book, and propose to study U. S. history through Washington's administration. X. Y. Z.

EVANGELISTIC WORK A NECESSITY IN THE TEXAS CONFERENCE.

I may not speak for other conferences in our State, or in our connection, except incidentally, but being a member of the Texas Conference I've not only a right, but an obligation to do so. That much has been done in the past for the salvation of the people cannot be questioned, if we consult the membership column in our annual minutes. But while these figures are quite gratifying from one view point, from another they demand our thoughtful humiliation. By running over the list of appointments we find more than 200 traveling preachers receiving appointments at the hands of the Bishop last fall. Relying on our conference minutes, we had a net gain last year of just about 2000, but again, relying on the same record, nearly one-half of these were received on certificate. This would leave us a fraction less than an average of three members received on profession by each pastor during the conference year of 1906-7. If we then add the 168 local preachers, many of whom may be counted among our most successful soul-winners, we would have an average at best of about two souls won by each pastor during a twelve months' pastorate. By taking the average we have 285 members to each pastoral charge. These are to be supposed as most important factors in soul-winning. This reveals a pastor with 285 members engaged for twelve months in winning three souls from the ways of sin to that of righteousness. Something is defective. We certainly have Church machinery in great abundance. It is the product of the thought of men and women who have studied for years the best methods; indeed, it is the outgrowth of the thought and experience of the centuries by the Church of God in her different ecclesiasticisms. Hence it cannot be for want of the most approved modern ecclesiastical machinery. Is it then to be found in the lack of preparation on the part of those who are to operate it? May this difficulty be found in the fact of too much and complicated machinery for any one to manage alone? Is it not patent that there is another operator needed? Is it reasonably possible for any man to take care of all the minute intricacies of a large pastoral charge and be a successful soul-winner at the same time? I do not say that it cannot be so, but we are forced to the conclusion that it is not so. It has come to pass that there is not one pastor in every twenty who undertakes to hold special services for soul-winning in his own charge, without assistance, either in city, town or country, yet every [illegible] tries to have some sort of a "protracted meeting" that satisfies the people that special efforts have been put forth, yet so few, comparatively, are being saved. Now I propose to affirm we have got to put forth more vigorous, organic effort or others are going to and ought to take our crown. We need a strong, systematic, organized evangelism. The General Conference, after a number of quadrennial years of dallying, has opened the door so that each Annual Conference can put into operation a system of evangelical workers that would, properly directed, more than quadruple our annual increase in membership. What the Texas Conference needs is a Board of Managers to take control of at least as many evangelists as there are districts—not novices, not men that are out of a job, but men of experience; men who themselves know God and are thoroughly anointed with his Spirit. But at once a dozen brethren say, "How are you going to pay these men?" No trouble about the pay. Let the salaries be made commensurate with the work and responsibilities involved. Then let them become the stewards of the Board of Managers. At the close of each meeting they take the collection for the board, not for themselves. If they understand their business, they will raise more, nine times out of ten, by one-half than they have cost the board, and they thus enable the board to broaden the work. Through the spring, summer and fall let these men be in the interior with well-equipped tents. In the winter go to places where there are comfortable churches. Hence every week in the year we have ten revivals going, besides the work our pastors are doing helping one another when it is possible. This or something like it has to be done or we are going to continue to lose ground, especially in East Texas, and all along the Gulf coast. I know what I'm talking about when I say the Baptists are making inroads on us all the time throughout large territory of country districts. If the Board of Missions can handle this proposition, then all honor to them, if they will. But to be indifferent to our possibilities and dangers along these lines is to be criminally neglectful as a Church and conference. This country, it seems to me, legitimately belongs to Methodism. But if we do not do the work, then blessed are the people that will do it.

THOS. G. WHITTEN.

COMMON SENSE

Leads most intelligent people to use only medicines of known composition. Therefore it is that Dr. Pierce's medicines, the makers of which print every ingredient entering into them upon the bottle wrappers and attest its correctness under oath, are daily growing in favor. The composition of Dr. Pierce's medicines is open to everybody, Dr. Pierce being desirous of having the search light of investigation turned fully upon his formulæ, being confident that the better the composition of these medicines is known the more will their great curative merits be recognized. Being wholly made of the active medicinal principles extracted from native forest roots, by exact processes original with Dr. Pierce, and without the use of a drop of alcohol, triple-refined and chemically pure glycerine being used instead in extracting and preserving the curative virtues residing in the roots employed, these medicines are entirely free from the objection of doing harm by creating an appetite for either alcoholic beverages or habit-forming drugs. Examine the formula on their bottle wrappers—the same as sworn to by Dr. Pierce, and you will find that his "Golden Medical Discovery," the great blood-purifier, stomach tonic and bowel regulator—the medicine which, while not recommended to cure consumption in its advanced stages (no medicine will do that) yet *does cure* all those catarrhal conditions of head and throat, weak stomach, torpid liver and bronchial troubles, weak lungs and hang-on-coughs, which, if neglected or badly treated lead up to and finally terminate in consumption.

Take the "Golden Medical Discovery" *in time* and it is not likely to disappoint you if only you give it a *thorough* and *fair* trial. Don't expect miracles. It won't do supernatural things. You must exercise your patience and persevere in its use for a reasonable length of time to get its full benefits. The ingredients of which Dr. Pierce's medicines are composed have the unqualified endorsement of scores of medical leaders—better than any amount of lay, or non-professional, testimonials. They are not given away to be experimented with but are sold by all dealers in medicines at reasonable prices.

THE ANTICS OF THE ANTIS AT HOUSTON.

That was a remarkable gathering of wise solons and misrepresentatives of the citizenship of our imperial State that assembled at Houston October 12.

One cannot read the lengthy report of that meeting in the daily papers without being forcibly struck with the utter lack of reason, sound argument and sober common sense of that body of men who met in the city of Houston, whose object and aim were to fight State-wide prohibition.

Let us briefly notice some of the utterances of those sapient statesmen. Hon. R. N. Stafford, in his lengthy speech, so highly applauded by his hearers, said:

"We are opposed to prohibition from every standpoint we view it. We oppose it in its spirit, in its aims and in its intent. We oppose its distinctive theory of government. We know it to be wrong in principle. We oppose its tyranny. We oppose its false claim to be the standard of good citizenship, morality and Christianity."

In the above utterances we presume the Hon. Senator voiced the sentiments of his listeners.

Now let us weigh these words and see what they mean. What are the spirit, the aims and the intent of those who advocate prohibition? The spirit of the prohibitionists is the spirit of the Master "who went about doing good;" who came into the world to save men and women from evil and vice of every kind, and whose mission it is to destroy the works of the devil! (1 John 3:4.)

What are our aims? To vote out the death-dealing saloons which are the prolific sources of more crime, bloodshed, suffering, misery, devastation and ruin than all other causes combined.

Further, our aims are to make it possible for all men to live sober, just, holy lives and help them to have happy homes and take care of their wives and children, instead of ruining them by debauchery, shame, poverty and disgrace.

What are the intentions of the prohibitionists? Answer: To save our people from the awful curse of the liquor traffic which is doing more to cripple the cause of Christianity and to impede the progress of the gospel than all other causes in the world.

Now, no one can doubt for a moment that these are the spirit, the aims and the intentions of prohibitionists. Can Mr. Stafford oppose all these noble aims and intentions, and then call himself a good citizen, or a true follower of the lowly Nazarine? But listen again to his mad ravings. He says:

"The prohibitionists attempt to reverse the divine order. With them there is no right of choice, no persuasion to right living; but they insist upon the use of the sword. They do not believe that man can be best elevated by strengthening his character and enabling him to resist temptation."

Now Mr. Stafford knows well enough that every statement in the above quotation is wholly untrue, and without the shadow of foundation. If all the saloons on earth were closed today there would still be many temptations to ruin and destroy men's lives and blight their homes and ruin their characters.

Does not Mr. Stafford know that the preachers, and many others who are staunch believers in prohibition, are constantly persuading men "to right living?" Does he not know that none of us believe for one moment in "the use of the sword?" Does he not know that we do believe that man can be best elevated by strengthening his character?"

Will Mr. Stafford contend that the saloons are necessary to the elevation of men's characters, and that they enable them to resist temptation?

Now listen to the roaring Senator again: "The spirit which begets prohibition is the same force which fed the fires of the Spanish inquisition and drove them into cruelty and murder, of which the entire civilized world reads in horror."

Now, all I need to say in reply to this gross charge is, that it is utterly false, and Mr. Stafford knows it is false. But just hear Mr. Stafford again:

"The voter is not judged by his life. He may be pure and clean, patriotic and charitable, and yet, if he is not a prohibitionist, he is condemned. On the other hand, if he wears the white ribbon as a badge of his politics, no matter how impure his life, he is accounted the salt of the earth. If the devil himself should march up the street with a bundle of white ribbon tied to his tail, he would be followed by many otherwise splendid citizens and lauded as a hero."

Now, all these statements are utterly false and slanderous. Mr. Stafford talks about antis being pure and clean! It may be that some antis are moderately good and upright men, but we would have to go a long ways, I think, to find many whose lives are "pure and clean."

Mr. Stafford knows, too, that we do not regard a man as "the salt of the earth" just because he votes a prohibition ticket, if his life is impure and sinful.

One more statement from Mr. Stafford and we bid him adieu. Hear him! After speaking in complimentary terms of preachers and the pulpit, he says:

"I only insist that the pulpit has no right to substitute prohibition, or any other political question, for religion."

I answer that the pulpit does not attempt to substitute prohibtion, nor any other political question, for religion. But when we find that God, himself, prohibits drunkenness and says, in so many words: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and maketh him drunken; also, that thou mayest look on their nakedness" (Heb. 2:15).

We must preach on this great question and endeavor to save men from this awful curse that is destroying so many thousands of precious souls, and bringing eternal shame and disgrace to so many millions of men in the world. And we must insist, also, that no ungodly crowd of men, gathered together in an anti-convention, has any right to dictate to preachers what they shall preach about. Do you hear, Mr. Stafford!

Now, let us notice for a moment the platform of these great lovers of liberty and "local self-government." Space will not be taken to review the platform at length, but I call attention to one plank in it. They say: "It (prohibition) stands for a standard of citizenship, morals and religion which inevitably leads to a union of Church and State."

This wise (?) platform was written by Jonathan Lane, a son of a good Methodist, and no one knows that this statement is utterly untrue any better than Mr. Lane himself. If we were to canvass the State of Texas over, I do not believe that a single prohibitionist, preacher or layman, could be found, outside of the Catholic Church, that believes in the union of Church and State!

In the name of reason, I ask: When will the advocates of liquor quit publishing their false accusations against the good men and women of our great country who believe in prohibition? But this is their stock in trade, and they are foolish enough to think that they can win by such a course as that. But they will find that their ignoble cause will go down in inglorious defeat, and that when it comes to the test, the good men in grand old Texas will rise up in their might and vote Texas dry in 1909. On with the battle!

W. W. HORNER.

"PRINCE OF PEACE."

This pamphlet containing Mr. Bryan's address may be had at Smith & Lamar, 296 Elm Street, at $1 per 100, lots in not less than 100, buyer paying express. This price is to pay expense of printing and handling; nothing made on them. **No better literature can be placed in the hands of young men.** The pamphlet also contains a fine cut of Mr. Bryan. I can also fill orders here.

L. S. BARTON, Decatur, Texas.

NEW MEXICO CONFERENCE.

To the Pastor M. E. Church, South, New Mexico Conference, His Official Board, and their friends:

Dear Brethren—Under a resolution adopted at the last session of the New Mexico Annual Conference of the Methodist Episcopal Church, South, a Conference College Commission was appointed; said commission is composed of the chairman of the Conference Board of Education, the two presiding elders of the conference, and a layman from each of the districts.

Power is granted said commission to receive bids from the various towns and cities throughout the conference, provided they desire to have the college located with them; also the commission has power to accept one of the bids made, provided an acceptable one is made, and to take such other steps as may be necessary to build said conference college.

This letter is to notify every pastor and pastoral charge in the New Mexico Conference of the M. E. Church, South, that the commission will meet at Trinity Methodist Church, El Paso, Texas, on Nov. 18, 1908, for the purpose of receiving bids for the college, and for the transaction of such other business as may come before the commission.

It is our sincere desire in sending out this letter that each pastor advertise our meeting in the most public way or ways known to him, seeking to interest his people and community in our college, and by all means to come, with a large delegation from his town, to bid strong for the school. Make the bid in writing, and back it by speaking to the question. Meeting will open at 10 o'clock a. m.

It will certainly require $40,000 in cash, twenty acres of land for a campus, and $1500 a year for five years, to give us anything like a decent start, so we urge you not to bid lower than this if possible. We reserve the right to consider such questions as climate, health conditions, railroads, and to reject any and all bids if deemed wise to do so.

We desire to say in conclusion that your interest in this matter is ours also, for we are one in this great movement; and we again urge upon you the necessity of coming to the meeting on Nov. 18, 1908, helping to create the enthusiasm so necessary in starting the college for our growing conference. We are, obediently yours,

C. S. WRIGHT,
Chairman Commission;
J. B. COCHRAN,
Presiding Elder El Paso District;
B. T. JAMES,
Presiding Elder Albuquerque District;
B. F. HAMMETT,
Layman El Paso District;
S. A. JONES,
Layman Albuquerque District.

El Paso, Texas, Oct. 19, 1908.

WEEK OF PRAYER.

Harvest Home.

Although the appointed time, October 5 to 13, is past, it will be months before all our auxiliaries will find it convenient to hold their **Week of Prayer.** However loyal we may be as Home Mission members to every connectional work, the edict which goes out from our **General Board** for a **Week of Prayer Offering,** carries with it a still higher authority. It is a little tryst we keep with Jesus, to advance special interests of His Kingdom. He will surely keep His promise to meet us. Shall we keep ours to meet him? Let no Church woman fail Him. To think that this high honor is offered us! That Jesus, who lived among us, who knows by His human experiences all we can ever need; who so loved us that He died to redeem us; who is Lord of lords and King of kings, invites us to be His guests for a whole week—to talk with Him about His little children who have lost their way. He is seeking them, and pleads with us to help Him seek and save these precious lambs, who have strayed and missed their way. He invites us to come and reason with Him about these things, but asks us not to come empty-handed, for He needs means to make a home for these homeless, pitiful ones. Though the wealth of the world is His, He will not use one penny of it that is not a free will offering from His children, to whom as stewards He entrusts His wealth. What amazing condescension! What honor to be His partners! He asks, as Bishop Hendrix says, that we measure our love to Him, not by the size of the gift we bring, but by what we have left.

That all may share in this restitution Week of Prayer Offering, we pray you work this plan:

Ask ten women in each largest auxiliary to give or raise $10, making $100. Ask ten in next largest to give or raise $5, making $50. Ask five in the small auxiliaries to give or raise $5, making $25. This will enable each auxiliary, according to its strength and number, to give as God has prospered them. **Love, service, sacrifice.** This offering is not to come from the Home Mission women alone, but let us put our work before **every Christian woman,** especially of our own Church, and ask that she share with us in this restitution work.

Lastly. Do not report your offering until you have secured, by **prayer, work and fasting** the amount xpected from each society or pastoral charge, where there is no auxiliary, according to strength and numbers.

Dear sisters there is not in the land an auxiliary claiming God's promises, which cannot raise the amounts named. Make it a test of your love and faithfulness! Say, God will some day judge me by my works. "What shall I offer Him for all His benefits?"

MRS. W. H. JOHNSON.

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THE NATIONAL FAMILY PAPER
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THE YOUTH'S COMPANION, BOSTON, MASS.

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WHITE SANITARIUM,
Corner Tenth and Tyler Streets, Dallas (Oak Cliff), Texas. Phone Cliff 142

LOCAL PREACHERS AND THE BROTHERHOOD.

Quite a number of the local preachers have from time to time expressed themselves as desirous of becoming beneficiary members of the Northwest Texas Brotherhood. Some of them are doing a great deal of pastoral work as supplies, some of them are evangelizing and many of them are poor. I believe that the members of the Brotherhood would welcome them as members and thereby add one more cord to the already strong tie that binds together the local and traveling ministry. Many of them would be glad to avail themselves of becoming beneficiary members of the Brotherhood if the way was open. What do you say, brethren, to changing article five so as to include local preachers residing in the bounds of the Northwest Texas Conference? We would be glad to have some expression from the Brotherhood when you come together in your annual meeting at Waco.

T. N. LOWREY.

Adsolutely Safe 6% Bonds

We sell strictly safe OKLAHOMA School, County, Municipal and Street Improvement Bonds. We pay 4 percent on deposits **Guaranteed by STATE Laws of OKLAHOMA. Cap. $900,000.**
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Notes From the Field

Portales Station, N. M.

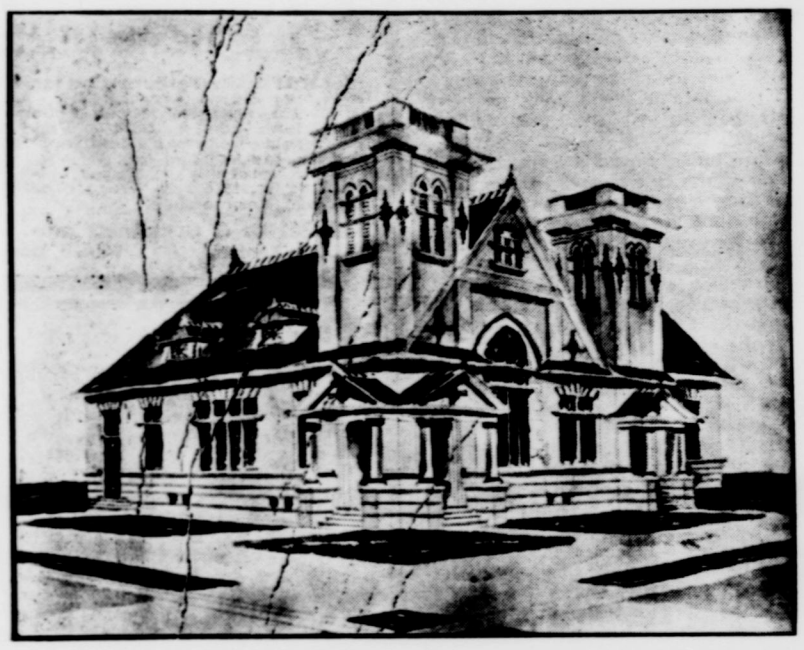
We were delighted to have the conference meet with us. Bishop Key is to us a father in Israel He gave great satisfaction in every way. With so many new young preachers who have been successful in other fields, we hope to make rapid advancement from start to finish this year. Last year was a good one in the Portales Station, and we start well this new conference year. These western Methodists know how to make a success of anything they take in hand. The W. H. M. Society has carpeted the parsonage throughout, and the stewards promise liberal support.—L. W. Carleton.

Manchaca.

Our church at Dell Valle, which was destroyed by the storm in May, has been rebuilt; and it is a much better house than we had before. The people of that community deserve a great credit for the interest they have taken in the matter, at a time when their crops were completely destroyed. The building committee worked like Trojans, both in raising funds and in putting up the house. We have some very excellent people on this charge who give the preacher a cordial welcome and aid him with their sympathy, prayers and means. I have had a very pleasant year and a fair measure of success. About forty accessions. All claims will be paid in full.—R. A. Holloway.

Chico Circuit.

We offer no apology for rushing into print with news from the "baby circuit" of the "baby district" of the North Texas Conference. With three appointments we started on our career. Our first meeting at Sand Flat God gave us eleven conversions, revived the Church spiritually and in a material way—a new church. To Pleasant Grove the campers went, and with God's approval a great meeting; 45 conversions, 10 additions to the Church, and a great spiritual uplift for the Church. We followed with services at Old Foster Chapel, with the help of Bro. C. L. Bounds and other faithful workers from Alvord. We had a great meeting; 21 conversions and 19 additions to the Church. We have come from three thrown-away appointments, which were soon to have their churches sold and membership moved to other places, to a $400 work. Prospects bright for the "baby circuit."—L. D. Shawver, October 23.



THE NEW METHODIST EPISCOPAL CHURCH, SOUTH, TEAGUE, TEXAS.
REV. R. W. ADAMS, Pastor.

The house is modern with Sunday-school room. The main auditorium is 40x60 feet; Sunday-school room, 30x40 feet; walls of brick veneer; roof of metal shingles. This will be the best Methodist church building between Hillsboro and Houston, on the T. & B. V. Railroad.

Pearsall.

Yesterday, Sunday, Oct. 18, was a great day for Pearsall Methodism. Good Bishop Key was with us and dedicated our beautiful new $10,000 church. Not one single dollar of the $3000 debt left unpaid or provided for. Our 190 members are a happy lot of Methodists, and our friends of other Churches rejoice with us. The Bishop preached, greatly to our delight and edification. He was at his best and his visit has been a benediction. Our reports at conference next week will be at high water mark. We have had a year of toiling and victory. We are ready for our new appointment.—Z. V. Liles, Pastor, Oct. 19.

Harleton.

A card from Brother Morris dated July 1, moved me from Wills Point to Harleton. Remembering that the first duty of a soldier is to obey orders and the second is to do so promptly, the move was made at once, and I have been hard at work ever since. Have just closed my seventh protracted meeting. All told, twenty names have been added to the roll and nine infants have been baptized. The Ashland meeting was a complete victory wrenched from the very jaws of defeat. The members received represented the two extremes so far as age is concerned, to-wit: Wheeler D. Davidson only eleven years old and William Davidson (his grandfather) 89 years old. He is perhaps the oldest person that has ever been baptized in Texas. If we can only get the collection and what is due the Advocate and build a parsonage, we will go to Beaumont as happy as any of the field hands.—W. W. Graham, Oct. 25.

Anson.

I am closing out my second year at Anson Station, and as I look back to the beginning of the two years, we have many things to be thankful for. The membership in the Church has more than doubled, the Sunday-school has more than doubled, the Home Mission Society has more than doubled and the Leagues are better. We have organized a Woman's Foreign Missionary Society and it is doing well. We have built a nice parsonage and furnished it, and our parsonage property is now worth $4000, and we are pushing to completion a brick church worth, when finished, at least $20,000. So our church property will be worth $24,000 or $25,000. Two years ago it was valued at $2000. So we have had a gain of $22,000 in church property in the two years. Everything will be paid in full this year and we will pay $100 extra on missions. This will be one of the most desirable stations in this part of the conference. They raised the preacher's salary $200 this year and will raise again next year. The outlook for our Church is fine.—J. A. Biggs, Oct. 24.

Munday Station.

Our fourth Quarterly Conference has come and gone, and we are reminded that another conference year will soon come to an end, and another year's work gone to record. With these facts before us, we give a summary of our year's work: This has been a pleasant and profitable year. It was with regret we left Dalhart, after a three years' pleasant pastorate, but we have found true and faithful friends here; a strong membership and a most loyal and faithful official board. Soon after reaching here the Board of Stewards fixed the pastor's salary at $1200, and the pastor has been paid monthly and presiding elder quarterly. In the early part of the year we projected a new church building, and as a result we will have by Christmas a handsome brick church, modern in all of its arrangements. This, considering the depressed financial condition of the country, speaks well for our people. Our Sunday-school has reached an enrollment of 200, and will go to 300 as soon as we get into our new church. Our W. H. M. Society, the banner society of Vernon District, has a membership of 46. In fact, all departments of Church work well organized and doing good work. In September we had a gracious meeting. Rev. W. M. McIntosh was with us and rendered good service. Results of the meeting: Eighty conversions and 55 additions to the Church. Up to date we have had 84 additions to the Church. During all our work our presiding elder, W. H. Howard, has been a great help to us, and our people appreciate him very highly. We close this our eighth year in the ministry with deep gratitude to our Heavenly Father, purposing in our heart to press on in the Master's service.—C. L. Cartwright.

Emberson Circuit.

There are four appointments on this circuit. At all of them have been held protracted meetings. We began at Forest Chapel, near Chicota, the second Sunday in July and closed the first Sunday in August with about 175 conversions and reclamations and 75 additions to the Church. Our meeting at Belk, or Round Prairie Chapel, began the second Sunday in August. There were fifteen conversions and ten additions to the Church. Began at Caviness, or Mount Tabor, the fourth Sunday in August, closed Frinight before the first Sunday in September. We had about 158 conversions and reclamations; sixty-six added to the Church. Began at Sumner, or Bethel, the first Sunday in September. Results: Twenty conversions, eight additions to Church. My heart was never before so burdened for my people, and there were faithful ones at every place who stood up and said: "I have been praying all the year for a revival." I was assisted in all but one of these meetings by Rev. J. J. Clark, of Paris, who did most of the preaching. Brother Clark is one of the greatest preachers I ever heard preach, I think, and one of the most consecrated men with whom I was ever associated, I believe. There were many remarkable conversions and instances of answered prayers. Perhaps not a home in all the work but felt God's power manifested through his word and through his people who, like the Church has always had to do, reconsecrated and rededicated themselves to him, and then he helped them. To him be all the praise and all the glory. My people love Brother Clark. As a token of their appreciation they gave him about $240.—I. M. Woodward.

Neches.

We are moving along as well as could be expected on this charge and working hard to round up the work and get things in good shape for conference. Our presiding elder, Bro. Ellis Smith, came to Neches and preached two splendid sermons for us on the third and fourth of this month, but on account of sickness in his family and other causes the fourth Quarterly Conference was postponed until November 13. Our finances are at this writing somewhat behind, but we are working very hard to have full collections by the Annual Conference at Beaumont. I wish to make a direct appeal to all the Advocate readers on this work to do their whole duty so that we can make a full report this year on all the claims. Brethren, we cannot afford to fail on this line. Neches has always paid out in full since it has been in its present shape and we must not fall behind this year. All Methodists have taken a solemn vow "to support the Church and its institutions," and we wish to remind our members of this solemn obligation. Remember, my dear people, that the Bible says that "the Lord loveth a cheerful giver," and that Christ said: "It is more blessed to give than to receive." Acts 20:35. I especially plead in behalf of the dear old veterans of the cross who have given their best years to the ministry and now in their old age are not able to work longer, and they are looking to us to help them. Think, too, of the poor widows and orphan children who need help so much. Brethren, we must get up all our claims in full and not think of falling behind. Let all help in proportion to their ability as God has prospered them, and then we will be able to make a full report. A long pull and strong pull and a pull altogether and the work will be done.—W. W. Horner, Oct. 19.

Rosen Heights.

On last Sunday night we closed what was said by many to be the best meeting ever held in this Church. We have a heroic band of men and women. The Woman's Home Mission Society has done a great work this year. They stood by the pastor. The Sunday-school teachers were very faithful, led by their superintendent, W. H. Conn. The Board of Stewards was always found in their place. Presiding Elder O. F. Sensabaugh endeared himself to my people by two fine and forceful sermons. H. M. Long, pastor of Polytechnic College, closed the meeting with a very fine sermon. Dr. R. W. Love had charge of the music and it was well done. The meeting lasted fifteen days and would have continued longer if it had not rained us out. I did the preaching, with the exception of the three sermons mentioned, but give God the praise. The meeting resulted in forty-three conversions, with quite a number reclaimed; fifty accessions. All of these but four by baptism and vows. We are on the mountain top; haven't a man in my Church but what will vote the State-wide prohibition ticket. Collections will all be in full. The Lord has done great things for us.—D. A. McGuire.

Mt. Pleasant.

Well, well, here we are at the end of another conference year. What of it? Much every way. The Lord has been very good to us for which we are thankful. This has been a good year; many souls have been saved. There is a large territory of country down here unoccupied by the Methodists that I have been looking after. I find a good many Methodists, but they are like the boy at school, can't say very much. I have been scattering the Advocate and C. L. Ballard's work among them. The Baptist and Campbellite are in the lead. I held a meeting at one place where people 25 and 30 years old attended who never heard a Methodist preacher before. Just why the Church has overlooked this territory I can't tell. One brother told me that he was going to build a church house if he had no one to help but his own family. I think by the help of the good Lord we will succeed. When I received my Texas Advocate I then scatter them among these desolate Methodist. May the Lord help us to do our duty.—W. J. McCrary, Oct. 25.

Putnam Charge.

I am glad to report a good year for this charge. The fourth Quarterly Conference has passed into history. Our efficient presiding elder, Bro. Jno. R. Morris, was with us to the delight and profit of all. Have held four meetings beginning the third of July and closing the last one August 16. Our first meeting was held at Putnam from July 3 to 12. Rev. C. L. Smith, of Paris, Tennessee, did us some very fine preaching. The meeting resulted

Continued on Page 9

CURE BY CUTICURA AT CITY MISSION

Young Woman Found in Awful Condition with Scabies—Body a Mass of Sores from Scratching—Tried Many Remedies for Seven Weeks—Result Was Discouraging, But

ITCHING TORTURES YIELDED TO CUTICURA

"While I was doing missionary work in the lower portion of several cities I found it necessary to know a little of the efficacy of a few medicines and after a while I found that a little knowledge of Cuticura was about all I needed. One of the very bad cases I had to deal with was that of a young woman who had come to us not only broken in spirit but in a most awful condition physically. Our doctor examined her and told us that she had scabies (the itch), incipient paresis, rheumatism, etc., brought on from exposure and the effects of her ragged-edged life. Her poor body was a mass of sores from scratching and she was not able to retain solid food. We tried many things, a good tonic was prescribed and baths with a rubbing of lard and sulphur. We worked hard for seven weeks and you can imagine how discouraged we were when, after all that time, we could see so little improvement. One day I happened to see a Cuticura advertisement telling how a little baby had been cured of a bad case of skin eruption, and although I had but ninety-seven cents with me, I bought a cake of Cuticura Soap and a bottle of Cuticura Resolvent. When I reached home I was like a child with a new toy, and we bathed our patient well and gave her a full dose of the Resolvent. She slept that night better than she had since she had been with us and the next day I located the price of a box of Cuticura Ointment. I am not exaggerating when I say that in exactly five weeks this young woman was able to look for a position, being strong enough to work and full of ambition. In another month she left the home, and now has a good position in a nice family where she is respected and is strong and well. You may refer any one you wish to me, personally. Laura Jane Bates, 85 Fifth Ave., New York, N. Y., Mar. 11, 1907."

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

Mailed Free, Cuticura Book on Skin Diseases.

20 Years

Bed-Ridden Massachusetts Man Is Cured by Wonderful Pyramid Cure.

If You Are a Sufferer Send for a Free Trial Package Today.

"I had piles for 20 years. I was so bad for months at a time as to be unable to walk. Having a friend who lost his life by an operation, I desisted from ever having that experiment tried on me.

"I tried the sample of Pyramid Pile Cure you sent me, and then bought a 50 cent box. The results were immediate and surprising to me, I assure you.

"Its speedy action also makes it extremely favorable for impatient people. I am yours sincerely, George H. Bartlett, Mattapan, Mass."

The moment you begin to use Pyramid Pile Cure your piles begin to leave you, and itching and pain begin to disappear. It heals all sores, ulcers and irritated parts. It is put up in the form of suppositories and is easy to use.

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

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

The Home Circle

UNFORGOTTEN.

I was looking in the attic for the children's winter clothes,
For their overcoats and mittens and their little woolen hose,
When, moved by tender mem'ries of one for years at rest,
I lifted up the cover of an old black chest.

It was there I kept mementos of the time of long ago,
When I, a child, was shielded from wintry wind and snow;
And, taking out the treasure I prized above them all,
I laid my head a moment on a brown plaid shawl.

Then I understood the recompense that's coming from above
If I shall so surround my own with all a mother's love,
That just to look at what I've worn will quickly dim the eye
When years have rolled between us since the last good-bye.
—Pittsburg Christian Advocate.

WHEN DOROTHY KISSED HER GREAT-AUNT'S PICTURE.

Dorothy sat in front of Great-Aunt Holbrook's portrait with her elbows resting upon her mother's old-fashioned mahogany card table, and her face snuggled in her two chubby little hands.

The portrait in its quaint gilt frame hung directly over the table; and her mother had said, when she fastened the picture wire in the brass hook, that this was the only proper place for it, because the table had once belonged to Great-Aunt Holbrook.

"How very old the picture must be, and how pretty Great-Aunt must have been!" Dorothy meditated, as she gazed upon the face that smiled down on her, framed in a close fitting, lace-bordered cap that made it look like a nun's face.

The expressman had brought the picture only the day before, and it had traveled a great many miles in the cars before it had reached the place where it now hung.

"I don't like polished tables," Dorothy finally mused aloud, as she drew her fingers over the shiny wood. "If it was only the kitchen table, I could climb up on it and kiss Great-Aunt's pretty mouth. She looks just as if she would like to have me.

"I don't believe mamma would care so v-e-r-y much," the little girl's thoughts ran on; and then she felt of the bottoms of her shoes.

"They are not a bit scrappy," she assured herself, "and if I don't scratch the table mamma won't care."

Then up went a knee, another following close after. Dorothy climbed to her feet, and found that she must stand on her toes to reach the coaxing lips that were tempting her.

"Dorothy, child, what are you doing?"

A shot from a gun could not have frightened Dorothy more. She clutched at the picture to save herself from falling, and down it came. Dorothy's mother caught it just in time to save it, but not soon enough to avoid a great dent in the table, nor a couple of deep scratches from Dorothy's shoes as she scrambled down.

"I w-w-wanted to k-k-kiss Great-Aunt," sobbed Dorothy, when her mother asked her why she had climbed upon the table.

"And I have got these to remember the disobedience of my little daughter by," her mother answered, pointing at the two deep scratches on her polished table.

The sorry tone in her mother's voice made Dorothy cry all the harder.

That night, when she went to bed, she raised her chubby hands—the same hands that had held her own little face while she had sat admiring Great-Aunt's picture, and laid one against either cheek of the face that was bending over her, and whispered softly: "I shall never disobey you again, mamma—I couldn't with those scratches on the table to remind me."

The next day Great-Aunt's picture was hung up again; and Dorothy's mother rubbed the scratches with oil so that they were hardly noticeable. But Dorothy always sees them; and whenever she is tempted to be disobedient they seem to stand out before her just as they looked that day that her little shoes left them there.—Helen M. Richardson, Waltham, Mass.

CORNELIA GOES VISITING.

"Have you put in plenty of clothes, mother?" asked Cornelia, anxiously.

"Oh, yes, dear," said mother. She smiled up at Cornelia from the big suit-case she was packing. "You're to stay only a week, you know."

"Maybe I can stay two weeks," said Cornelia, digging the toe of her sturdy little boot into the rug. "Cousin Laura said so."

"Mother can't spare you," said mother. "A week seems a long time to her."

A week didn't seem a long time to Cornelia when she and Cousin Laura took their seats in the train, and sped away between green fields and woods toward Cousin Laura's home.

Why, in a week there were only seven little short days and seven nights. And nights didn't count, because you were asleep and wouldn't even know you were visiting.

Cousin Laura had found a friend on the train. She leaned forward, talking to her. At that moment her voice floated back to Cornelia. "Sometimes," she said, "I lie awake all night."

Cornelia looked out of the window. In all her happy, healthy little life she had never lain awake in bed more than a half hour. How could any one lie awake all night? Suppose she should—one of those seven, away-from-home nights?

The train flew on. Cousin Laura talked. Cornelia looked out of the window. That strange new thought about lying awake brought with it many other new thoughts. Cornelia looked at mother's little gold watch, which, as a special treat, mother had let her carry. It was half-past ten. Cornelia had been gone just fifteen minutes!

A quarter of an hour! And in a day there were how many quarters-hours? Cornelia tried to think it out, but she couldn't. Her throat ached, her shoes hurt. There was a queer pain in her left side. She sat very still for a long, long time. Cousin Laura still talked.

Cornelia looked at her watch again. It was twenty-five minutes to eleven. Had the watch stopped? No, it ticked cheerily.

Cornelia did some more hard thinking. After another long, long time Cousin Laura glanced out of the window. "There's the river, Cornelia," she said. "We're almost home now. What a short ride!"

"Yes, Cousin Laura," said Cornelia, politely. She didn't mean that it had been a short ride; but she had to say something, and the "Yes" slipped over the lump in her throat as easily as anything.

The lump was growing bigger every minute. It tasted salty like tears. The pain in her side was worse, too. Maybe she was going to be ill.

"Cousin Laura," said Cornelia. Cousin Laura, packages in hand, had leaned over for one last word to her friend.

"Cousin Laura," cried Cornelia again. The train was slackening speed. "I think—perhaps—I'd better go back. I don't feel very well."

"A touch of car sickness, my dear," said Cousin Laura. "You will feel better in the fresh air. Here we are."

"I think—I'll just stay on—and go back," said Cornelia.

"This train doesn't go back, child," cried Cousin Laura. "It goes straight on to the city. Hurry, dear."

Blindly Cornelia followed Cousin Laura. Whoever supposed trains didn't turn around and take people home after they had carried them away? How did you get home anyway?

For a few minutes outside the train things did seem brighter. Uncle Samuel was waiting at the station to drive Cousin Laura home. Cornelia sat up stiff and straight, and drove the pretty brown horses. She knew at once how to hold the reins and the whip. Uncle Samuel chuckled. "She's a born horse-woman," he said.

The drive lasted only a few minutes, and then the lump came back, bigger than ever. Cousin Laura hurried Cornelia out into the garden to pull the radishes for lunch.

Back in the house Cornelia made a discovery. Cousin Laura's house, with its pretty rooms, cool porches, vines, and hammocks, was only a house. It wasn't a home at all.

Cornelia went out and sat down in one of her hammocks. She listened to Cousin Laura's voice, but she didn't hear much that she said. Over and over on her fingers she counted. "One, two, three, four, five, six, seven"—seven whole days—and the first one not half gone.

"There's a little girl lives across the street," came cheerily in Cousin Laura's voice. "She's just about your age, and"—

Cornelia couldn't hear any more. Almost she hated the little girl across the street.

"I—think, Cousin Laura, I'd better go—back home," she said. "I'm—maybe, I'm sick."

"You're hungry," said Cousin Laura. "And lunch is ready. Anyway, Cornelia," she added, as they sat down at the pretty table, "you can't go home until the four o'clock train, unless you walk."

After lunch Cornelia looked at her watch again. One o'clock—three hours had gone since she left home. Three hours more must go before she could go back—even if Cousin Laura would let her go at four o'clock.

Cornelia was out in Cousin Laura's pretty garden. Cousin Laura had gone to get the little girl across the street. Cornelia stood by the mignonette bed. Its fresh, strong scent made her think of beautiful, cool, sweet twilights, with the first stars coming out slowly, and mother's voice from the door calling: "Come, now, dear, it's bedtime." Bedtime? Even if these hours were long in passing, bedtime was coming sure and swift. Every minute brought it nearer—that dear, quiet, happy time with mother's voice in it, and mother's kiss and mother herself! How could it come without mother?

Cornelia crawled under the fence. She ran through the orchard. Broad, beautiful fields lay beyond. Far off was a gleam of blue which was the river. If she could ever reach the river, she could follow it home.

Cornelia was half-way across the first field when Cousin Laura's voice, panting and frightened, called after her, "Cornelia, Cornelia, where are you going, child?"

"Home," cried Cornelia, "I can walk, I guess."

Cousin Laura hurried up. She caught Cornelia's hand. "You can't walk, dear. Wait! You shall go at 3.55. I'll put you on the train myself. You'll get there that way much sooner."

Cousin Laura led Cornelia back across the field. In the orchard was the little girl from across the street. She started at Cornelia in a friendly fashion from the funnel of her blue checked sun-bonnet.

Cornelia pulled her hand away from Cousin Laura's. She looked at her watch. It was half-past one. Four o'clock wasn't far off now. And 3.55. Cornelia calculated, was still nearer. Both came long before bedtime.

"You've got a watch?" said the little girl from across the street. "I wish I had. I got a goat; want to see him? Let's run."

At half-past three Cousin Laura set out with Cornelia's suit-case. She crossed the street.

"Cornelia," she called, "it's nearly train time. You must hurry."

There was a rush, followed by a wild clatter and scramble. Around the corner of the house, at breakneck speed, came the goat. He was drawing a small express wagon. On the seat was Cornelia. She was driving.

At sigh of Cousin Laura and the suitcase Cornelia's face grew sober.

"Oh, it can't be time yet," she cried. "Whoa, Billy, whoa! Cousin Laura, I'm having a perfectly splendid time. I-I guess I'd better wait till to-morrow!"—Alice E. Allen, in Christian Register.

THE BUTTERMILK BOY.

"Fresh buttermilk." The voice was thin and high. A strong east wind blowing off the mesa brought it to the ears of the young boy upon the cot in the long house close to the sidewalk.

"Francis," he called, "don't let him get by; I must have a drink right away."

Through the window came a cheery response. "All right, Clement, he hasn't left the Bonnicastel yet."

The screen door opened noiselessly as the older brother hurried in and gently raised the sick lad's head. "There, now, you can see them. I've found out their names," he laughed. "Guess what they are. No, you couldn't, so I'll tell you. Hear them now," as the rusty pumping sound died away. "Hans and Nick, how's that for burros? Don't you think they need their voices trained?"

The thin face lighted up as two shaggy, white-nosed burros drawing a cart filled with cans came in sight. The driver, a boy somewhat older than the invalid, looked keenly from left to right until he saw the tin pail in Francis' hand, then turned up close to the sidewalk.

His hair was straw-color and wpisy, the cap had seen its best days, and the gray eyes gave Francis a long, searching look, then smiled as they caught sight of the face in the window. Dropping out of the cart he seized the pail and began filling it, while Hans and Nick helped themselves to the green grass in front.

"Your brother likes buttermilk, doesn't he?"

Francis looked brightly toward the window. "Yes, and he can't get enough. He likes buttermilk and—burros. I wish he had one. He was so happy the first time he rode. It's been a dreadful long pull—this sickness, but he's surely getting well now, and crazy to go on again. I almost believe he would be ready in a week if he had the chance, and it might cure him entirely—" Francis gave a sigh, then stopped suddenly.

The buttermilk boy seemed to understand. He had noticed many times while passing the shabby house that the older boy's blothes were patched. He had half-understood the wistful glances from the window; now he knew it all. He went on in such a brown study that he forgot to cry "Buttermilk!"

"Why can't I?" he thought. Back on the small ranch, at the edge of the town, were a dozen idle burros, waiting to be shipped farther west. The buttermilk boy was not poor. Part of the money jingling in his pockets belonged to him, the rest to his father. There were fifteen dollars now in the bank which he had earned driving. The land meant it should stay there, but if he bought Jack—why—perhaps ——he couldn't forget that wistful face and the big blue eyes full of real boyish hunger for rides up the mountains where the thin little legs could not carry him.

The air was full of summer fragrance as the buttermilk boy started home. A cotton-tail scuttled across the path, followed by a small dog in hot pursuit. The buttermilk boy laughed, then whistled. "He'll never catch it, and I'm glad." Somehow the world was such a sunny, bright place it seemed too bad for any one to be sick or unhappy. He turned toward the mountains. There was one snowy peak; the rest were all shades of green and brown, with tiny trails winding up where there were fresh, strong breezes. "Yes, I think I'll do it," he suddenly announced to Hans and Nick.

A week later, a fat, gray burro, all saddled, followed the cart to the small, shabby house. "Let him loose, and he'll come home nights," said the buttermilk boy. "We'll feed him—he was kept all winter right next door—then I can bring him to you every morning."

Although Clement sat speechless, his blue eyes were shining with delight, but Francis squeezed the buttermilk boy's hand, and his voice was shaky. "You mustn't think Clement isn't thankful," he said, troubled at his brother's silence; "he's just sort of stunned—not that either, exactly, but—well, you know." And the buttermilk boy knew.—Florence Lillian Bush, in The Morning Star.

WHO WAS IT?—A BEAUTIFUL YOUNG SHEPHERDESS.

There is a story in an old, old book, about a lonely traveler who went from home to a far land, and journey till he came "into the land of the people of the East."

And behold, as he stayed his tired feet—for he went afoot—he saw a well in a field, and three flocks of sheep lying by it, for it was out of that well that they watered the flocks. There was a huge stone upon the well's mouth, taking great strength to lift.

As the traveler waited there, he said to the young shepherds: "Where are you from?"

When he heard, he knew that they lived near his own relations, so he asked how these were and if all was peace with them.

They said: "All is well, and your uncle's daughter is just coming with the sheep."

"It is not near time for the flocks to be gathered home," said the traveler. "Why don't you water the sheep and lead them away to eat grass?"

"We can't yet," they said: "We must wait till all come, and they roll away the great stone. Then we water the sheep."

While this talk was going on, the beautiful young shepherdess came with her father's flock. She was so fair and sweet that the traveler loved her at once. He hastened and rolled away the stone from the well and watered the flock himself. Then he kissed the lovely shepherdess, and asked her about her father and told her that he was the son of the father's sister living far away.

The shepherdess ran and told her father, who came out and hurried to meet his sister's son, putting his arms around him, kissing him, and inviting him home to his house. There the young man stayed, and after a month's visit he began to work for his uncle for wages.

The man of the house, who was a great cattleman and rich, said: "What shall your wages be?"

Now, the young man had grown to love the shepherdess so much that he said: "I will work for you seven years if you will give me your daughter to be my wife." The father said he would, and the young man worked away with joy in his heart.

But when the time came for the wedding the father cheated the bridegroom and made him take the older sister. The young man was much troubled, but the father said the oldest must be married first. So the young man said he would work seven years more for the beautiful young shepherdess, which he did. And afterward he said the years seemed but a few days, for the love he had to her.

The shepherdess made him a loving wife, and her husband's heart was sad when she died. Wonderful to tell, her tomb is known to this day, and travelers to this far-off Holy Land go to visit the place where she was laid to rest so long ago.

What was her name? What was her husband's name?—Northwestern Christian Advocate.

HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

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Tutt's Pills

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Keep in close touch with your family doctor. No medicine was ever made that could take his place. Trust him at all times.

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A VOICE FROM THE BRUSH.

The Methodist Review, from Nashville, quietly dropped in on me a little ahead of time. It is a delightful visitor. I believe this October number is the best yet. Dr. Alexander brings it up a notch or two with every issue. I am too far away now from the centers of knowledge to have access to much of this class of literature, and have not yet fallen into the easy provincial conceit of taking "the nestic murmur of my burg for the great wave that echoes round the world;" but I can readily think the Review is in the first rank. It ought to be read by all our preachers and intelligent laymen.

While all the articles in this number are excellent, some perhaps merit special mention. The first article, "Gospel or Gospels," by Dr. Carter, is strong and helpful. But what a rare find" is the second article on "The Methodist Church and Slavery," by Bishop Soule. It is a timely contribution to the lowering tempest of debate over "organic union," that bag of imprisoned storms which some insist on untieing. And when they succeed, the wild waves that tossed Ulysses and his luckless crew were smooth as summer seas to the billows that will strain our laboring keel! Any one can see from this paper how impossible it was for the Methodist Church to remain one organic body when torn by such dissention. Slavery has gone, but the negro is still here, and we are as widely apart as to how we should treat the free negro as we ever were about slavery. The Methodist Episcopal Church holds the view to-day, and practices the doctrine of the equality of the negro with the white man; denounces discrimination in politics, in business, in social life, and in Church affiliation, as contrary to Christianity, and a fundamental injustice to the African. The Methodist Episcopal Church, South, holds the view, and practices the doctrine, of the inequality of the negro with the white man; believes the Caucasian is superior to the African; and while conceding to the negro every right and every privilege enjoyed by the white, demands that he shall exercise it separately, whether he wants to or not, and will see that he does it. The Methodist Episcopal Church, South, is not a whit behind the Methodist Episcopal Church in its sympathy with other races, and in missionary zeal to extend to them the benefits of the gospel; and was earnestly preaching Jesus to the negroes in the South when the enterprising New England champion of freedom, blowing hot and cold with the same breath, were shipping them from Africa and selling them as slaves. But it believes in the race differences of mankind, and that differences so radical are not accidental, but are fundamental in the moral constitution of the world; and that the progress of the race depends on the maintenance of race purity. Slavery existed in the Roman empire when Paul planted the Church throughout its bounds. It was a slavery ten-fold worse than African slavery in the South. It degraded civilized men, while slavery in the South civilized savage negroes. Yet Paul did not attempt to put the Church in antagonism to the State in dealing with it, or to legislate against it within the Church itself, and thus cut himself off from access to the very people he wished to save. He trusted to the pacific spirit of Christian sentiment to quietly change the institutions of the people, and create a new social order. Christianity is the same now that it was then, and the Methodists of the South stood for the apostolic policy of dealing with this institution. Had the Methodists of the North taken the same view, we might have abolished slavery without the awful resort to war. The two Churches, each thoroughly sincere, are wide apart on the fundamental principles involved in this question. How visionary it is to think that two bodies so diametrically opposed on such a subject can be organically united. I sympathize deeply with our brethren on the border where the two Methodisms are working side by side, and am heartily in favor of every adjustment on the basis of fraternity that will obviate friction and promote good fellowship. But our brethren on the border, where, perhaps, there are few negroes, must remember that we in the interior, where there are millions of negroes, have good reasons to oppose a union that would put us at the mercy of a majority inimical to our fundamental convictions on this question of the negro.

The article by Bishop Hendrix on the "General Conference of 1808" is another valuable and timely contribution to this same subject: all the more valuable in that it was written perhaps with no thought of its specific bearing in this direction. Bishop Hendrix shows what a streng government we have, how all power is lodged with the General Conference, and how this has given to Methodism a solidarity and strength envied by some, excelled by none. It is for this very reason that organic union is out of the question. A consolidated Methodism would place Southern Methodists completely in the power of the Northern majority.

Bishop Hendrix draws an instructive comparison at this point between the government of the United States and the Church, and thinks the Church has the wisest form in its more centralized organization. His comparison is rather between the government of the Church and the government of the United States prior to the adoption of the Federal Constitution. Undoubtedly that earlier form was very defective. But, thanks to the magnificent fight made by Patrick Henry in the Virginia Convention—a struggle unequaled in the annals of forensic debate—the Federal Constitution was so amended that the liberties of the States were guarded against the danger of unlimited power in the General Government. In the Constitution of the Federal Union all powers not expressly delegated to the General Government are reserved to the States; but in the constitution of the Methodist Church all legislative power is lodged in the General Conference. There is no check upon it, except the Bishop's veto, and no appeal from its action. Now see how the thing works. When the majority in the General Conference of 1844 adopted measures ruinous to the Church in the South we had no other way to save ourselves than to separate. We had to divide to live. The majority vote of the North rendered us powerless and the constitution left us helpless. But when the Federal Government after the war adopted the Fourteenth and Fifteenth Amendments, and inaugurated legislation hostile to and destructive of our fundamental social order in the South, the States, by virtue of their reserved rights and local autonomy, were enabled to avert the most disastrous consequences, and save our civilization from the ruin of African domination. Mississippi adroitly qualified her ballot, which she had a right to do, and foiled the design of the hostile North to "put white necks under black heels." But in the Church we would have no such recourse. A law passed by the General Conference would bind the Church equally in Mississippi as in Massachusetts. And as the Massachusetts folks have the majority until Mississippi is ready to adopt Massachusett's views about the Afro-American, and sit down with the "angels in ebony" at the same table, she had better attend to her own business, and let our beloved Yankee friends shinny on their own side. For this reason the very solidarity Bishop Hendrix praises in the Methodist organization constitutes an insuperable obstacle to the organic union of American Methodism.

I had hoped this organic union talk was an iridescent bubble blown by the aromatic breath of our amiable friend Palmore, to sparkle a moment on the wave, touch off a few emotional hallelujahs, and then vanish forever. What is Dixie to Palmore? He loves it, of course, but he has so long been a citizen of the world that the South has shrunk into a small compass, and its peculiar conditions have been merged in his thinking into the cosmopolitan view. I have no fault to find with that view, nor with Palmore for holding it. Association with those delightful Methodists with whom he mingles will melt any metal, except, perhaps, cold steel. But we must not lose our heads about this organic union business. The whale swallowed Jonah, and never did a whale have such a case of stomach-ache before. That effort at organic union was a complete failure. Jonah thought he was in "the belly of hell." I expect the whale agreed with him. But they were on easy terms compared with what will happen when a million Methodists living South of the Ohio and the Kansas get to squirming around in the Methodist Episcopal whale to avoid siting next to Cuffy! Dr. Cannon thinks our Methodist Episcopal friends would be glad to be rid of the negro. I believe that is true. But how to get rid of him—that's the rub. He's got too much sense to leave the crib and they can't turn him out. It will be time enough to propose organic union when that takes place.

In some respects Bishop Galloway's study of Jefferson Davis is the most notable article in this number of the Review. He has outdone his own splendid record as an author in this masterly paper which he rightly calls "a judicial estimate" of the great Southern leader. Since Dr. Bledsoe's irrefutable vindication no pen has so completely smashed into pulp the sophistries about Mr. Davis as Bishop Galloway's. It is all the stronger when we remember that no man among us has more completely accepted the results of the war for the Union than Bishop Galloway. If we have a national man in Dixie in either Church or State, that man is Bishop Galloway. He is equally at home in Mississippi or Massachusetts, Virginia or Hawaii. There is no taint of sectionalism in his character or his thought. He has won the ear and confidence of the North by his broad and sincere patriotism, and as this paper shows, he has not won it by unmanly concession to prejudice.

All the articles deserve special notice, but the limit for this letter is reached. The Review eminently deserves the support of our people.

S. A. STEEL.

Brownwood, Texas.

THE EDUCATIONAL AMENDMENT TO OUR STATE CONSTITUTION.

At the approaching general election an amendment to the State Constitution is to the voted on which ought to have the hearty support of every Methodist and every other friend of good schools in the State. It is an amendment to Article 7 of Section 3 of the Constitution, and it pertains to the public schools of the State, and particularly to the rural schools.

Briefly stated, there are just two points to the amendment.

The first of these is intended to correct a discrimination which the Constitution as it now stands makes against the country child as compared with the city child. The present constitutional provision allows incorporated cities, if they so desire, to levy a tax of fifty cents on the hundred dollars to maintain their public schools. It authorizes the people of the country districts to levy for their schools a tax of not more than twenty cents on the hundred dollars.

The only ground which can possibly justify this discrimination is that every city child is worth at least two and a half times as much as the country child. Does any one seriously believe this to be true? Is it not a fact that the rural schools are the schools in which the great majority of Texas children receive their early training, and that these are already handicapped in so many ways that the country child is at best at a disadvantage as compared to the city child in the matter of educational facilities? If so, the palpably unjust discrimination now made in the Constitution ought to be removed.

The second point in the amendment has reference to the manner of levying school taxes. It is one of the very elements of the democratic form of government that the majority should rule; yet under the Constitution as it now stands it requires two-thirds of all the votes cast to levy a school tax. This makes it possible for a minority of barely more than a third of the voters to defeat the will of a large majority.

To make this undemocratic provision more evident in its discrimination against the schools, let us for a moment compare it with the law as it now stands in regard to the saloon.

There are at present many counties in the State where the saloons have been driven out by the voters of the county. The saloons went out of business because a majority of the voters said for them to go. If, however, an election were to be held again, and if a majority of one of the voters should say that the saloon might come back, the saloon would clearly be entitled to come.

Is it not palpably unfair to require the school to get a majority of two-thirds of the voters in order to secure funds for its maintenance, when the saloon can open up if a bare majority of the voters want it to do so? Surely not even the most rabid anti-prohibitionist will deny that the school is at least as beneficial an institution in a community as is the saloon. If so, what possible reason can there be for not giving the school at least an even break with the saloon, so far as the legal existence of the two is concerned?

A mere statement of these two points is sufficient to show their reasonableness and their justice. They have received the endorsement of every body of people by whom they have been considered. They form one of the platform demands of the Democartic party of the State. They have been endorsed by the Texas Farmers' Congress, by the Texas Press Association, and by numerous other organizations in the State. No one has had the temerity to even try to make an argument about their justice. If the friends of good schools take the pains to go out and vote their sentiments, the amendment will unquestionably carry. If the friends of the schools rest easy on the matter and allow those who are opposed to spending money on their children to decide the matter, the amendment will be lost.

The amendment does not in any sense create a tax. It simply gives the people in the country districts the privilege of spending for the education of their own children as much of their own money as the people of the cities are allowed to spend for theirs.

A vote for the amendment will be a vote for the school children of Texas—and particularly for the school children of the country districts.

ROBERT GILDEROY PORTER.

The Nashville Advocate had a notice of the death in a sanitarium in Memphis, October 6th, of this facile and lovable man. Just a week before he had pieces in the Nashville and Texas Advocates, in the latter of which occurred such kindly notices of my dear mother and my uncle, Gen. W. F. Tucker. About a month ago my mother had a letter from him. In all of these he breathed his bright, hopeful, loving spirit, and from no quarter came to us any indication of disease and death. So the notice above came upon us like a stroke of lightning from a clear sky.

Among the dearest memories of my boyhood home R. G. Porter is irretrievably missed. I was converted and joined the Church under his ministry. My father was his presiding elder; he was the pastor of our family, and as familiar at our table and fireside as one of the children. To meet him thus was to know him. All his bubbling humor, his keen wit, his kindly sympathy, came out among sympathetic and loving spirits.

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are Tired and Sore
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And that spring of life and joy and love has dried up? That fountain of inspiration at which so many have renewed their faith and hope has ceased to run? To ask such questions is to answer them. Access to it is denied to us awhile here now, but it is younger, brighter, more abounding than ever, and we shall be refreshed by it again some time.

He was as natural and as brilliant in the pulpit as with the pen. What he was with the pen needs no explanation, as every Methodist knew this facile, kindly pen. With this instrument he has written his name large in the annals of the Southern Methodist Church, and better than that has paved his way to the hearts of thousands of children all over the land.

No truer man ever lived. As father, husband, friend, he was one of the kindest I ever knew. He had a genious for friendship. My father and mother both were in the inner circles of his loved ones. Can I ever forget the tribute he wrote of that father while our hearts were heavy with the blow of his death!

As pastor of circuits and stations, and presiding elder, and as chaplain in the Confederate Army, he did great and lasting work for the Church.

May God be with his loved ones, especially with her who for more than fifty years has kept her place by the side of this servant of God and friend of man. JOHN R. ALLEN.

If you will take hold o. your doubt and pull it up by the roots, you will find a seed at the bottom, and that seed is sin.—Sam Jones.

DIDN'T KNOW
That Coffee Contained a Drug.

There are still some well-informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know it was hurting me," writes a Neb. lady. "I don't think I had ever heard or read that coffee was harmful.

"Sometimes I couldn't lie down, had to sleep in a sitting posture as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me.

"Finally I got so bad I could not drink half a cup, as the dull heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before.

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heartburn every morning after breakfast.

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and for four years we have used it and prefer it to coffee.

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks, anyone can drink it three times a day without harm, but with decided benefit."

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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.

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

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

OUR CONFERENCES

Bishop Key—

West Texas, Gonzales, Texas.....Oct. 28
Northwest Texas, Waco, Texas.....Nov. 11

Bishop Candler—

North Texas, Greenville, Texas.....Nov. 18
Texas, Beaumont, Texas.....Nov. 25

The conferences are now upon us. The first one is in session at Gonzales at this writing and the others will follow in quick succession. What you do in the way of collection, in the way of praying, in the way of preaching, must be done quickly. See to it that your preacher is paid every cent that you assessed for him; and see to it that he goes to conference with every dollar of the conference money in hand. You owe that much, at least, and you ought to pay it.

Rev. H. B. Henry, of Rice, writes us that the new Haynie Memorial Church at that point is now well under way, having reached the second story, and it is progressing rapidly. The cornerstone was laid October 29, with imposing ceremony, Dr. Bishop making the principal address. We would have been present had it not been for the fact that we are at the session of the West Texas Conference. Bro. Henry is closing out a fine year, and he is handling his Church enterprise with dispatch and wisdom.

The night-riders are beioming a menace to the peace and order of society. In Kentucky they have done great damage by incendiarism, and the authorities have not been able to cope with them. In Tennessee they resorted last week to murder; and in Obion County they killed a prominent attorney by the name of Rankin. At the same time they also attempted the life of another attorney by the name of Taylor, but he escaped. The foul deed has aroused the whole State. The Governor, who went to the scene of the trouble with troops, offered a reward of $10,000 for the apprehension of the guilty parties, and the militia are aiding the civil officers in hunting them down. Drastic measures need to be applied to such disorders.

EDITORIAL BIRDSHOT.

No man can vent a personal spleen without injury to himself.

A good appointment is a relative term. Really, wherever there are men to save ought to be a good appointment.

The man who occupies a place in the Bishop's cabinet cannot afford to take advantage of his place to hurt any other man.

Cliques in a conference are the parasites on the body ecclesiastical, and the sooner they are destroyed the better it will be for the Church of God.

No one man ought to be forever kept in the front row. There are others just as important as himself, and they also ought to have a chance. Change is the law of health.

Some men are kept in the presiding eldership entirely too long for their own good, and for the good of the Church. The office needs relief, and so do the men who faithfully fill it.

It is not always the man who fills a prominent appointment that does the great work of the Church; but frequently the man who toils in the small places, and whose name is rarely seen in the prints, is the important factor in the development of the spiritual weal of Zion.

Your presiding elder does not always know everything about you, neither does the Bishop. Therefore, when there is anything peculiarly sacred in your case you are entitled to the right and the privilege of having a private interview with the Bishop.

It is not the place that you always want whose responsibilities you are best fitted to bear. Hence the Methodist preacher does not choose his field of labor. He leaves that to the godly judgment of the Bishop, after this high official has been given all the facts in your case.

A DAY AT POLYTECHNIC CHURCH.

We not only have a Polytechnic College, but we also have a strong Church with an able pastor at the college. There has grown up a large population around the college—a regular town of good sized proportions—and we have a most excellent Church membership among them. Rev. H. M. Long is the pastor, and he is a good one, too. He has several hundred members in addition to the membership in the student body. At present, and for some time, the congregation worship in the college chapel, which is a very commodious auditorium. But they are now taking steps to build a handsome church structure on a plot of ground deeded to the Church for that purpose. It will cost $25,000, and they already have the amount raised in cash and good subscriptions. This shows what that congregation is able to accomplish. It will be a large auditorium, without any Sunday-school room, since the college chapel will continue to be used for that purpose. However, there will be a pastor's study and rooms for the League and women's societies. They hope to go to work at the new enterprise very soon.

Sunday morning we had the pleasure of preaching to the congregation, including the student body. It was a magnificent audience, with young life enough in it to give a genuine inspiration to the preacher. Every inch of available space was crowded. Enough of the preachers live at the college to give genuine spirit to the service. We have never had better attention, and the service concluded with a shout in the camp and a good, old-fashioned handshaking. It reminded us of the old times. Students under that sort of influence are safe. When they leave there they will carry a wholesome religious impression. Bro. Long is doing splendidly and his people are very much devoted to him. He has his hand firmly on the situation. The college is in the best term of its history. We have never looked into the faces of a finer looking set of young men and young women. Everything indicates prosperity. We dined with President and Mrs. Boaz, and it is always a great pleasure to sit at their board and share their Christian communion. Brother Mussett lives at Polytechnic and his presence in the congregation was a great help to us in preaching. Brother Hall also. G. C. R.

NEW ANTI-SALOON LEAGUE SUPERINTENDENT.

Dr. B. F. Riley, who more than one year has been superintendent of the Anti-Saloon League in Texas, has tendered his resignation in order to enter the larger field of organizing Anti-Saloon League work among the colored people of the South, and Sterling P. Strong has been elected to succeed him in the work in Texas. Mr. Strong has been connected with prohibition work for a great many years, but became more conspicuous in this field in his recent management of the Submission campaign in the late Democratic primaries. He is therefore, very familiar with the work in Texas, and is in touch with all the leading workers in the State. He also knows the prominent men in the State, and is on pleasant terms with them all. He is a Christian gentleman, a layman of ability and influence, and well qualified to organize and push the Anti-Saloon League work throughout the State. Heretofore we have not had a compact organization of all the temperance forces in one strong body. We have had separate organization, and each county has largely been left to fight its own battles and carry forward its own work. But under Mr. Strong we hope to merge all our temperance forces into one complete organization, bring every county into sympathy with it, and use it henceforth as the one medium through which to fight the beer and liquor interests of Texas. Mr. Strong will have headquarters in Dallas, and from this point get into direct co-operation with every county and have order, system and directness in this work.

In other States the Anti-Saloon League has been a power in its war upon the saloons, for it is a National organization, and its methods are of the latest and most improved character. It has become a holy terror to the liquor people wherever its operations have gained foot-hold; and we intend to make it the same in Texas. Our Local Option Association will throw all its influence and work into this movement and be swallowed up by it. In fact, we do not want any other organization except the Anti-Saloon League. This League will aid, in every way, local option work as long as the local option laws remain in force; and when the time comes to begin the State-wide campaign in dead earnest, the League will lead us in that fight. In fact, the League will direct all its efforts toward the final triumph of prohibition in the State. Let us give to it our fullest sympathy and co-operation.

CONGRATULATIONS FROM A HIGH SOURCE.

Editing a religious paper in such a way as to make it edifying to the Church of Christ, as well as to make it contribute to the development of a healthy moral sentiment, is no easy task. It levies a tax upon all the resources possessed by him who stands at the helm and gives direction to the enterprise. Then, too, he has the harder task of pleasing those who constitute his constituency. He has many minds to deal with, and to handle these discreetly, and at the same time do his whole duty to the interests of the Church often requires the wisdom of the serpent and the harmlessness of the dove. Therefore, when a man who has had experience in editorial work, and who is now in the forefront as one of our most accomplished leaders, speaks a word of congratulation upon our recent re-election as editor of the Texas Christian Advocate, we certainly appreciate it. Such a man is Bishop W. A. Candler, who will hold two of our Texas Conferences this fall—the North Texas and the Texas. He knows when a religious paper is true to its calling. Read what he says: "Accept congratulations upon your re-election and upon your new quarters. We must depend much on the Texas Advocate in the great work of contending for the faith once for all delivered to the saints." These unsolicited words from such a source are an inspiration to us, and they will help us to do our best to make the Advocate stand for the entire truth in the future as we have done in the past.

AN ENDORSEMENT OF OUR POSITION.

We get during the year hundreds of letters expressing good opinions of the work of the Advocate, but for several reasons we rarely ever publish them. We are receiving such at this time; and we propose to vary our rule in order to give an occasional sample. Such letters greatly encourage us in our work. Rev. W. W. Watts is station preacher at Jacksonville, and Rev. Ellis Smith is the presiding elder of the district:

I wish to write this as an unqualified endorsement of all you say in this week's Advocate concerning that Houston anti meeting. Your arraignment of that set was terrific, but true and in place. It stirred all my fighting blood. I am ready for business. Remember you are leading us. Around you and the Advocate this battle will rage. This bugle blast will rouse every true soldier in this State. May you give your strength and wisdom to lead us to victory. This week's Advocate will go into history as an epoch-maker. Blessings on you.

W. W. WATTS.
ELLIS SMITH.

Jacksonville, Oct. 22.

THE EDITOR AND THE PUBLISHERS COMMENDED.

At the recent meeting of the Joint Board of Publication, the editor and the publishers of the Advocate were heartily endorsed. There was not a dissenting word to the following resolutions:

Resolved first, That we approve most heartily the former manner in which the Advocate has dealt with all moral questions, and especially the question of temperance and prohibition.

Second, That during the next year its attitude toward State-wide prohibition be bold and outspoken.

(Signed) J. T. SMITH.
JNO. M. ALEXANDER.
J. E. ARMSTRONG.

Also the following was unanimously adopted:

"Resolved, That this Board set its seal of approval upon the splendid service rendered by the publishers of the Texas Christian Advocate."

So we both have the hearty endorsement of the Board as to the character of work we have done during the year that has just passed. This is gratifying to us, for we have left nothing undone to carry out the whole purpose of the Church in our conduct of the work committed to our hands. The present editor has been with the Advocate ten years, and is just beginning his eleventh; while the senior publisher has been with it forty-two years. All Texas Methodism knows to what extent we have done our duty during our respective years of service, and we enter this new year with a determined purpose to make it one of the best in the series. Let the people continue to rally to the editor and the publishers and the Advocate will more than ever gladden their hearts and cheer their minds during the progress of the year now beginning.

The Western Methodist has been attacked by a law suit, inspired by its attitude on the whiskey question. Dr. Anderson, the fearless editor, uncovered some of the practices of the liquorites in the recent election in that State, and called the names of some of the conspirators. And like the cowards that they are, they now propose to worry him with litigation. But he welcomes their effort. We know something of this sort of persecution. We had a similar law suit some years ago, and for similar reasons. It was finally withdrawn, but it cost us five hundred dollars. But the preachers of Texas came to our relief and paid every dollar of it. We were making the fight for Texas morality, and they regarded it as their fight, and they stood by us with courage and material help. And this is what the preachers of Arkansas will doubtless do in the case of Dr. Anderson and his paper. He is making the fight not for himself, but for the moral weal of Arkansas and for the Christianity of the State. Now let the preachers of those conferences stand by him with their support, morally and financially. It will take a small contribution from each congregation to meet the expense, and it ought to be forthcoming. The man who fights the whiskey devil has the most fearful war on his hands of any man in the land. It will resort to any sort of tactics to ruin his character or to embarrass him in business. But it will have to go. God has decreed its destruction.

Governor C. N. Haskell, of Oklahoma, made a great speech at the Democratic rally recently held at the Fair. He is a man of genuine ability, with some of the gifts of the orator, as well as the logician. Some time back he drew the fire of President Roosevelt, and the President did not win much fame in the encounter that followed.

The Presidential election is warming up, and brother candidates, Taft and Bryan, are on the hustings making personal appeals to the voters. Mr. Taft is not a magnetic speaker, but he has a wide grasp of the facts involved in the issues at stake, and he states these in a somewhat judicial way. On the contrary, Mr. Bryan is the greatest speaker before the American people, and he always thrills his audiences with his eloquence and facts. During the campaign he and Mr. Roosevelt have collided more than once, and always to the detriment of the latter. The election will come off the third, and then the agony will be over.

The antis of Texas gave it out that they were going to have another rally of their State forces at some time during the Fair; but they have called it off. Their fiasco at Houston dampened their zeal, and they are not disposed to show their weakness again by a State-wide meeting. Then, too, Dallas would not be a good place for their spouting, as it is too far up into the dry territory. Their unspellables and unpronouncables would not stack up well in this section, and they prefer to keep them stored in South and Southwest Texas. In this they are wise, but it is rare that they ever show wisdom.

Many of our old-time readers will remember Rev. W. L. Andrews, who was once a member of the Northwest Texas Conference. He is now engaged in business at Ozark, Alamaba. But while thus employed he has not divested himself entirely of the ministerial harness. He is in the local ranks and still ministers to the flock. In a private note he says: "I preached a long sermon to a crowded congregation in my home Church and to mostly my own people recently. The service was enjoyable and to me, at least, profitable." His many friends in Texas will be glad to hear from him.

The Central Methodist of Louisville, Ky., and the Methodist Advocate of Barboursville, W. Va., have consolidated their interests and become one under the name of Central Methodist Advocate, with D. W. Batson as editor-in-chief, and W. Q. Vreeland and Jno. A. Grose as associate editors; and the paper will be issued from Frankfort, Ky. The consolidated paper will become the organ of the Louisville, the Kentucky and the West Virginia Conferences. We congratulate the brethren upon the success of this enterprise. The three conferences will give a strong support to the one paper and it will be worthy of the great Methodism for which it stands

and for which it is the exponent. A multiplication of Church papers is a mistake; their consolidation, where it can be accomplished as in the above instance, is eminently wise.

Rev. J. H. Stuart and his people at Ennis have installed a new pipe organ and recently they gave a most delightful organ recital. It was largely attended and the occasion was one of great pleasure. The Ennis Church is in a most healthful condition. It has a good structure, well furnished, and one of the best parsonages in the conference. And it has a live and up-to-date preacher. He has done a fine work, and has everything in first-class shape. Brother Stuart is one of the most forceful and successful men in his conference, capable of filling any appointment.

PERSONALS.

Brother J. E. Kay, of Ozono, while at the Fair also made the Advocate a pleasant visit. He took a prominent part in the Sacred Harp Day, where the old-time songs were rendered.

Miss Frances Horton, daughter of Rev. H. G. Horton, is now teacher in the Laurens Collegiate Institute, Monterey, Mexico, and seems well pleased with her new work. She has had ten or eleven years' experience as a teacher.

Mr. and Mrs. William T. Graham, of Hillsboro, gave their daughter, Miss Bettie, in marriage to Mr. William E. Thompson at the Methodist Church, October 27. It was a beautiful wedding and largely attended. Mr. Graham is one of the most prominent laymen in the Church in Texas.

A note from Rev. W. W. Graham, of Harleton, gives the following with reference to one of the most useful preachers in the Texas Conference, who has been sick for a long period: "Rev. T. B. Vinson has been here more than a month; has preached three times and is able to go a fishing on a cold, windy day."

We had a brotherly visit from Rev. Sterling Richardson, of Bethel Station, the past week. He went to that work three years ago. Prior to that time it was an appointment on a circuit; but since it has been organized into a station, Bro. Richardson has developed it into a most excellent charge. It now has a well-improved parsonage, a good tabernacle, a well-organized congregation and one of the best Leagues in the district. It pays its preacher $700, and for all purposes this year it has paid about eighteen hundred dollars. Brother Richardson is a fine worker and does his duty well; and his experience at Bethel shows that he looks after the interests of the Church faithfully and conscientiously.

NOTICE PASTORS, NORTHWEST TEXAS CONFERENCE.

In your statistical reports to the conference do not report any amount collected on Children's Day, unless said amount is paid into the treasury of the Sunday-school Board. While it is best that this, as a separate fund, be sent to the Treasurer, of course it can be paid to the Teller at conference.

I make this special request because each year the Statistical Secretary's report of Children's Day collections is above the actual receipts of the Treasurer. This is unfair to us, and a contradiction in our minutes. The indications now are favorable for a Children's Day report from nearly every pastoral charge in the conference. It looks like the preacher who is lacking will feel lonesome (see Bishop Key's utterances in this issue of the Advocate). Every pastoral charge can certainly raise, as a minimum, $5.00 or $10.00 a year for the great organized Sunday-school work of our Church.

B. W. DODSON, Treas.
Colorado, Texas.

ADDRESS WANTED.

I have a son somewhere in your State, or was two years ago. He was at Beaumont when last heard from. He is 36 years old, about 5 feet, 8 inches high, of light complexion; has prominent front teeth; is polite and a good mixer. He has no profession, but is inclined to favor the bus, cab, or livery business. If anyone can assist me in locating him I will feel under lasting obligations. I am on the Ahpeatone Mission, doing missionary work, and will ask all of our South Methodist ministers to assist me in locating my son. He signs his name A. S. Johnson. His full name is Albert Sidney Johnson. J. M. JOHNSON.
Faxon, Oklahoma.

CORRECTION.

I am sure a mistake was made in printing H. B. Goodman's letter on page 7, where the article reads: "Absolutely necessary repairs on the church, amounting to two hundred dollars and more," etc. It should read two thousand dollars and more—only a difference of eighteen hundred dollars. Since the letter was sent you four others have joined, making 116 for the year. W. J. JOHNSON.
Galveston, Texas.

The Advocate sewing machine which I bought of you thirteen years ago is still doing service at the same old stand, after the hardest kind of usage in developing the Peacock School. If it ever superannuates, I will call on you for a second appointment.

Your friend,
WESLEY PEACOCK.
Peacock Military School, San Antonio, Texas.

When we were children they told us that the devil was a bad man, and when we take a bad man and multiply him by all that is evil in the world, we have a good description of the devil.

MARRIAGES.

Harris-Sanders.—In Milam County, Mr. Jeff Harris and Miss Emma Sanders, at the bride's home, September 13, 1908, Rev. E. J. Hammond officiating.

Farrett-Richmond.—Mr. Charles M. Farrett and Miss Rosa Lee Richmond, at the home of the bride, September 20, 1908, Rev. E. J. Hammond officiating.

Gray-McEarchearn.—At the home of the bride near Martins Mill, Van Zandt County, Texas, October 22, 1908, at 4:30 p. m., Prof. Chas. D. Gray, of Tundra, Texas, and Miss Alice McEarchearn, Rev. Frank Everitt officiating.

Baum-Henderson.—At the home of the bride's parents, at Glencove, July 15, 1908, Mr. B. A. Baum and Miss Daisy Henderson, Rev. W. L. Brandon officiating.

Gould-Brown.—At the home of the bride's parents, Coleman, Texas, Jay Gould and Miss Vivian Brown, Rev. W. L. Brandon officiating.

TO OUR SUBSCRIBERS AND AGENTS.

Bear in mind that the new postal ruling makes it imperative that every subscriber pay in full to 1909 this Fall. The authorities at Washington have served notice on us that the law would be strictly enforced after this Fall. To fail to pay to 1909 will mean that that subscriber's paper is liable to be stopped at a time most inconvenient for him to pay and thus cause him loss of time and some trouble, which he can avoid by paying up this Fall. Much as we would desire to continue his paper we cannot do so under the law, unless he makes it possible by paying now to 1909.

It is not for our benefit that we make this statement, but for that of the subscriber. We can carry him only a limited time after expiration of subscription. The safest and best plan is for a subscriber to pay a year in advance.

NOTES FROM THE FIELD.

Continued from page 5.

Church and in some twenty-five conversions and fourteen additions to the Church. One baby baptized. The Holy Ghost was present in every service. Our second meeting began at Atwell July 12. Bro. Vincent, of Moran, did the preaching to the delight of all and it resulted in a great meeting for Atwell; twenty-two conversions and sixteen additions to our Church. For third meeting at Scranton, Texas, July 24 to August 2, Rev. W. C. Hilburn, of Clarendon, did the preaching and it was well done. The meeting resulted in many conversions and reclamations and fourteen additions to our Church. Our last meeting was a campmeeting at Pisgah campgrounds. A great meeting it was. The pastor conducted the meeting but did not do all the preaching. Rev. J. P. Hilburn, of Florida Conference, preached at 11 a. m., the first Sunday of the meeting and many times has his great sermon been spoken of by the people of that community. Rev. W. C. Hilburn preached a great sermon in the afternoon of the same day. Rev. Jno. R. Morris, our beloved, preached three rousing sermons to the delight of all. We are now rounding up for conference at Waco. Hope to be able to say a good year along all lines of work.—R. E. L. Stutts.

Meridian and Womack Mission.

Our revival meetings opened July 11 and closed August 30, with 134 conversions, 17 reclamations, 40 additions by profession of faith and some few by letter. J. W. Bowden, of Turnersville, and W. A. Manley, of Meridian, assisted me in the meetings, and did excellent work. Bro. Manley is an untiring, hue-to-the-line fellow and preaches the gospel exactly as we needed it in our meetings. Though J. W. Bowden, my father, has been in the work forty years, we could hardly tell the difference in the work he did seven years ago and that of today. He seems to keep his cup full and bubbling over. These meetings were full of the power of the Holy Ghost, and shouts of newbonr souls were heard in them all. Saturday, 10th inst., 11 a. m., at Round Mountain; at night, Grapevine; Sunday, at 11 a. m., Womack, and Sunday night at Cayote, this taking in four appointments out of the five, two of them being 28 miles apart. Our presiding elder, Bro. Sherman, preached four of the most eloquent sermons ever delivered in Bosque County—full of power and the Holy Ghost. We expect him to conduct at least two of our meetings another year. We love him, we want him, we need him, and hope he will be presiding elder of the Gatesville District another year. Claud J. Powell, of Cayote, with Mrs. Wilson to assist him, quickly raised money among the good people of Cayote community to send this preacher to conference in a nice piece of goods, properly made up by tailors, as it takes a tailor to fit some people. This is our first year here, and we love our people. Last year, for $500, they purchased the parsonage in which we live. Since we came we have raised about $300 of this money, and expect to pay it out another year. It is in one of the most beautiful locations in the town. The brethren have painted it inside and out. With the orchard, shade trees, barn, horse and cow stalls, buggyshed and turkey house, with the gobblers to wake you for breakfast, and a few channel cat from the Bosque with cornbread for dinner, and the sight of the Meridian Training School with Dr. Campbell to finish it up, makes this property well worth $1,000. We are coming with our conference collections.—Wesley M. Bowden, P. C., October 27.

Gunter Mission.

The 24th and 25th of this month was the time of our fourth Quarterly Conference, and the recorder of the world's age will soon register another year's work against Gunter Mission. And while there have been some improvements, they are not very flattering. And while we have prayed and wept, with a great burning desire for an advance movement on spiritual and material lines, and God has withheld all special outbursts of compassion and help, owing, no doubt, to the unfaithfulness of his people, yet we feel like saying with David, "O give thanks unto the Lord; for he is good; for his mercy endureth forever." We have not suffered with much sickness or disastrous storms or floods, but he has flooded our souls with light and love. Praise his holy name! Right here I wish to register a complaint against our "beloved" C. M. H. for disturbing some of our long-time easy way of doing things. Why, he has compelled me to compell my people to pay, up to date, over twice as much as they have ever paid, and yet he is not satisfied. He declares that we owe one-tenth to the Lord. O, he carries a sharp stick, and sharp pen, and sharp tongue; he has flooded the preachers and people with literature on personal duty to God and mankind; he has disquieted our conscience. But God bless him! Socially, he is as loving and tender as a real sensible sweetheart. Thank God for the great good that is being done on the Sherman District. Wife and I have "crossed the dead line," but we are not dead yet. We have entered our second youth, and are ready for another year's work, if Bro. Harless can use us—and he says he can. If not, we will drop out, unsoured, and will serve God and the Church wherever our lot is cast. I ask, through the beloved Advocate, all of my many Christian friends to pray God to give me a happy success in his cause, to my latest breath. Amen.—C. W. Jacob, October 27.

Fort Worth—First Church.

Sunday we had another good day. Had two conversions, one reclamation; received two young men, one young woman and one little girl on profession of faith and a man and his wife by letter. This is an average Sunday for the year. These six accessions rounded out 403 accessions for the year and 701 for the two years. A big per cent of these have been on profession of faith. We are "rounding up" for conference. We expect to have an all-round report—over 600 conversions, nine young men called to preach; one entered the Presbyterian ministry and is now at college; one will come up for admission into the Northwest Texas Conference; five are in college and two will be local preachers. I'd like to ask Bishop Candler what he thinks of that for a city Church? He has sometimes expressed doubt as to the material ability of a city Church in bringing forth preachers. This year we have finished and furnished our great church—now have only about $10,000 debt on a $125,000 plant. Most of the debt is provided for in good subscriptions. We "adopted" our own foreign missionary this year, also, and are now paying Miss Mann's salary in China. So the figures pile up like this: One missionary, 9 preachers, 403 accessions, 600 conversions, $10,000 for all purposes. We have had and are having a great time by the blessing of God. "Not by might, nor by power, but by my spirit, saith the Lord." We take courage and press on. "Everything is lovely and the goose honks high." By the way, Fort Worth wants the next session of the Northwest Texas Conference. All the Churches unite in the invitation. The sessions will be held in First Church, where all the committees, classes, etc., can be accommodated simultaneously. We have already started the incubators for the fall turkeys, and potential chickens will be arranged for in the spring. I'll feed whoever stops with me on Plymouth Rocks and Homer Squabs. We offer as an inducement to come to Fort Worth a sight of progressive Methodism throughout our ten Churches, the serene heights of Polytechnic hill with its varied attractions, educational, musical and gastronomical; the choice of urban, suburban, or interurban homes for everybody. Then the coming of the conference will be an inspiration to us in every way. He, for Fort Worth in 1909!—H. D. Klncherbocker, October 28.

METHODIST PASTORS' ASSOCIATION—DALLAS.

The Methodist Pastors' Association met in the publishing house at the regular hour, 10 a. m., Oct. 26, President A. L. Andrews in the chair, and opened the meeting by reading of the Scriptures. Bro. Armistead of Georgia Conference led in prayer. The following brethren were present: A. L. Andrews, D. Shrimpf, W. Thompson, — Adams, Dr. Bourland, Bro. Morris, presiding elder; Bro. J. W. Hill.

Bro. Thompson of the Ervay Street Church. Good day; delightful services at both hours. Dr. Bourland preached a very helpful sermon at night.

Bro. Morris, presiding elder, preached at Oak Lawn at the morning hour and at night at Grace Church.

Bro. Schimpf of the Wesley Chapel reported a gracious week; large services; organized an Epworth League with twenty-five members. Closing prayer by Bro. Thompson.

Bro. Hill had a very delightful day; large services.

Bro. Adams of Cochran Chapel reported a very spiritual day at Maple. Preacher very much encouraged by the services.

A. L. Andrews, of Grace Church, Sunday-school somewhat off. Congregations very large. Bro. Morris, presiding elder, preached at the night service and the service was very helpful. Two accessions.

SECRETARY.

A BRIGHT BIRD.

He was an English starling, and was owned by a barber. A starling can be taught to speak, and to speak very well, too. This one had been taught to answer certain questions, so that a dialogue like this could be carried on:

"Who are you?"
"I'm Joe."
"Where are you from?"
"From Pimlico."
"Who is your master?"
"The barber."
"What brought you here?"
"Bad company."

Now it came to pass, one day, that the starling escaped from his cage and flew away to enjoy his liberty. The barber was in despair. Joe was the life of the shop, many a customer came attracted by the fame of the bird, and the barber saw his receipts falling off. Then, too, he loved the bird, which had proved so apt a pupil.

But all efforts to find the stray bird were vain.

Meantime, Joe had been enjoying life on his own account. A few days passed very pleasantly, and then, alas! he fell into the snare of the fowler, literally.

A man lived a few miles from the barber's home, who made the snaring of birds his business. Some of the birds he stuffed and sold. Others again were sold to hotels near by, to be served up in delicate tid-bits to fastidious guests.

Much to his surprise, Joe found himself one day in the fowler's net, in company with a large number of birds as frightened as himself. The fowler began drawing out the birds, one after another, and wringing their necks. Joe saw that his turn was coming, and something must be done. It was clear that the fowler would not ask questions, so Joe piped out:

"I'm Joe!"

"Hey! what's that?" cried the fowler.

"I'm Joe," repeated the bird.

"Are you?" said the astonished fowler. "What brings you here?"

"Bad company," said Joe promptly.

It is needless to say Joe's neck was not wrung and that he was soon restored to his rejoicing master, the barber.—Herald and Presbyter.

Christ never conciliated the politeness or courtesy of the age in which he lived. He demanded obedience to his will.

POSITION DESIRED

On nomination of Bishop Candler the undersigned came from South Carolina a year ago and filled the chair of science and mathematics in Mansfield (La.) Female College.

If any educational enterprise or institution under Southern Methodist auspices needs his services, he is open to a proposition, either directly or through the Teachers' Bureau, Dr. J. D. Hammond, Secretary, Nashville, Tenn. Graduate of University of North Carolina. Testimonials furnished. Wife is also a graduate and skilled instructor in piano. Have six children, eldest of whom is fifteen years of age.

Any presiding elder desiring a pastor will address for reference Rev. T. J. Warlick, P. E., Shreveport, La.

REV. PROF. W. A. BETTS.
Pelican, La.

REV. BUCKNER HARRIS—A SKETCH.

By Rev. John M. Moore, D. D.

Rev. Buckner Harris was born November 10, 1837, in Gallatin, Copiah County Miss., and died October 7, 1908, at his home in San Antonio, Texas. In 1846 he came with his parents to Texas and settled in DeWitt County, but later he went to Gonzales, where he grew to manhood. He took advantage of the best instruction which the schools of his community offered. He records with thankfulness that he had a teacher who was a competent Greek and Latin scholar, and that by his direction he was enabled to acquire some familiarity with the Latin language and to read his Greek New Testament. He was a close student to the end of his life, and he sometimes exhorted his young brethren to learn how to study. He once said: "Do not be satisfied with the reading of some pleasant and entertaining book—a book that a bright boy or girl might read as intelligently as yourself—and then flatter yourself that you are a student. Read the great books—books that may cost you many an hour of painful mental effort, but which will bring the mind into close and vital touch with the great principles of truth."

He was admitted on trial into the Texas Conference December 9, 1856, Bishop Robert Payne presiding. His class of fourteen included Robert P. Thompson, Walter S. South, Orcenith A. Fisher, Thomas P. Ferguson, John Budd, Horatio V. Philpott, William F. Compton, Jackson L. Crabb, William Rees, James M. Stringfield, Buckner Harris, Joseph B. Perrie and Thomas H. Ball. There were only two conferences in the State at that time—the Texas and the East Texas—with a total membership of 23,000. In 1858 the Rio Grande Conference was organized. In 1866 there was a readjustment of boundary lines and the four conferences formed were Texas, East Texas, Northwest Texas and West Texas, and Buckner Harris came into the territory of the West Texas Conference, where he spent the remainder of his life.

In his fifty-two years as a Methodist itinerant he served Gonzales Circuit one year, Austin station one year, San Marcos Circuit two years, Texana Circuit one year, Chaplain in the Confederate army one year, Hallettsville one year, Gonzales Station four years, San Antonio Station four years, San Antonio District one year, Seguin Station four years, Lockhart Circuit two years, Luling Circuit two years; San Marcos Circuit one year, San Marcos Station four years, San Antonio District four years, San Marcos Station two years, San Marcos District four years, South Heights Church (San Antonio) one year, San Antonio City Missions one year, San Antonio District four years, Prospect Hill Church (San Antonio) two years, and for four years he was a superannuate of his conference. Until the last year he was frequently called upon to supply the pulpits of his ministerial brethren of all denominations, and he served for almost half a year at one time as the stated supply of a Presbyterian Church in San Antonio.

He was honored by his brethren in every way in which they could show their regard for him and his judgment. They sent him three times as their representative in the Genral Conference—1886, 1890 and 1894. For more than a quarter of a century he was a member of the Board of Publication of the Texas Christian Advocate, and he was always a strong supporter of that journal. He was not only the representative of his conference at the first convention which was held for the establishment of a Methodist central educational institution in Texas, but he was the Secretary of that convention. From the founding of Southwestern University through the first twenty-five years of its history he was a valuable member of its Board of Curators. He was a member and the President of the Board of Trustees of the San Antonio Female College from its beginning in 1894 till the day of his death. He was the Chairman of the committee in charge of the San Antonio Rescue Home from its opening in 1896 till the hour of his passing away. There are very few men in the West Texas Conference who can remember when he was not the Chairman of their Board of Missions. Even after he was superannuated he was continued in that position and his interest in that work continued to the last. He never missed the roll call of his conference except the year he was a Chaplain in the Confederate army. We may well see, as one of his colleagues in a long service has said, that "very soon after Mr. Harris entered the ministry he took rank as one of the leading ministers of his conference." His great familiarity with parliamentary law and usage not only caused his brethren to retain him as the presiding officer of almost every committee and board of which he was a member, but it led the presiding Bishops to appoint him many times as the temporary President of the Annual Conference. Although he was constantly in the most important positions in his conference, yet, as one of his brethren says, "he was a man of native modesty, and always preferred his brethren for these places of honor." It was never intimated in any circle at any time that he ever sought any position of honor or trust or any preferment of any kind in all his long ministerial life.

Methodism in Texas fifty years ago could not offer to its ministers inducements in the way of support and bodily comforts. In his semi-centennial sermon, preached before the West Texas Conference, he said: "We fell heir to that insignia of the Methodist preacher, the horse and the saddlebags. A good, faithful horse that could swim rivers and live upon the luxuriant grass that then clothed the prairies, with an occasional feed of corn, was essential to the work of the preacher. We led a free, simple life, happy in God and our work, needing but little of this world's goods. When night overtook us we would stake out, use our saddles for pillows and our blankets for a bed, and would sleep the sleep of the just. With our Bible and hymn book we gathered the people wherever we could—under trees, brush arbors, in log cabins—and gave to them a full and free gospel." Notwithstanding the difficulties under which the frontier forced him to labor because of his habits of diligent study he soon came to be regarded, one of his brethren says, as "one of our ablest pulpit men, with a broad grasp of gospel truth." Dr. G. B. Winton, who was closely associated with him for four years as a presiding elder in the same territory, says: "He was a wide and discriminating reader of books, a vigorous and progressive thinker and a preacher of awakening and spiritual sermons." Whether in history, philosophy, theology or general literature, prose or poetry, he was one of the best read men in the Methodist ministry. He could see no reason for any preacher remaining in ignorance when the opportunity of reading the best books is not denied any man in this day. He once said: "The age is past when we can take up an ignorant man and authorize him to preach the gospel." Intelligence to him was essential to a proper presentation of the gospel of Jesus Christ.

His genial, unassuming, gentle disposition made him very popular with all classes of persons in every community where he was known. He was often spoken of as one of the best men that ever lived. His integrity was never questioned by any one in any act of his life. His kind, tender manner made him a great comfort to the breaved and the broken-hearted. The poor, hopless, friendless girls who came to the Rescue Home found in him a father who could lead them back to hope and life. Thousands of people of all classes in Southwest Texas will feel a sense of personal loss in his going away.

He was married in early life to Miss Georgia Gillespie, the youngest sister of Col. C. C. Gillespie, who was for some years the editor of the Texas Christian Advocate. To them were born James S., John C., Leila, and Annie. The second daughter became Mrs. James E. Martin. She died more than a dozen years ago, and her husband followed her last year. The first daughter died unmarried in early womanhood. The two sons still live. His wife died in San Antonio while he was pastor there. In 1872 he was married to Mrs. Mary C. Sutton, a widowed daughter of Mr. Woods, of Lavaca County. To them were born three children, all of whom were able to minister to him in his last days: Mrs. John M. Moore, of Nashville; Dr. Arthur B. Harris, of Birmingham, Ala., and Frank C. Harris, of San Antonio. The second wife died October 16, 1906. Of his father's family he leaves only one sister, Mrs. Julia Matthews, of Gonzales, Texas, who was able to bring to her devoted brother the comfort of her presence in his last hours.

But the good man is gone—gone in the faith of the sincere follower of the Savior of men. In closing his semi-centennial sermon he said: "It will not be long, brethren, until we shall part; but we know where to meet again." Though his sufferings extended through several months, yet he did not complain. Up to the last week he thought that he might be able to attend his conference and meet his brethren. But he was ready for the summons to the roll call of the better world. He has entered into the eternal joys with friends and loved ones who have been awaiting his coming. He has left behind the rich fragrance of a good name, the great heritage of a genuine Christian life.

A TRIBUTE.

It is with much regret that I see in to-day's Houston Post the death of the Rev. Buckner Harris, of San Antonio. I never met him but once and that was in the fall of 1856 in Gonzales while on a visit to his brother, Augustus D. Harris, my old college classmate at St. Joseph's College, Bardstown, Ky., in 1845. His brother told me then that he would soon be a Methodist minister. His father came to Texas from Mississippi in 1846, the same year that I came to Matagorda from Alabama. Augustus afterwards was Captain of the Gonzales Company in Terry's Texas Ranger Regiment and was killed at Shiloh, and now sleeps his last sleep in the cemetery at Tuscumbia, Ala., just ten miles from La Grange, where I was born. I learned some two years ago that the Rev. A. J. Harris, of the First Baptist Church of Gainesville, Texas, was his son and sent him a leaf of my college album, with a few lines written on it by his father. He wrote me that he was very young when his father went into the army and this was the first time he had ever seen his father's hand writing. Their father, Hon. Buckner Harris, was for many years the best criminal lawyer in Mississippi, so says ex-United States Senator Foote, of Mississippi, in his book, "The Bench and Bar of the Southwest."

JOHN L. CROOM.

Wharton, Texas.

THE LAYMEN OF THE NORTHWEST TEXAS CONFERENCE.

As your Conference Leader, I desire to write you once again before the meeting of our Annual Conference. If you have been the District Leader since the last conference, then you know something of what I have tried to do. If you have only recently been appointed, then I will expect much enthusiasm from you as a new leader.

The results of this great movement for this year, I think, show conclusively that God's spirit is moving the Church to the evangelization of the world. Remember that the great object of the movement is, that the Gospel shall be preached to every creature within the next twenty-five years.

In our own conference I believe that quite a good deal has been done by way of instruction. Our people are beginning to seek information concerning the great work of missions.

Early in the year, in a joint meeting of the preachers and laymen, the Fort Worth District agreed to raise $2000 more for missions this year than last. A number of other districts have made special pledges of large sums, and I believe that the results in the whole conference will show that the work has not been in vain. I believe that the movement has been represented in some way in almost every district and in a great many local congregations.

I have the following suggestions:

1st. If a Church leader has not been appointed by every society in your district, please have that done at the next Quarterly Conference.

2nd. If the Church Committee has not been appointed for each society, please get the pastor to call a Church Conference and have the committee appointed.

3rd. As soon as possible please send me a list of the Church Leaders in every charge in your district.

4th. As soon as the appointments have been made, please get the names and exact addresses of each preacher in your district and send them to me.

5th. Please urge all lay delegates and members of boards in your district to attend the Annual Conference. The Board of Missions has kindly consented to devote their anniversary to our movement, and Dr. Pepper or Mr. W. B. Stubbs will deliver the address.

6th. Please see that all your Church Leaders join the Emergency Corps by sending their names and address to G. W. Cain, 810 Broadway, Nashville.

7th. If you have not done so, send $1 to G. W. Cain for a copy of the "Call of God to Men," and then try to get each Church Leader to buy this book. It has the history of the movement and outlines the duties of all Leaders and committees.

8th. Write to G. W. Cain for literature concerning this movement.

9th. Do not fail to pray earnestly to God that this movement shall be placed upon the hearts and consciences of our laymen.

W. ERSKINE WILLIAMS.

THE TWO HOLSTON CONFERENCES.

This year the two Holston Conferences began their sessions the same day, October 7—the Methodist Episcopal brethren at Johnson City and the Methodist Episcopal, South, at Knoxville. Both conferences reported progress. The former sent out pastors to one hundred and thirty-one charges; the latter to two hundred and thirty. Total charges in Holston territory, 361.

Each conference has valuable educational plants of important bearing upon the welfare of the country. It would take a Philadelphia lawyer to tell which conference is in the lead in educational matters, taking the number of charges into consideration. And it is well that both conferences are alive on the subject of schools, for never before were there such strenuous efforts made by Baptists, Presbyterians and legislators for educating the youths of the land. Methodists should keep up with the procession.

Are the two conferences friendly? During the late sessions, the pulpits of the M. E. Churches in Knoxville were occupied by the Southern preachers, and vice versa in Johnson City. And each conference expects to meet the other in heaven.

J. H. BRUNNER.

Hiwassee College.

A REMARKABLE ANSWER TO PRAYER.

While I was a patient at St. Thomas Hospital, in Nashville, Tenn., I requested the Holiness Band to visit me and hold services in my room. They came several times and held prayers, speaking words of encouragement that I shall never forget. At last I had to undergo a very serious operation and my friends could not see me for several days. I had told them to come back as soon as the doctor would permit, but somehow I never could get any word to them that I was able to receive company. I asked my nurse to call them over the 'phone. I implored the sister in charge of the floor I was on to please let my friends know they could come. I found out that my friends had been telephoning and trying to hear, but could not. At last, as I was lying on my bed praying, I thought, why not ask God to carry the message? I prayed earnestly that they might be impressed to come at a certain time. I will never forget that prayer. The very gates of heaven were opened and my soul flooded with joy. I shouted His praise in that Catholic hospital and said in my heart: They will come. Next day at the very time they came. It taught me this sweet lesson: No prison walls, be they ever so high; no human power, be it ever so great, can stay the hand of God. I thank God for wireless telegraphy that reaches from earth to heaven.

MRS. DOLLIE WHITWORTH.

Gasoline, Texas.

WALK ACCORDING TO THIS RULE.

(Gal. 6:16.)

1. Daily Bible reading and prayer each day.
2. Kindness and discipline in the home.
3. Do something worthy each day.
4. Sympathize with suffering of all kinds.
5. Trust all men with love—no man with secrets.
6. Never let naughty tempers fall from the pen or tongue.
7. Tolerance toward people of other views.
8. A pound of charity for each ounce of merit found in all people and in all things.
9. Never expect trouble till trouble comes.
10. Hide mountains of sorrows behind a screen of smiles.

I. E. THOMAS.

Sealy, Texas.

13,000,000 Dyspeptics

Live in the United States and Canada Suffering Terribly Every Meal.

A rough estimate gives the enormous total above as the number of people who suffer in America from Dyspepsia. Add to this those who suffer occasional stomach trouble and you have the field which lies open for Stuart's Dyspepsia Tablets.

These wonderful little digesters are the most popular dyspepsia remedy sold in Canada and America.

Why? There must be merit to them or they would not or could not be distancing all competitors.

Ask any druggist to tell you of their popularity.

They will assist nature in digesting a meal no matter what the condition of the stomach. They are prepared scientifically and are made powerful so that nature restores the lost ingredients with which she manufactures her digestive fluids.

They soothe the tired and irritated nerves of the stomach. They prevent and relieve constipation and bowel trouble.

If you want to eat a dangerous meal at late hours take a tablet with you and fear no evil consequences or make up your mind that Stuart's Dyspepsia Tablets will reduce the ill effects of over eating.

They are made up from fruit and vegetable essences and their tablet form of preparation preserves these qualities longer than fluid or powder modes of administering the same essences.

They have been tried for years and found to be not wanting. You don't buy a new thing in Stuart's Dyspepsia Tablets, you purchase a remedy for stomach trouble that has a record for cures by the thousand. Ask the druggist, then give him 50c for a package of Stuart's Dyspepsia Tablets, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

SUNDAY-SCHOOLS AND BASE-BALL.

Always deeply conscious of my shortcomings, and filled with regret that I have not been able (strive as I may) to attain unto anything like perfection, I was nevertheless shocked to read in the Advocate of the 8th that I am "far from upright and pure in heart," simply because I believe that baseball gives more pleasure to men (press hard on the loud pedal) than anything else. Of course, I meant to most men, but it was not so understood, and, as a result, this startling revelation as to my character was given to a wondering world by the Rev. Fred A. Bond, of Rosalie Circuit, who feels that any man who cares for baseball must be utterly depraved. What a kindly heart he must have, and how filled with loving kindness are his judgments! Get down on your knees, all ye who play or love baseball, and seek ye quickly his forgiveness, for, as matters now stand, this wise man (and just) of Rosalie Circuit has condemned us to fires everlasting and torment prepared especially for lovers of baseball!

It requires a stretch of the imagination of which my poor little brain is incapable (the strain would be too great) to connect baseball (the game itself) with our obligation to "renounce the devil and all his works," etc. What a wonderful vision you must have had, Bro. Bond! I am sure that it will astonish our saintly Bishops to learn that you have been made the agency for this great revelation.

Sunday baseball must be stopped, and betting on baseball must be stopped. Preach against this just as hard as you please—the harder the better—and I will back you up to the last ditch. I said in my first article that there should be no compromise with evil, and I reiterate that statement. But I do not admit that baseball per se is evil; on the contrary, I assert that it is not. Evils like Sunday playing and betting have come into it, but they are not a part of it. These evils are like the camp followers of an army. The General will drive off the camp followers, but he does not disband his army. So, too, we must get rid of the betting and Sunday playing, but don't attempt to destroy the game that typifies for us, in a large measure, the youth and the vigor of our Americanism.

As to the demorafizing tendencies of the game, it is enough to say that some people are going to be demoralized by something; if one thing doesn't do it, something else will. I can at this moment recall one man who got so much "religion" (as he supposed) that he became demoralized to the extent of neglecting his business and his family. This man thought he was "religious." His transference from sin to a better way had simply demoralized him. That sounds funny, but it's a fact. It was a transitory experience. The microbe of demoralization was in his blood, and it had to work out. If it hadn't been "religion," it might have been baseball, or it may have been chess. I've even known chess to demoralize some otherwise good people.

If baseball is such a terrible monster, why do all our universities, colleges, schools, Y. M. C. A.'s, etc., foster and encourage it in every way? It is because it strengthens the body, quickens the perceptive faculties, develops the mind and makes you think fast and act quick, and if a boy has any latent ambition in him it will bring it out. In the colleges only the boys who rank high in their classes (and are physically developed) can make the team which is to bring honors to their college or trail its colors in the dust. Why, as I write this, are millions of males, and maybe as many females, breathlessly awaiting each night the receipt of the score of the games being played by Chicago and Detroit for the world's baseball championship? Why do men give of their time and money to see a contest between two bands of trained athletes, and howl like dervishes when the home team scores the run that puts them in the lead? It is because the veins of America's men are filled with rich, red, warm blood and they glory in the athletic achievements of their fellow men. Oh, Bro. Bond, if you had seen some of the ball games that I have seen! Think of it—picture it: Eleven innings, and the score 0 to 0. The visitors go to bat in the twelfth inning, and good old Eddie Karger sends them back to the bench in one, two, three order. The home team comes to bat. The first man up fans the air, and is out. Then comes the next man—he catches the ball on the tip of the bat and over the fence it seems to go. Down like a whirlwind goes the runner and the crowd gets on its feet and begins to yell like demons. It's a home run, and oh, how we throw our hats in the air and scream and think of our hero speeding around the bases! The game is ours, we win, we—what's that! The center fielder climbs up on the fence and with one hand catches the ball. Oh, we haven't won; what a weight there seems to be on our hearts, and we are weak and disheartened. Still, there's another chance—good old Bob Edmunson is coming up with his faithful stick. One strike, then one ball. Now, two balls, three balls, another strike! This ball tells the tale. The pitcher slowly unwinds himself and delivers a ball with cannon-like speed. Bob connects with it. A hot grounder to third base, too hot for the baseman to handle. Again we are on our feet, doing the dervish act once more. The baseman recovers himself, gets the ball, and throws to first. He throws wild. The ball goes into the bleachers. Down to second, then to third goes Bob. The ball is gotten and over to third it goes, but is muffed by the third baseman, and rolls off toward the left field bleachers. "Go it, Bob," "Hurry, old man," yells the crowd. Those who are not screaming are holding their breath. Down the home path comes Bob. The ball is thrown toward home. It seems he must be put out, but just as the ball reaches the catcher Bob makes a headlong dive for the home plate—he is safe and the game is won! Cheer after cheer rends the air, and—I may be a heathen, Bro. Bond, but I do love baseball, and I've seen 'em more exciting than this.

We must encourage our clean American sports. Our physical and mental natures demand it. The man who devotes all his time to business, or to politics, or to sports, or even to religious work, will grow narrow and dwarfed. But the man who can do his Church work, attend properly to his business, take an interest in politics, and keep up with clean, healthy sports, will be a well rounded man, and I firmly believe he can do these things and still be "upright and pure in heart."

I plead with our preachers not to be narrow. Let them help those with whom they come into contact to get nearer to God in their pastimes and business. Don't think everything is evil just because you don't care for it. Methodism doesn't stand for monasteries, but it is unfortunately true that some of our preachers ought to be in one. They are too good to live in the bright sunlight of the world—optimism is their bete noir. But, next year, when Dallas and Houston play for the championship of Texas Sunday-school Baseball League, I hope they will all come to see the games. If it involves the loss of their self-respect, and they feel that they have sinned, they can follow the injunction of James and "Pray one for another." I would ask Bro. Stokey, Bro. Griffiths and other baseball "fans" to help me pray for them, but our prayers would do no good, for you know it is only the prayers of the "righteous" that availeth much.

This is my last word on this subject—now watch me get a few solar plexuses.

TOM C. SWOPE.

Houston, Texas, Oct. 12.

HISTORY OF METHODISM IN TEXAS.

The recent meeting in Waco, on the 15th instant, was of a representative character—each conference of the State having had personal representation, except the Mexican Border Conference.

A temporary organization was effected—looking to the permanent organization of an historical association, composed of the members of the several Annual Conferences and others.

The four larger conferences will be asked to elect two clerical and two lay members each, and the German and Mexican Border Conferences, one clerical and one lay member each—these twenty members to constitute an Executive Committee of the General Association—with authority to provide a constitution and by-laws governing the association, to devise ways and means for procuring data for the history, at the proper time to elect an editor or editors, and otherwise promote the success of the enterprise.

With united and vigorous effort, success is well assured.

The meeting was very harmonious; all seemed to be of one mind and purpose. A paper outlining the enterprise was prepared, and will be submitted to the conferences for their consideration and action.

It is to be hoped that the movement will receive the hearty support of the conferences, and be launched under favorable auspices.

JNO. H. McLEAN.

AN EDUCATIONAL SUGGESTION.

The laymen of the Church are but just coming into their glorious heritage. Their forward movement contemplates advancement along all lines. As the spirituality of the Church increases her liberality moves on apace. When our Christianity attains to its normal estate men and women will be found seeking profitable investment of their means for the advancement of the kingdom of Christ on earth. Our pastor was at another one of his appointments on Southwestern University Day; so we conceived the idea of taking a collection in our little Sunday-school for the same fund of endowment. It is only $3.00 which goes to Georgetown to-day as the result of that collection, but the aggregate of collections taken in all the schools throughout the State of Texas would run well up into the thousands. Therefore I suggest that November 1, 1908, be designated as Southwestern University Sunday-school Day, on which day all superintendents of schools shall be urgently requested to take collections for this permanent endowment fund. If the day named is too early, any other day might be named and the hearty co-operation of all pastors requested. The above suggestion is cordially referred to the Church authorities for their approval.

Hoping that more enthusiasm for Southwestern may be generated in our Sunday-schools, which shall result in enlarged future liberality, I beg to remain, Yours cordially,

JOHN FREEMAN NEAL.

AMONG OLD SCENES.

On the morning of October 5 I took the train to visit a brother and sister, living about twenty-five miles from Bryan, Texas, whom I had not seen in twenty-seven years. At Waco I took the Houston and Texas Central and as you and perhaps most of your readers know, I struck the main line at Bremond. This, to me, is sacred ground. Bremond is in old Robertson County. In this county I spent some of my boyhood days. There in 1873 I was converted. There my father is buried; there, also, my wife and two children are buried. At Bremond, in 1878, I was licensed to exhort by the Quarterly Conference, Rev. W. G. Connor, presiding elder. At Wootan Wells, nearby, I was licensed to preach by the same Quarterly Conference in 1879. At the close of this year I was recommended to the Annual Conference for admission on trial by the same Quarterly Conference, Rev. Thos. Stanford, presiding elder; Rev. B. F. Gassaway being preacher in charge. When I got to Bremond it was dark and the moon was shining. I stepped off the train and looked out over the town, and over the prairie, as well as I could. The tears came unbidden into my eyes. I looked forward and I looked back, and I said: "Where are those men that voted for my license?" and echo answered "Where?" Well, I haven't said much about my trip. I went on to Bryan. The next morning I took the mail hack and by noon I was among my kinsfolk. I stayed with them three days and nights—short days and nights—and then I had to leave for my work to get ready for conference. A few more conferences and we will meet in the great Conference.

My sister was born in the Republic of Texas in 1841, and belongs to the Daughters of the Republic. I preached for my folks every night while I stayed with them, using for a book-board a table my father made more than sixty years ago.

D. C. STARK.

Aquilla, Texas.

READ THE APPEAL.

Mrs. A. J. Stewart, of Floyd, New Mexico, makes an appeal in this issue of the Advocate. It ought to reach a tender spot in our readers' hearts. She is a true Methodist woman, living in a community sparsely settled, and they are striving to build them a church house. A little help from you would be of great assistance to them and a blessing to our Methodism in that section.

A Macedonian Call From New Mexico.

When a schoolgirl I often dreamed of writing something for publication, but the dread of criticism prevented me from bothering editors. Now, since years of home duties and sickness have well-nigh erased every trace of education from me, the need of my community and my duty to God command me to attempt to gain a hearing through the public press.

We are twelve miles south of Melrose, sixteen miles west and five miles north of Portales. The Presbyterians have a church at Melrose, but our nearest Methodist Episcopal Church, South, is at Portales.

A little schoolhouse 24x24 feet is the only place we can hold any kind of public worship, and the deed to that debars us from using it more than once a month for preaching. A Sunday-school or an Epworth League is an impossibility.

Three other denominations use the same schoolhouse with us for preaching. So far as I can learn the past year has been spent in trying to tear down the doctrine of each other and of the Methodist Episcopal Church, South. Up to the present our pastor has delivered only one doctrinal sermon. These wrangles and harangues only tend to harden and disgust the sinner.

We Methodists need a church in order to shut out these wrangles from our people; where we can give our children the advantages of Sunday-school and Epworth League work. But it is impossible for us to build now without outside help. This part of the Territory has the promise of a bright future. Land is fertile and productive, water in abundance, and the very best, healthfulness unsurpassed. We are poor people who have settled here for the improvement of health and to obtain homes while we live in the flesh. We live in little shacks on dirt floors, in dugouts, and a few have houses, but they are too small for the accommodation of their own families.

Our people are intelligent and industrious, but, sad to state, many of them are wholly in different to the Christian religion. Many dangerous doctrines, isms and schisms are abroad in our midst. But, thank God, there are a faithful few who know that ours is a prayer-answering God. A few who know that our great-hearted Methodist people are ever ready to stretch forth a helping hand to the needy. And while we are not financially able to build for ourselves now, we know that our people can help us, and that they will help if they can only see our need as it really is.

There is not a more beautiful site for church, parsonage and cemetery in all New Mexico than we have hereon the base line where two prominent roads cross, a beautifully elevated place with a gradual westward slope. Our location is one that will not need to be changed in a few years, but will be permanent for years to come. This is the only country congregation in the Albuquerque District which has made any attempt to build a church. We have a few loyal Methodists who intend to make this their home for life, that I believe would die for the cause. These would not ask help were it possible to build without it. There is a family on almost every quarter section of land in our locality. Most of the people will come into the Methodist Episcopal Church, South, if we set about and do our duty. The proselyter is in our midst diligently applying himself (or herself) to his beloved work. Would to God that Christians were as diligent to save souls!

Church trustees have been appointed and are organized. Three hundred dollars has been raised in money and good subscriptions. It will take $400 more to build an auditorium 24x36 feet. But that is too small, and we want, if possible, to raise money enough to build an auditorium which will accommodate our congregation for a few years at least. We can build Sunday-school rooms later. We are only asking for the very least we can get along with, and do our duty to God and our fellow man.

I attended the New Mexico Conference at Portales. Our preachers gave some encouragement. My faith and hope were strengthened. Some times, while telling a sympathetic brother our condition, I would be almost overcome and nearly broke down several times. While it may be weakness to give away to tears, yet we have the consolation of knowing that "Jesus wept." Could you see and feel the need of our people as I see and feel it; were you embarrassed by both financial and physical weakness as I am, you would at least shed a sympathizing tear and offer a heartfelt prayer. Men and women are dying in their sins; our young people are growing up indifferent to religion; the early impressions made on our little ones are not what they should be. Worldly amusements and thoughts take the place of the service of God. Think of the aged, of the youth and of our babies! Lift your heart to God in prayer for us. If you can give financial help, do so, and the God of our fathers reward you. I hope every minister who can will present our cause to his congregation and give them a chance to help us. Can't you take up a collection? Just a little from each will place us in a position to give spiritual help to our people while you will hardly know you have helped.

Those who wish to help us will please send money or its equivalent to the treasurer of our building committee, A. J. Stewart, Portales, New Mexico. Mr. Stewart's home is here, but he will be working at Portales during several months to come.

Yours for the glory of God.

MRS. A. J. STEWART.

Floyd, Roosevelt County, N. M.



Personal To Rheumatics

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

I CAN PROVE IT ALL TO YOU

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

A. E. Kuhn

A FULL-SIZED $1.00 BOTTLE FREE!

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

KUHN REMEDY CO., DEPT. F. J. HOYNE & NORTH AVES., CHICAGO

The Woman's Department

Mrs. Florence E. Hotwell, 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.

The institutes and rallies are to be conducted by Miss Daisy Davies, Secretary of Young People's Work, Woman's Board of Foreign Missions, and Miss Mabel Head, Associate Secretary of the Woman's Board of Home Missions, in the interest of the work of the Woman's Foreign Missionary Society and the Woman's Home Mission Society of the four Texas Conferences.

Who Should Go?

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

2. All the district and conference officers will go, of course, and as many as possible of the Auxiliary officers, and all members of the Auxiliaries who can go.

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

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

Where train service is convenient, parties could be made up for the day, of the men as well as women of the Church, not only Methodists, but all denominations, and go to the nearest point where an institute or rally is held, and in this way many may be induced to go who could not stay longer than a day. All are cordially invited, and entertainment will be extended free to all who will go and enjoy this rare privilege. Plan to go, all who can!

Editor Woman's Department.

CORRECTION.

In last week's issue, in the article giving suggestions to Auxiliaries regarding attendance upon the institutes and rallies, the opening sentence was made to read "Suggestions of Auxiliaries," when it should have read "Suggestions for Members of Auxiliaries." Let all interested readers and members turn to the opening item of the last issue in the Woman's Department and read carefully those suggestions, and all who possibly can do so, take those suggestions as a guide and make plans to attend at least one of the institutes or rallies.

Editor Woman's Department.

ATTENTION! NO COLLECTIONS!

We are requested to call particular attention of all to the fact that no collections are to be taken at any time, or any place, during the series of institutes and rallies to be held by Misses Davies and Head, representatives respectively of the Woman's Board of Foreign Missions and the Woman's Board of Home Missions. The two young adies come at the expense of the two boards of which they are representatives, and all incidental expenses of the meetings will be met by the local membership at each place of entertainment where the institutes and rallies are held.

All who will may come and enjoy this great opportunity, "without money and without price."

Editor Woman's Department.

NOTICE.

All delegates and visitors expecting to attend the Missionary Institute to be held by Misses Davies and Head at Dallas, November 19, 20 and 21, are requested to send their names to Mrs. E. R. Ardinger, 165 State Street, Dallas, the District Secretary of the W. F. M. Society of Dallas District, or to Mrs. H. G. King, 365 Worth Street, Dallas, the District Secretary of the W. H. M. Society of Dallas District.

MISSIONARY INSTITUTE.

Miss Davies and Miss Head will hold a Missionary Institute in San Marcos, Texas, November 4 and 5. All who possibly can come from San Marcos District and surrounding districts who can reach San Marcos more easily than Austin or San Antonio, are especially invited, and all are asked to send their names not later than November 1 to Miss B. Malone, San Marcos, Texas.

MRS. JAS. E. MORRIS,
District Secretary W. F. M. Society,
San Marcos District.

MISSIONARY INSTITUTE AT YOAKUM.

Miss Mabel Head, Associate Secretary of the Woman's Board of Home Missions, and Miss Davies, Secretary of Young People's Work, Woman's Board of Foreign Missions, will hold a Missionary Institute or rally in Yoakum on the 10th and 11th of November. These institutes are to be held in various points over Texas, district lines to be ignored. However, all of Cuero District will find this the most accessible point; also the nearest point for towns on the main line of the San Antonio and Aransas Pass from Kenedy to Eagle Lake, and the Lockhart branch as far north as Gonzales.

Yoakum will gladly entertain all visitors. These workers are sent out by the Woman's Boards of the Methodist Church at large expense to arouse interest in missions. If our people fail to attend, the institutes fail of their purpose. Many of us heard Miss Davies and Miss Head at Epworth last summer. We will be anxious to hear them once more. Many others were deprived of this privilege. Once more "opportunity knocks at your door." Will you not come and avail yourself of this good fortune at small expense of time and money?

Send names of those who will attend to Mrs. V. G. Thomas, Yoakum, Texas. Pastors are especially invited. Local officers of Home and Foreign Societies, intelligent Methodists who wish to keep well informed, our young women who are free to give themselves for definite Christian service—all these ought to come.

MRS. WINNIE G. COOK.

REPORT OF ANNUAL MEETING OF WOMAN'S HOME MISSION SOCIETY OF THE NORTH TEXAS CONFERENCE, AT MOUNT VERNON, OCT. 5-10, 1908.

The ringing appeal for the twenty-second annual meeting of the North Texas Woman's Home Mission Conference to be held at Mount Vernon in 1908, voiced by the pastor's wife—Mrs. J. F. Holmes—which swept the conference at Paris, last year, off its feet and carried the vote almost unanimously, was a fitting prelude to the generous welcome which greeeted us when we came trooping into Mount Vernon last week more than one hundred strong.

We were met at the depot by a large crowd of Mount Vernon people, and the ease and rapidity with which the unusually large crowd which the first train brought was disposed of proved the loving forethought and splendid management which was characteristic of the Mount Vernon people throughout the entire meeting.

On arriving at the church we were greeted with further evidences of the welcome which awaited us in the beautiful decorations of festoons, ferns and cut flowers which beautified the rostrum and proclaimed anew each day our hostess' hearty welcome.

Nothing which Christian courtesy could do to make our stay delightful was left undone, not only by the Methodist people but by the sister denominations as well. In fact, more denominational lines were lost sight of in the united effort to make the visitors comfortable.

A very efficient organist was there to furnish music when needed; two bonny young girls rendered excellent service as pages, contributing largely to our comfort and convenience by many little thoughtful services, not the smallest of which was the delivering of the mail; the Mount Vernon choir rendered splendid music each night, with cornet, violin, organ and sweet voices; the merchants furnished the conference body with stationary and stamps, and even the hackmen placed us under tribute for free transportation.

Such unstinted hospitality has never before been experienced by this conference body—so accustomed to beautiful hospitality as it is. But the crowning courtesy was the gathering up—free gratis—of our luggage and taking it to the depot, and the preparation of lunches for over a hundred delegates when it was learned that they must leave on the noon train without taking time for dinner. We were doubly grateful for this last thoughtful act when we rolled into Commerce where the train crew takes dinner and found the waiting room and dining hall wearing a new and very sticky coat of paint.

The meeting was exceptionally harmonious and delightful. All the conference officers were present except one and every District Secretary—either in person or by substitute—in her place. Every report showed an advance along most lines, the financial increase over last year being especially notable because of the "panic" conditions which have prevailed during much of the past year.

The most prominent feature of the meeting was the work of Miss Mabel Head, Associate Secretary of the Woman's Board of Home Missions, whose Bible reading and talks on "The Abiding Life" given each day opened up new visions of Christian living to all who heard her; and her address on "Our Young People" awakened us to our appalling neglect of this most important branch of our Church work, and to the wonderful possibilities for good which lie in the conserving of the young life of the Church to its work. Miss Head is a speaker of rare magnetism and wide information, and we anticipate a rare treat in the institutes to be held by Misses Head and Davies next month.

As an expression of their appreciation, Mount Vernon ladies presented Miss Head with a box of dainty handkerchiefs.

Among the notable personages whose presence brightened the conference meeting were Miss Adrianson, of the Wesley House, Dallas; Miss Monohan, deaconess and head nurse at the Mission Home; Mrs. Rudolph, literary teacher in the Home, and the one, only and original Mrs. Johnson, emphasizing on all occasions the importance of the King's Messenger and the special direction of the Week of Prayer collections. We also had Mrs. F. B. Carroll, matron of the Methodist Dormitory at Denton, and Virst Vice-President of the Conference Society, whose report on the dormitory was very interesting.

The "brethren" were conspicuous by their absence, only a few finding time in this busy time of winding up affairs for Annual Conference to attend.

Many beautiful and touching incidents occurred during the week. A loving message and beautiful silver-mounted walnut gavel sent by our dearly loved former President, Mrs. L. H. Potts, now of Abingdon, Va.; the pledging of the funds necessary to make an ideal auxiliary of the girls at the Mission Home; the spontaneous contribution of more than $20 to the nursery department of the Mission Home in response to an original appeal from Miss Monohan; the pledging of a supply of bed and table linen to the Wesley House, in Dallas, in response to a touching talk by Mrs. Franklin Moore; making a life member of Mrs. Roundtree, President of Mount Vernon Auxiliary, by the payment of $25 by the conference body; the pledging of several hundred dollars to the Dormitory, and many other things.

There yet remains much to be told, but suffice it to say that the twenty-second annual meeting of the N. T. W. H. M. Conference held at Mount Vernon, October 5-10, will ever remain one of the most delightful and profitable in the history of the conference.

MRS. FRANK BENNETT,
Press Superintendent Conference Soc.,
Pottsboro, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

October Bulletin.

The restless millions wait
The light whose dawning
Maketh all things new:
Christ also waits.
But men are slow and late.
Have we done what we could?
Have I? Have you?

"There is no more majestic outlet for all the love Christ pours into our lives than the missionary work of the Church."

A million for missions! The watchword of the Laymen's Missionary Movement is finding a hearty response throughout the Church.

Remember our share in the "forward movement" as expressed in our watchword for this year—$10,000 for missions and our membership doubled! "We can do it if we will!"

Give as you would to the Master if you met his searching look;
Give as you would of your substance if his hand your offering took.

"It is not so much the kind of work men do; it is the spirit in which they do it that counts."

Our Youngest "Daughter."

Notice has already been given in the Advocate of the appointment of Miss Martha Nutt, a volunteer from Granbury, to San Luis Potosi, Mexico. Her departure this month for her new field of labor adds another "daughter" to our list, and we gladly take her to our hearts and bid her godspeed. As has been said, Miss Nutt missed both board and conference association and fellowship, and we should make amends by giving her our hearty assurances of interest and appreciation. Mexico is, for some reasons, one of our most difficult fields, and she will need that we "pray without ceasing," that God may abundantly bless her efforts to publish the glad tidings to a people emerging from centuries of ignorance, superstition and tyranny. May not the fact of these four splendid young women who represent our Conference Society in foreign lands be an inspiration to us to press on to even greater things than we have as yet been able to think or ask?

On to the Institutes.

Already enthusiastic reports have come from the institutes that have been held by Miss Davies and Miss Head. The cry comes down the line, "The half has never yet been told!" Let every woman in the bounds of our Foreign Conference Society who can possibly do so attend at least one institute. Every auxiliary must have one representative, but our faith has reached out to greater things. We are expecting not one, but many, from each auxiliary. The rally at Waco, coming as it does during Annual Conference, which will be held there at the same time, will give good opportunity of reaching an unusual number. The rally is intended, however, for the local ladies and pastors' wives and visitors who will be in attendance upon the Annual Conference, and thus Waco will not be taxed with a greater number than would otherewise be her guests during that week. We are confidently expecting great and far-reaching results from these institutes and rallies, and that we may realize this there are only two things needful—prayer and your presence. Come one and all, and let us make them joyful, helpful, rich occasions, and carry back enough to our Auxiliaries to set the world on fire—with missionary interest. Oh, "We can do it if we will."

Just a Reminder.

Of our Training School Day and our Week of Prayer

It is not too soon to begin to prepare. For the latter, order the leaflets and literature bearing upon the subjects to be discussed, and solicit a full attendance.

Too much can not be said of the importance of observing Training School Day. Each Auxiliary should lay hold of this opportunity of bringing the interests of our great institution more prominently before the people and the membership. The Scarritt Bible and Training School is the great lighthouse of our various Conference Societies, from which go out the light that shall save many that are in darkness and peril on the sea of sin, both at home and abroad. Its work and needs will appeal to the masses. Let us "lend a hand" and help the Training School "send the light."

This leads me to say that

Our Girls

at Scarritt are winning many hearts and meeting with the approval of Miss Gibson, the principal. With the addition of Miss Espy, a volunteer who went from Plainview, there are nineteen Texas girls enrolled this year, and the Lone Star State is again at the head of the list. Let's keep her ahead. You know we can do it—if we will.

On the Firing Line.

Our conference is on a boom. New auxiliaries keep coming in to join the ranks; and volunteers, increased pledges, new members, fine meetings and an increased interest are reported from every quarter. Truly, the "whole line has advanced," and we are waking up so rapidly that we have hopes that our conference will really do something commensurate with its ability and opportunity. Here's from one auxiliary, for example—a new one, too:

Plainview. — Forty-two members added to the Foreign Missionary Society, a Young People's Society of twenty members organized, five volunteers for service (besides two young men for medical missionaries), and the pledge raised to $75.

Other new auxiliaries are reported at the following places: Winston, Mansfield, Canyon City, Young People's Societies at Itasca, Hico, Hereford, Colorado, Bronte and Spring Valley (adult).

District Secretaries

Have written during the past month, giving very gratifying reports from the various auxiliaries. All are looking forward to the institutes and what they will bring to the life of their auxiliaries. Mrs. Overall writes:

Miss Rebecca Toland, missionary of the Woman's Board, in Matanzas, Cuba, made a visit the past summer to her native State, Texas. Her visit to Coleman, Texas, was an inspiration to every one with whom she met. Her life has been given wholly to the Master in the great cause of missions.

The missionary meeting for the Brownwood District, held by the W. F. Missionary and the W. H. Mission Societies at Blanket, Texas, Sept. 16 and 17, was one of the grandest meetings ever held in the district. The attendance was good and the interest unprecedented.

Morrow Street Auxiliary, Waco, furnished and prepared a complete outfit for the little missionary candidate, Miss May Bryan, previous to her entrance at Polytechnic College, Fort Worth, in September. Dr. Loaz has, out of the goodness of his heart, given our little protege a four years' course

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

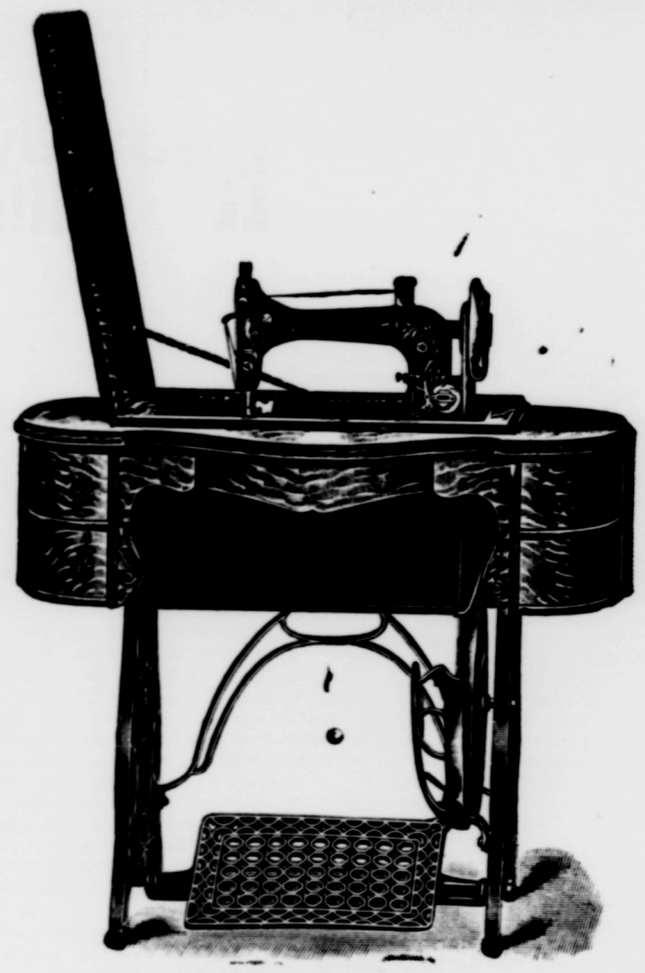
Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

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 8⅝x5½ 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 noislessly 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.

at this institution, including board and tuition. And the Waco ladies have done the rest—even to providing railroad fare and pin money.

We have so many good things to tell you, but space forbids. They will "keep," of course, but when the next Bulletin appears there will be so many other reports of victory and progress that there will not again "be room enough to contain it." But let the work go on. Keep the fires burning. Attend the institutes. And may God bless every worker and every effort that is put forth to advance His kingdom. MRS. J. C. MIMMS.

Second Vice-President Conference Society.

Mexia, Texas.

MISSIONARY INSTITUTE.

Misses Davies and Head will hold a Missionary Institute in Brenham, Texas, November 12-13-14. Let me urge every one who possibly can from Brenham District to avail themselves of this rare privilege. Brenham cordially invites and expects you, as well as any from near by districts. Please send your names as soon as possible to Mrs. Bolling Eldridge, Sr., Brenham, Texas. MISS FANNIE L. STONE.

Dist. Sec., W. H. M. S., Brenham Dist.

DISTRICT MEETING

Of the W. H. M. Society, Gatesville District.

The meeting of the Woman's Home Mission Society of this district convened at Crawford, August 25, with Mrs. Shelby Cosgrove, District Secretary, in the chair. As this was the district's first annual session ever held it shows an aroused interest in this department of Church work. Despite the heavy rain the preceding day the attendance both at home and over the district was good indeed. After devotional exercises and the usual preliminaries, the regular order of the day was taken up. All responses to the program showed care in preparation and earnestness in their delivery. From the papers many gems could be gleaned, and ever and anon a diamond flashed beautiful in its setting. It was a delight to hear them read.

Questions and answers and the Round Table Talks were among the most interesting and profitable features of the day. All engaged heartily in the discussions and much needed information was gained.

At the noon hour a sumptuous repast was spread before us. And the tempting viands, prepared under the direction of the Crawford Home Mission Cook Book, lay in ample abundance before the waiting congregation. The association of that hour was indeed pleasant and cheerful, and such as will make the soul fat.

We were exceedingly fortunate in having with us Mrs. Nat G. Rollins and Mrs. Simeon Shaw. These two consecrated women literally laid themselves out for us and to make the meeting a success.

Mrs. Nat G. Rollins is Corresponding Secretary of the Northwest Texas Conference, and with her smooth and amiable disposition, her deep and abiding consecration of life and character, and being an expert in Home Mission work, and with her wide range of information, she could not but be a great blessing to us all through the sessions of the day. And at night she delivered a matchless address, setting forth the needs and ideals of the work, during which time she held the enrapt attention of the entire audience. She has left a profound impression on our people.

Mrs. Simeon Shaw is the wife of our pastor at Temple. She was five years a missionary in Japan. She illustrated her addresses by her drawings. She eclipsed anything done at the Fort Sunday-school Convention. As she spoke and we beheld the canvass, we were really transported to Japan. In the little Japanese boats we pushed out from the shore to glide back again. We rode in their Jinrikishas. We saw the king of day as he rose in Japanese splendor o'er the beautiful Japan Sea and then we saw him set with his liveried retinues beyond the placid Pacific. Sister Shaw, with her consecrated talent, was a blessing to us. And more than ever we see the needs of the heathen. (This account impresses one that this district meeting should have been considered a union meeting of both the Home and Foreign Mission Societies of the District.—Ed. Woman's Department.)

We are grateful to God for the success that crowned the meeting. Our pastor, Bro. Livingston, says he never saw anything like it. We are determined to do more in this great work until we cease to look upon the parsonages where the servants of God live and go to live in the palaces of the celestial city.

A. D. LIVINGSTON,
For the Dist. Secretary.



LISZT ORGAN.

Mason & Hamlin ORGANS

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

Send for catalogue giving complete description. Write Dept. U

Mason & Hamlin Co. BOSTON, MASS.

EFFICACY OF TEARS.

A local preacher by the name of Perry, initials not remembered, once related to me the power of tears as a chief factor in his conversion.

At a camp meeting at Campbell's Branch, in Freestone County, he went on the ground to take care of the horses, solely for the money he could get out of it. His wife, being a very pious woman, would ask him to attend the preaching, but he would invariably excuse himself. After the meeting had gone on for some time, upon getting ready to go to the stand, she again asked him to go and hear preaching, which he again declined to do. He said her eyes immediately filled up with glistening tears. She went on, but those tears proved to be the Holy Ghost shaft that reached his heart and conscience. He could not say nay to them. He commenced to hear preaching afar off, at first, but kept drawing a little nearer until the power of those tears drew him to the mourners' bench and to God, and he became a useful minister of the gospel in his sphere.

F. C. McMILLAN.

Hillsboro, Texas.

A VOICE FROM BRAZIL.

Feeling sure that our young people of Texas will read with interest the following from Miss May Dye, our representative in Brazil, I take the privilege of giving some extracts from a personal letter received from her some time ago.—Irvin B. Manly, Queen City, Texas.

Rio de Janeiro, Brazil,
March 2, 1908.

"My Dear Mr. Manly:—Your note of New Year's greeting and assuring me of the prayers of your Church was very much appreciated. Many times since I left home I have felt the influence of the prayers of my many friends, and I thank God for your help and interest. It does my heart good to know that you are not only praying, but working for a missionary from your charge. God's work is hindered because of a lack of workers. It is possible that you may have one or more from your own Church * * * *

"One home I visited had only two rooms and one room only large enough for two beds with a small space between them. Here the whole family—mother, father and five children—slept. The only outside ventilation was a small window that opened against another building. The clothes line with damp clothes on it was strung over the beds. The mother was sick. This is a dark picture, but darker are their hearts that God sees when he looks down with eyes of love, and he longs to pull them up to the light, but cannot because we fail him. He is a dependent on us; he has no other plan. 'He is counting on us.' * * * *

"What is the cause of this great lack of workers—has not God called? Sometimes I fear it is a lack of interest on the part of some of our own (at home) * * *

"Many times before I came away I have been grieved by the way some have acted about the foreign missionary work. Sometimes I have thought it was selfishness, and then again I have thought it was ignorance of the real condition of the world. * * * I do not know why I am telling you all this, it is not because you do not seem interested; I suppose my heart was so burdened because we need workers so bad that I had to tell some one, and I felt that you were interested. I do not know where the greatest need is or which field affords the greatest opportunity. * * * * China, Korea, Japan, Cuba and Mexico need workers. I know that Brazil does. We did not have enough to do the work already started when I came, and since then three workers have resigned because of their health, and there is no one to take their places. The people here who ride in automobiles, carriages and street cars are just as needy from God's point of view as any one else who make unto them a graven image 'or the likeness of anything that is in heaven above or that is in the earth beneath.' Notice He mentions images 'of things in heaven' first. Here they have even made images of God and the blessed Holy Spirit. I would like to write longer, but have not the time. May God abundantly bless you and your charge is the prayer of your representative in Brazil!" "MAY DYE."

"Rio de Janeiro, Brazil."

PRODUCE GAS.

Hence Certain Foods Not Nourishing.

No matter how agreeable an article of food may be, if it causes bloating and gas in the stomach, it is not likely to be nourishing.

The gas thus formed is liable to cause actual, immediate harm by pressing against the heart.

An Oregon girl suffered in this way until she found the right kind of food. She writes:

"Two years ago I had given up all hope of having health and strength. After eating I had severe pain around the heart, and a choking sensation.

"During these spells I had to sit perfectly still, the slightest movement causing increased pain. Even breathing caused such sharp pain my heart seemed to turn over, making me take short quick breaths.

"Night after night without sleep, I would sit up and wait until morning, when the pains gradually lessened. I began to fear serious heart trouble.

"One day I was so miserable the doctor was called. After a careful examination he said it was gas from fermented food, pressing against my heart, that caused the trouble—otherwise my heart was all right.

"His medicine gave only temporary relief. I tried going without food, hoping I could find something which would agree with me. After I became quite weak, an aunt suggested Grape-Nuts.

"The first meal of this food caused no unpleasant effects but made me feel stronger. At every meal I ate Grape-Nuts and grew better daily. I now have no trouble when I avoid pasty, starchy foods and stick to Grape-Nuts."

"There's a Reason."

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

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

Our Departed Dead.

The space allowed obituaries is twenty to twenty-five lines, or about 176 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 an other 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.

IN MEMORIAM.

Sam W. Bigham was born in Polk County, Texas, November 26, 1877. He was sadly bereft of his father when a child, but was fortunate in having a good mother to guide his youthful footsteps. He also received loving protection from his grandparents, uncles and aunts. When ten years of age his mother was married again to Mr. J. W. Waltrip, who took the place of a father to Sam, regarding and treating him as one of his own boys. After living in Buffalo for several years he went to live with his uncle, Mr. Henry Cochran, of Walnut Springs. From there he went to school in Buffalo Gap, and while there was converted during a meeting held by Brother Abe Mulkey. He joined the M. E. Church, South, and was a faithful member until death. Later he came back to make his home in Buffalo. Sam was always a good boy, and no young man who ever lived in the town stood higher in the estimation of the people than he did. He had many friends. November 24, 1901, he was married to Miss Annie Oliver, of this place. He was a devoted husband, father and son, anxiously looking after his invalid mother, even when his own health was shattered; tender toward his wife and little daughter, providing them every comfort and many luxuries; taking interest in and adorning their lovely little home, always planning for his loved ones—they miss him greatly. Not only in his own family will he be missed. Our Church has lost one of its best members. He was always ready to do his part for his pastor and Church. He was plain spoken, and never afraid to show where he stood, and on every question raised for the good of the community Sam was always found on the right side. About four years ago his health began to fail, and although everything was done to restore him, it was of no avail. In March last he and his mother left for the home of his stepbrother, Rev. Reuben Waltrip, in Gillespie County, hoping to recuperate there. After her death he went to Kerrville, and died there three weeks later, July 18, 1908. His loving young wife, little daughter and two devoted brothers, Frank and Newell, were with him; also his wife's mother, Mrs. Oliver. Nothing was left undone, but alas! they could not keep him. Besides his wife and child he leaves two brothers, one half-sister and brother and a host of relatives and friends to mourn their loss. He will not soon be forgotten here. "The shortest life is longest if 'tis best; 'tis ours to work, to God belongs the rest." He was brought home and placed in the Buffalo Cemetery. His funeral was preached from the Methodist Church by Brother Vaughan, and as the beautiful casket was borne out covered with lovely flowers many hearts were bowed down in grief. I shall never hear "Safe in the Arms of Jesus" without thinking of Sam. Dear friend, we sometimes used to talk of our hopes in the future life and the mysteries of the great beyond. It is all made clear to you now, and we who are faithful will some day meet you there and enjoy its beauties with you.

A. FRIEND.

Buffalo, Texas, Oct. 10.

IN MEMORIAM.

June 23, 1908, in Harper, Texas, the death angel claimed as his own our dear friend, Mrs. Ella Waltrip. Many hearts were made sad in her old home town when the telegram came, though not unexpected, saying that she was no more. Mary Ella Cochran was born in Polk County, Texas, November 8, 1856; was married to J. F. Bigham September 28, 1876. In 1883 Mr. Bigham was accidentally drowned, leaving her with three little boys, Sam, Frank and Newell. After the sad loss of her dear husband she went to live with her parents in Waco, Texas, where she was converted in a meeting held by Brother W. E. Penn. She joined the Baptist Church, and was baptized by Brother B. H. Carroll, pastor of the First Baptist Church there. She moved with her parents to Walnut Springs in 1886, where she met J. W. Waltrip, to whom she was married in December, 1887. They moved to Buffalo, Texas, January, 1888, and although an entire stranger to everyone in town then, she soon became a general favorite. Her illness was long and painful, but through it all she was attended by loved ones who were anxious to do anything to alleviate her sufferings. Few mothers have as loving sons as she had. The Bigham boys, having lost their father so early in life, were unusually devoted to their mother. Never was a wish of hers ungratified or an attention neglected. Her going away has left a vacancy in their lives that can never be filled. Her sorrowing husband, her son and daughter, Henry and Exer, who so much need their loving mother's care, and little granddaughter, Alice, are also left to mourn their great loss. How much she is missed by them all tongue can not tell. Mrs. Waltrip had many other relatives and friends who loved and will miss her. A few months before her death her husband, anxious to do anything to benefit her, decided to go west; so she left here accompanied by her son, Sam Bigham, who was also very ill at the time, and her only daughter, Exer, who was her mother's constant companion. How sad was the parting as their relatives and many friends went with them to the depot to say good-bye. Tears fell from our eyes as the train left and bore them from us. Mrs. Waltrip was a faithful, loving wife, affectionate mother, true friend and best of neighbors. No task was too difficult for her to undertake for the comfort of her family, and she would at any time sacrifice her own feelings for the pleasure of others. When she married Mr. Waltrip she assumed the care of his six children, to whom she was indeed a true mother, and is sincerely mourned by them. The youngest one of those children, now Mrs. Mattie Nail, being so young when her father married, has never known any difference, and was as devoted as an own daughter could be. Mrs. Waltrip was a loyal member of the Baptist Church and was faithful to it. Her pastor always found a welcome in her home. She was a true Christian, loving all Christian people. For twenty years she was my nearest neighbor and we shared each other's joys and sorrows. Our friendship beginning so long ago, grew closer as the years passed by. One year ago she asked me to write this paper after she should go. In imagination I can see her sweet face now as she lay on the pillow looking up at me. My heart sank within me as I tried to reassure her, telling her that we could not spare her, but even then she felt that she must go. She was ready and willing to die, but at the last, when one of her loved ones begged her to take something that they might keep her with them longer, she replied that to comfort them she was willing to stay. When the end came she passed peacefully away, surrounded by her husband, children and other loved ones. They brought her to Buffalo, where her funeral was preached in the Baptist Church by her pastor, Brother Vermillion. The beautiful casket was covered with flowers arranged by loving hands. We laid her to rest in the cemetery in the presence of weeping relatives and friends. No one in Buffalo could be missed more. Dear, sweet friend, the old home looks lonely without you, and we miss you sadly; but in the sweet by and by we shall see you again, never, never to part. God grant that not one of your dear family shall be missing in that happy reunion.

ONE WHO LOVED HER.

Buffalo, Texas.

SMITH.—J. Orion Smith was born at Friendship, Crockett County, Tenn., March 20, 1882, and died at the home of his sister, Mrs. Alvin P. Bradford, in the parsonage at Trinity, Texas. Orion had been in poor health for the past three years, and the past three months spent in my home were spent in suffering and pain, but was so patient, and often spoke of going home; was so ready and willing to go. He said so many times: "I hope Jesus will come tonight. Heaven is such a sweet thought." He was converted when a child and joined the Methodist Church. He leaves a mother, one brother and two sisters. We know that our loss is his gain. He has gone to a world where these sad goodbyes never come, and where there will never be any more pain and suffering. Brother Jesse Willis, of Groveton, held the funeral services, and his body was laid to rest in the Trinity Cemetery. Mother and I are so thankful for the privilege of caring for him in his last days. It has been a blessing to us; has taught us a lesson of faith and patience. His sister, IRENE S. BRADFORD.

McFARLAND. — Little Washington Heard, son of Brother and Sister C. B. McFarland, was born February 3, 1908, and died September 4, 1908. He was the grandson of Brother and Sister G. W. Bowman, of Corn. God spared little Heard but a few months on earth, but he became a part of the home. Weep not, bereaved ones, but let us so live that when God summons us we will be ready to meet little Heard. B. E. KIMBROW, P. C.

ANDREWS.—Mrs. Ophelia Andrews (nee Langley) was born September 26, 1853, in Gwinnett County, Georgia, and departed this life September 8, 1908. She was married to D. W. Andrews October 26, 1871, by W. D. Jinks. Sister Andrews professed faith in Christ and united with the Church at 18 years of age, and lived a true Christian life to the day of her death. There were born to her and Brother Andrews nine children—four boys and five girls—all living and married, except the two younger girls. Her home life was one of the most beautiful I ever saw. As the years passed away the devotion between her and her husband only became intensified and better; no storms ever came to that home; theirs was a simple, clean, religious life. Her husband said to me today: "You cannot say too much." During the long months of illness she met every one with a smile and a tender word. Brother Douglas, of Mesquite, conducted the services, the pastor being away. It was the largest concourse of people ever assembled at Pleasant Mound to pay the last tribute of respect to her memory, and at this writing, as the neighbors speak of her, you see the glisten of a tear, the voice softens. She died loved by a great-hearted people. But we'll meet her by and by on the golden shore.

M. C. DICKSON, P. C.

MAY.—E. N. May was born in Alabama in 1841, where he grew to young manhood. He enlisted in the Civil War at the beginning and served through under General Robert E. Lee. He was married in 1872 to the wife that now mourns her loss. To this union were born thirteen children, twelve of whom are still living. He was converted and joined the Methodist Church in 1878; since that time he has been devoted to her service and a strong defense to her doctrine. He came to Texas the same year he was converted, and to Coleman County in 1891, where he has since resided, proving to be one of our very best citizens, always contending for the very best morals of county and State. The county and State have lost a good citizen, the Church a faithful member, the pastor a true friend, the children an affectionate father, and the wife a kind, attentive husband. We can't help but mourn our loss. But let us remember that heaven has been made richer by having this spirit added. Not one of us who miss him so would call him back, but, instead, will prepare to meet him in that home where we'll never say farewell.

HIS PASTOR.

LAWSON.—Murl Dewey, son of Bro. and Sister Geo. Lawson, was born in Franklin County, Tennessee, May 11, 1898, and departed this life June 29, 1908. Dewey was sick but a few days when God said: "It is enough; come up higher, for thy work on earth is done." He loved his Church and Sunday-school dearly, and always had a smile for every one he met. It was hard for papa, mamma, sister, brothers and loved ones to give him up, and I would say, "sorrow not as those who have no hope," for "all things work together for good to them that love God." And let us strive to enter the pearly gates where parting comes no more. A friend.

ALLIE YEARGER.

Cisco, Texas.

MOORE.—The subject of this sketch, Wm. Hudson Moore, was born September 21, 1829, in Lauderdale County, Mississippi. He came to Texas in 1851 and settled in Johnson County, Texas. He died at home in Riovista, Johnson County, Texas, October 13, 1908. He was married to Miss Dollie Kennard in 1866. To them nine children were born—six boys and three girls. Two went to heaven in infancy. One grown son died this year of typhoid fever, which has raged so terribly in Riovista. He was baptized in infancy and joined the M. E. Church, South, at 20 years of age. His sons are enterprising and industrious men, and I hope they may soon seek Christ and follow in the footsteps of their sainted father. May God comfort the aged and broken-hearted widow, who is just now recovering from a spell of typhoid, and bring the whole family together again in heaven.

W. H. CRAWFORD, Pastor.

HACKLER.—The subject of this sketch, Bro. Wiley Winton Hackler, was born January 11, 1840, in Virginia; came to Texas in 1881. He joined the Cumberland Presbyterian Church at 20 years of age. He died suddenly October 13, 1908, at Riovista, Texas. He was married to Miss Sina Harris May 13, 1860, in the State of Missouri. Three children were born to them, two of whom survive him. Bro. Hackler was a good man and has gone to be with God. May the children follow in his footsteps. What a blow to the faithful wife, who still survives him! But Christ is the one who says: "Weep not." W. H. CRAWFORD.

FARMER.—Mrs. Mary H. Farmer (Aunt Hettie) was born in Oktibbeha County, Mississippi, on May 5, 1840. She was married at the age of seventeen to Mr. Wiley King in 1857. God blessed their union with three children, and it was a happy home until she was deprived of her husband in 1862 by the ravages of the Civil War. After the death of Mr. King she came to Texas in 1874, and settled in Ellis County, where she was married in 1885 to T. J. Farmer. To them no children were born. In 1895 they moved to Wood County and settled at Musgrove Springs, where she lived to bless her community with words of cheer and sunshine till her gentle spirit, on Sept. 16, 1908, took its flight toward heaven and immortal glory. Her health had been bad the entire year, but to her most intimate friends her death was a genuine surprise. While sitting upon the doorsteps awaiting the return of her husband she, without a moment's warning to the members of the family present, closed her eyes and to time and sense she was gone. But we know where to find her, for in early life she gave her heart to God, and for forty-five years she lived a consistent member of the Methodist Episcopal Church, South. Her devotion to her home, to the Church, and to God was rarely equalled, and to-day her friends "rise up and call her blessed," giving testimony to her "solid piety" and humble devotion to God. Her faith in God was unbounded, and she died in full hope of a blissful immortality. Her life was devoted to the good of the Church and the world, and now she "rests from her labors," and the godly influence which she set a-going will live through the years. To the bereaved we would say, "Look up, cease repining, hope thou in God." Aunt Hattie is gone, but only a little while, and we shall see her again in the full bloom of immortal youth. The faith upon which she leaned is a support for us, and the grace which sustained her in youth and old age will lead us home.

W. W. ADAMS, P. C.

THOMPSON.—"Thou shalt come to thy grave in a full age like a shock of corn cometh in in his season." This prophecy was exactly fulfilled in the translation of Miss Mary Elizabeth Thompson which was accomplished at Waco, Texas, October 5, 1908. While the eyes of flesh saw neither chariot nor horse, no one who knew her doubts that at the crossing of the bar she stood face to face with her Pilot. "Aunt Mary" was born in Hagerstown, Maryland, February 26, 1828, and was kept in the school of life for more than eighty years before God sent for her. Well did she perform her tasks. She was educated at Washington Seminary, graduating in a class of seventeen girls, of whom only two survive. Her early life was spent in Wheeling, West Virginia. At the age of eighteen she united with the M. E. Church, South, and ever after remained in the number of God's faithful and elect children. Of a timid and shrinking nature, she was not loud in her religious professions, but her Bible and the hymns of the Church were to her as daily bread. Gentle and kind to all, she was peculiarly fond of little children and they of her. Her last years on earth were spent in the family of her niece, Mrs. M. G. Edmonds, of Waco. Her last months were full of meakness and pain and the tender care bestowed upon her by the whole household was beautiful to see. She was a zealous member of the Home and Foreign Missionary Societies and never lost interest in the work of her Church. Many of us feel that heaven is nearer since she went home.

EMMETT HIGHTOWER.

JONES. — Miss Cora Jones, daughter of Mr. and Mrs. Donia Jones, was born May 5, 1889, and died August 11, 1908. She was converted in September, 1907, and joined the M. E. Church, South, at Freeland, Texas. In her death the Church has lost one of her most faithful and loyal members, and the community one of its best and most influential young ladies. Miss Cora's life was such as to cause all who knew her to love her. She possessed a strong faith in Christ, and was made to rejoice, in what he had done for her, in this world. But she believed and had the assurance that her Savior had prepared for her in "heaven a better and an enduring substance." She was afflicted for several weeks before her death, but by patience and resignation she endured her sufferings, and to her the hour of death was one of great peace and triumph. In less than an hour before her departure she expressed her assurance of a home in heaven, and then sang the song known as "The Dying Girl's Farewell." May the Holy Spirit so guide her surviving father, mother, two sisters, and two brothers that they may meet their ascended daughter and sister in heaven, where we'll never say good-bye.

W. D. GASKINS.

Glen Rose, Texas.

DYSPEPSIA.

Geo. S. Scally, of 75 Nassau Street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if anyone so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

Radway's Pills

cure all disorders of the Stomach, Bowels, Kidney, Bladder, Dizziness, Costiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all disorders of the Liver, 25c per box. At druggists or by mail. Radway and Co., New York.

Be sure to get "Radways" and see that the name is on what you buy.

HILL.—Uncle Jesse Hill was born in Bibb County, Alabama, December 8, 1822, and departed this life June 30, 1908, near Alto, Texas. He was married to Miss Louisa E. Rozell, December 17, 1843, at Talladega, Alabama. He came to Texas in 1845. He professed religion and joined the Church at Old Shiloh, in Cherokee County, Texas, in 1848. He was a consistent member of the Methodist Church 60 years. Uncle Jesse loved the Church and was an able leader and a splendid example to follow. The Church has lost one of its strongest members and supporters. His name was a household word all over this country; everybody knew Uncle Jesse, and to know him was to love him. Few of the children that have not heard him shout the praises of God. Nothing but time can ever erase his name from the minds of this people. Brother Hill was the father of nine children—five boys and four girls. The boys are all living. Sister Hill, his loving wife, and three of his daughters preceded him to the glory world some years ago. Children, look up; papa is not dead, but sleepeth. "Precious in the sight of the Lord is the death of his saints.

W. F. CAMPBELL, Pastor.

WHITTENBURG.—One of our oldest members has gone to rest. Sister Caroline Whittenburg passed quietly away a few days ago. She was eighty-eight years of age when the good Lord took her home. She lived in the home of her daughter, Mrs. J. M. Neal, and for the last eighteen months of her life she suffered very much, but in all her suffering her devoted daughter (Mrs. J. M. Neal) was by her bedside by day and by night, ever in readiness to render assistance in every way possible. Sister Whittenburg was the wife of Rev. Wm. F. Whittenburg, deceased, who was an efficient local preacher in the early days of Texas; was ordained deacon by Bishop Pierce at LaGrange, Texas, November 20, 1859. A. T. WALKER.

CLARK.—Another life has come to its setting sun. Miss Elva May Clark died October 7, 1908, being 18 years of age. For some months she had been in ill health, but only just before the end came was it seen that she could



No. 9245.

TREASURY DEPARTMENT.

Office of Comptroller of the Currency.

Washington, D. C., Sept. 30, 1908.

Whereas, by satisfactory evidence presented to the undersigned, it has been made to appear that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, has complied with all the provisions of the statutes of the United States, required to be complied with before an association shall be authorized to commence the business of Banking:

Now, therefore, I, Lawrence O. Murray, Comptroller of the Currency, do hereby certify that "The Union National Bank of Dallas," in the City of Dallas, in the County of Dallas, and State of Texas, is authorized to commence the business of Banking as provided in Section Fifty-one Hundred and Sixty-nine of the Revised Statutes of the United States.

Conversion of The Union Bank & Trust Company of Dallas.

In testimony whereof, witness my hand and Seal of office this, the thirtieth day of September, 1908.

LAWRENCE O. MURRAY,
Comptroller of the Currency.

[SEAL]

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 478 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

not live. Elva's was a beautiful life. The host of friends who followed her remains and her flower-covered grave testified to this. Beautiful was the tribute of the Junior Leaguers, filing by and depositing flowers upon her grave. Rev. John E. Roach conducted her funeral, her pastor being absent at the time. Elva gave her life to God for special service. While awaiting marching orders, not content with idleness, she organized a Junior League and won those littles lives. They named their chapter "The Elva Clark Junior League"—a monument outlasting stone. Elva was energetic, lovable, trustworthy and ambitious. She surrendered to God for service, but he took her unto himself. She has gone, but the influence of her life will live "till the stars grow old and the leaves of the judgment books unfold." Her pastor, S. M. BLACK.

Montague, Texas.

ATKINSON.—Lucile, infant daughter of Bro. and Sister E. J. Atkinson, was born July 10, 1905, and died after a brief illness, August 14, 1908. Her death was the result of a stubborn case of diphtheria. She suffered intensely almost from the beginning of her sickness. Lucile was a bright, sweet-spirited child; of a loving disposition, ready to make friends with everybody. She was naturally the pet of all who knew her, especially of the immediate family and most especially of her father. But our loving Savior, who loved and blessed the little ones while he was upon earth, has called her unto himself; thus she is spared much of the sorrow incident to this life. The little bud has now blossomed into beauty in that happy clime where the beauty of her childhood will never fade. May the Lord comfort and bless the father, mother and friends and help them to press on and meet her again. SAM'L L. CULWELL.

DAVIS.—Temperance J. Davis (nee Franklin) was born in Floyd County, Georgia, October 6, 1832, and died at Glendale, Trinity County, Texas, February 21, 1908, aged 75 years, 4 months and 14 days. She professed a living faith in Christ at the age of eleven years, and joined the Methodist Episcopal Church at Cave Springs, Floyd County, Georgia. She was married to W. W. Davis, November 9, 1854, who preceded her to heaven several years. She left to mourn her death six children and sixteen grandchildren. Her end was peace, for she was faithful until death.

A. R. BENNICK, P. C.

SAPP.—J. J. Sapp, an old citizen of Bastrop County, died at the home of his son in McDade, Texas, October 18, 1908. He was born in North Carolina, October 28, 1820. Had he lived ten days more he would have been 88 years old. He was married to Miss Blackwell, in Florida, March 4, 1867. There were eight children born to this union, seven of whom are living. They came to Texas in 1873 and settled in Bastrop County. He was converted and joined the Methodist Church about forty years ago. His life was upright and consistent during all those years. He was highly esteemed by all who knew him. He left unmistakable evidence of his ripeness for heaven. Many relatives and friends are left to mourn his demise. May the mantle of his Christian character and spirit fall upon his children. Follow in the steps of your noble father and you will join him on the other shore. He has gone on before to occupy the mansion prepared for him and joyfully awaits the coming of the loved ones left behind. His pastor,

S. H. MORGAN.

ATKINSON.—Lydia R. Atkinson, daughter of Bro. J. E. and Lillie Johnson, was born September 23, 1843; died April 3, 1908. She was married to Dr. Thomas C. Atkinson at Coloma, Alabama, June 3, 1860. Moved to Texas with her family in 1893. Joined the M. E. Church, South, at Quail, Texas, in 1903, and remained a faithful member until death. Sister Atkinson made no great noise about her religion, but such was her faith in God that the intense suffering which preceded her death, causing mental agony as well as physical pain, did not shake her confidence in God. Though often much depressed both in mind and spirit, yet she talked much of her hope in Christ. After suffering for months the end came just as she had prayed that it might, peacefully, without a pain of body or doubt in her mind. Thus we have another example of the power of the religion of Jesus Christ to conquer even the horrors of death. Grandmother is gone, but "her children rise up and call her blessed." Her pastor,

SAM'L L. CULWELL.

CAMERON.—Sister Mary J. Cameron was born in Mississippi December 23, 1830; married John D. Cameron January 2, 1850; moved to Texas in 1866. She was the mother of four children, one of whom preceded her to the better world. She died at the home of her daughter, Sister Boggus, in Salado, Texas, July 9, 1908. Sister Cameron was converted and joined the Church when young. She lived a devoted life to God and her Church. She believed in the doctrines and polity of her Church. She delighted in its communion and fellowship. She was always conscious of her own salvation and died in the triumph of that living faith. She was afflicted for years, but was patient through it all. We know where we shall find Sister Cameron. God bless all the family, and especially Sister Boggus, with whom she lived, who was so devoted to her mother even to the end of her long life. W. N. CURRY.

DANIEL.—Robert Andrews Daniel was born in Dallas County, Texas, March 11, 1856, and died October 1, 1908, at the home of his brother-in-law, Mr. Finley, near Duncanville, where kindred hands ministered kindly to every want. He never married, but leaves brothers and sisters to mourn his death. He was the son of Rev. Jessie Daniel, who came to Dallas in 1846 and was a brave soldier in the Nineteenth Texas Cavalry. Bro. Robert professed religion and joined the Church at White Rock camp ground under the pastorate of Rev. O. S. Thomas. He had a gentle and unobstrusive disposition, but was firm and fixed in what he thought was right. He was buried in the Daniel family cemetery, near where he first saw the light. "Blessed are the dead that die in the Lord."

W. H. HUGHES.

BRUCE.—Brother John B. Bruce was born in Clay County, Kentucky, February 15, 1833, and died at Saron, Trinity County, Texas, December 20, 1907, aged 74 years, 11 months and 5 days. He was buried at Thornton Church near Saron. He had been a member of the M. E. Church, South, thirty years. He lived a consistent Christian life unto the end. He left a widow, several grown children—all married but the youngest child—a son grown, and a number of grandchildren. Our people die well.

A. R. BENNICK.

CHAMNESS.—Oliver Chamness, eldest son of Mr. and Mrs. B. C. Chamness, died of appendicitis in Roscoe, September 27, 1908, and was laid to rest in the Roscoe cemetery the following day. He had just reached his eighteenth year, and his sudden taking off, at the very threshold of young manhood, was a heavy blow to his family and a source of profound sorrow to all his friends. He was a familiar figure among the young people of our Church and in the Sunday-school especially will he be missed. He was a young man of great promise. He had firm convictions, and his devotion to his parents and to all that he knew to be right was something unusual in one of his age. Always when away from home they felt sure as to his whereabouts; and now that he is gone from home on a longer journey, they feel still confident as to where they shall find him. He has left a precious memory and a noble example to his younger brothers and sisters. M. PHELAN.

SMITH.—Arthur Piner Smith was born November 8, 1907. He died October 16, 1908, being eleven months and seven days old. He was the little son of Frank and Maggie Smith. Little Arthur Piner only stayed a little while with papa and mamma, Mamma Mattie, Daddy Harris, Daddy Kaid and other relatives, but long enough to get a strong hold on their love. The funeral service was held by the writer in the home of Bro. H. H. Smith, his grandfather, in the presence of a large company of relatives and friends. He was laid to rest in the Dodd City Cemetery. His sufferings are over. He has gone home. May we all meet him there. J. R. ATCHLEY.

NORTHWEST TEX. CONFERENCE

Gatesville District—Fourth Round.

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.

Crowell Miss., Blacks, Oct. 31, Nov. 1.
Chillicothe Miss., at Elm Grove, Nov. 7, 8.

W. H. HOWARD, P. E.

Brownwood District—Fourth Round.

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.

Colorado District—Fourth Round.

Big Springs Sta., Oct. 31., Nov. 1.
Colorado Sta., Nov. 7, 8.

J. T. GRISWOLD, P. E.

Waxahachie District—Fourth Round.

Palmer and Boyce, at Garrett, Oct. 29.
Ferris, Oct. 29.
Venus, Oct. 31, Nov. 1.
Ovilla, at Sardis, Nov. 4.
Red Oak, Nov. 5.
Bardwell, at Bardwell, Nov. 6.
Milford, at Milford, Nov. 7.
Waxahachie, Nov. 8, 9.

JAS. CAMPBELL, P. E.

Corsicana District—Fourth Round.

First Church Sta., at First Church, Nov. 4, 7 p. m.

HORACE BISHOP, P. E.

Clarendon District, Fourth Round.

Canyon City Sta., Oct. 31, Nov. 1.
Amarillo Sta., Nov. 2.

J. G. MILLER, P. E.

Weatherford District—Fourth Round.

Crystal Falls, Ft. Griffin, Oct. 29.
Mineral Wells, Nov. 1, 2.
Graford, Graford, Nov. 4.

M. K. LITTLE, P. E.

Georgetown District—Fourth Round.

N. Georgetown, at Weir, Oct. 24, 25.
Granger, at Granger, Oct. 25, 26.
Florence, at Florence, Oct. 31, Nov. 1.
Georgetown, Nov. 1, 2.
Hutto, at Hutto, Nov. 7, 8.
Taylor, Nov. 7, 8.

B. R. BOLTON, P. E.

Plainview District, Fourth Round.

Emma, Oct. 31, Nov. 1.
Dimmitt, Nov. 4.
Hockley, Nov. 5.
Lockney, Nov. 7, 8.

G. S. HARDY, P. E.

Dublin District—Fourth Round.

Gorman Sta., Oct. 29, at 8 p. m.
Carbon Cir, Oct. 29, at 11 a. m.
DeLeon Miss., Oct. 31, at 11 a. m.
DeLeon Sta., Nov. 1.
Desdemona Miss., Nov. 3, at 11 a. m.
Harbin Cir. Nov. 5, at 11 a. m.

J. G. PUTMAN, P. E.

Abilene District—Fourth Round.

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.

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.

Morrow Street, Oct. 30.
Aquilla Cir., Oct. 31, Nov. 1.
Morgan and Walnut, Nov. 2.
Whitney, Nov. 3.
Austin Avenue, Nov. 4.
Axtell Cir., Nov. 5.
Elm Street, Nov. 6.
Reisel, Nov. 7, 8.

W. L. NELMS, P. E.

NORTH TEXAS CONFERENCE.

Sherman District—Fourth Round.

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.

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.

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.

Gainesville District—Fourth Round.

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.

Paris District—Fourth Round.

Rosalie Cir. at R., Oct. 31, Nov. 1.
Avery Mis. at Lydia, Nov. 4, 5.
Paris Cir. at Palestine, Nov 7, 8.
Bonham Street Sta., Nov. 8, 9.
Bagwell Mis., at B., Nov. 11, 12.
Centenary, Nov. 14, 15.
Lamar Ave., Nov. 15, 16.

JNO. M. SWEETON, P. E.

McKinney District—Fourth Round.

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.

Dallas District—Fourth Round.

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.

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.

Fairlie, Wesley Chapel, Oct. 31, Nov. 1.
Wolfe City, Nov. 1, 2.
Commerce Mis., Mt. Zion, Nov. 7, 8.
Commerce Sta., Nov. 8, 9.
Wesley Sta., Nov. 15.
Kavanaugh Sta., Nov. 15.

JNO. H. McLEAN, P. E.

Bowie District—Fourth Round.

Archer City, at A. C., Oct. 29, 30.
Iowa Park Cir., at Park, Oct. 31-Nov. 1.
Wichita Falls sta., Nov. 2.
Byers Cir., at Byers, Nov. 3, 4.
Bellevue Cir., at B., Nov. 5.
Post Oak Cir., P. O., Nov. 7, 8.
Holliday Mis., at Etgle B., Nov. 14, 15.

JNO. E. ROACH, P. E.

Sulphur Springs District—Fourth Round.

Birthright Cir., at Dike, Oct. 31-Nov. 1.
Sulphur Bluff Cir., at S. B., Nov. 1-2.
Lake Creek Cir., at Anderson's Chapel, Nov. 7-8.
Cooper Sta., Nov. 8-9.
Klondike Cir., at Klondike, Nov. 9-10.
Yowell Cir., at Yowell, Nov. 10.
Riley Springs Mis., at Arbala, Nov. 14-15.
Sulphur Springs Sta., Nov. 15-16.

J. F. ALDERSON, P. E.

TEXAS CONFERENCE.

Brenham District—Fourth Round.

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.

Houston District—Fourth Round.

Tabernacle (11 a. m.), Nov. 1.
Algoa (3 p. m.), Nov. 1.
Alvin, Nov. 1, 2.
Richmond, Nov. 7.
Rosenberg, Nov. 8.
Humble and Katy (11 a. m., Tabernacle Church, Houston), Nov. 11.
Harris County (11 a. m., Tabernacle Church, Houston), Nov. 11.
League City and Tex City, Nov. 14.
Galveston, West E (7 p. m.), Nov. 14.
Galveston, 1st Church, Nov. 15.
Brazoria, Nov. 16.
McKee Street, Nov. 17.
Trinity, Nov. 19.
St. Paul, Nov. 20.
Brunner, Nov. 22.

CHAS. F. SMITH, P. E.

Beaumont District—Fourth Round.

Wallisville, at Wallisville, Oct. 31, Nov. 1.
Port Arthur, Nov. 4.
Liberty and Dayton, at L., Nov. 7-8.
Livingston, at Mt. Rose, Nov. 10.
Camden, at Hortense, Nov. 12.
Orange, Nov. 14-15.
Woodville, at Woodville, Nov. 16.
First Church, Beaumont, Nov. 21-22.
Cartwright Chapel, Nov. 22-23.

D. H. HOTCHKISS, P. E.

Pittsburg District—Fourth Round.

Kelleyville, Oct. 31, Nov. 1.
Cason, Nov. 5.
Daingerfield, Nov. 7, 8.
Naples and Omaha, Nov. 14, 15.
Quitman, Nov. 20.
Leesburg, Nov. 21, 22.

R. A. BURROUGHS, P. E.

Tyler District—Fourth Round.

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.

Nacogdoches Mis., at Appleby, Oct. 31, Nov. 1.
Tatum, at Tatum, Wednesday, Nov. 4.
Burke, at Burke, Nov. 7, 8.
Lufkin Sta., Nov. 8, 9.
Garrison, at Mt. Pleasant, Wednesday, Nov. 11.
Kennard Mis., Nov. 14, 15.
Keltys Cir., Tuesday, November 17.
Hemphill and Bronson, Nov. 21, 22.

C. A. TOWER, P. E.

Huntsville District—Fourth Round.

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.

Iola Mission, at Normangee, Oct. 31, Nov. 1.
Jewett, at Jewett, Nov. 2.
Fairfield and Dew, at D., Nov. 6, 7.
Teague Sta., Nov. 7.
Wheelock, at Hickory G., Nov. 13, 14.
Franklin Sta., Nov. 15.
Marlin Sta., Nov. 17.
Reagan, at Reagan, Nov. 18.
Hearne and Millican, at M., Nov. 20, 21.
Bryan Sta., Nov. 22.

E. L. SHETTLES, P. E.

Jacksonville District—Fourth Round.

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

ELLIS SMITH, P. C.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round.

San Jon, Oct. 31.
Puerto, at Puerto, Nov. 3, 4.
Grady, at Grady, Nov. 7, 8.
Roosevelt, Nov. 11.
Taiban, Nov. 13.
Sunnyside, Nov. 14, 15.
Cantara, Nov. 16.
Melrose, Nov. 17.
Blacktower, Nov. 18.
Clovis, Nov. 19.
Texico Circuit, Nov. 20.
Texico, Nov. 21, 22.
Portales, Nov. 24.
Elida, Nov. 25.
Kenna, Nov. 26.
Cromer, Nov. 28, 29.
Portales Circuit, Dec. 1.
Monument, Dec. 5, 6.

B. T. JAMES, P. E.

El Paso District—First Round.

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

J. B. COCHRAN, P. E.

ANNUAL CONFERENCE NOTICES.

Northwest Texas Conference.

Class of First Year.

The committee and class of the first year will meet in one of the class rooms of Kavanaugh Church, Tuesday morning, November 17, promptly at 9 a. m. Let all members of the class be present at that time with their sermons and certificates from the Correspondence School or from the Summer Institute of Southwestern University. R. G. MOOD, Chairman.

The members of the class of the second year who wish to take the examination will please meet the committee in the Methodist Church at Gonzales October 27, at 8:30 a. m. Those who may have taken the examination either at Georgetown or through the Correspondence School, will please present their certificates to the committee by Wednesday morning, October 28.

JOE F. WEBB, Chairman.

The class of the third year will meet at the Austin Avenue Church at 2 p. m. Tuesday, November 10.

S. J. VAUGHAN.

To the Pastors of the Corsicana District:

Will you make it possible for our district to comply with "Standing Rules," page 4, Rules 2 and 8, Conference Journal?

Blanks can be secured from our Publishing House at five cents. Secure them before going to conference, fill them out carefully and place them in the District Editor's hands at the opening session of conference.

J. H. WALKER, District Editor.

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

Chairman Committee.

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

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

JNO. M. BARCUS, Secy.

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

HORACE BISHOP, President.

Attention, Preachers of Plainview District:

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

J. T. HOWELL.

(DELAYED NOTICE.)

By the time this notice reaches the eye of those who are especially interested in it, the assignment of delegates will have been made. At an early date every delegate will receive notification of his assignment, with name of host, street and number. On arrival at Waco delegates will go directly to the homes assigned them. On account of the number of different stations and trains arriving at all times, day and night, our committee will not attempt to meet trains. Carriages meet all trains. The price of transportation is controlled by a city ordinance. Anywhere within twelve blocks, 25 cents; beyond that, 50 cents, except in the case of trains arriving at 12 m. and 4 a. m. For these it may be more. Many homes can be reached easily by street car. Delegates will please notify their hosts of the time of their arrival. With very few exceptions, perhaps, this may be done, and in every case where it can possibly be done, it should be done. Let all who can reach Waco on day trains. This will be better for both delegates and hosts. In case of arrival on very late trains good hotels and boarding houses can be found near by the stations where one might put up for the remainder of the night.

C. R. WRIGHT.

Notes From District Editor.

The preachers of the Colorado District will please send me their statistical reports to reach me not later than Saturday, November 7, so that I can turn them over to the Statistical Secretary at the first session of the conference. As I expect to start to conference Monday, November 9, would be glad to have reports all in hand by November 7. Otherwise give them to me at Waco as soon as possible. JOSEPH B. DODSON,

District Editor.

The committee and class of the fourth year will please meet at 9 a. m. Tuesday, November 10, at such place as indicated by Bro. Wright. Let the brethren who have already taken their examinations please bring their certificates.

J. H. STEWART.

The Committee on Examination for the Fort Worth District will meet in the Missouri Avenue Church November 4 at 10 a. m.

O. F. SENSABAUGH, P. E.

EPWORTH LEAGUE ANNIVERSARY

Attention Preachers and Delegates! Be sure to start from home in time to get to Waco by 7:30 p. m., Tuesday before the conference opens on Wednesday, and attend the Epworth League Rally at Austin Ave. Church. An interesting and profitable program is being prepared for the occasion.

E. P. WILLIAMS,

Chairman of Board.

North Texas Conference.

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

Greenville, Texas.

All members of the North Texas Conference who contemplate bringing their wives to conference should notify me not later than November 1. Otherwise entertainment cannot be promised.

CORNELIUS PUGSLEY, P C.

Kavanaugh Church.

To the Preachers of the North Texas Conference:

Brethren.—Two weeks ago I requested that you notify me personally if you intend bringing your wives to conference. Such requests must be in not later than November 4, or the Church in Greenville cannot be responsible for entertainment. Assignments will be made that day and cannot be changed.

C. PUGSLEY, P. C.

The class of the third year will please meet the committee in Wesley Church at 7:30 p. m., Monday, November 16. S. C. RIDDLE, Chairman.

Texas Conference.

We are now busy arranging for the entertainment of the Texas Conference. The presiding elders will please send names and addresses of all who have business with the conference whose names do not appear in the conference minutes. Let all boards and committees be called to meet at the First Methodist Church. We will send to each member a few days before conference a card announcing your home while in the city, which card will be your introduction to your home. If for any reason you fail to get a card report at the church on arrival. Address all communications to

ERNEST L. LLOYD,

Assistant Pastor of First Church Beaumont, Texaxs.

The class of the first year will meet the committee at Beaumont, in the room to be designated by the pastor, Tuesday morning at 9 o'clock.

Those who have taken the correspondence course and those who have passed the examination at Georgetown must meet with us and present their certificates. IRA M. BRYCE.

On account of the South Texas Fair and Pure Food Show to be held at Beaumont, tickets will be on sale from all points in Texas, on convention basis. Dates of sale November 22 to 28 inclusive, with final limit December 1. Convention basis of rates means that tickets will be sold from points within 100 miles of Beaumont at rate of fare and one-third for round-trip, and from all other points, at rate of fare and one-fifth. These dates and rates suit our conference exactly, and our people should avail themselves of them. O. T. HOTCHKISS, Sec.

CANDIDATES FOR ADMISSION AND READMISSION.

The candidates for admission and readmission into the Texas Conference will please meet the committee at the Methodist Church in Beaumont, Tuesday night, November 24, at 7:30. All members of the committee are earnestly requested to be present.

O. T. HOTCHKISS, Chairman.

DENOMINATIONAL RELIGIOUS PAPERS.

"No agency more affects denominational life in so many ways in so short a time."

"I will put a wisely edited paper against one hundred men when it comes to helping a good cause along."

"The denomination at large owes much to the papers, and it is a species of blindness that prevents pastors from taking a deeper interest in the circulation of good denominational papers."

"If we could double the number of readers of our weekly papers this year, we should take a long step toward doubling everything we are doing."

"When I was a pastor it was my rule to see that my local paper was in every family in the Church. If they were really too poor to pay for it, they got it all the same. I asked some of my well-to-do members to help me, and the paper came and went to the right spot."

"I could wish we might have an all-over-the country movement to put our good papers into the homes of the people. If this were done, many a desert and solitary place would blossom as a rose, and many a barren place speedily become a fruitful field."

"Does any one believe the taking of subscriptions to his denominational paper is too small a matter for him? If so, the answer is, nothing is too small that brings such large results."

"I raise the question whether we ought not to put our brother editors on our prayer list, and call dawn on them daily heavenly grace to help them in their arduous labors."—J. B. Gambrell.

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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 testimoniais. Dr. E. W. HALL, 2926 Olive Street, St. Louis.

UNANSWERED LETTERS.

Oct. 14.—W. B. Bayless, sub. J. A. Whitehurst, subs. A. Nolan, sub. L. P. Smith, sub. S. B. Johnston, subs. J. D. Worrell, sub. E. C. Escoe, subs. G. W. Harris, subs. (2 cards). M. P. Morton, subs. J. A. King, subs. D. C. Stark, sub. W. T. Caughran, subs. J. C. Stewart, sub. A. L. Scarborough, sub. W. S. P. McCullough, sub. W. C. Hinds, subs.

Oct. 15—R. W. Nation, sub. A. E. Carraway, sub. J. M. Adams, sub. I. A. Thomas, sub. L. J. Power, sub.

Oct. 16—D. C. Ellis, sub. A. B. Davidson, sub. J. W. Johnson, subs. P. [illegible] Summers, subs. J. L. Sullivan, sub. J. D. Hendrickson, sub. W. J. Holder, subs. J. I. Weatherly, subs. W. A. Gilleland, has attention.

Oct. 17—J. C. Gibbons, subs. J. B. McCarley, sub. I. F. Harris, subs. J. T. H. Miller, sub W. A. Thomas, sub. A. L. Scarborough, sub. C. E. Gallagher, sub. O. E. Carraway, subs. I. F. Betts, change. E. C. Escoe, sub. D. B. Doak, subs. J. T. McClure, subs. J. W. Hennessee, has attention. J. W. Kelley, has attention. R. F. Dunn, sub. W. A. Govett, sub. J. J. Davis, sub. W. C. Hilburn, sub.

Oct. 19—C. J. Oxley, sub. J. M. Mills, sub. Thos. Gregory, has attention. L. F. Palmer, subs. E. R. Patterson, sub. J. W. Tincher, sub. E. J. Maxwell, sub. A. P. Hightower, sub. P. B. Summers, sub. M. L. Story, sub. O. K.

Oct. 20—J. C. Mimms, subs. J. D. Hendrickson, subs. W. J. Mayhew, sub. W. A. Thomas, sub. R. W. Nation, subs. O. B. Turner, sub. C. T. Tally, subs. T. M. Kirk, subs. R. W. Nation, sub. J. E. Morgan, sub. S. B. Johnston, O. K. D. C. Ellis, sub. C. N. N. Ferguson, subs, R. F. Dunn, subs. C. N. Morton, sub. C. D. West, subs. W. P. Garvin, subs. T. H. Davis, subs.

Oct. 21—W. H. Harris, sub. I. M. Woodward, subs. C. W. Weatherby, sub.

October 22.—G. W. Riley, subs. R. B. Jones, sub. J. B. McCarley, subs., 2 cards D. C. Ellis, sub. E. F. Boone, sub. J. D. Hendrickson, sub. D. F. Pulley, sub. J. D. Major, subs. J. D. Dorsey, subs. C. G. Shutt, subs. G. H. McAnally, subs. W. M. Pope, subs.

October 23.—L. J. Power, sub. J. T. Trice, sub. G. W. Kincheloe, subs. H. M. Cosby, subs. O. T. Hotchkiss, subs. E. L. Ingrum, subs. I. M. Bryce, subs. J. D. Hendrickson, subs. C. S. Cameron, subs. E. A. Smith, sub. W. L. Brandon, sub. R. F. Dunn, O. K. J. C. Huddleston, subs.

October 24.—J. H. Wiseman, subs. J. A. Stafford, sub. W. A. Govett, sub. J. W. R. Bachman, sub. J. C. Sligh, subs. W. H. Harris, sub. J. T. Hicks, subs. J. B. McCarley, subs., O. K.

October 26.—A. B. Davidson, subs. A. H. Hussey, subs. Leon Henderson, sub. I. W. Campbell, sub. J. H. Braswell, subs. J. H. Clark, sub. L. W. Carlton, subs. B. C. Anderson, sub. G. H. Collins, sub. S. H. Kelly, subs. C. A. Spragins, subs. L. L. Naugle, sub.

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BOOK NOTICES.

The Lure of the Book, Metta Frazee Miller, and issued from the Winona Publishing Company. The book here referred to is the Bible, and the word "Lure" means to attract. So the book is meant to attract to the Bible a popular reading. It is intended for young people, but older ones will also find much that is interesting in the way of history, biography, incident, illustration and the like. It takes up the story of creation, that of Abraham, Isaac, Jacob, Joseph, the other eleven sons of Jacob, Moses and the other noted Bible characters, and it weaves around them some very interesting reading. It is a book of four hundred pages and will accomplish good.

The Migrating Nations, by Bishop Hendrix, and issued from our Publishing House. Really it is the article from his pen which appeared in the last number of the Methodist Quarterly Review, and is taken from that and put into pamphlet form for distribution in this easy and ready way. It is the presentation of the facts connected with migrating nations in a most instructive way.

The World and its God, by Phillip Mauro, and issued by Morgan & Scott, London, England. We presume that it is kept by all religious houses in this country. It is a small volume, handsomely gotten up, and it is the product of a trained lawyer who was once an avowed materialist, but became a convert to religion. The purpose of the book is to make an application of the philosophic or rationalistic test to the claims of the Bible account of creation, and particularly to that part of the account which deals with the origin of evil in human nature.

Hymns of Worship and Service, issued by the Century Company. This is a well arranged book of three hundred pages containing several hundred hymns for use in the Sunday-school and prayer service. In the supplement there are numerous programs for speial occasions, with appropriate Scripture lessons. It is a good book, for it has the very best hymns that can be compiled from all sources.

Reason of Christian Doctrines, by Rev. Henry C. Brown, and published by the Winona Publishing Company. This is really a valuable book for the student of theology. It puts the doctrines of the Bible in a clear light, beginning with the very first and coming on down to the last. It is not a large volume, since it comprises something over two hundred and fifty pages and some twenty chapters. It is a compendium of theology, or doctrinal belief. It gives us the substance of these great truths as presented in the Scriptures. It is very suggestive and instructing.

Jerusalem, a companion work to "The Historical Geography of the Holy Land," prepared in two large volumes by George Adam Smith, D.D., Professor of Old Testament Language, Literature and Theology, University College, Glasgow, Scotland, and published by A. C. Armstrong & Son. Dr. Smith is one of the most distinguished Biblical scholars in the world, and upon questions pertaining to the literature of the Old Testament he is regarded as well nigh supreme authority. As the publishers tell us, with reference to this, his latest volumes, it is not only a work of vast erudition but of entracing interest, covering many aspects of the subject never before treated in literature, and it is certain to become the standard work on Jerusalem to all English-speaking people. The two volumes cover nearly one thousand pages, reaching from the earliest time down to A. D. 70. Every phase of the old city is presented in an exhaustive manner—its topography, its economics and its history. We have never examined a work of the kind so comprehensive and satisfactory, and its presence in the preacher's library is well nigh indispensable. All that is to be known about the Holy City, so conspicuous in the civilization of the world, is to be found in these two volumes.

The Bible and the Problem of Poverty, by Rev. S. M. Godbey, and issued by Fleming H. Revell & Company. Dr. Godbey is the assistant editor of the Nashville Christian Advocate, a man of research and thoughtful scholarship. He has given to the subject treated in this volume much earnest investigation, and the result is worthy of a close reading. He takes up such leading subjects as the following, and he gives to them profound treatment: "The Sociology of Genesis, The Sabbath and the Seventh Year, Loans and Tithes, When There was no King in Israel, The Prophets of Judea, The Prophets of Israel, The Theocracy, The Kingdom of Heaven, The Church and Christian Civilization." You may not agree to all the positions taken and discussed by the learned author, but he will interest you in this book, and he will stimulate thought and study. These Godbeys all think when they write or speak.

The Anti-Saloon League Year Book—Compiled by E. H. Cherrington. This book starts out by giving a history of the origin, progress and success of the Anti-Saloon League, and in this department it furnishes valuable information. Following this is a splendid chapter on "The Physiological Aspects of the Liquor Question," and we have read no more valuable contribution to our temperance literature than this chapter furnishes. After this the book takes up the "Economic and Social Aspects" of the question, and its revelations are startling. It covers the whole domain of this question, and its facts, arguments and figures are worthy a close study by the student of moral and civic reform. Then we have the "Political Aspects" of the question, and the maps and illustrations, giving the wet and dry territory of the different States, and the effect of temperance progress upon the politics of the country make up a most thrilling chapter. It also gives a survey of the prohibition work in America. We certainly commend this book to our temperance people. It is a magazine of dynamics within itself, and it ought to have general circulation.

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