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Editorial.

"DEEP CALLETH UNTO DEEP."

The finite and the infinite are set in reciprocal relations; they react upon each other. Deep calleth unto deep. The zenith calls to the nadir; life answers to life across the vast profound. God calleth unto man, and man to God. The macrocosm calleth to the microcosm, and the later thrills in vibration and rebounds. "Truth shall flourish out of the earth, and righteousness shall look down from heaven." The lower and the higher are co-ordinate and co-operative. The deeps in the one call to the deeps in the other.

In the moral universe it is the same. There is a deep soul-longing and upspringing after the infinite and the absolute. "As the hart panteth after the water brooks, so panteth my soul after thee, O God!" This cry from the deep of the human heart is the answer to a call from the deep of God's nature! This aspiration was the echo of an inspiration from above. "When thou saidst, Seek ye my face, my heart cried, Thy face, O Lord, will I seek!" How great and deep is the soul of man, and how deep the infinitudes of God! They call unto each other, and neither will be satisfied until "that which drew from out the boundless deep turns again home!"

All man's knowledge is but the answer from the deeps of his finite, and yet co-relative, mind to the Infinite Mind. How God has challenged the intellect of man to perceptive, reflective and imitative response, to think his thoughts after him and do, in his measure, "what he seeth the Father do!" And only as man has answered has he made progress upward and onward in his civilizations. All of our progress in science, art, invention, discovery, literature, law jurisprudence and government is but the answer of the deep that calleth from the Deep!

Likewise the deep in God's moral being, through condescending grace, calls to the deep of man's sinful and degraded fallen nature! Oh, what deep compassion and love condescended and descended into "the lower parts of the earth" when the "word that was with God and was God" was made lowly flesh and dwelt amongst men, full of truth and grace!

"Deep calleth unto deep at the noise of thy water spouts!" The deep, blue, ethereal sea above, with its subtile forces, its special infinitudes, its winds and electric fires and thunder piles, now like citadels of gold, and then black and stormy called to the deep sea below. The stir above made a movement below; the voice above was answered by the roar of frothy tongues leaping up from below, when lo! the hand in the cloud which reached downward met a hand from below which reached upward! The briny waves of the sea and the sweet waters of the sky met and mingled in the wail of the waterspout, as it moved across the sea, powerful, majestic, sublime!

The deep sea of the divine love heaved with compassion, smiled in rainbows of promise and providence, thundered in wrath from cloudy and fiery Sinai, until the deeps of human nature began to stir. On the sea of human life waves of aspiration leaped upward to break with the noise of prophetic hope, till by and by, as the stir of compassionate might from above come lower, a blessed Virgin soul, on the heaving, tossing sea of human life, met and mingled with the divine! And aspiring manhood and condescending Godhood blended in One who walked the waves, stilled the storm, healed the sick, raised the fallen, saved the lost and raised the dead!

The dire, deep need in man answered the call from the deeps of infinite love—the two voices met and mingled in that "Word" through which God comes and speaks to man, and man rises to God. Son of God—Son of Man! The deepest of God and the deepest of man joined, never to be divided, whereof is one Christ, very God and very man, the one mediator between God and man. Oh! Jesus Christ is the deepest in God calling to the deep in man. And how deep is man at his worst and at his best? All the famous deeds of heroes, all the sublime sufferings of martyrs, all the great songs of poets, all the speculations of supreme thinkers, all the marvelous unfoldings of human history, all the raptures of saints and the agonies of sinners—nay, all the joys and sorrows, hopes and fears of the common million—prove the unfathomableness of the human soul, and that nothing becomes it except what is high and deep, great and noble and abiding!

There are none so low, none so ignorant and lost, none with such "dismantled eternities," "distorted and soul-quenched," none so "betrayed, plundered, profaned and disinherited;" none such a "dumb terror," but may "reply to God after the silence of the centuries." The deeps of the divine first loved, first called, and the echo from the human heart is, "Out of the depths have I cried unto Thee, O Lord!"

In all the centuries he whose answer was fullest to the call of the Deep was able to say: "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me!" O let us be taken up and incorporated into Jesus Christ, who ascended on high and is at the right hand of God! Then deep answered deep at the voice of the Incarnation! Then will God and man be one.

THE PERFECT CHRIST.

The age in which we now live is far more interested in ethics than in mere dogmatics. Most people are, by far, more concerned with how a man lives than they are in his doctrinal beliefs. Practice goes further than profession. If a man's life does not, in all things, rise as high or higher than his dogmas, he discounts his standing among his fellowmen. Orthodoxy, in the minds of most people, does not count for much unless it is backed by a life that is above criticism. Measured by this standard, Christ stands out before us as the perfect Christ. His personal life while on earth was as pure and as morally correct as any truth he taught to men. In fact, his truths were crystallized into character. He was all that he insisted upon others becoming. Language is put under heavy stress to convey the real merit and the wonderful excellencies of his life before the world. Says one modern writer: "The strength of the man, the grace of the woman and the charm of the child blend in him." His human character was so absolutely perfect that he abides, after the flight of centuries, as the one model for the conduct of all mankind. To become like him is to rise to the highest ideals in ethics and goodness possible to men. He is the one personality in the whole history of the world in whom there is no moral flaw, no human imperfection. While among men he had the temerity to say: "Which of you convinceth me of sin?" And this challenge remains unanswered to this good day. He was a perfect man in his relation to God and in his relation to mankind. He not only preached a system of perfect ethics and religion to all generations and to all ages, but he put his ethics and his religion into a real life before the world. He was his gospel in conduct, in language, in thought and in influence. There is nothing artificial or unnatural in his manner of life. He was a man in the best meaning of that term, and as such the world looks upon him today. Take his life out of his gospel and it would be an empty dream; but with his life as the concrete illustration and embodiment of his teachings, and his gospel becomes a permanent asset in the religious thought and teaching of the world. We believe his gospel because we believe in him. And the world has come to demand a gospel that bears its credential in the lives it produces. Christ's life was a perfect life and, therefore, his gospel is a perfect gospel. The two quadrate without a particle of friction. It takes them both to make a perfect home, a perfect society and a perfect State. The Church needs to incarnate the gospel in the life of its membership in order to save the world from unrighteousness. Let the world, therefore, look upon the Man who produced the gospel to find its demonstration.

SELFISHNESS THE ROOT OF SIN.

The disturbing influence in this life is not the overt sin committed by men. We commonly think that outward sin is the cause of all disturbances in the moral and social relations of men, but a closer examination will convince us that these overt acts which we call sin are at last but the outward manifestations of something back of these acts. When you come to think of it, this is the view that Christ takes of the subject. While among men, his life offended them because of what they regarded as the laxness of His moral judgments. He violated their ideas of ethical rectitude. He made the common people His associates, and He dined with publicans and sinners. Even the woman who was taken in capital sin, and who was brought to Him for condemnation, He dismissed with a brotherly admonition; and He even used her case to condemn those who regarded themselves morally pure. The overt act of the woman He did not condone. He admonished and forgave her; but the unseen and unrevealed lives of those who presented her case to him, He condemned and sent them away filled with shame and silence. The rich man in the parable whom He consigned to hell had committed no outward and overt sin. So far as his record is given to us he was a man of good repute, and of excellent character in the judgment of the world. But in Christ's esteem he was a monster, and his place in the other world was assigned to him accordingly.

It was Christ's contention from the beginning of His ministry that selfishness is the one great dominant sin of mankind, and that in this is found the tap-root that nourishes and sustains all that is bad in human life. Out of it come the sins of men, and from it grow all the disturbances that afflict the moral relationships of life. All forms of immorality have their origin in selfishness. Lust, hate, theft, extortion, drunkenness, oppression, murder, all these and others that belong to them, spring from the selfishness of the unregenerate human heart. Hence Christ says: "He that saveth his life shall lose it, and he that loseth his life shall find it." This is the great principle that underlies all His teachings and all His manner of living while among men. The one differentiating element in His religion is unselfishness. His whole life demonstrated it, and His system of truth reduces itself to this one great essential. "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." He immolated Himself upon the altar of service.

The religion of Christ is, therefore, a religion of unselfishness. He came to take out of the heart of men this one overmastering moral and religious condition with which they are born into this world. He taught the great doctrine of love, for love is the converse of selfishness. God is love, and Christ came to put God into the hearts of men. This follows the renovation of the heart by the Holy Ghost. A clean heart is a heart wherein dwelleth love. A heart filled with love and the life that practices love among men is God's dwelling place on earth. No overt acts of sin follow that sort of a heart, because the primary condition of selfishness out of which these acts come has been changed by the application of the gospel and love inspires its thought and will and conduct. To be a new creature in Christ Jesus is to be filled with love. "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul and with all thy strength; and thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets."

Frequently we grow faint and discouraged, and it looks as though there is no use in further effort upon our part. This is the weakness of the flesh. Sometimes it comes as a temptation to doubt. The wicked one takes advantage of our weariness and suggests thoughts that are depressing and burdensome. Under such circumstances we need to examine and strengthen our faith, and then trust a loving Father, even if the way is dark and the burden heavy. Rest and peace will come by and by.

DON'T PREACH DOUBTS.

"Trust in the Lord with all thine heart, and lean not to thine own understanding."—Proverbs 3:5.

No doubt it would be better for the Christian world if the above scriptural excerpt were more closely followed by our preachers, writers and scholars, for sometimes the understanding of our best men becomes cloudy, and they give expression to ideas which had better never been in print.

It is a weak link in one's life to lean too much to their own understanding, for thereby they may wreck themselves in their faith, in the inspiration of Bible truth, and also "overthrow the faith of others." (2 Timothy 2:18.)

We should receive inspired utterance always in preference to our own personal wisdom. In this age of new theologies, religious speculations, skepticisms, so-called "advanced thought;" when the devil and infidels seem to have formed a league to destroy the Bible and the doctrines taught us by the fathers, we can't be too cautious as to how we express ourselves on the plain teachings of inspiration.

We should never deliver ourselves hastily, nor not at all as to that, when we find ourselves in a mood to revise the great doctrines taught by St. Paul and Jesus himself on the resurrection and the immortality of the soul. God will give us wisdom and satisfaction if we lean to him, "and not to our own understandings." "And then we shall know, if we follow on to know the Lord." (Hosea 6:3.) Yes, know all we need to know without any admixtures of materialism.

To the writer it seems one of the unfortunate expressions of the age that Dr. Winton should ever have said "that it could not be categorically proven that Christ had arisen from the dead; that the event was too long agone," etc. (See Texas Advocate of May 7, 1903.)

Surely the Doctor was leaning too much "to his own understanding" when he gave the mechanism to his pen which expressed such a heresy. Surely he did not count costs, as to results on minds, lives and destinies of others when he thus assumed the right to controvert St. Paul's positive proof of the resurrection from the dead in first Corinthians, fifteenth chapter; and Christ's declaration on this same cardinal doctrine in John 5:28, 29, Revised Version, where He says, "Marvel not at this, for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life and they that have done evil unto the resurrection of judgment."

Judgment day alone can reveal how these utterances of the Doctor have sown skeptical ideas in the minds of his readers, and that day alone tell of their pernicious fruitfulness.

Oh! the necessity of watching and battling against the mental tendency of this age to jump Bible teaching and lean to our own understanding and generate new theories—new heterodoxies!

Holy Spirit, lead us, teach us, save us from the "leaven of the Pharisees."

"Oh, man! who are thou that replies't against God?" (Romans 9:20.)

Now comes, in Advocate of March 7, 1907, the aged, the venerable "Gilderoy" and makes some statements and asks some questions, about this way: "I'm not defending Dr. Winton, for he is capable of taking care of himself." Now, one may conclude that "Gilderoy" meant in above, "the Doctor was right in what he said of the doctrine of the resurrection, and you all better let him alone." See?

But again "Gilderoy" says: "As I grow older I'm not so certain about some things as I used to be." * * * "There are two sides to every question, and there are men of equal intelligence on both sides." This makes the impression again on minds of readers that "Gilderoy" thinks that the great doctrines of the Bible are debatable and defeatable. Did he really mean this? Surely not. Yet it has somewhat of that tingle to the ear.

Again, he says: "Are souls created or generated?" "How do men come to have souls?" "I firmly believe men have souls, but how they come by them I do not know." "Is the soul naturally or inherently immortal?"

Now, this and much more along this line you may read in the Advocate of March 7, purporting to have come from the pen of "Gilderoy," and the writer must say that he regrets to see them in print, for they are calculated to do harm, to unsettle faith, coming, as they do, from such a learned and honored source.

Read the Bible more, pray more, lean less to your own understanding, live the gospel of Christ, preach it, die by it and never doubt its power to save and you will find heaven by and by.

The Bible is clear enough as to how men come by souls, and what will be their future destiny; and we need no philosophical nor no geological, nor materialistic comments or paraphrases to give us additional light on the subject.

The best question to talk, to write, to preach is "God so loved the world that he gave us Jesus." "And that's enough for me."

So let's write about Jesus hereafter—what he has done to save us, and stop trying to improve on his teachings, for we make matters ridiculous every time we do it. God will give us all the wisdom and grace we need.

"For there is a spirit in man, and the inspiration of the Almighty giveth understanding." (Job 32:8.)

DR. T. H. HALL.

Chandler, Texas.

OUR DUTY TO THE NEGLECTED COMMUNITIES.

(Read at the Bonham District Preachers' Conference.)

As a Church, Methodism is missionary in spirit and practice and should we ever cease to be, then we deserve to die. In the mysterious operation of Divine Providence some nations have been more highly favored than others, and instead of the stronger oppressing they should bear the infirmities of the weaker. This has not always been done; and what is true of nations is also true of communities. Some are stronger in numbers and wealth, and are also more highly favored with educational and religious privileges. And what is true of nations and communities is also true of the individual, and in every case the strong should help the weak. For the most part, it has been the policy of the stronger nations and political powers to oppress and destroy the weaker ones. So of the money power. The trusts and combines crush out the smaller business. This spirit of selfishness, neglect, and even of oppression, has existed and still exists in the Church to some extent, but this spirit is not of God. The true Christian spirit is one of helpfulness, not of oppression. Its effort is not to get the most, but to give the most. It recognizes the teaching of our Lord, "It is more blessed to give than to receive." The true Christian, properly instructed and led by the Spirit of God, both hears and obeys the voice and command of his Lord, "Go ye, therefore, and teach all nations," etc., and "Preach the gospel to every creature." He has a desire to "send the light" to those who sit in darkness and in the shadow of death, "to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound." We are beginning to think of the neglected nations—a thousand million of heathen—and we are now giving at the rate of 25 cents per capita per annum to send the light and bring salvation to them.

We are also beginning to think of the neglected communities both in our cities and country places, and we are doing something to better their condition.

These "neglected communities" neglect themselves in the first place, and in the second place they have been neglected by the Church until in some cases they are very far gone from both original and actual righteousness. It is not too much to say that in some localities we are growing a generation of children who know practically nothing about Christianity.

Recently I dined in a nice home where there are grown children, and was treated with all due courtesy, but the mother, who is not a Christian, said to me: "I rarely ever attend Church." And I said, "Why?" and she said: "I don't know; only I never got started when I was young."

During the last sixteen months I have been a great deal among the people and have been surprised to find so many homes without the Word of God. In some of them I have placed a Bible; in others they have said to me: "I don't reckon we need one." I have also been surprised to find so many mothers, some with grown children, who seem never to think of religion, God or heaven, and who pay no attention to the Church and the preaching of the gospel.

In most of these homes the husbands and fathers are not praying men, but are profane swearers, dram-drinkers, card-players, gamblers or drunkards, and it can't be hoped that these children will be brought up in the nurture and admonition of the Lord. Being brought up without Christian training in the home and without Sunday-school and Church privileges, these children grow up, not only without a proper knowledge of God and Divine things, but without due respect for God and his holy Word, for the Church and its institutions and for the Christian Sabbath and its privileges to become hard citizens without much regard for law or principle of any sort. So far as my observation goes most of these are nice and clever people, but are suffering for the blessings of the Christian religion from sheer neglect. Many of the grown people will likely never accept salvation. For them the opportunity is gone. Many of them will never hear the gospel when it is brought to them, but we trust some will.

We may build $40,000 and $100,000 churches, as we are undertaking to do in Sherman and Dallas; we may send to them the most eloquent preachers; me may provide the finest music and furnish every splendid attraction possible, but the neglected classes from the slums, from the forks of the creek and from every other place, are not coming. They will never come to us. We must go to them. Indeed, we may go to them and not accomplish much. We may go after them and not bring many of the older ones to Jesus.

But what of the children? Shall we continue to neglect them? I answer, no. The great body of the children can be saved to good citizenship, to happy Christian lives and to heaven at last, if we will go after them in the right way. But what is the right way? I have asked a great question and one that may not be correctly answered at this time, but I will venture to say that "our duty to the neglected communities" is:

1. To build, as we may be able, a nice little chapel in every neglected community where there is reasonable hope of building up a Church. (It would likely result in greater good, in the salvation of more people, if First Church, Dallas, would build for themselves a $50,000 house and then take the other $50,000 and build fifty chapels to cost $1000 each, in the neglected communities, or if they would divide that and propose to give $500 to a community that would raise $500; then that would result in the erection of 100 chapels in 100 communities that could raise $500 for that purpose; but this particular matter is beyond our control. It is a mere hint that our policy should be to build a church in every neglected community.)

2. We should select and send men to these neglected communities who love God and the children and who can preach on Sunday and visit the people during the week. Of course, he must spend a good portion of his time in his study with his books and in his closet with his God. But he must find a good portion of time to visit from house to house and talk and pray with the people. "A house-going preacher makes a Church-going people." Bishop Duncan once said: "Most any preacher can fill a station." There is a grain of truth in this. Most any preacher can be a presiding elder and go the rounds; most any preacher can fill a station where the people are fairly well trained to carry on Church work. We do not wish to lower the grade of men in the presiding eldership and the stations, but we also need strong, well-equipped men in the "neglected communities." But it is a very different thing for a minister to go out among the untaught, the untrained and the unsaved where there are no Churches, no Sunday-schools, no prayer meetings, no choirs, no one to sing, no one to offer a public prayer. Ti's is no criticism.

A child may drive and control a well trained team of horses or mules, but it requires an expert hostler to control untrained ones. We need well equipped men to handle the unorganized and untrained masses in the "neglected communities."

These men should be provided with salaries sufficient to keep them from thinking about where their living is coming from so that they could give their whole time to prayer and the ministry of the word.

3. We should distribute tracts and cheap literature among the neglected with the hope of turning their minds toward God and heaven.

But as all this cannot be done at once, as we have neither the men nor the money, I suggest that the presiding elder and preachers of this district agree to, and arrange for, a campaign of revival meetings of a purely missionary character to be held during the summer and fall in the "neglected communities." Let the strong, well organized congregations consent for their pastors to leave their pulpits for a few Sundays if need be, but especially for a few weeks of service in the "neglected communities," and let the pastors who are getting good salaries volunteer to go and work one, two, three, or more weeks in the "neglected communities," not for so much money, but for Christ's sake and the good they can do. I also call for volunteers among the laity—consecrated men and women who can sing and pray and work in the altar, and who would like to give a week or two or more of their time in missionary work.

If it could be arranged, it might be better for the district to buy or rent a tabernacle and arrange for a preacher, singers and workers to go with it, stopping at the most important points in the "neglected communities."

I am preaching at nine places, and would like to protract at six of them, but I would have to hold in little school houses at four of those places, or provide otherwise. So the tent would serve a good purpose in my part of the country.

I suggest further that the ministers and workers who will work a week or more within my charge, should lay the matter before the presiding elder of the district and let a regular plan be drawn (and the same for other mission charges), so we can appoint the time for holding these meetings and have everything in readiness when the workers come.

S. L. BALL,
P. C. Petty Mission.

RESTATEMENT VERSUS STAND-PAT-ISM.

"Prove all things; hold fast that is good." Let preponderance of evidence prevail. The people of today are wide awake to all interests—religious, political, social, great and small almost ad infinitum.

Well they are! One master spirit has said that "eternal vigilance is the price of liberty, with no pent-up Utica to hold it down."

We have almost another quadrennium in which to discuss the so-called restatement of Methodistical tenets—before any serious or radical action can be had, if at all. What harm can be had of it by a full, free discussion in all its phases? Discussing is not adopting, but only guiding the public mind into adopting or not adopting as the case may be. Some one else, and he inspired, has wisely said, "In the multitude of councillors there is safety."

Are the present disciplinary statements of our Articles of Religion up-to-date in euphony, or even scriptually orthodox when held to a rigid rule of scriptural statement, or even of its own statements of consistency?—"That the Bible is the only rule and sufficient, of our faith and practice" and what cannot be read therein or proven thereby is not to be received as a rule of faith.

If these views receive the impress of type I may be set down as an arrant crank for presuming to say that there is a self-evident clause of unscriptural warrant, in the statement of the first article of our religious doctrine as laid down in the Methodist Discipline, in which they essay to give a definition of "God without body or parts." If so, where is it to be found in so many words, or even by implication?

The nearest approach to it is that "God is a spirit and seeketh such to serve him as worship him in spirit and truth." But it does not say that he only is a spirit—if so what becomes of the Father and the Son, which are confessed in the latter part of the same artice? Not to mention that the article itself makes a division of the God-head into three parts, after having said "God is a being without body or parts." It seems to me that the whole trend of the scriptures is against that view of the statement by overwhelming odds.

In the very first statement of creation, the record is that God proposed to, and did create men or mankind in "our image or likeness"—of Father and Son—and thus produced man in his present form, God and the Son being the reflex image of man, or there would be no likeness between them, consquently a contradiction of the assertion that man was created in the likeness and image of God. Then, if man is in the likeness and image of God and God is the reflex image of man, can God be without body or parts? Moreover, God appeared to men in personal form at different times and periods of the world's history—to Moses and talked with him as a man talketh to another or a friend. Is a tongue to talk not a part of a body? But did not God appear to Abraham and to others in the form of a man with whom they ate and conversed, etc, and with whom Abraham interceded to spare the doomed cities? And did he not appear to others as the angel of God, and was even called a man, as when he and two angels went to Abraham's tent?

Furthermore, the Scriptures speak of God as possessing all the parts or faculties and members of a man, as the ancient of days, with apparel on as white as snow and hair on his head as white as wool, with face to shine upon his people, with eyes to see, with ears to hear, with tongue to talk; as walking, sitting, eating at Abraham's table; with hands to work and to create, intelligence to construct. Can we conceive of a Father without conceiving of a man, or of a son without conceiving of the form of a boy or a man?

Then, our Book of Discipline says that Christ is very God. He dwelt here on earth, walked, taught, preached, went about, ate, drank, slept, prayed, groaned in spirit, suffered and died, and if he was and is very God, did he not have body and parts? Which is correct, the Bible or the Discipline? It seems to me one or the other must be right, or one or the other wrong. If the Bible is wrong, ought not all this testimony be eliminated, and vice versa?

And it seems to me that a number of the other articles might be improved upon by a restatement, if in euphony only. Just here I will take occasion to say that the strictures offered not only affect the Methodist statement of doctrine or doctrines, but seem to affect all religionists to a greater or less extent, and have been transmitted down the ages to the present time, and further, that I for

one, do not believe that the phenomenal success of the Methodist Church is attributable half so much to its statements of doctrines as to its wonderful ecclesiastical machinery, its episcopacy, its itineracy, covering well-nigh the globe with its net-work of occupancy, its holy teachings and holy living in the past. But alack-a-day! It has, as is admitted by nearly all, fallen into dry rot or decay in a measure. And wherefore? It has upon its statute books enactments of the years, long years agone; laws and precepts that are dead letters to all intents and purposes, and the so-called members can laugh them to scorn with impunity, notwithstanding the boast that they have been impliedly fulfilled and the ministers drilled and the souls of those in charge delivered. Like dead branches on a tree they have been an incumbrance for many years past and many defaulters have no more place among us according to the statement of so-called law. Are not these things a deadly incubus on the Church? And yet many say still, "Let it be, it is good enough for me," and oppose even an effort to have the matter investigated or looked into. What harm can an honest investigation do to any just cause?

We have a very important object lesson on thorough investigation politically just now in our great State of Texas, and it is right. Should not ecclesiastical affairs that concern men's spiritual affairs be as thoroughly looked into? Yea, more so!

Some say, "Methodism has done well and let well enough alone." It might have done better still, and may do better still if apparent errors were eliminated, and may fail to do better if it is not done; and will not the incubus grow heavier still as a self-evident consequence? Somebody has said, "Let the truth prevail though the heavens fall," which I supose means, let the truth prevail at all hazards.

I may come within the purview of the paragraph of 301, latest Discipline. If so, the above adage is my answer, and if the decapitation of my head pays the penalty I have one consolation—it will not deprive me of very many days.

I have read this in an old, very old, story book that runs clear back to the morn of creation: That once upon a time a little city was besieged with a great army and a poor little old man with some device delivered it, but being poor, old and obscure, he had no further influence. These things are sometimes rather epochal.

I see the gifted brother (Uncle Buck) W. H. Hughes, is out slightly, very slightly in favor of revision or restatement. He has broken one of the links of the golden chain that has so long encircled our Methodism. He had as well go the whole hog, for, scripturally, as he is guilty of little he is guilty of much, and the chain being broken in one link it is effectually broken in twain.

we all sing and wish for the "old-time religion." Bro. Barcus' sermon on "Let Us Pray,' sets the keynote, in my humble opinion, and as I believe with a little wholesome legislation would bring it about again.

Well may thy servants mourn, my God,
The Church's desolation;
The state of Zion calls aloud
For grief and lamentation.
Once she was all alive to thee,
And thousands were converted;
But now a sad reverse we see—
Her glory has departed.
Her pastors love to live at ease,
They covet wealth and honor,
And while they seek such things as these,
They bring reproach upon her.
Her private members walk no more
As Jesus Christ has taught them,
Riches and fashion they adore—
With these the world has bought them.

F. C. McMILLAN.

HORSFORD'S ACID PHOSPHATE

Relieves Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

LITERATURE OF HOME MISSIONS.

(Paper read before the district meeting of the Home Mission Society of San Augustine District, Texas Conference. Published by requested.)

The subject just announced is a broad one. Time forbids a lengthy treatise, hence only a few thoughts in connection with it will be discussed.

"Knowledge is power." Bacon meant whole volumes of truth when he said this. Opportunities for service are great and knowledge of how to improve them would mean much to the Home Mission Society. We have many capable women within our borders, and why is it more is not accomplished? Great results are visible, but with more than fifty-three thousand members what is it we could not do if each were alive to the demands upon her?

Ignorance is the trouble. A harsh expression that is to civilized ears, but the truth must be told. Our capacity for service is measured by what we know of the cause in which we engage. If each of our members were working to the limit of her capacity, such service would bring double the present results. Some of our women do not know what great things we are undertaking. Their home mission world is bounded on the north by ten cents per month dues, on the east by a cake sale, on the west by an oyster supper, and on the south by the ever-present bazaar. The fact that somewhere in the dim distance the board has met and made plans to extend our borders of usefulness is of small concern. The fact that streams of uncivilized foreigners are pouring into our ports is of minor importance, if the local Church debt can be paid by conference, and the pastor supplied with a new suit. After driving two days at the end of the year to take a collection to make a "final payment," and "phoning round" to get up a tea to help out, many a home mission woman thinks her duty well performed. It is laudable to pay the Church debt, praiseworthy to get the preacher a new suit, and in extreme cases (where the tithers have been chloroformed by his Satanic majesty) to have a final tea, but this is a small conception of that broad usefulness for which we strive.

The highest object of our society is to make women, noble, godly women, who will go out to bring this old world humbled at the feet of Jesus. Recognizing the fact that to do this we need workers intelligently trained for God, our leaders inaugurated the Home Mission Reading Course. This course consists of books which, if carefully read, will lead to nobler service. Be it said to our shame, we are not using these books as we should. Last year less than fourteen hundred out of more than forty thousand members took the course. In our own conference only one hundred and twenty out of more than twenty-three hundred home mission women tested its benefits, and in our own district only eleven out of—let us not tell. It is a wonder our success is as great as it is when we refuse to study things which fit us for service. Let us notice a few of the books in this course and see if an earnest readying of them is not worth our while.

First, "Life of Lucindy Helm." To this concentration of energy and love in frail human form we owe the existence of the Home Mission Society. Her weak body has become the center of a great movement, and the beat of her noble heart will be felt throughout eternity. The study of the work of her fertile brain and godly life is unlimited for good. A character strong as Gibralter in womanly strength, it is an inspiration to dwell upon it. Her true simplicity as a child, her high ambition as a girl and her unselfish service as a woman speak whole books of helpful lessons. Her broad culture, acute intellect and trusting faith ever point to higher things. A leader sent from God, her noble example and fruitful life will ever stand as a beacon light pointing to the lofty heights woman may attain. When the character of such a one is part of our study, how can we fail to take the reading course?

"Under Our Flag" is a book well worth our attention. Inspired with a zeal to help humanity, we should understand the conditions with which we must work. Miss Guermey tells in a practical way the state of affairs in our own country. In fact, she proves to us the truth of the statement some one has uttered: "America is but another name for opportunity." The negro problem with all its attendant enigmas is brought before us, and the one solution, love for God and humanity, given. The work on the frontiers and among the hidden recesses of the mountains appeals to every follower of Christ. The congested state of affairs in our large centers of population, and the condition of much of the womanhood is enough to melt a heart of stone. Think of the many thousands of girls in shops and factories exposed to danger, denied training, girls who will make or destroy the homes of coming America. When there is knowledge of these things, of the great need existing, how can woman fritter her life away in idle frivolities? When lives which might be shining beacons along the sea of life are being destroyed, how can she give her talents to things which have no endurance? Surely she can not if she will carefully study "Under Our Flag."

The "Life of Paul" should prove of intense interest to her who wishes to learn of the world's heroes. Saintly Paul. What comfort we get from the study of his life, what strength we gather from noting his deeds! His keen perception, strong mind and ardent devotion peculairly fitted him for his God-given work. Yet he had his faults. He was almost obstinate. God had a hard time holding Paul to divine plans. Yet through grace the apostle of the world conquered. To-day his inspiring presence goes into every pulpit where salvation is preached, and his noble tongue is still proclaiming messages of Christ to a lost world. Can we not well afford to pause in the busy whirl long enough to imbibe some perception of such a character?

Dr. Gordon did a greater thing than he thought when he delved in his brain's depth and brought forth his books, "Quiet Talks on Power" and "Quiet Talks on Prayer." They are companion books, and books the study of which no Christian can afford to neglect. What is it woman needs more than power? One Christian woman of power can turn a whole community Godward. Why is it that strangers to grace with vague conceptions and high ideals of what a Christian should be fail to find in us things for which they look? The tired world is longing for things it needs and has not. God is grieving because we are not supplying the need. We are failing in this because we do not live lives mighty for him. If we will follow the teachings of Dr. Gordon's book on prayer we shall gain admittance to the storehouse of grace where power is given without stint. Men of prayer are always men of power. Satan's onslaughts never harm the citadel of prayer, for he

"Trembles when he sees,
The weakest saint upon his knees."

Unremittent knee work always spoils his plans. Our mission is to spoil his plans, then why not study more about prayer? As we kneel before the throne of grace we gather strength for conflict. A new interest in humanity comes, and a renewed impetus to serve God is the result. If we had about three times the present number of powerful praying women the card party, the dance hall and things of similar weight would soon be relics of the past. With a knowledge of the need and power through Christ the home mission woman can lead to victory.

Such a success, however, is impossible while we neglect to study things which make consecrated service. Of the Bible and its contents we are painfully ignorant, and of Jesus and his life of suffering for others we know little. Isn't it time for us to wake up? We can not do our best while we cast aside our reading course. Ignorance is no badge of efficiency. The time in which we live demands every strength of mind and heart. No culture is so broad, no equipment so perfect it can not be used in the Home Mission Society. No woman, however trained in brain and soul, will fail to find here exercise for all her faculties. Let us not be afraid of learning too much. The limit of duty is no less than the demand of the hour, and certainly the demand is for fertile brain and ready hand. Equipment stands before us, but, like the echo, it will not come unless called. Our women are not calling as they should. It is a sad commentary that ofttimes our most exalted opportunities are least appreciated. It is our duty to be prepared for our work to the utmost limit of our capacity. The crying need of the hour is for trained intelligent Christians.

"But I am too busy to take the reading course," says one. Yes, we are so engaged with worldly things we have no time to study the need around us, no time to learn of divine gifts and how to get them. The leaflets distributed are glanced over (perhaps), and the reports which tell of the work going on in Zion are carelessly thrown aside. Our study of the Bible is confined to a few verses snatched before retiring. Our Homes is considered of small significance, hence we are too poor to take it. The books in the reading course—what shall we say? Some of us do not know they are in existence. No wonder our work which was born with us is left undone. No wonder we are marring our Savior's plan for us and bringing a look of anguish to his face which no artist can paint. He looks down upon us grieving since we will not sit at his feet for training and take the opportunities he offers for full equipment needed in the battle against sin. He calls us to an intelligence, consecrated service—a service that will start this old world whirling Godward.

Oh! woman of brain and of culture,
With power to be and to do,
Give all of your talent and training
To further the good and the true.

Oh! time is too short for delaying.
Oh! study that souls you may win,
What lives you may make pure and holy,
And lift from the hovels of sin.

Learn all that you can; you will need it,
To help in the battle of life.
For loud is the cry of the tempter,
And stormy and fierce is the strife.
Learn first of the God that has saved you;
No, talk with him every hour,
For all that you know without Jesus
Can't serve to make you a power.

Then learn of the world all around you,
That suffers for lack of a hand
Of a woman to lead it and guide it
In steps to a holier land.

Then learn of the lore of the Bible,
For in it are treasures divine—
The gems that will furnish you power
Are hid in this heavenly mine.

Yes, learn, for the far-reaching influence
Of woman no mortal can tell,
To lift up this old earth to heaven,
Or sink it to bottomless hell.

MRS. JACK ROBERTS.

Nacogdoches, Texas.

OUR NEW YORK LETTER.

Down in Forty-second Street, near Eighth Avenue, in Glad Tidings Hall, a strange religious sect is holding forth with two meetings daily and attracting crowds. These people claim to acquire "gift of tongues" by power of prayer. The writer wended his way thither on Sunday last to see for himself, with his own eyes and with his ears hear these strange sensationalists. Sister Mabel Smith, a widow of twenty-seven from Texas, is the chief "preacher." Seventeen tongues have been given to her so far and more are expected. Mrs. Smith is not alone. There is quite a following and other "preachers" in and near the city who have this year been sweeping across the country from the West and South. These people think themselves enthused with a Pentecostal fire which makes them think they exhort in all the languages of this wicked world. A "sinless" one, they claim, can be endowed with the power to discourse in every known dialect. The leader or "preacher" "comes through," as they term it, and immediately delivers a sermon part in one language and part in a dozen or more other dialects. They admit they understand but one tongue, yet persons present —maybe a German or Frenchman, Assyrian or Spaniard—declare that not only the language is correct, but pronunciation is perfect. Here will be an appeal in English to turn from the ways of the world, then it is fired forth in French, German, etc. The writer can not account for it. The speakers admit they do not remember after it is over what they said, only affirming that they are "sinless" and that they put themselves through a course of prayer, then in a receptive attitude, and the "tongues of fire" are given them and the message to deliver. Sister Smith knows not what she talks, according to her own story, but it has rhyme and cadence in places and the gestures keep up just as though all were in English. Even the Chinese get a message. It is one of the puzzles of these latter days to understand the ways of the new sect. Followers are sincere in the belief that they are speaking with the tongues of men and angels. It is thought by some that the secret lies in the actual learning of some sentences in each language for the purpose of deceiving; others "give it up," and admit it.

H. W. FINLAYSON.

No. 450 Broadway.

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.

"Do you believe the Bible?" asked a learned skeptic of a plain blacksmith. "Yes, sir," was the reply. "Why do you believe it?" he asked. "I am acquainted with the author," was the convincing answer.—Southern Presbyterian.

A Bold Step.

To overcome the well-grounded and reasonable objections of the more intelligent to the use of secret, medicinal compounds, Dr. R. V. Pierce, of Buffalo, N. Y., some time ago, decided to make a bold departure from the usual course pursued by the makers of put-up medicines for domestic use, and so has published broadcast and openly to the whole world, a full and complete list of all the ingredients entering into the composition of his widely celebrated medicines. Thus he has taken his numerous patrons and patients into his full confidence. Thus too he has removed his medicines from among secret nostrums of doubtful merits, and made them *Remedies of Known Composttion.*

By this bold step Dr. Pierce has shown that his formulas are of such excellence that he is not afraid to subject them to the fullest scrutiny.

Not only does the wrapper of every bottle of Dr. Pierce's Golden Medical Discovery, the famous medicine for weak stomach, torpid liver or biliousness and all catarrhal diseases wherever located, have printed upon it, *in plain English*, a full and complete list of all the ingredients composing it, but a small book has been compiled from numerous standard medical works, of all the different schools of practice, containing very numerous extracts from the writings of leading practitioners of medicine, endorsing *in the strongest possible terms*, each and every ingredient contained in Dr. Pierce's medicines. One of these little books will be mailed free to any one sending address on postal card or by letter, to Dr. R. V. Pierce, Buffalo, N. Y., and requesting the same. From this little book it will be learned that Dr. Pierce's medicines contain no alcohol, narcotics, mineral agents or other poisonous or injurious agents and that they are made from native, medicinal roots of great value; also that some of the most valuable ingredients contained in Dr. Pierce's Favorite Prescription for weak, nervous, over-worked, "run-down," nervous and debilitated women, were employed, long years ago, by the Indians for similar ailments affecting their squaws. In fact, one of the most valuable medicinal plants entering into the composition of Dr. Pierce's Favorite Prescription was known to the Indians as "Squaw-Weed." Our knowledge of the uses of not a few of our most valuable native, medicinal plants was gained from the Indians.

As made up by improved and exact processes, the "Favorite Prescription" is a most efficient remedy for regulating all the womanly functions, correcting displacements, as prolapsus, anteversion and retroversion, overcoming painful periods, toning up the nerves and bringing about a perfect state of health. Sold by all dealers in medicines.

Vintage Cake Forks

are distinguished for beauty of design and exceptional finish, and are stamped

"1847 ROGERS BROS."

Knives, forks, spoons, etc., can be obtained in the same pattern.

Send for Catalogue "O 34" to aid in selection.

International Silver Co., Successor to
MERIDEN BRITANNIA CO.
Meriden, Conn.
SOLD BY LEADING DEALERS

Forward Movement in Behalf of Southwestern University

Conducted by REV. W. D. BRADFIELD

SOUTHWESTERN'S NEW ROLL OF HONOR.

Prof. H. C. Pritchett, President of the Sam Houston Normal, is on our honor roll, of course.

Has anybody known of a movement in Texas Methodism for the past twenty years in behalf of which H. C. Pritchett has not given wise counsel and hard cash? For years Prof. Pritchett has been identified with State institutions, and in these institutions has literally repeated himself in hundreds of lives of young men and young women. At the same time, however, this good man has had time to give counsel to his Church, in her conferences, Church, Quarterly, District, Annual and General, no face is more familiar and none more welcome.

Judge M. M. Brooks, of Dallas, one of the Judges of the Court of Criminal Appeals, and President of the Board of Trustees of the Southwestern, enthusiastically supports the $100,000 movement with his subscription of $1000. Texas has no more prominent citizen and the University no more ardent advocate. Judge Brooks gives, not only his money, but has promised that which is even more valuable, his personal service and his time. He is scheduled for addresses throughout the State in behalf of the endowment movement. With Judge Brooks and other prominent laymen actually in the field the endowment proposition is immensely simplified. Fortunate, indeed, is our chief institution that it has this distinguished citizen and loyal Methodist at its helm.

Mr. B. D. Orgain, of Bastrop, another enthusiastic layman, gives his $1000 to the endowment of the Southwestern. Brother Orgain has long been an official member of our Church in Bastrop, and for years has been one of the trustees at Southwestern. Singularly exemplary in his Christian life and conservative in his counsels, from the beginning he has been a valuable friend to our chief institution. Brother Orgain belongs to the old panel of Southwestern's friends, and whatever new friends may be made the old ones will never be forgotten.

Mr. W. N. Hagy is one of Southwestern's new honor men. Bro. Hagy is a layman in San Antonio and will make access to other splendid laymen in San Antonio easier by his gift of $1000 to our fund. These good laymen are recruits to a thin line which has prevented an utter rout of our Texas educational forces. Some times this line of sacrificing teachers and faithful ministers has nearly lost heart. Thank God, for Brother Hagy and the rest. With these reinforcements we will storm the 203-Meter Hill of the stolid indifference among many Texas Methodists which has so long baffled our forces.

Mr. and Mrs. W. W. Weiss, of Beaumont, a good man and his choice wife, each subscribe $1000 to our fund. Not only individuals, but whole families we would tie on to our great cause. The history of higher education in America reveals that many institutions of learning, now richly endowed, languished until elect families came to their rescue. The Hollis family saved Harvard; the Brown family the University in Providence (which later was renamed Brown University); the Vanderbilts have saved Vanderbilt. May the gifts of Brother and Sister Weiss tie to the Southwestern the generations to follow who shall bear their good name.

Mr. H. S. Wilson, layman of Cleburne, greatly encourages us by his subscription of $1000 to our cause. Not by Eliashib, the priest, were the walls of Jerusalem rebuilded, but by Nehemiah, the civil ruler, a layman. Not by the Bishops in England was the slave traffic abolished, but by Wilberforce, a layman. Not by the clergy were the abominations of prisons purified, but by John Howard, a layman. Would that other laymen like unto Brother Wilson might realize that our walls of educational endowment will not be builded until they strengthen their hands for the work!

Rev. R. Gibbs Mood, son of the sainted Founder, one of the Commissioners of Education of the Southwestern, and a graduate with the Masters Degree in the class of 1904, subscribes $1000 to our fund. Brother Mood was elected Commissioner at the recent session of the Board of Trustees, and showed his devotion to our educational interest in Texas by vacating Terrell station, one of the finest charges in the State. Surely this is test enough of his devotion to the great cause for which his noble father gave his life. And, surely, there is no heart in Texas so penurious that it will not give Gibbs Mood the right of way, any where, at any time, he may demand it. The North Texas Conference has no son more beloved than our new Commissioner.

Rev. W. F. Bryan, pastor of our Church at Whitewright, subscribes $1000. How could he do it? His station last year assessed for the pastor and paid $1200. Yet Bryan, through a term of years it is true, will give $1000 to the Southwestern. Could any thing surpass such liberality? And what of men filling stations which pay $1800, or $2000, or $2500?

My brethren, unless such have had grievous affliction—a transfer or family distress—there is a strong providential call upon them for large liberality. God bless Whitewright's liberal pastor! In the language of the immortal McTyeire, "May his tribe increase!"

Rev. A. J. Weeks, presiding elder of the San Antonio District, subscribes $1000. No man among us pulls steadier than A. J. Weeks. He is one of the solid men of the West Texas Conference. That he has upon his heart the interests of the Southwestern he has given substantial proof. A stingy elder may preach with the tongue of an angel the grace of liberality, but until he practices it his preachers and people will be unable to hear what he says because of what he is.

Rev. T. S. Barcus, A.M., of the class of 1903, missionary in Monterey, Mexico, subscribes $1000. T. S. is the fifth Barcus on our roll—$5000 from one family! The boys are paying back nobly. A missionary on a foreign field adds to his deprivations, which already are numerous enough, by giving an amount which must mean closer economy and fewer luxuries at home! This gift makes inspiring reading. Will not some wealthy layman, who may chance to read these lines, register a solemn vow to God to give proportionately to our struggling cause? Can you afford to do less, my brother?

Rev. D. H. Aston, pastor of our Church at Commerce, subscribes $1000. More than one mired wheel, if reports be true, has Aston lifted out of the mud. Commerce station assessed for the pastor and paid last year even one thousand dollars. Her pastor subscribes to the cause of education in Texas an amount equal to one year's salary! Laymen of Texas, how can you, in the presence of such heroic sacrifices, longer grip tightly your purse-strings? Ah! big-salaried elders and pastors of Texas, will not the devotion of smaller salaried men provoke you to like good works?

A German layman of Texas, who desires that his name be withheld, subscribes $1000. He is the father of German Methodism in his city. Read Dr. Barcus' excellent article on "Southwestern and the Foreigner in Our Midst," and the far-sightedness of our German benefactor will be recognized.

(To be continued.)

SOUTHWESTERN AND THE FOREIGNER IN OUR MIDST.

When Esther hesitated to imperil helself in behalf of her people, Mordecai appealed to the possible providential call she had by reason of her position: "Who knoweth whether thou are come to the Kingdom for such a time as this?" The subsequent history proved that it was so. Much has been said and written on the problem of the foreigner in our midst. Much of it wise, some otherwise. I verily believe that Southwestern University is providentially called to be the chief factor in the solution of this problem. She is in position now to command the attention and respect of representative foreigners who want the best they can get for their children in the way of education. More and more is this character of students knocking at her doors. These choice young people are to be the future leaders among this foreign element. They are to be their preachers, their teachers, their politicians, and their molders of public sentiment. If it is a great work to have a band of students among us who have volunteered to go anywhere to foreign lands that the Church may call—and it is—is it not an equally great thing to have the opportunity of educating and getting converted these young men and women who will supply Christian leadership for these foreign people at our doors?

One of the things of which we are specially glad, is the fact that our University is gaining and holding, not only the respect, but even the affection of many of these people. The Germans not only patronize us, but they have contributed a magnificent library in the German language, and the German Methodists have already subscribed more than their pro rata share of the whole $500,000 we want to raise in this campaign. The Swedes, also, not only patronize the school, but contribute liberally to its building and equipment. Their presiding elder has repeatedly emphasized his endorsement of the school and commends it to his people.

It goes without controversy, that the future leaders among these foreigners—those who will largely determine their attitude toward our religious and civil institutions—are the young people of this generation now to be educated. It behooves us, therefore, to get our hands on them and bring them under the influences of our great school. No work that the University has done or ever will do will be of more far reaching importance than this. Let us educate their leaders and we will have little to fear for the future. If we will give to Southwestern the equipment she needs we can get and hold these people. It is our golden opportunity. Send on your subscription to endowment!

J. M. BARCUS.

BEWARE OF PIMPLES.

An ounce of prevention is proverbially worth a great deal; but a 50c box of Tetterine is worth proportionately as much to anyone suffering from a small pimply blotch; for it is from just such an appearance that the worst cases of Eczema are developed. Tetterine is an absolute cure for Tetter, Ground Itch, Chaps, Insect Bites, and all cutaneous affections. For sale by druggists, or by mail, postpaid, from J. T. Shuptrine, Savannah, Ga.

Bathe with Tetterine Soap, 25c Cake.

FROM THE PHILIPPINES.

I was much pleased with the special edition of the Advocate issued a few months ago, in which were so ably presented all the various interests of Methodism. I was especially interested in the articles on missions, since my own work in the army properly falls under this head.

The objection to our missionary work is frequently presented that success is exceedingly slow and that the results accomplished are not commensurate with the expenditures. So far as the labors of Protestant missionaries in the Philippines are concerned the objection does not hold good. In fact, the very opposite is true. The results appear to me to be marvelous. Only a few evenings ago I attended the anniversary celebration of Rev. Mr. Brown's mission in Albay, the capital city of this province, and upon his invitation addressed the large congregation assembled, which packed the building to its capacity.

Mr. Brown is a bright young Presbyterian missionary who began his labors in this province just a month before my arrival here two years ago at Camp Daraga. Within the short space of two years he has received into his Church 305 members, built three houses of worship, trained and put into the field four "Evangelistas," or native workers, and altogether was succeeding in his work in a most wonderful manner. Some of the most substantial and well educated Filipinos of the province are active members of his organization.

This is only a sample of the work being done by the different Protestant missionaries throughout the islands. The M. E. Church has in the neighborhood of 4000 members in Manila and vicinity alone, not to speak of those in the various towns and villages of Northen Luzon. Both the Presbyterians and Methodists are investing money in training schools and are moving forward rapidly and triumphantly. Their success is limited only by the money and consecrated workers the Church at home is able and willing to put into the field. Could the Church at home rise equal to her responsibilities and opportunities in the Philippines and furnish the men and the means, I verily believe that in ten years' time over one-half of the Catholic population of these islands would be Protestant. The people of these possessions have not forgotten the abuses of the Spanish friars.

Should I ever return to the pastorate, I think I should be an enthusiast, and understandingly, too, on the subject of missions, for my eyes have seen and my ears have heard the confirmation of the promise, "Lo, I am with you alway, even unto the end of the world."

I should not neglect to mention in this connection the splendid work being done by the American school teachers in the Philippines. Although the Government requires them, on pain of dismissal, to preserve an absolutely neutral position on the subject of religion, still the majority of them are members of some Protestant Church, and their silent example can but have a wholesome effect upon the school children in favor of Protestantism. The greatness of their work, however, lies in preparing the minds of the young people for Protestant truth by teaching them English, acquainting them with American history, customs and institutions, and above all, winning their love and respect for our form of government.

The public schools throughout the islands are crowded well nigh to their utmost capacity. The teachers must conduct all their work in English, and the students are not allowed to speak a word of Spanish or a word of any of the native dialects while in the school building. The result is, that the native boys and girls, at least all those who attend school, can speak English. Many of them speak it fluently and almost perfectly. One can rarely find a village or town among the civilized tribes where there are not numerous school children who can speak English. It can be readily seen how all this lightens the work of the missionary. The younger generation are rapidly breaking away from the old Spanish ideals, which, in their minds, is one with Catholicism as typified in the Spanish friar.

My own work in the army I regard as strictly missionary, and as much entitled to the sympathy and interest of my Church as any other missionary labor. The fact that the Government instead of the Church pays my salary should make no difference. The late lamented Sam Jones once said to me, when I spoke to him about becoming an Army Chaplain, "Newsom, you are going into the most abandoned field in the world." It is even so, but not in the sense, perhaps, that he meant it. It is a field "abandoned" by the Churches, unless we except the Episcopal, Catholic and Y. M. C. A. organizations. The first two send their ablest priests into the army and closely supervise their work. Wherever there is an army post a Chaplain of either of the above denominations can always have at least the yearly supervision of a Bishop, without reference to geographical lines of division. A Methodist Chaplain should have the supervision of a Methodist presiding elder. As a Chaplain of the M. E. Church, South, for three years I was stationed at Madison Barracks, N. Y., where I was at least 1200 miles from a presiding elder of my Church; and for the past two years I have been in the Philippines, some 8000 or 10,000 miles from "supervision," since only the M. E. Church has an organization in these islands.

I believe in the usefulness and the necessity of the office of presiding elder, and believe further that no minister of our Church ought to be appointed to a work that for long periods at a time is wholly without supervision of the kind mentioned. In my own case this comes about because of our self-limitation with the word "South." Whatever justification has existed in the past for our geographical limitation, I believe that now, or in the near future, the two great bodies of Methodism in the United States should become one.

The Y. M. C. A. has invested thousands of dollars in their army work, and are achieving splendid success. At nearly all large army posts it has handsome buildings and equipment, and it is from this organization that I have been most materially assisted, both while in the Philippines an in the States. I must not fail to mention, however, that the wife of Bishop Potter, of New York City, has taken a most kindly interest in my work and has expended through me $1000.

My own Church has so many calls—and it is not a rich Church—that I have hesitated to ask anything for my work, when I could obtain it from other sources. But I do ask the kindly consideration of my brethren, their sympathy and prayers; and more than all, I beg of you not to regard my work as unimportant, or to look upon me as one who has forsaken the pastorate for a private enterprise.

We are all rejoicing now at the near prospect of our return to the States, and the Ninth Infantry—the regiment that fought in China in 1900 for the protection of our missionaries and the representatives of our Government, losing her gallant Colonel and over 100 of her brave men—is to be stationed at Fort Sam Houston, San Antonio, Texas.

The Ninth sails from Manila July 15, and will reach San Antonio about August 20. Mrs. Newsom and the children are in good health.

ERNEST P. NEWSOM,
Chaplain Ninth Inf ntry, U. S. A.
Camp Daraga, P. I., June 21, 1907.

San Angelo Collegiate Institute

Property of West Texas Conference. First Term Begins September 4th.
Co-Educational. Boarding and Day School.
50-Acre Campus. $43,000.00 Building contract let.
Best Advantages offered in Literature, Music, Art, Elocution, etc.
Address WALLACE M. CRUTCHFIELD, President.

WHITE SANITARIUM

Jewett, Texas, Mar. 11, 1907. White Sanitarium, Dallas, Texas: Gentlemen—I have not smoked a cigarette since I left your Sanitarium and have no desire whatever to smoke. I feel like a new man since I took your treatment and I can do three times as much work as I could do before I was cured. I can work every night until 12 o'clock and never feel bad. Hoping you all kinds of success with the Sanitarium in curing the afflicted, I am, yours truly, W. E. SMART.

CURES DRINK DRUG AND TOBACCO ADDICTION.

Forever and ever our treatment destroys all appetite for whiskey, all desire for drugs and all craving for tobacco, without pain and without danger. We make no charge if we fail to cure. Come and see us or send for literature.

WHITE SANITARIUM,
DALLAS, TEXAS.
Phone Cliff 142. 122 Tyler.

Quitman, Texas, Feb. 14, 1907. White Sanitarium: I can personally recommend your treatment for whiskey addiction as a grand success. I drank whiskey awful hard the last four years. Was unfit for business and a nervous wreck, when my brother took me to your institute. There I received a permanent cure. I have no desire to drink now, and I feel better than I have felt in years. I thank you for your kind treatment. Success to you. Yours truly, KYLE WRIGHT, Druggist.

TRAINING SCHOOL LOCATED.

The Gatesville District Training School was located yesterday at Meridian, Texas, and Rev. G. F. Campbell has beeen appointed as its President and Financial Agent, subject to the approval of the Bishop.

There were four towns that entered th contest: Gatesville, Clifton, Turnersville and Meridian. They all did nobly and deserve much credit for their interest in the great subject of Christian education. Clifton and Meridian each raised, in notes and grounds, about $40,000. (I speak in round numbers). Turnersville, some over $18,000, while Gatesville raised $22,000 in notes and money and about $5000 in lands. The committee deliberated about one day, going over all of the facts, after they had visited each one of the contesting towns, and they unanimously gave the school to Meridian.

We feel assured that this sum can be increased to at least $50,000 by the meeting of the Annual Conference, and I have never known a school of this grade begin its history under more favorable conditions.

It is very much needed and has a fine territory of its own from which to draw. We hope to make it a first-class training school, and a feeder to our colleges in Texas.

The people have demanded a school of this character in their midst and will stand by it with their money and influence.

Clifton, Turnersville and Gatesville all need special mention for their splendid effort to secure this school. Many of the citizens not members of the Methodist Church worked very hard to plant the school in their midst.

We are having a good year. Two of the preachers have finished their churches, and now have splendid houses of worship while there are three more churches going up at other points in the district. At Copperas Cove they are building a nice brick house with rock trimmings.

Our collections are, mostly, well provided for, and the brethren are having some splendid revivals.

We thank God and take courage and press on our wa

"Honor to whom honor is due." The leading spirit in the Training School movement was Rev. G. F. Campbell, of Meridian Station.

J. M. SHERMAN.
Gatesville, Texas, August 2.

SOAKED IN COFFEE

Until too Stiff to Bend Over.

"When I drank coffee I often had sick headache, nervousness and biliousness much of the time, but when I went to visit a friend I got in the habit of drinking Postum.

"I gave up coffee entirely and the result has been that I have been entirely relieved of all my stomach and nervous trouble.

"My mother was just the same way. We all drink Postum now, and, without coffee in the house for two years, we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"At last I persuaded her to stop drinking coffee and try Postum Food Coffee, and she did so and has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side; in fact, she has got well, and it shows how coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place. "There's a Reason." Look in pkg. for the famous little book, "The Road to Wellville."

Notes From the Field

Glen Rose.

We closed a good meeting on the 28th inst. for Bro. M. H. Major. Visible results not such as hoped and earnestly prayed for. Had to do a great deal of sub-soiling before the ground was ready. For instance: No prayer meeting here for ten years, but one was started and several family altars erected. Two nights' rest at home and I'm off for Cedar Spring Camp-meeting, Palo Pinto County.—F. M. Winburne, July 30.

Sunset.

Our pastor, Rev J. B. Adair, and Rev. J. A. Old, of Bowie Methodist Church, closed a very successful revival here last night. Bro. Old did most of the preaching. Bro. Old is a logical speaker and his sermons were brimful of spirituality. Our Church received a feast of good things while the meeting was in progress. The Church was very much revived, and received several additions to it while the meeting was going on. Bro. Old went back to Bowie with the respect and good will of all who heard him. Even the worst sinners became very much carried away with his talks. After the preaching closed nearly all present came around to tell the brethren good-bye and wish them Godspeed wherever they might go. Bro. Adair went from here to Dry Valley, where he begins another revival. Bro. Adair is a very earnest worker and will do much good wherever he holds meetings.—H. T. Schoolfield, August 1.

DeLeon.

We have just closed a great meeting here, perhaps the greatest in the history of the charge. With carefully laid plans and long waiting on God in prayer by preacher and people, the refreshing has come and his faithful ones have been rewarded. The Holy One was with us in great power. Strong men who had long lived in sin under this mighty consecration, turned to God. Rev. J. R. Henson, of Cisco, did the preaching. No better revivalist and soul-winner in Texas than this man of God. He knows how to get down under the load with the pastor. We had at least 125 conversions and reclamations. There were more, I believe, but no man could keep up with the great number. Bro. J. M. Edwards, of Ft. Worth, led in the singing. He is a splendid character and a good leader in song. Fully 75 per cent of those saved in this meeting were grown men. In our meeting last winter we had a revival among the children and nearly all of them are now in the Church, hence the absence of children noted in the results mentioned. We have received up to date, 40 into the Church, with others yet to join, and of these, 17 or 18 are heads of families. Be it said to the credit of this charge that we have as faithful a set of workers as can be found anywhere. DeLeon Station is all right. Our much loved presiding elder was with us yesterday and held our third Quarterly Conference. Finances and everything in good shape, for all of which we praise God and take courage.—C. S. Cameron, July 31.

North Webb.

We have just closed a good revival at Webb, on the Britton charge. Bro. Bowden began there Friday night, July 19, and the pastor joined him Sunday night following. We had a good meeting. Had over thirty conversions and fifteen additions to the Church. Of course, this meeting was not as great a revival as some we have been in, but it proved a great uplift to the Webb Church. This Church was just organized last summer by Bro. Bowden, and she has had a record of growth since that time. At the beginning of this conference year we had twenty-eight members, but now we have fifty-one. We will at least double before conference. Bro. Bowden did us some very faithful work. We had a great revival here last August and organized the Church, and he is loved by all those people. He stayed with us through nearly all of the meeting. We are also indebted to Bro. Ed Buttrell, my local preacher, Bro. Reddy, Baptist preacher, and Bro. Peteet, Protestant Methodist preacher, for help rendered. Our third Quarterly Conference was held at Webb during this meeting, and so we had Bro. Sensabaugh, our presiding elder, with us for one day and a half. He preached for us three soul-stirring, uplifting sermons. He did us great good. We rejoice in the victory here, for it means much. The Lord has wonderfully blessed us all over the Britton charge this year. We have had about 185 conversions and 145 additions to the Church. We expect to double the membership on this charge this year. It won't be long until Britton charge will be a strong charge. You need not put in your application for next year, for it is not "For Let"—the preacher may be, though. To the Lord be all the glory. —Leonard Rea, July 30.

Roby.

Fine meeting closed at Royston. Twenty accessions by ritual. Now having great meeting at Hobbs. Fine rains. Prospects very flattering. Lands are rapidly advancing. We are delighted with this country.—G. J. Irvin, August 2.

Bonham Street, Paris.

We closed a three weeks' protracted meeting here last night. The immediate results were not what we had hoped they would be, though much good was accomplished. Most of the membership of the Church was greatly revived and intensified in their Christian life and character. There were some eight or ten conversions and reclamations. Two have been received on profession of faith and one by certificate, with reasonable expectation of others to follow. Bros. Archer, of Lamar Avenue, and Clark, of Centenary, did most of the preaching, and a more practical, appropriate and excellent series of sermons I have never heard. In fact several from each reached the high-water mark of excellence. Such sermons can not fail to bear fruit, hence we are looking forward for greater results yet to follow. In the main we are moving on fairly well at Bonham Street and hope to have a full financial report at conference and good otherwise.—J. A. Wyatt.

Utopia.

This is my first year on this charge. We spent two very pleasant years on the Paint Rock charge, and have many good friends there. The people here have treated us very kindly; no better people can be found anywhere. We have a live Home Mission Society at each appointment. The parsonage has been moved to a better location and about three hundred dollars has been spent in improvements, which makes it a splendid parsonage. We are building a new church at Sabinal which will be the most desirable in town. It will be completed this month. Sabinal is a good town of about 2000 inhabitants and a church was much needed. Our Church is growing fast there. It has doubled in membership this year. We have just closed the most successful meeting at Utopia that has been held there for many years. About 25 united with the Methodist Church and others to follow. The Church was greatly revived. Rev. J. C. Wilson assisted in the meeting. Bro. Wilson is one of the strongest preachers and a fine revivalist. He won the hearts of all our people. This was my first meeting. The ladies at Leakey have placed new pews in our church there and have made other improvements. We begin our meeting there the second Sunday in August. My conference assessments are secured in cash and good subscriptions. We have had 75 accessions to the Church on the charge this year.—S. J. Drake, Aug. 2.

Larue.

We held our first revival meeting at Fincastle. Had great spiritual uplift in the Church. All denominations represented pronounced it the best for years past. Old-time experience meetings, prayer meetings and grove meetings were the order of services. More backsliders reclaimed that usual; one conversion, one accession. Next place, third Sunday, began at Baxter. Had three sermons Sunday—two by pastor, one by Bro. Lily, pastor of Brushy Creek Circuit, who remained with us until Thursday night, doing all the preaching. The greatest and deepest conviction reigned on all the congregation at times I ever saw. At the close of one of the strongest appeals made to the sinner on the final retribution of the wicked I ever heard, the speaker made a call for penitents and only one came for prayer. The congregation was dismissed; scarcely any one moved. The congregation seemed to be spellbound for five or ten minutes. The speaker made another short appeal to sinners and dismissed the congregation and the same experience followed. The pastor then began to appeal to men to repent of their sins or they would all likewise perish, and dismissed the congregation again. At this juncture a large percent of the congregation moved out in front of the house and a large part remained, so the whole crowd seemed to be struck with the awful consequences of sin. We had the greatest uplift in spiritual life and consecration to God in the Church I ever witnessed. Had only a few conversions out of the Church, but many reclamations in the Church, and one accession. Brethren, we need first to get our Church members converted and saved, then sinners outside will be converted to God. Next we began at Larue the fourth Sunday at 11 a. m. Had the hardest fight against sin and the opposing powers of darkness I ever saw. Wickedness in high places seemed to have the pre-eminence. Had no help until Monday night, when our beloved ex-presiding elder, J. B. Sears, came and preached three strong and effectual sermons. The revival flame began to burn in the hearts of God's children and conviction seized upon the whole Church and outside world. Bro. Sears left Tuesday night, and Bro. Lane, a strong man of God, came and remained with us until last night, which closed the meeting. Bro. Ellis Smith, our presiding elder, came Wednesday night and preached one of the strongest sermons to the lost sinner I ever heard. Results: Five conversions; four accessions; the Church greatly built up spiritually. God will help only those who try to help themselves. I have three more meetings to hold. Pray for us, that the word of the Lord may have free course and be glorified. We expect to report everything out at conference.—E. T. Bridges, August 1.

Pilot Grove.

Our revival meeting at Pilot Grove closed last night. 15 converted. A number of backsliders reclaimed. 11 joined the Church. Took up the conference and missionary collection on Sunday. Received in cash and good subscription, $79. We are indebted to Brother Fuller, of Bells, for four good sermons, and to Prof. Hampton and Miss Stella Bawis for the good music. Pilot Grove will report everything in full, Bishop.—J. T. Turner.

Kennedale.

On the 14th day of July we began a meeting here with Rev. A. P. Lowry in the pulpit and his wife at the organ. While Kennedale has some good people, it was in some respects the hardest place I ever knew. There are so many old backslidden, locoed, dead and delivered Church members that it was dreadfully hard to do anything with them. I don't think Lowry ever did such preaching before or ever can again. Many wept over their backslidings and were reclaimed and are all right. Many gave their hearts to God and were converted. Some one counted about ninety of both classes, but I think most of them were in the Church. Not a great many joined the Church because of the strong influence here against belonging to the Church. The devil has some old sore-back hack-horses here who seem to be organized against the Church of God. They will die off, and a new generation of better people, I hope, will take their places. Yes, we feel like we have a new Kennedale. We gave Bro. Lowry a nice farewell offering, and on the last night he took my conference collection, and the people responded nicely. Many nice things were brought to the parsonage during the meeting, for which our hearts are filled with gratitude. I am sure all the departments of Church work will take on a new life. Somehow I feel like I am tied on anew to these good people. May the Lord abundantly bless them all. We are now starting at Everman. Bloodworth is here with the district tent. We have a fine start, 13 professions and many interested. Will write more soon.—M. W. Rogers.

Clear Creek Mission.

While this is the first from this work this conference year, don't get it down that we have been asleep. Rather, we have been most too busy to write. We closed our fifth revival meeting July 31. These meetings resulted in no small benefit to the whole work, adding much to our Church, all on profession of faith and moving us all up several notches. In two of these meetings my presiding elder, Rev. Rowland, assisted me. In the other three I was assisted by Bros. Williamson, McKinney and Adair. It is not too much to say that Clear Creek is coming to the front. This year both the conference assessment and the preacher's salary will be overpaid, especially the conference collections. We have paid up to date on conference assessments, $216. Have in good subscriptions, to be paid before conference, $182. The Lord has been especially near to me this my first year in the ministry.—L. C. Lilly.

Acme.

We have entered upon our summer campaign. We closed a very gracious meeting at Acme last Sunday afternoon. There was but one person in the town who would pray in public when our meeting began, and was sick and could not attend. But the Lord gave us the victory, and toward the close of the meeting the congregation was flooded with personal workers, and the penitents were surrounded with loving friends who plead with God for their salvation, and when they were saved the "welkin" did ring, for the children of God did shout together. There were four conversions, and seven accessions to the Church. We baptized seven infants, and secured five subscriptions to the Texas Christian Advocate. The problem is solved, with our new parsonage at Kirkland, and also our new church which is a certainty, with J. Q. Adams, J. E. Swafford and Ed Spell (Building Committee) at the helm, we will surely build and with the fast development of the portion, this charge is destined to be soon a most desirable work. God is surely leading, and we are truly following. Our people love and are reading the old Texas Christian Advocate. —M. D. Hill, July 30.

Orange.

Being somewhat recovered from a recent severe illness, I concluded to employ some of my convalescent moments in writing to the Advocate. Sickness is rather an unusual experience with me, and it enables one to be more sympathetic with that large number of our fellow human beings, of whom it may be said, they are never well. Those interested in Orange will be glad to know that we are having a prosperous year among these excellent people. We have a Board of Stewards which meets regularly once a month, and, as a consequence, the financial matters of the Church are in good shape—better than they have ever been before they say. Our collections are nearly provided for and a large part already paid. The various organizations of the Church are all in good running condition, despite the excessively hot weather we have been having. Few Churches have a better Sunday-school than ours, but we are studying to make it a still greater success, and our officers and teachers are most faithful in their labors to this end. We have a splendid Home Mission Society, doing, as it has always done, good work in all its varied departments. Our Woman's Foreign Missionary Society, although but recently organized, is making steady advance and we hope when the hot weather is over and we settle down to the work of the autumn months, that this society will be a great success among the women of our Church. Both Junior and Senior Leagues meet regularly, and are both doing some special work. The attendance at the various services of the Church, for this time of the year, is good. We had the pleasure of having with us recently Dr. Moore, of Shearn Church, Houston, and Rev. J. B. Sears, our Conference Missionary Secretary; the former spoke on the educational work of our Church. The address was an excellent one, and was greatly enjoyed by the large congregation present. Bro. Sears spoke at night to another large audience, and the great missionary movement of our day was set forth clearly and forcibly. The Beaumont District, with its indefatigable and capable presiding elder, Brother Godbey, is moving along well, and, I think, will make an excellent showing in all directions at conference. During the month of May we held a protracted meeting, Brother Scudday being our helper. The meeting was much interfered with by rain, but, on the whole, was fairly successful; about fourteen coming into the Church by ritual and certificate. We have a tolerably good Advocate list here, but we hope to make it much larger.—C. J. Oxley, July 30.

Marystown.

Our meeting at Marystown began on Friday night before the second Sunday in July and lasted ten days. Some of the results of the meeting were great and far reaching. Old community scandals were healed; twenty souls were converted and a young woman was called to prepare for foreign mission work. We organized a Young Woman's Foreign Missionary Society. Several of those converted were nearly a half-hundred years old. Bro. J. F. Owen, our exhorter here, did good work. Brother C. W. Hearon had begun the meeting at Burleson before I got there. For ten days he did very faithful and high-grade preaching. The people came from far and near to hear the gospel. There were many drawbacks to the meeting, but altogether there were about twenty conversions and the Church greatly revived. Here and at Marystown about forty families agreed to erect family altars.—G. F. Winfield, August 3.

Reagan.

By invitation of Rev. A. T. Walker, pastor of our Church at Reagan, I went to that pleasant little town July 16th and remained until July 28th, preaching for Bro. Walker and his people. The meeting had begun on Friday before my arrival. I found Bro. G. H. Phair and Bro. Walker in full harness and everything in readiness for a great revival. Bro. Walker has lived in Reagan seventeen years and has the confidence of every one, young and old. He has a wonderful hold on the people of the town and surrounding country. He is a fine fellow to help in a meeting. He has things well in hand and helps his helper in a most efficient way. The people of Reagan are justly proud of him. He has his Church in fine working order. The Sunday-school is well organized, its officers and teachers are punctual, faithful, efficient and thoroughly

Continued on page 9.

TWO SISTERS HAVE ECZEMA OF HEAD

Two Illinois Girls Suffer from Scalp Trouble—Another Sister Needs a Tonic—Friend Suggests Cuticura—They Use It and Now Give

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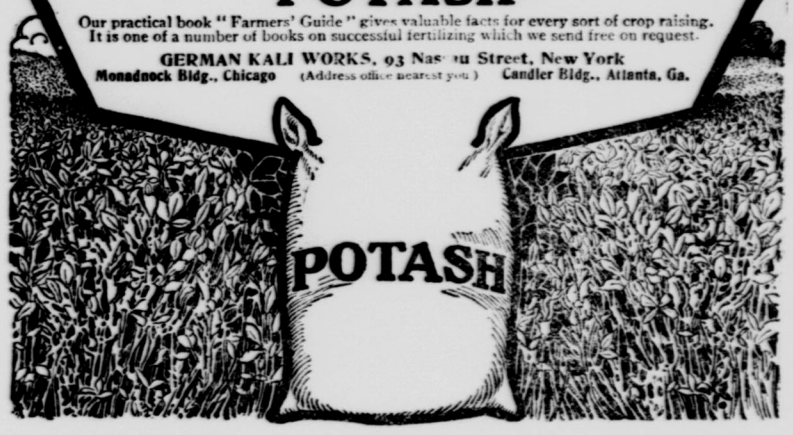

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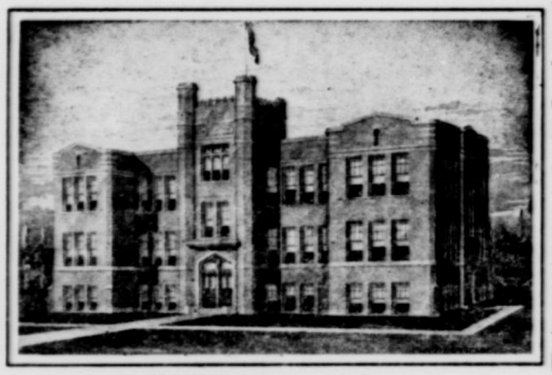

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HAS THE GOSPEL RUN OUT?

By Rev. Theodore L. Cuyler, D. D.

Recently a very able and influential daily paper declared that "there is an impression in some quarters that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that, in order to retain its hold on the masses, the Church must more closely align itself with liberal and advanced thinking." The editor goes on to say that a search of newspaper files for six months past would show what an enormous number of sermons have been on "social and secular topics, and that these ministers are presumably afraid hat if they confine themselves to the gospel they will be accused of want of progressiveness."

It is not often that such counsels to ministers are found in the columns of a secular journal. They are timely also. There is an increasing rage for "sociology," and many ministers are tempted to give an undue prominence to the discussion of problems that belong to social science and political economy. The Bible does, indeed, contain the seed-corn principles from which all wise social reforms must spring. It teaches with divine authority the brotherhood of man, the duty of the strong to provide for the weak, the necessity of honest dealings and honest wages, the stewardship of money, the claims of temperance and Christian charity, and the duties that belong to Christian citizenship. No wise minister will ignore entirely these pressing and practical questions, and when he does occasionally discuss them he ought to do so with fearless plainness of speech.

But God's Word goes a great many leagues deeper than any problems of social philosophy. It goes to the root of things. It strikes down into the depraved human heart as the source of all the sins and the wrongs, and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's gospel is the only remedy that can reach that heart; and therefore it is the one chief and foremost duty of every Christian minister to preach and to press home that heaven-sent gospel upon every conscience. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart-repentance and holy living. Paul and his fellow-apostles did not go about lecturing on sociologies, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity, and struck for nothing less than putting Jesus Christ into men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the gospel of redemption. The wisdom and the power of this glorious gospel lies right there. And what business, my dear brethren, have you or I to be scratching on the surface of things when the Holy Spirit commissions us and charges us to go down to the roots of all evil things? The wonder-working gospel of atonement, faith regeneration and supporting grace—which is God's masterpiece—has no more run out than the law of gravitation has run out, and is no more "antiquated" than are fresh air and sunshine.

And an admirable object lesson for all ministers may be found in the successful career of Richard Baxter, in the manufacturing town of Kidderminster. When he came there the town was overrun with wickedness. He did not ignore the bodily needs of his parishioners; for he had great skill in medicine and great assiduity in caring for the sick. He did not ignore their domestic and social conditions; for he labored for the cleanliness and comfort of their homes. His chief aim was the salvation of their souls; as he honored the gospel God honored him, and gave him a great baptism of spiritual power. After several years of genuine apostolic labors Kidderminster was not only reformed; it was revolutionized. New hearts made new homes and a new state of society. Baxter said that instead of profanity and drunkenness and Sabbath-breaking, he could walk the streets on Sunday evenings and hear the sounds of psalms or Bible reading in well-nigh every dwelling!

Human nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the apostles' day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what he was doing when he gave to his sinning, suffering children a gospel that covers the heart and renovates the whole man through the incoming of Christ Jesus into the man. To his ministers he intrusts this life-giving gospel—not to be altered or overlaid or veneered much less to be apologized for or concealed. The sublime purpose of this gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and its redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious gospel is as fresh, and as strong, and as indispensable and powerful as when it was thundered from the lips of Paul. Woe be to this world if the gospel runs out!

Brooklyn, N. Y.

LOGIC, OR BEECH TEA.

"What is Mrs. Black doing?" I asked a lady. "Oh, nothing but reading how to raise her one child."

It is amusing to the observer, and pretty hard on the child, the way some fond parents try their theories on their first child, their theories about "child-culture." They get over it all as the family grows—and the child often lives through it, though sometimes pretty badly worsted.

"Why," continued the lady, "she will spend half an hour reasoning with the lad as to why he should do what she has told him to do, or not to do what she has forbidden. I've raised a house full of the young men of whom I'm not ashamed, and I never had any time to waste reasoning with them as to why they should obey me. What I said was law."

She was right. Obedience first, logic afterward. "Son, go bring in some stove-wood." "Oh, ma, why can't Jim go?" "Son, go pull up the weeds growing along the front walk." What's the use, ma? They'll grow thick again in less than two weeks." "Son, go bathe now, and put on some clean underwear." "Oh, why? I'll get dirty again before Sunday."

Cut out this "why." Have him obey him at once, with no "whying" about it. Don't give a command until it ought to be given; then have it obeyed, even if the housetop falls in. That it is your with is "why" enough.

Of course, do not be harsh or tyrannical. Give the "why if it seems best, at the proper time. But for obedience your with is to be the "why," and your word the law. You can let your child "why" you into a fool, and himself into a nuisance and an anarchist. —Selected.

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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 Pub. 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.

New Mexico, Alamogordo, N. M., Bishop Ward .....Sept. 26
German Mission, New Fountain, Texas, Bishop Candler.....Oct. 24
West Texas, Yoakum, Bishop Candler .....Oct. 30
NorthWest Texas, Amarillo, Bishop Candler .....Nov. 6
North Texas, Sherman, Bishop Candler .....Nov. 20
Texas, Houston, Bishop Candler..Nov. 27

The Georgia Legislature has passed a State prohibition law in both its branches, and the Governor has signified his intention to sign it. It triumphed in the Senate by a vote of 34 to 7, and in the House by a vote of 139 to 39. This wipes liquor as a beverage from the map of Georgia. Do the rummies see any signs and wonders in this act?

Senator John T. Morgan, the venerable United States Senator from Alabama, died recently after passing his four-score years, still active in the service of his country. Now comes the passing of his venerable colleague, Senator Pettus, at the age of eighty-six. He died in the harness. This generation has hardly ever looked upon two such men in public life, and from the same State, and in the highest legislative body in the world. They were types of the old South, and great men in mind and in service. The United States Senate will hardly ever look upon two such men from another State in all the years to come.

An Orange County frosty man went before Judge W. L. Davidson, of the Court of Criminal Appeals, recently on a writ of habeas corpus, asking immunity from the operation of the law taxing frosty, ino, uno, teetotal and the like, and it was thought by him and many others that the Judge would suspend the operation of the law, and that we would again be left to the mercy of this gang who constantly have used these non-intoxicating drinks as a shield behind which to violate the local option law. But to the surprise of the defendant, and to the delight of thousands of local option people, Judge Davidson refused to pass on the matter, as it involves a constitutional question. He had the matter pass in its regular form to the session of the court next October. So the law is still in force.

THE SPLEEN OF COLLIER'S WEEKLY.

In a recent number of Collier's Weekly, there is a vicious personal attack upon the editor of the Advocate and a villainous onslaught on the Advocate itself, because of the business methods of the paper. It is not pleased with us because we refused to recognize the authority of the Weekly to catechise us as to what plans of business we adopt in the conduct of this paper. It is none of the concern of this Weekly as to how we conduct the Advocate. We are not running it in the interest of Collier's ideas of journalism and do not propose to be dominated by that insolent sheet. For years in the past that paper filled its advertising columns with advertisements of all sorts of nostrums, to say nothing of its vile whiskey advertisements. It grew rich on this sort of business, and now, in order to get into reputable society, it becomes very virtuous, and is endeavoring to pose as a "great reform journal" in the United States. But it was not always thus. For the past year or so it has tried to push its obnoxious circulation in this country by slandering and vilifying leading Southern statesmen and politicians, and having exhausted its prurient vocabulary upon them, it is now turning its billingsgate battery upon the religious papers of the South. It itches for a sensation, and is willing to take advantage of any imaginary opening in order to thrust its officious presence upon this section. The meanest hypocrite on earth is the hypocrite that endeavors to wear the livery of virtue in order to accomplish its purposes of pecuniary lust. Just read numbers of Colliers' Weekly in the years that are gone and read it now; and then you will get our estimate of this attempt upon its part to elevate the character of its superiors. It will take many added years in the future to disinfect Collier's Weekly of the ill odors of its years of past existence. Its pretended virtues of to-day are not sufficient to hide the dark background of its past performances. The Advocate has not yet so far lost its self-respect as to accept the proffered assistance of Collier's Weekly as a teacher in the ethics of decent journalism.

THE ANTI-SALOON LEAGUE.

The Anti-Saloon League is a National organization, with branch organizations in all the States of this Union. Its purpose is to enforce all temperance laws, to watch Congress and the Legislatures to prevent the impairment of present laws, to strengthen the old ones, and to aid in every possible way all local option and prohibition contests. It has become such a powerful factor that the saloon interests everywhere regard it as the worst enemy and the best organized force now in operation against the liquor business. It is non-partisan in its politics and non-denominational in its religion. It includes people of all politics and of all religions, and it co-operates with all organizations whose aim is the extinction of the liquor business. It has recently projected its organization in Texas, with Dr. B. F. Riley, the able and aggressive Baptist minister of Houston as its State Superintendent, with headquarters in Dallas. There was a meeting of its Board of Managers, composed of representative ministers and laymen in the leading sections of the State, in Dallas the other day. It was an enthusiastic gathering and it was of one mind and of one purpose. The appointment of Dr. Riley was ratified and a committee composed of Rev. J. B. Gambrell, the Hon. G. W. Carroll and Rev. G. C. Rankin was appointed to draw up and publish an address to the people of the State, outlining the purposes of the organization. It was also decided to put some eight men of ability in the different sections of the State to organize these several districts, and each man to organize every county in the district and to articulate all the sub-organizations with the headquarters in Dallas. The address above referred to was prepared and given to the press, and nearly all the papers either published it in full or large excerpts from it. It also appears in this paper.

We regard this movement as the most propitious that has hitherto entered into our work in Texas. In our local option work, which will continue with unabated vigor, we are lacking in unity and coherence. We are necessarily segregated in our operations. But with the coming of the Anti-Saloon League we are to become thoroughly organized in every county and precinct in the State, and the whole will be compacted into a State-wide organization so that all the forces will stand shoulder to shoulder in all our plans and enterprises. It was just such an organization as this that enabled Georgia to strike the liquor traffic its death blow in that commonwealth. It is this organization that is rapidly bringing about the same condition in Tennessee, North and South Carolina, Mississippi, Alabama, Kentucky, Arkansas, Oklahoma; and it will soon bring about the same condition and results in Texas. Rev. G. W. Young, a veteran in the work, and a leading minister in our Church in Kentucky, spent several weeks in Texas recently to help put the organization on foot and to see it move off in the work. He rendered valuable service. We, therefore, assert that never in the history of our temperance work in Texas have our prospects been so bright. All that we have needed for the past two or three years to perfect our work is organization. Now we have it. The sentiment is already developed. The people are arrayed against the abuses of the saloon business, and three-fourths of the territory are already under local option; and this organization will complete just that one thing we have needed so long. Hence the rummies had just as well prepare themselves for their death struggle. It is coming and no distant day will witness the culmination of the conflict. All our readers in local option territory who desire information on this subject, and who wish to proceed at once to organize their counties, even before a special agent can reach them, let them write to Rev. B. F. Riley, of this city, and he will take pleasure in furnishing the information and also in directing attention to whatever help is needed to accomplish the work. What we want now is a strong pull and a pull altogether and things will soon come to pass. On with the battle!

OUR SCHOOL ADVERTISEMENTS.

Many schools advertise liberally in the columns of the Advocate. This is their best medium for reaching their patronage. The Advocate always takes delight in commending and standing by educational institutions, and in insisting that our people give to them their boys and girls for mental training. Under such tuition they are in safe hands, where their health, their minds and their morals will be scrupulously guarded. As a matter of fact, there is no necessity now for parents sending their boys and girls out of Texas to find first-class schools. We have just as good ones right here at home, where the very best advantages can be given. All our own schools are good ones and worthy the patronage of our own people.

Anent the comments of some sections of the secular press as to the Japanese trouble with America, the Western Christian Advocate makes the following pertinent remarks:

We have entire faith that the present Administration will act wisely and discreetly. But the inflammatory sections of the daily press seem to act as if a bloody war would be nothing regrettable, providing they could sell extra editions of their papers and that, consequently, fomenting such a war in their columns is quite legitimate enterprise. They weary and disgust us.

The San Angelo School enterprise is forging ahead. Those good people, led by Rev. Wallace Crutchfield, the principal of the school, are in dead earnest. The plans are already adopted and work is in progress. They hope to put the building right up without let or hindrance and open it for business just as soon as possible. We congratulate them on their energy and their prospect for success. There is no field in our Texas Methodism more inviting for a school of this character than in San Angelo. It has a territory all to itself, and it begins with all the conditions of success.

Our confrere of Cincinnati, the Western Advocate, has this beautiful testimony concerning our venerable and greatly reverenced Bishop O. P. Fitzgerald:

The office of the Western was delightfully entertained upon the 23d instant by the entrance of the venerable Bishop O. P. Fitzgerald, of the Church, South, who inquired, with a twinkle in his eye, if he was in the office of the Western Christian Adversary. We replied that he was; that the Western was the adversary of all that was evil, and we would not permit him to make the correction he attempted. When asked his age, the Bishop replied: "In wisdom I am six months old; in length of years I will be seventy-eight the 24th of next month." Would that we were allowed to reduce the latter age as much as we are inclined to magnify his first estimate. Words of wisdom continually drop from his lips, and it was, indeed, a rare pleasure to listen to this grand old man. When asked his mission, he replied: "I am on my way to Charleston, W. Va., where next Thursday (the 25th) I shall launch a happy couple through the golden gate of matrimony upon the pacific ocean of felicity." The voyagers, we were informed, were his son, O. P. Fitzgerald, a prominent business man of Charleston, and Miss Louise Brown, daughter of a foremost lawyer of that place. We earnestly hope the Bishop will continue to favor the office of the Western Christian "Adversary" with his genial presence.

PERSONALS.

Mrs. M. E. Dorough, of this city, called to see the Advocate force recently. She reads the paper constantly and wanted to see where and how it is produced.

We had a pleasant visit the past week from Mrs. James Langston, of Cleburne. She is interested in all that concerns the work of the Church, and of course, she gave the Advocate the benefit of a visit.

Rev. O. F. Sensabaugh and Rev. H. A. Boaz, D. D., spent Last Sunday with their preacher friend, Rev. G. W. Owens, of Oak Cliff. We had the pleasure of attending service at the Oak Cliff Church and then of dining with Brother Owens, his family and his guests.

We had a pleasant visit the past week from Rev. C. W. Myers, who was at one time a member of the Texas Conference, but now pastor of the Congregational Church at Palestine. In changing his Church relation, he retains a brotherly spirit toward his brethren and the Church in which he labored for a number of years.

During the past few weeks we have enjoyed several calls from Rev. G. W. Young, D. D., of the Kentucky Conference, and now working in the National Anti-Saloon League movement. He has been in Texas for some weeks projecting a State organization of the work, and he met with decided success. He preached last Sunday morning for the Oak Cliff Congregation and at night for the Grace Church people.

Bro. W. L. Foster, of Ben Franklin, made us a pleasant visit the past week. We are always glad to have our lay brethren remember us when they come to the city.

Rev. J. A. Wyatt, of Paris, dropped in pleasantly to see us recently. He was on his vacation outing, and Hereford was his destination. It would be hard to find a better place to seek a genuine rest than in that Western section.

Rev. J. D. Young, of Polytechnic College, dropped in to see us last week. He is covering more territory and interviewing more young men and young women at this particular time than most any other man in Texas Methodism. He gets up early and goes to bed late, and between times he eats no idle bread.

Rev. G. S. Wyatt, of Fort Worth, recently held a revival for our people in Hot Springs, Ark. It was a successful service. Many were converted and the Church greatly revived. On a Sunday night he delivered a sermon on the sin of grafting, political corruption and other local evils; and from the reports of it in the daily paper of that city, it must have stirred up more than ordinary interest. The paper published the sermon in full under big headlines. Brother Wyatt did not mince words, and he went to the nerve centers of his audience. Such a sermon is needed in every city in these days of commercial greed and oppression.

Dr. W. L. Nelms is proud of the new district parsonage of Waco District. It is located in Waco and is now occupied by the presiding elder and his family. His correspondents will henceforth address him at Waco, Texas. Let them stick a pin there, as there has recently been much confusion in his mail matter.

Rev. M. C. Blackburn, of Junction City, was recently thrown from his horse and was dangerously injured. He is still in a very serious condition, and the brethren of the North Texas Conference, of which Brother Blackburn is an honored member, will remember him in their prayers. We sincerely trust that he may recover from his injuries.

THE ANTI-SALOON LEAGUE OF TEXAS.

An Address to the People of the State.

At a meeting of the Board of Managers of the Anti-Saloon League of Texas, which meeting was held in Dallas, on August 1st, the undersigned were appointed a committee to prepare an address to the people of Texas. The force opposed to barrooms and breweries in Texas are now allied in their opposition and have begun an active campaign of education and organization, looking to the utter extinction of the monster evil of liquor in this State. It is not an experiment to be made, but a cool and resolute determination not to abate one jot or tittle of effort till this end is attained.

Whatever division of sentiment may have heretofore existed among the opponents of liquor, they were directed to the one common end of its destruction, but never have been brought together till now. Henceforth all our forces, of whatever name, will combine in the Anti-Saloon League of Texas, with the one end to be kept constantly in view, expelling the dire cause of liquor from our State. If so much splendid success has been done without organization, what may we not expect if we present a combined and well organized front? The work is begun under these fresh auspices, and by a combination of the anti-liquor sentiment of the State, there can be no doubt of the result.

The work is henceforth not to be done in a desultory and haphazard way, but it is to be systematically pursued from outset to finish. The overwhelming popular sentiment against liquor, in Texas, is as profound and pronounced as it is in any other State in the American Union. Heretofore this sentiment has been detached and scattered, and the forces opposed to liquor have not been cohesively brought together. Our cause has suffered by reason of this fact, especially since those who are opposed to us have been solidly organized. Though fewer far in numbers, they have enjoyed the advantage of compact organization. In our local contests single counties have been compelled to meet the shock of a combined and well organized enemy. That so much has been accomplished under these conditions proves alike the strength of moral sentiment against liquors and the weakness of a solidly organized foe. Hereafter, we shall be able to grapple with the enemy under vastly improved conditions by the organization of the anti-liquor sentiment in every county of the State. From the Sabine to the staked plains, and from the Panhandle to the gulf, our forces are to be welded into a compact mass and when this is thoroughly done, who can doubt the result?

That fully seven-tenths of the people of Texas is opposed to the vicious traffic we are already assured. Once combined into a single organization, complete victory will be ours.

In order to effectiveness, the work is to be systematically done. The State is to be divided into a number of districts, and an able man is to be placed in each of these districts, to educate and organize. These men are to be selected with a view to their particular fitness for the work, their coolness, their courage and their wisdom. They are trained and seasoned veterans who will take the matter straight to the people, to whom the State belongs. They are men familiar with the shrewd and unscrupulous methods of the saloon and brewery—men prepared to meet them at every point. They are able and popular speakers, skilled organizers and Christian gentlemen. They represent a cause which appeals to every patriot,

every lover of home and of every sacred institution—a cause which seeks to save character from wreckage, woman from widowhood, and innocent children from orphanage.

After years of conflict with the gigantic curse, the question has come at last, to be reduced to one of virtue against vice, of Christianity and its combined forces against the barroom and brewery. From a sense of sheer protection to our homes, and to all things else which we hold dear, we have been compelled to enter on a ceaseless warfare against liquor. Ought we to succeed? In view of the sacred interests involved this does not admit of a question. Can we succeed? To deny this would be to deny the strength of Christianity against the foulest wrong which today smirches our splendid civilization. Shall we succeed? That depends on the Christian Churches of this, the greatest of American States. We begin the conflict anew with every assurance of confidence. We combine our interests and sentiments in the one onward movement.

In the Anti-Saloon League of Texas we find common ground on which we can link our hands and hearts, unite our plans and prayers, and combine our energies for a forward and unanimous movement against a common and vicious enemy. What has been done in other states, can be done in Texas. In the stirring West we have a stalwart manhood, and as genuine womanhood as the world has ever known—pure, elevated and aggressive—men and women who will not tamely submit to the dominance of a vicious class which is willing to sacrifice honor, virtue and even piety for paltry gain.

When we appeal to the noble manhood and pure womanhood of this imperial State, we feel that our appeal is not in vain.

It is alike the common cause of every patriotic man and noble woman.

The work on which we now enter does not interfere with the agencies which have been active during all these years. The local contests will be encouraged to the fullest. Every man and woman who opposes and resists liquor is our helper and friend. The enemy, arrogant in his assumption to continue the sway of vice, will offer battle here and there in order to wrench from us the counties which have already expelled liquor from their borders. We invite the conflict and stand ready to meet them at every point. We shall force the fight in yet other counties where liquor prevails. That we may now and then sustain temporary defeat will not argue lack of success. In either event the people are aroused and educated and the advantage in the end is ours. Not till the last vestige of the liquor traffic is wiped off the face of our fair commonwealth will we desist.

To this end we have called to the superintendency of this work in Texas the Rev. Dr. B. F. Riley, one of the most prominent and distinguished ministers of the South. He will have charge of the active work as the Superintendent of the Anti-Saloon League of Texas, with headquarters in Dallas. He is a gentleman of splendid ability, extensive experience, and one strongly endowed both as an executive officer and platform speaker. We give him our unqualified endorsement and cordial co-operation, and commend him to the esteem and the confidence of all temperance workers. Let all correspondence on this subject be addressed to him, third floor of the Linz Building, Dallas Texas, and it will have prompt attention. He is anxious, as speedily as possible, to come in touch with all who are interested in this great movement throughout the State.

G. C. RANKIN,
J. B. GAMBRELL,
G. W. CARROLL,
Committee.

THE POWER OF A VOICE.

When you live in hotels a great deal—as I have more or less this summer—you realize the power of the human voice to soothe, or quite the opposite. Oh, what a lot of harsh, disagreeable voices there are in this world—women's voices, too! The pity of it!

The other morning I was on the beach at the bathing hour when I heard some one call "Tommy!" in discordant tones that set my nerves a-tingle with their acid sharpness. The child so called frowned and answered back in a peevish way. I turned, expecting to see some uncouth nursemaid; and to my surprise I beheld the extremely elegant mother of the boy.

Now, that woman's husband is always irritable and peevish, just like the boy; and who shall say her voice is not responsible for it?

One of the worst-tempered men I know married a woman with a sweet, low voice and an even disposition. He is now completely changed. You know, you simply can't quarrel all by yourself when everything is peaceful and soothing all around you. It seems to me if more women realized this there would be more happy homes.—Kate Clyde.

MRS. SUE FISHER.

There are some lives so filled with sweetness their very names suggest the delicate fragrance of our favorite flowers; there are some lives that visit this earth as a refreshing shower in time of drouth, bringing forth the best that nature yields, and strengthening all for future beauty and usefulness. Such was the life of our dear sister—Mrs. Sue Fisher—who a short while ago was summoned to her reward on high. Ever modest and supremely womanly, she "kept the noiseless tenor of her way," following the footsteps of Jesus, witnessing daily for him in her unselfish life and godly conversation, letting the sweet impulse of Christian charity permeate her every action, thereby winning to herself friends in all stations of life and making her home a hallowed spot, filled with tender ministeries of self-sacrificing love as mother, wife and friend. Not alone in the domestic circle, but in all Church enterprises was she abundant in good works. Therefore, be it

Resolved, That we, the ladies of the Methodist Church and as members of the Home and Foreign Missionary Societies, deeply deplore the loss of a sweet-spirited sister and useful coworker, and do hereby extend our sincere sympathy to the bereaved husband and family whom we "commend to God and the word of his grace."

MRS. H. R. JACKSON.
MRS. A. D. McGEHEE.
Committee.

REPORT OF THE TREASURER OF THE TEXAS CONFERENCE FOR JULY, 1907.

Beaumont District—First Church, Beaumont, J. B. Turrentine: Church extension, $6.66; education, $145. Amelia, E. R Bowden: Foreign missions, $24; domestic missions, $6; Orphanage, $4. Burkeville, H. A. Abney: Foreign missions, $16; domestic missions, $16; Orphanage, $8. Call, P. I. Melton: Conference claimants, $10.20; Orphanage, $4. Jasper Mission, S. H. Allison: Bishops' fund, $1; conference claimants, $2; foreign misisons, $4; domestic missions, $4, church extension, $1; education, $1; Orphanage, $2. Livingston, J. W. Albritton: Foreign missions $12. Nederland and Sabine Pass: Church Extension, $12. Orange, C. J. Oxlet: Foreign missions, $50; Orphanage, $25. Silsby, S. D. Horger: Conference claimants, $15; domestic missions, $2; Orphanage, $4. Total, $374.80.

Brenham District—Lexington, Chas. C. Bell: Domestic missions, $38. Giddings, C. C. Childress: Children's Day, $4. Mayfield, G. C. Cravy: Children's Day, $7. Rockdale, S. W. Thomas: Conference collections, $15; foreign missions, $45; domestic missions, $15. Total, $124.

Calvert District—Centerville, J. W. Treadwell: Bishops' fund, $10; conference collections, $15. Milligan, W. M. Foster: Conference claimants, $5. Owensville Mission, J. R. Tidwell: Education, $1. Total, $36.

Houston District—McKee Street, J. M. Broyles: Domestic missions, $11.50. McAshan: E. L. Ingrum: Conference collections, $5; foreign missions, $10; domestic missions, $5; church extension $5. Total, $36.75.

Huntsville District—Cold Springs: A. L. Carnes: Foreign missions, $2.50; domestic missions, $2.50. Huntsville, D. H. Hotchkiss: Children's Day, $25.15. Madisonville, J. C. Carr: Domestic missions, $35; Orphanage, $12. Total, $77.15.

Pittsburg District—Leesburg Mission, J. R. Bell: Orphanage, $8; foreign missions, $4.50. Jefferson, A. A. Wagnon: Conference claimants, $33. Mt. Pleasant, G. V. Ridley: Domestic missions, $56; Children's Day, $5. New Boston Mission, J. S. Ogle: Bishops' fund, $2. Redwater, J. M. Mills: Bishops' fund, $6; church extension, $16.50. Total, $131.

San Augustine District—Beckville, C. M. Simpson: Bishops' fund, $12; church extension, $21; Children's Day, $17.16. Center Circuit, J. B. Luker: Foreign missions, $10. Carthage, C. F. McLarty: Bishops' fund, $7.50; foreign missions, $45; domestic missions, $45; church extension, $15; Orphanage, $55.55. Cushing, A. Nolen: Domestic missions, $25. Shelbyville, T. B. Vinson: Domestic missions, $25 Total, $228.21.

Tyler District—Chandler, T. H. Hall: Conference claimants, $7; Orphanage, $2.50. Edom, T. C. Sharp: Bishops' fund, $5; conference collections, $2.50; church extension, $5; Orphanage, $5. Mineola, C. E. Smith: Domestic missions, $50. Total, $76.

Jacksonville District—Church Hill, G. H. Williams: Domestic missions, $12.50; foreign missions, $12.50. Elkhart, W. W. Adams: Domestic missions, $12. Kilgore, Jesse Willis: Children's Day, $5.50. Centenary, Jas. Kilgore: Foreign missions, $36. Troup and Overton: S. M. Smith: Conference claimants, $5.20. Total, $83.70.

Grand total, $1297.61.

L. L. JESTER, Treasurer.

BOOK NOTICES.

The Resurrection, by Rev. E. M. Bounds, D. D., and published by Smith & Lamar. This is a well-written little volume in which all the passages in the Scriptures bearing upon this subject are collated and commented upon in a most satisfactory manner. Dr. Bounds is an earnest Bible student and he takes the most ultra orthodox view of the Resurrection and treats it accordingly. It is a fine presentation of this subject.

Preacher and Prayer, by Rev. E. M. Bounds, D. D., and published by Smith & Lamar. This is an admirable booklet and it brings out and elaborates the necessity of prayer upon the part of the minister of the gospel. It is strikingly evangelical and very spiritual in its tones and subject matter. To read it is to obtain help for the great duties of the ministerial life.

Religious principles in Browning, by Dr. W. D. Weatherford, and published by Smith & Lamar. This is a fine analysis of the spiritual element in the writings of Browning and a genuine contribution to religious literature. Browning was not only a poet of the highest order, but he was a seer, and his insight into spiritual thought is deep and clear. His writings abound with this spirit, and Dr. Weatherford brings out this element in the Browning writings most beautifully. It deserves a place in the library of all lovers of the true, the beautiful and the good.

Gloria Christi, by Anna R. B. Lindsay, and published by the McMillan Company. This is an outline study of missions and social progress. In this book the authoress proposes to give a brief survey of five or six forms of progressive social work being carried on in missionary lands by the Christian Church of to-day and to note their impress upon the non-Christian world. This is a most interesting little book and replete with information on the religious and social progress of missionary work. To read it is to inform one's self of what is going on in the great world of Christian work.

[illegible] by W. T. Hale, and published by Smith & Lamar. At the present time there is great interest in Jamestown, and people are flocking there to take in the great Exposition now in progress. This is not only a history of that place of interest, but it is a sort of a guide book to those who wish to visit Jamestown and its environs.

The special features of the American Review of Reviews for August are "William H. Taft as a Judge on the Bench," by Richard V. Oulahan; a review of Judge Taft's decisions in cases affecting labor unions, by Frederick N. Judson, of the St. Louis bar; a character sketch of Charles S. Mellen, President of the New Haven system, by George W. Batson; "The Legislatures and the Railroads," a summary of the recent two-cent fare legislation in many States, by Robert E. Ireton; "The Wisconsin Public-Utilities Law," by John R. Commons; "Railroads and Railroad-Building in South America," with many new photographs, by Lewis L. Freeman; "The Farmer's Debt to Science" (describing the recent progress of Iowa in agricultural education), by Frank W. Ricknell; "San Francisco's Regeneration," by Colvin B. Brown; "Mark Twain, Doctor of Letters," by Samuel E. Moffett; "The Study of the Human Plant," by Frederic Lees; and "Co-Operative Consumers' Associations in Russia," by Herman Rosenthal.

NOTES FROM THE FIELD.

Continued from page 5.

loyal. Many of the members of the Church are good workers and during the meeting they worked faithfully and God blessed their efforts in saving many of their children and friends. There were many conversions and thirty-nine accessions to the Church—thirty-three on profession of faith and six by certificate and otherwise. All in all it was the best meeting I have been in since my connection with the Texas Conference. Walker is a success and his people say the parsonage is not to "let" for three years more. This is his first year in the conference, but he has done some supply work before. He has a wife and three bright children, and his aged mother makes her home with him. His is a model Christian home. It was a source of great pleasure to be with Bro. Walker and his admirable family nearly two weeks. The Reagan Church is above the average in many respects. Intelligent, attentive, polite, and best of all, religious. They showed their appreciation of the Master's cause by many infallible tokens and testimonies, and treated His servants with great consideration and kindness, and last of all, presented, through the pastor, a nice purse to the writer, which he fully appreciates, both for its value and as a token of love from the donors.—J. C. Carr, August 3.

Maysfield.

We closed a splendid meeting last night at Sneed's Chapel. The Church greatly revived; 12 or 15 conversions; 9 joined our Church; baptized 6 babies; 8 family altars erected. We failed to count the goodly number of men that promised to return thanks at the table. Three new subscribers for the Advocate. We praise God for the good work that was done. The meeting was held under an old-fashioned brush arbor. This people here at Maysfield have erected a nice brush arbor and we've held one service; 9 gave their hands for prayer.—G. C. Cravy, August 2.

Dalby Springs.

The big camp meeting at Dalby Springs, Texas, commences August 11. This is a delightful place to visit, with its many springs of clear, sparkling water, green slopes and shady groves. We also have five mineral springs with medicinal qualities to cure any ordinary disease. This meeting will be held under a large commodious tent with sufficient room to accommodate one thousand people. We have secured the services of Rev. W. H. Vance, of New Boston, also Bro. Mills, of Readwater, to assist in this great work. To all preachers who anticipate taking a short vacation, we give cordial invitation to come and enjoy a great spiritual feast. Special invitation to all managers of our Methodist institutions of learning throughout the State of Texas. This point can be reached more easily by coming to DeKalb, on the T. P. Railroad, as hack service can be had at any hour in the day. If you anticipate coming, write me at once.—W. H. Summy, August 3.

Clarksville.

The first Sunday in July I began my protracted meeting. Preached one week myself. The next week Bro. D. L. Coale came to me and remained about ten days. I had endeavored to keep before my people during the year the need of a revival. We had worked and prayed to that end, so from the very start of the meeting quite a number of our people took right hold of it. We had good crowds all the time, so when Bro. Coale came we were ready for work. His preaching was with power and demonstrations of the Spirit. His zeal and earnestness inspired courage in the membership. God blessed his ministry. We had a large number of conversions, and sixty persons joined the Church. Nearly all who were converted during the meeting joined our Church. It was, indeed, a fine meeting and did great good. Bro. Coale preaches a sound and strong gospel. He makes no compromise with sin. He has no clap-trap methods. We called sinners to the altar; they came, repented, believed and were saved. People got happy and shouted in town. The members gave the pastor and family, perhaps, the largest pounding they ever had, which makes two they have given us this year. They gave Bro. Coale $162.50 for his services. In the early part of the year they raised the pastor's salary $200, and are paying it monthly. They raised the presiding elder's salary, and are up to date with him. When I went there last December I found a debt on the Church of $1560, with $50 or $60 incidental debt added. I asked God to help me raise that debt and to give us a good meeting. We went to work, and by the middle of March the debt was paid, and in May Dr. Rankin dedicated our beautiful church without taking a collection. The Church paid the incidental debt and put a hydrant in the lot. The ladies put some needed and good furniture in the parsonage. We sold the old piano in the church and bought a new one. Congregation at prayer meeting and preaching services have greatly increased. Clarksville Methodism will make a good record at the general round-up at Sherman.—T. J. Beckham.

Ladonia.

We are having a prosperous year. All the enterprises of the Church have gone forward. The third Quarterly Conference was held today. Bro. M. L. Hamilton was present with much counsel and intense interest in the welfare of the Lord's Zion. His sermon emphasized the fundamental and practical things pertaining to our life in God. And in every way, in the pulpit, in the choir, and in social circles, he inspired those who heard him with the necessity for a more practical godliness. He is a careful leader, an enthusiastic servant of the Church, and a brotherly, Christian man. His labors incessant on the district are telling for time and eternity. This charge has projected forward movements already this year and is looking forward to other and greater things. We have regular communications from our missionary, and these keep us in touch with the field and encourage us in our missionary operations. I have another assistant here in the person of a six-weeks'-old son. We will finish the year in great victory if all signs do not fail.—Jno. E. Roach, August 5.

Riesel.

On last Friday night we closed a meeting at Riesel after running eleven days. The meeting did great good in building up our membership and strengthening them in the faith. We had five or six conversions and five additions to the Church and perhaps others will join as a result of the meeting. Had to help me young Bro. F. A. Crutchfield, who is a member of the North Texas Conference, and has been attending Southwestern University the past year. I desire to say that he is a talking machine already wound up. I thought when I got him that it would please our young people, but it pleased everybody, old and young, saint and sinner. It was a hard fight, but we got the victory. If this young man keeps on as he has started he is going to make a power for God. Two more meetings to hold and then ho for conference!—D. C. Stark, August 5.

Horn Hill.

My home during this conference year has been at Merkel, Taylor County, where I have worked at anything that came to hand to make a suport for myself and family. About two months ago my wife was taken very ill and on July 19th she left me for her mansion in the glory world, and I and my little daughter are left very lonely in this world once more; but, thank God, I have the sweet consolations of the religion of Jesus Christ. Immediately after laying away my beloved Lurana in the cemetery at Merkel daughter and I came to Horn Hill to assist my son, R. H. Heizer, in his meetings. The first one that I preached in was Ben Hur, and the Lord greatly honored our labors and we had a splendid meeting. The Church was greatly revived and many souls were saved and about twenty added to the Church. From there we went to Fort Parker, and the Lord gave us victory there also, and strong men and women were added to the membership and great good was done. We are now in the fight at Horn Hill Church and the interest is increasing with each service. We are expecting great things at the hands of our God. We expect to return to our home at Merkel about the last of August, where our friends can address us. Brethren and friends, as you read these lines be kind enough to offer one earnest prayer to God for your unworthy brother that God may wonderfully bless our labors in bringing lost men and women to Christ.—R. S. Heizer, August 6.

Everman.

We are here in a great meeting under the tent. Seven conversions last night. We have had more than forty conversions and every one was converted down at the altar. I thank God for the old-time "mourner's bench." May it never pass from Methodism! It will be a perilous time for Methodism when we let the altar go. We are holding here with Rev. M. W. Rogers, pastor of Kennedale Circuit. Bro. J. H. Edwards, of Fort Worth, is leading the choir. He is certainly a power. He sings the gospel and people weep under his songs. This place has been neglected somewhat, consequently Methodism is weak here. Bro. Creed came into this country last year, while pastor at Kennedale, looked up twenty or thirty Methodists and organized them into a Church. Baptist people have them a good church here. Our people have bought a bill of lumber for the church and will begin to build when the meeting closes. Bro. Rogers is determined to push this matter to completion. The railroad agent has been converted and will likely preach the gospel. He is a son-in-law of Bro. Mills, who recently died in Southern Texas, and was once the pastor at Corpus Christi, where wife, boys and myself contemplated spending some time during League Conference, but instead of that I am down at hard work. Wish some of the preachers would teach me the art of taking a vacation. I believe in them, but can not practice what I preach. I want to say this before I close these feeble remarks, that Tarrant County is much in need of an old-time revival. The whisky devil stalks through these parts. I preach on prohibition in my revivals. Why not? An anti can not work in a revival. I have not seen one at work during this summer's meetings. I don't want him in my meeting, except at the altar asking God to forgive him for his wickedness. His hands are bloody. I am now anxious for a State election, and we will likely have one.—J. T. Bloodworth, August 6.

All great men have been dreamers and have had dreams of their future. But not every dreamer has been a great man. The truly great man is a practical idealist.—Mr. W. Dunn Foster.

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Letters from the members of our scattered household, both teachers and pupils, from seaside and mountain resort bring stories of pleasant days of rest and diversion with many good wishes and kind words for the North Texas College.

Miss Rountree is enjoying life in a cottage in the North Carolina mountains in sight of the beauties of the French Broad.

Mrs. Barry writes from Sulphur, I. T.: "One finds nature here in her most picturesque dress and most soothing mood, wandering up and own Travertine Creek, whose clear, cold waters gush forth from the shelter of the cliff and fall as tempestuously as a mountain stream over rocks and ledges to the valley below. I am delightfully located at the Artesian Hotel, a new and well-equiped up-to-date hostlery, built with due consideration to the needs of the climate. On every floor are broad porches, sheltered from the sun, but open to all the breezes that blow except the hot ones that never reach this altitude. The capacious, open lobby is a most comfortable place to spend the few hours of the afternoon when the sun's rays are rather intense. The lobby, inclosed in glass in the winter and flooded with sunshine, is an ideal sun parlor. No small comfort and satisfaction is to be found in the absence of mosquitoes and the fact that the sulphur water drinker has immunity from red-bugs. At every turn I meet charming 'North Texas' girls with smiling faces, pleased to meet some one from 'dear old Kidd-Key.' They always greet me with: 'Do tell me how Mrs. Key is; I just love her.'

"If you ever feel unsatisfied and tired of bearing the burden, you have only to remember the love that lives and grows in the heart of every girl that goes out from the North Texas College—a love so strong that it is trasmitted to her children, and the recollection will renew your spirit as the palm-wine David sang about to the stricken Saul."

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Visitors to the Jamestown Exposition desiring to obtain lodging in a private home with all modern improvements, immediately on car line, address Rev. G. W. Wray, pastor McKenzie M. E. Church, South, 304 Clay Avenue, Norfolk, Va. Rates, $1 for room. Breakfast, if desired, 50 cents.

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Epworth League Department

GUS W. THOMASSON.....EDITOR
Van Alstyne, Texas.

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

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

✣

State League Cabinet.

President, Allan K. Ragsdale, Dallas.
First Vice-President, A. H. McVeigh, Cleburne.
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Third Vice-President, Prof. P. W. Horn, Houston.
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✣

COMING LEAGUE MEETINGS.

State Encampment, Epworth by the Sea, Aug. 1-11.

✣

THALASSURA.

The following poem was composed by Dr. F. B. Carroll at the first Encampment session. Concerning it, he writes: "The little poem I enclose you I wrote on the veranda of the Annie Laurie cottage, summer before last. The name of the poem I coined out of two Greek words. It means sea-breeze. The phantom isles in blue green seas I saw the day we took our long sail and came so near shipwreck at the pier on our return."

Blow hither, blow, O cool sea breeze,
O'er phantom isles in blue-green seas.
Through all the night, all through the day,
Blow 'round the circles of the bay.
Speed fast yon gleaming sail along.
And fill the seaman's heart with song,
Breathe on our pulses soothing balm,
Into our hearts a perfect calm.
And break thy billows evermore
In low, sweet music on the shore.

✣

THIRD ANNUAL ENCAMPMENT.

By the time this issue reaches our readers the third Encampment of the Texas State Epworth League will have begun at Epworth-by-the-Sea. For some days we have been on the grounds assisting President Ragsdale in his work of preparation, and from our knowledge of things we are prepared to say that no meeting yet held has been better prepared for in advance. The greatest problem which has confronted the management of this as an Encampment enterprise has been that of feeding the people who came upon the grounds from day to day. This year the hotel, Epworth Inn, will accommodate some 400 at a meal, and, in addition, the lunch counters and the restaurant will take care of the people almost without number. The sleeping accommodations will be ample for some 2500. Nicely painted benches have been secured and placed at convenient locations about the grounds, one row being along the bay front. Rest pavilions, seating each about 100 people, have been erected on either side of the auditorium next to the bay front. A better sanitary system has been installed. The administration buildings have been moved near the railroad station and occupy a block to themselves. In this block is the postoffice, which has been facetiously called the government building by the residents on the grounds this week. Water is to be hauled in railroad cars to supplement the supply from the aduitorium cisterns. These things all are important in providing for the comfort and pleasure of visitors to the Assembly grounds, and they are as near ideal as it has been possible to make them at this time. We shall deal with the program in our report of the meeting as it progresses. We are expecting a great Encampment.

✣

EPWORTH NOTES.

These notes are being written three days in advance of the great meeting, the third annual Encampment. President Ragsdale has about completed arrangements for handling the crowds which are expected for the occasion.

✣

Epworth Inn, the new hotel, has received its final coat of paint and the finishing touches are being given it today. Some few have already moved into their rooms and everyone who sees the building is delighted with it. The board of Trustees will meet tomorrow and will consider the advisability of running this hotel for several months following the close of the Encampment.

✣

At this time reservations for tents to the number of 140 have been made, by far the largest number ever recorded in advance of any meeting. The ratio heretofore has been one application in advance for every five finally needed, and if this is to be the ratio this year we will lack a considerable number of tents, enough for only 300 having been secured. The rooms in the hotel have all been taken and a number of names are being added each day to the reserve list.

State Health Officer, Doctor Brumby, inspected the Assembly Grounds recently and pronounced them first-class. He spoke very complimentary with reference to the arrangements in every particular.

✣

We picked up this new phrase on the grounds this week: "Billy-goating," meaning to promenade over the grounds at any and all times of the day.

✣

Secretary Weeks, of the Board of Trustees, has been on the grounds for some time assisting in getting things in shape for the Encampment.

G. W. T.

ALABAMA STATE LEAGUE CONFERENCE.

We have already briefly referred to the recent session of the Alabama State League Conference, and it is now our pleasure to give a more extended account of the meeting, which was a notable one in the history of the organization in that State.

The meeting was held in the city of Mobile and was the sixteenth annual gathering. In all there were 150 delegates present. Dr. Ed. F. Cook, from the Mission Rooms, was present and delivered an address, "Hearts for love and hands for service," and conducted a query meeting on mission study, and contributed in other ways to the success of the occasion. Dr. H. M. DuBose, General Secretary, delivered two addresses, the subject of the first being "The American Boy," and the subject of the second being "The Descent of Methodism." Concerning the latter, the League Editor of the Alabama Christian Advocate makes this comment: "For scholarship and research this address was beyond anything heard by the conference." Rev. R. L. Honiker was present as a fraternal delegate from the Florida State Epworth League Conference and "addressed the body in a witty, pathetic, touching and practical talk of forty minutes." Brooks Lawrence, State Superintendent of the Alabama Anti-Saloon League, was another visitor of note. Bishop Candler was the most conspicuous speaker on the program, each of his addresses being freely and favorably commented upon by the League Editor mentioned. We quote this paragraph about him, viz: "Bishop Candler is one of the easiest of men to quote, for his addresses sparkle with gems of condensed wisdom and unexpected turns of humor." Among many others was this: "Jonah and Peter were two old hardshells; one ran away from his duty and landed in a whale, the other reluctantly went on his mission and landed in a revival."

Some very important legislation was enacted. A resolution was adopted dividing the State Conference into two conferences, one to be known as the North Alabama Conference and the other as the Alabama Conference. This resolution must be confirmed by these conferences, however, before becoming effective. One provision in this connection is out of the ordinary—the League Editor of the Alabama Advocate is to be elected alternately from the two conferences thus formed. The plan of sending and receiving fraternal delegates seems to have met with favor, for a resolution was adopted authorizing the Conference Cabinets to appoint such fraternal delegates as they might deem proper. Anticipating that the division of the State would be made, as directed, the delegates from the territory embraced by the Alabama Conference selected Selma as their meeting place for next year, and the delegates from the territory embraced by the North Alabama Conference referred the selection of a place for their meeting to the cabinet of their body.

A unique feature of this meeting was what was termed a banner contest, in which a banner was awarded to the Pensacola District for having the largest increase in number of chapters during the year. It is stated that this increase was "126 per cent." Birmingham District came next, with an increase of 79 per cent. The chapter showing the greatest increase "in membership, in Era subscribers and the largest per capita for missions was the Atmore Junior League in the Pensacola District. This district had the largest number of representatives present, and in other ways was first in the State.

The missionary spirit ran high. Dr. Cook spoke on mission themes, as did also Bishop Candler and possibly others, and, finally, President Airey arose and made an impassioned appeal for some one to volunteer his services in the foreign fields, and in response Rev. F. G. Hastings offered himself for this work.

Under the call for pledges for the support of the work in Cuba the sum of one thousand, one hundred and fifty dollars was secured. The delegates representing the North Alabama Conference elected Rev. H. M. Dobbs, of Birmingham, as President; Miss Carrie Newman, Talladega, as Secretary, and Rev. W. G. Henry, of Pratt City, as League Editor. The delegates from the Alabama Conference elected Rev. J. B. Airey, of Mobile, as President, and A. W. Dahlberg, of Montgomery, as Secretary. A Secretary was elected for each district in the State and the dues for carrying on the work were assessed at 10 cents per member.

Rev. W. G. Henry, who succeeds Rev. H. T. Strout, as League Editor, starts off well, and we have no doubt the work will prosper under his management.

✣

THE NORTH TEXAS CONFERENCE LEAGUE.

From the Third Vice-President.

Dear Leaguers—In planning for this year's work in the Third Department, no regular course of study has been suggested. As an experiment, we are leaving that to the individual Leaguers.

We are exceedingly desirous that the department be organized, even though you are unable to accomplish a great deal. There must be a business basis. As many officers as are usually required in any organization should be elected. A program committee composed of able and tactful Leaguers should be appointed by the chair. The duties of this committee should be to arrange the program for the entire year. These ought to be read at each previous meeting, also published. The first of the exercises should be of a spiritual nature—sacred songs, a prayer and a scripture reading. The real study may be of Bible characters, the Discipline, some or all of the prescribed reading course, literature or any work that will uplift morally and intellectually. Following the study should come the entertainment feature, which is left to the tact of committee. Readings and music, literary contests, quizes, response to roll-call by giving current events, quotations, etc., may be made conspicuous features.

After dismissing with prayer, the climax of the evening—the social feature—should come, the time allotted to each division being left to your discretion; however, never make the mistake of having any part long and tiresome.

The third Vice-President, by virtue of his office, is chairman of the social department proper. One meeting a month at least should be held. Refreshments and innocent amusement should characterize these. Never lose sight of the fact that young people must have pleasure.

These are mere suggestions, which we trust will be helpful. We are very anxious to communicate with you and be of assistance to you. We want to know each other better and help each other more. Just a few weeks of the new conference year have passed. The time is now ripe for sowing good seed. Let us pray the Lord of the harvest to give us an abundant reaping. Let us all keep in touch with our Savior and the League will be a living fire on His altars. Pray for the department. Command us when you can use us. Yours, "All for Christ."

(MISS) SADIE CANNON,
Third Vice-President.

Terrell, Texas.

✣

From the Secretary.

Dear Leaguers:—Our conference this year was the best in many particulars for years; but there remains yet much to be done, which can only be done with your assistance. Will you give it now? Our most excellent President and his efficient cabinet officers are working and praying for such a revival of League work in North Texas this year as will be felt all over Southern Methodism; and here and now they entreat you to "never forget or forsake them." Give us your prayers first, then follow immediately with your cash.

The local chapter that pays their 1907-'08 dues now, will render double the assistance to us they would by paying six months later. It is today we want to go to work, and we feel you will give us the assistance asked for immediately. Every Epworth Leaguer in North Texas (Senior or Junior) is due the conference 5c. Pay this to your local chapter Secretary-Treasurer the first opportunity so he can forward to me without delay. We need it, and are expecting it this month. I shall publish in the League Department of the Advocate a list of all chapters paying dues as fast as they are paid. Won't you be among the first? Elect your officers in August and install first business meeting in September. Send list of new officers to me as soon as elected. Turn over enclosed letters to your proper officers, and have them turn over to their successors in office. Please do not put off "until tomorrow what should be done today." If you do, we suffer.

The Lewisville Senior Epworth League has paid its 1907-'08 5c per capita dues. This League was reorganized July 7, and they today (July 23) paid $2 conference dues. Oh, how we do hope every chapter in North Texas will do likewise within the next 60 days.

No Epworth Leaguers in Texas to equal those of North Texas. It is certainly a pleasure to serve them; they are so loyal and the kindest, truest, purest on earth. Just think of it; only mailed out call Friday and today we beg to acknowledge receipt of $1.50 from Bro. Edgar S. Brown for Senior League of McKinney (our old and never to be forgotten) District; also $3.80 from W. P. Rives, Secretary-Treasurer of Brookston Senior League. Don't they set the right example? It's great; it's grand. Wonder if there is a League in North Texas that will now longer delay?

This is 1907-'08 North Texas Conference dues, and I must say they are first.

How could I feel otherwise than encouraged to believe this will be the grandest of all previous years for success in every department of League work in North Texas? Gratefully and sincerely.

O. L. HAMILTON.
Secretary-Treasurer.

Lewisville, Texas.

TO BE OR NOT TO BE

Is a question of great importance to some, yea! to the human race. What weak and frail creatures are we? We live day by day by His mercy. What are we doing that we may in the end inherit eternal life? Are we satisfied with the condition of our souls? Are we to be lost or saved? This is a personal question, and shall be answered by each individual. Jesus says: "Come unto me and I will give you rest."—Rest. The great mercy of a loving Father grants us no rest until the soul is touched by the Savior. No soul can be at rest and saved, unless He who struggled forty days to overcome is the power of deliverance from restlessness. But when a soul has ceased to thrill the body and sting the conscience, then indeed is it lost, for all eternal life has gone out of it while here on earth, and in the hereafter it is hardly capable of enjoying heaven. Loving, Christian parents, does not this thought make you tremble and shudder? Are we doing our full duty? Are we bringing our children up in the fear of grieving God and of Jesus' power to save them from foes within and foes without, or are we allowing them to go on in their selfish delights and tastes unrestrained? Are we teaching that Jesus is a joy in sorrow, a light in darkness of life—a friend in every time of need? Jesus Christ is the magic source of all joy upon this earth. "He is the light and in him is no darkness at all."

"Jesus is the light that's shining on our way;
If we follow Jesus, bright will be the day."

If any man be tempted beyond his ability to withstand, let him not say 'twas of God, but the idol of self-indulgence. For it is the demon that drags such a soul out of Christ into the carnal or physical life, and sad, indeed, yet true, is forever cut off from him, because it is past time of repentance. God could forgive, but there is no power in the soul to ask for repentance, and thus it lives on eternally lost, dragging every other soul over which it has power down—down to eternal ruin. We as Christians have duties to perform, burdens to bear. We, through his blood, have had an insight to the glories of the home beyond the sky, and it is for us to raise the fallen, cheer the faint and help the weak. There are many foes for us to encounter, a strong and mighty one in intemperance, which is crushing out the life-blood of so many, bringing sorrow, shame and ruin to so many promising young. It must be met and swept from our midst. It is gratifying to know that the whole world is becoming awakened upon this subject as never before. While it is to be deplored that many professing Christians are at ease on this question, we are thankful, however, that the lines are being tightly drawn, and it is becoming more and more apparent every day in Christian thought that sin can not be legalized, and that the only attitude the Christian can sustain to this question is that of uncompromising hostility to the liquor traffic made effectual by legal prohibition.

The Christian has no right to choose between evils, and all are beginning to see sinfulness and fallacy of the doctrine that Christians "may do evil that good may come." Evil is never the cause of good.

The Church has it in its power to utterly exterminate this evil just as soon as it unitedly wills to do so; and we believe, hope and pray that the day is rapidly approaching when no genuine Christian will dare to advocate and vote for the licensing of the saloon, or legalize the sale of alcohol as a beverage in any way.

Intemperance is associated with nearly every other evil, and as a rule produces the evil. Will we, as Christians, rally round the banner of Christ and purity and snatch the weak from destruction? It is for us to be or not to be; to do or not to do.

"Roll on the temp'rance movement,
And march against the wrong;
For thousands daily dying
Compel us haste along.

The conflict ever wages,
Then raise our banner high
And follow where our Savior leads,
For victory is nigh."

JNO. B. TULLIS.

Marshall, Texas.

THE TEXAS WONDER.

Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for $1. Dr. E. W. Hall, 2926 Olive Street, St. Louis Mo. Send for Texas testimonials.

SUMMER COMPLAINTS
DYSENTERY, DIARRHOEA,
CHOLERA MORBUS.

Radway's Ready Relief taken inwardly in water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Heartburn, Malarial Fevers, Sick Headache, Colic, Flatulency and all Internal Pains.
Externally for Sprains, Bruises, Mosquito Bites, Stings of Insects, Sunburn, Burns, Toothache, Headache, Pains in the Back, the application of

Radway's Ready Relief

to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all druggists.

RADWAY & CO.,
New York.

BEFORE I USED
Pabulum Carnis
I was covered with freckles. To-day my skin is as fair as a lily.

PABULUM CARNIS removes Freckles, Tan, Sunburn, Blackheads, Pimples, Crows Feet and leaves the skin soft and smooth.

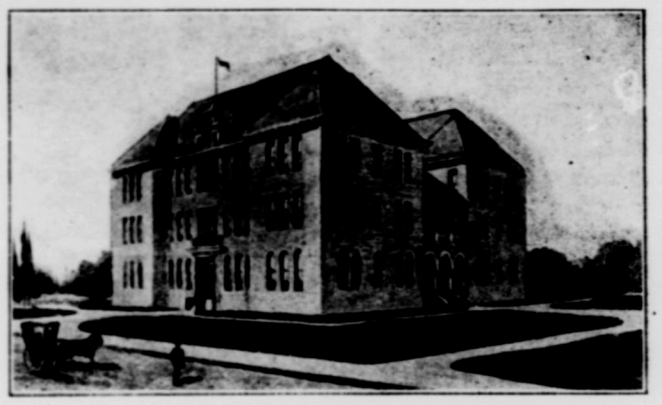
Our Offer: Any person who will cut out this head and send the same to us, on or before, August 15, 1907, with 35 cents, will receive a 50c jar of Pabulum Carnis. Guaranteed or money refunded. Address

HARTMAN MED. CO.,
Dallas, Texas.

EPWORTH ORGANS
Sold direct from factory at factory price. Send for free Catalog. Mention this paper.
WILLIAMS ORGAN & PIANO CO., CHICAGO

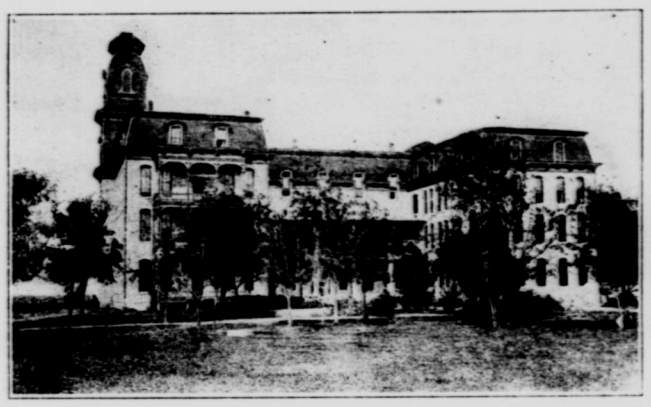
SOUTHWESTERN UNIVERSITY

GEORGETOWN, TEXAS.



MOOD HALL.

SOUTHWESTERN UNIVERSITY, in a peculiar sense, belongs to Texas Methodism. It may be said of it, as it can be said of no other Texas school, that it has all Texas Methodism back of it. Its Commissioners have a right to work in every Texas field and approach every member of the Methodist Church in this State and ask for aid or for patronage. Every Methodist in his State is interested in this educational plant at Georgetown because every dollar invested here belongs to the Methodist Church, and was put here to strengthen, develop and perpetuate Methodism. We give the readers of the Texas Advocate this week illustrations of the buildings at Georgetown and the Medical College at Dallas, with some brief account of the Equipment and the Courses of Instruction offered.



LADIES' ANNEX.

LOCATION—Georgetown is reached by two of the great Texas railroads, is near the center of the State and is easily accessible from all parts of it. The wisdom that located Southwestern University here thirty-five years ago has been demonstrated. The institution has prospered here until it has in value—buildings, equipment and endowment—approaching the half-million dollar mark, and has increased in patronage until it has enrolled a larger number of college students than any Southern Methodist College or University has ever before reported.

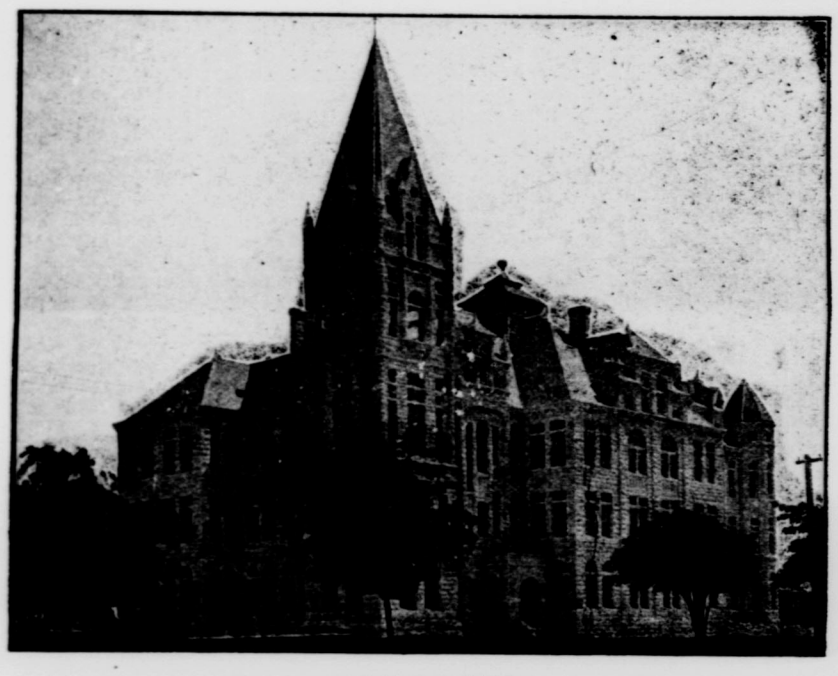
GOVERNMENT—The University is under the direction of a Board of Trustees composed of five laymen and five preachers chosen from each of the four English-speaking Texas Conferences and one laymen and one preacher from the German Mission Conference. The officers of this Board are as follows: Judge M. M. Brooks, Dallas, President; Rev. James Campbell, D. D., Vice-President; Rev. O. T. Hotchkiss, Secretary; and M. B. Lockett, Treasurer. This board has the management of the fiscal affairs of the University, supervision of its administration and discipline, elect the professors, instructors and teachers, and report annually to the Texas conferences the works and wants of the University.

DEPARTMENTS—Southwestern University is composed of the Fitting School, the College, the School of Fine Arts, the Summer School of Theology, the Summer Schools and the Medical College at Dallas. **The Fitting School** is a classical preparatory school and is an indispensable auxiliary to the University. The work prescribed, the courses offered and the methods of instruction are all meant to prepare the student for the higher college classes. For special information concerning this department, write to Prof. F. E. Burcham, Ph. B., Principal. **The College** offers courses of instruction leading to the Bachelor's and Master's Degrees that are parallel to those offered by the best colleges of the land. **The School of Fine Arts** is not designed as a source of revenue nor as a compromise with students for a thorough education. It means the careful cultivation of the aesthetic nature under instructors, selected with great care, who have themselves studied with the greatest artists of the world.

EQUIPMENT—The buildings are well equipped, well lighted and well furnished. Besides the fourteen large recitation rooms there are in the Main Building two Literary Society Halls, the Physical Laboratory, the Chemical Laboratory, the Biological Laboratory, the Gymnasium, the Library Rooms and the College Auditorium. **The Libraray** has received special attention. There are now more than 11,000 volumes on its shelves, most of which have been selected with very great care. In this library will be found the best collection of German books in Texas. **The Gymnasium** is a large room, 68x28 feet. It is equipped with necessary machinery. Communicating with the main room is the dressing room, provided with steel lockers; adjoining this is the bath room, with hot and cold shower baths. A trained director is in charge of this department, and it is open to all students without charge. **The Annex has its own Gymnasium,** a large room on the fourth floor of the east wing, in which is a Basket Ball Court, and where the required work in Physical Culture is taken under a teacher.

THE LADIES' ANNEX—This is a four-story stone building, located in a campus of thirty acres about a mile from the public square. It has living rooms for one hundred and forty girls, together with dining rooms, society halls, rooms for music, art and elocution and a large gymnasium. This building is heated by steam, lighted by electricity and provided with all the modern conveniences. This Department of the University is under the special care of Rev. John R. Allen, D. D., who, with his wife and the lady teachers, a trained nurse and an accomplished chaperone, look after the welfare of the young ladies, in point of health, study, manners and morals. This is so popular a boarding school for young women that a number of applicants have been turned away in past years, for lack of room. It is important that those who desire to attend this school write in advance to Dr. John R. Allen, President of the Annex.

GIDDINGS HALL—The question of board is frequently the most difficult problem for a young man to solve in securing a college education. Giddings Hall offers good board at the lowest rates. This hall and the system of cottages connected with it, is now undergoing thorough repair. It is under the care of Prof. F. E. Burcham and wife, who look closely after the comfort and welfare of the young men who board with them. We present no illustration of Giddings Hall and the system of cottages.



MAIN BUILDING.

MOOD HALL—This is a Dormitory for young men. It is now under construction. The illustration we give is from the architect's drawing and is not from the most attractive elevation. It is three stories high, built of white limestone, covered with metalic shingles, and will accommodate about one hundred and fifty young men. It will be nearly as large as the main building, and one of the most imposing dormitories in the South. By reason of labor problems that could not be controlled, work was suspended on this building through the winter and spring. Work was resumed in May and we have every assurance from the contractor that there will be no further stop until the building is finished. This building will not be ready for occupancy before 1908.

THE FACULTY—The college faculty of the Academic Department for the year just closed, was made up of thirteen men who gave their entire time to teaching college classes. This number will be enlarged by the addition of two or three assistants for the coming year. With the faculty thus enlarged and strengthened, and with added equipment, the institution will be prepared to do better work than ever before in its history.

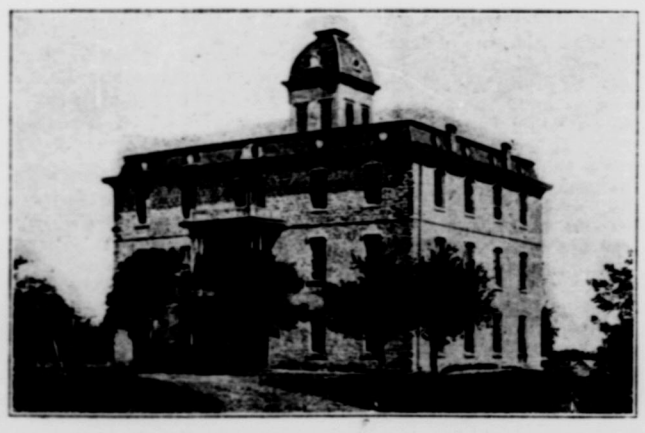
ATHLETICS—The training of the body as well as of the mind and morals is looked upon as one of the functions of the 20th century educational institutions. Athletics are encouraged at Southwestern. In this the effort is to be sane. The Atheltic Association is under the active supervision of a member of the faculty. Intercollegiate football has never been allowed. Much interest is manifested in baseball, tennis, basket ball and track athletics. The teams sent out for Southwestern are among the best in the State.

STUDENT ORGANIZATIONS—There are a number of helpful student organizations at Southwestern. There are six literary societies. These have beautifully furnished halls and well selected libraries. There are two Epworth Leagues. The Annex League have a well-furnished hall and a growing library of their own. The Y. M. C. A. stands for the highest type of manliness. This organization has seventeen classes doing systematic work in mission study and Bible study. The Glee Club is one of the best in Texas. Besides these are the other organizations usually found about the best colleges of the land.

MEDICAL COLLEGE—The Medical and Pharmaceutical Department of Southwestern University is situated at the corner of Hall and Bryan Streets, opposite St. Paul's Sanitarium, Dallas, Texas. Though this college has been existence only four years, because of its strong faculty, its high standards, and its rigid demands, it has won recognition throughout the Southwest. It is a member of the Association of Southern Medical Colleges, which gives assurance that the work done here will receive due recognition from the oldest Medical Colleges of the East. The Medical College building is a beautiful two-story structure, made of pressed brick and ornamented with stone work. Its interior finish is of hard oak, and in every detail the appointments are in the best taste. In the arrangement and equipment of laboratories and lecture rooms no expense is spared to add every facility for doing the very best work. Because of its proximity to St. Paul's Sanitarium and the connection of many members of its faculty with that institution, the very best of clinical advantages are offered to the students. Fifth session opens October 2, 1907. For special announcements apply to Dr. John O. McReynolds, Dean.

ENDOWMENT—A great movement is now in progress looking to endowing Southwestern University. The endowment of this institution is not only a need, but a necessity. The argument for this is the argument for Christian education. Not only this, but the perpetuity of the Methodist Chuch as an evangelical organization depends upon equipping, manning and supporting our educational institutions. This should be a matter of vital interest to every Methodist. How easy this could be done if everyone would do his part.

CONCESSIONS—Southwestern University has never been dominated by the spirit of commercialism. It has always avoided the modern booming methods, but at the same time has offered every reasonable concession. Last year free tuition was given to more than one hundred and fifty students in the Academic Department. This could not be done but for the hearty support accorded this institution, through the conference collections by Texas Methodism.



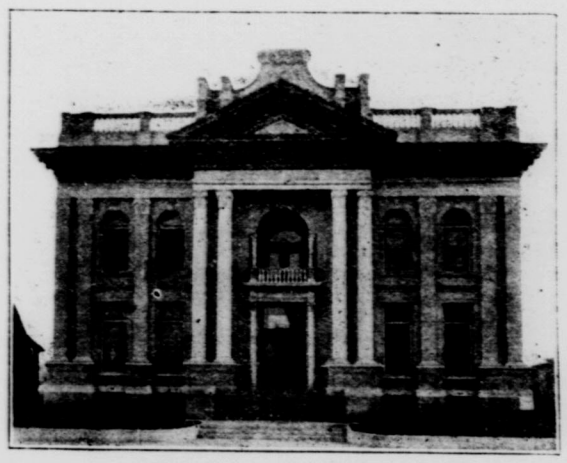
FITTING SCHOOL BUILDING.

EXPENSES—The expenses of a student at Southwestern University are low when one considers the advantages offered. In every endowed institution the student receives much more in tuition than he pays for. Every year the professors in the Academic Department of Southwestern University receive several thousand dollars more in salaries than the students pay in fees. Board in private families is reasonable in Georgetown. The outside necessary expenses are less here than they are in the larger towns.

For full information concerning all items connected with the University, write for catalogue. We also send to all who will ask for it, a beautifully illustrated Bulletin giving in a brief way a very good idea of this institution. Address all communications to

President R. S. Hyer, LL.D

Georgetown, Texas.



MEDICAL COLLEGE, DALLAS.

The Woman's Department

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

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

THE MONTHLY BULLETIN FOR AUGUST, 1907.

(The Woman's Home Mission Society, M. E. Church, South.

"Where there is no vision the people perish."—Prov. 29:18.

"Defend us, Lord, from every ill;
Strengthen our hearts to do thy will;
In all we plan and all we do,
Still keep us to thy service true.
O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe into our hearts the high command:
"Go onward and possess the land!"

First Quarter.

The collections for the first quarter are:

Dues	$12,110 37
Specials	11,167 33
Loan Fund	28 30
Educational Endowment Fd.	107 00
Total	$23,413 00

These figures show an increase of more than seven thousand dollars over those of the same quarter last year.

The Alameda, California, School.

During the month of July the Board was fortunate to secure a very valuable piece of property at Alameda, California, for our Japanese school. The location is unsurpassed for our purpose. The lot fronts 100 feet, and is 162 feet deep, which affords ample room for a recreation ground and for building a church at some future time. The house has fourteen good sized rooms and a huge attic, which can be cut into ten more. The basement is high and dry, which can be fitted up for chapel and school room for the present. The trade was for cash, and we had to call into use our funds vested for several years with the Fidelity Trust Company, at Louisville, Kentucky. This means we have borrowed from our Educational Endowment and City Mission Funds, at five per cent interest in order to secure this desirable place. The change of location, desirable building and enlarged opportunities means a permanence and character of work which we have not enjoyed heretofore, and financially is cheaper than paying $480 rent, as we have done for several years past. Total cost of property was $8,600.

Query.

Are there not eighty-six Methodist women who can give $100 each toward the purchase of this Alameda property, and thus make it possible to save the interest on the money invested at Alameda?

A number of Japanese from the section where our Church has established missions in Japan are gathered at Alameda, and we must reach them here if we would save them there.

Home Mission Pictures.

A set of pictures, fifty in number, showing every phase of Home Mission Work, can be secured for fifty cents by ordering from Mrs. R. W. MacDonell, Nashville, Tennessee. Has your auxiliary a set? Better get one, as it is good to look at the buildings where you have invested money, or into the faces of those who represent you in the work.

Vashti Home.

Prof. E. E. Bishop, for four years principal of Brevard Institute, has taken charge of the Vashti Home and School at Thomasville, Georgia. The success of the school is assured, as Mr. Bishop is a man of practical business experience—a most successful school man, and a consecrated Christian gentleman. The city of Thomasville has purchased the new property where the school is to be located and deeded it to the Woman's Home Mission Society, but we will need to put ten thousand dollars into the building and improvements. The collections from the Week of Prayer will be devoted to this object, but any individual who feels an interest in friendless girls could not make a wiser investment than to make large contributions at once to this new building. If your daughter is provided with necessary equipment for life, help some friendless girl to a similar fate by making her competent to care for herself. The Vashti Home has a large future ahead of it.

Brevard Institute.

Prof. C. H. Trowbridge, of St. Louis, Missouri, has succeeded Mr. Bishop as Principal of Brevard Institute. He brings to the work nine years of practical school experience and an inheritance of Christian character and zeal. Already he has taken charge with an energy and precision which assures the Board that he is another providential man.

Home Mission Charts.

At the board meeting the General Secretary was authorized to have a set of charts made for auxiliary use, if she could secure an order for 500. These charts were to be printed on cloth, measure 24x30 inches, and cover eight subjects. The eight charts were to be attached to one rod, so that they could be turned as the subject of the meeting demanded. The whole set were to cost $1.25. Only fifty-eight orders have reached the General Office. Does your auxiliary need these charts? If so, order at once, as the offer will not hold longer than September 1, and we cannot have one made until 500 orders are registered.

Our Korean Work.

We have been just six months organized for work among Koreans at San Francisco, California, and recently a special thanksgiving service was held in honor of the day. One who was present writes: "There was a good attendance, and every one present but one rose to his feet and gave his reason for thanksgiving. Some of the talks were really eloquent, and it would have warmed your heart to have heard the expressions of gratitude for the home and spiritual oversight provided for them in this strange land by the Woman's Home Mission Society."

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

Dear Sisters:

As you are doubtless already aware, a pouring rain prevented the laying of the cornerstone of our dormitory at Denton on July 10, as planned; but the program was carried out on July 23, with Masonic ceremonies. The speakers for the occasion were Mayor Simmons, Hon. Clarence M. Ousley, of the Board of Regents, of the C. I. A.; our own Mrs. L. P. Smith, Mrs. Barnum, of the W. F. M. Society, Northwest Texas Conference, and Rev. J. W. Hill, of Dallas, who represented the ladies of the W. H. M. Society. The following articles were placed in the cornerstone: Picture of C. I. A.; picture of students in school last year; Bible presented by Denton Auxiliary, W. H. M. Society; copy of Dormitory Edition of the Denton County News; ditto "Our Homes;" dispensation of the Masonic Grand Lodge for lay cornerstones; and roll of members of Stanfield Lodge. The contract for the building calls for its completion at the beginning of the fall term of school. The money for its erection must be forthcoming at once, so our devoted President, Mrs. Potts, has issued a plea for "A Silver Offering" in the July number of the King's Messenger. We urge you to bring this article to the attention of your auxiliary, and persuade them to make a silver offering at once. Let each member pledge herself to raise $1.00, at least, in voluntary contributions; or adopt some other plan and act at once. And pray earnestly for wisdom and success to those who are bearing the burden of responsibility in this great enterprise. MRS. FRANK BENNETT,
Press Supt. Conf. Society.
Pottsboro, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, M. E. CHURCH, SOUTH.

My Dear Fellow-Workers:

Amid the heat of midsummer my heart is cheered by the note of victory that sounds through every communication from the Secretaries. From every annual session of the conference societies has come a doxology because of increased pledges and enlargement of faith and vision. I hope that your first quarter's receipts will show a great increase in proportionate and systematic giving, as our aim should be to have the receipts distributed more evenly throughout the year. My heart swells with gratitude at every remembrance of the action of our board for the help of the Scarritt Bible and Training School.

A beautiful opportunity has come to our Recording Secretary, Mrs. M. L. Hargrove, to make a tour of the world, sailing September 10, from Seattle, Washington.

The Executive Committee has granted her leave of absence from her duties at the Training School for one year. She will visit the mission fields of Asia, and afterwards spend some time in Bible lands in the study of the Bible. Her expectation is to be able to glorify God with more perfect service on her return. As her traveling companion is a Y. W. C. A. worker Mrs. Hargrove will have access to many lines of work differing from ours, and she will make us of the knowledge thus acquired for our benefit.

Aside from the expected intellectual and spiritual enrichment, Mrs. Hargrove's physical condition demands rest and relaxation and she regards this opportunity as one of our Father's love gifts to her. Will you not pray that the power of the Most High shall overshadow her and that she may return in the plenitude of physical and spiritual power.

Her place will be supplied by Miss Rebecca Corwin, a woman highly educated and rarely fitted to fill this important position.

A graduate of Hartford Theological Seminary and of Chicago University, where she has just taken a degree. She taught five years at Mt. Holyoke, the mother of all missionary schools, and one year at Wellesley College. Her spirit is as beautiful as her attainments are great.

I shall need your special daily intercession next year. I shall enter upon its duties with a new sense of dependence upon God because of the absence of two valued associates. He is my strength and His word is sure.

Yours in Christian service,
MISS M. L. GIBSON, President,
Kansas City, Mo.
MRS. W. F. BARNUM.

W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

(From the Secretary's Desk.)

It is not the close of a quarter, the regular time for reports, but I want to let our society know of some things going on in our conference. Inquiries have come to me concerning the girls who have volunteered for service in foreign fields, and I take this opportunity of explaining the situation. At our annual meeting in Waco, it was announced that as many as eight or ten girls had offered themselves as candidates for the work; and, since then, I have secured the names of others, so that now we have on our volunteer roll eighteen names. After careful inquiry, I find that nearly all of the girls are unfinished in their literary course, and have one or more years before them in college, before they will be ready to enter the Scarritt Bible and Training School; so they cannot go now, but it is cause for joy and congratulation to us to be assured of the prospect for missionaries from our conference in the future.

Before we left Waco, in June, the Executive Committee met with Miss Laura Edwards and Miss Vela Smith, the candidates who were present at annual meeting. Their qualifications and references were looked into very carefully, and the committee unanimously agreed to recommend Miss Edwards as a candidate for foreign missions, and to send her to the Training School. Miss Smith's references were excellent, and as some of the committee well know by personal acquaintance, she has all the gifts and graces necessary for a successful worker anywhere, but as she has never been strong physically, they could not advise her to undertake the course at Scarritt, nor the laborious duties of a foreign missionary. However, they recommended her for a teacher or helper in some of our schools in Mexico, and she has about completed arrangements with Miss Wilson to go to Chihuahua to assist in the school there.

Miss Lella Lightsey, of Itasca, intended to be at Waco, but could not; so, soon after conference, the Executive Officers met with her, and found her excellent in every qualification required for a missionary candidate, and heartily decided to recommend her as such. About the same time, however, there came a request to Miss Lightsey from the Parent Board for her to go to Cuba, as teacher in the school at Havana, and, after careful, prayerful consideration, she decided to accept the position. We were disappointed and sorry to lose her from our society, but we congratulate those who have secured her, and wish her large success in her chosen field of labor.

So, now we are sure of only three girls at the Training School—Miss Richmond, Miss Vollmer and Miss Edwards.

Wherever Brother Hitchkiss goes, our work is being built up. In the Abilene District, he organized an adult society at Sweetwater, with ten members, secured thirty-five new members at Merkel, and several at Abilene, thus more than doubling our membership in that district. At Childress, where we had a society of twenty members, he added twenty-five, making a fine, strong society; and at Itasca, the last week in July, he secured six new names for the society there. He is proving that wherever earnest appeal is made, and woman's work is presented to the women of our Church, they are ready to enroll as members of the society.

As I have frequently said, our great need is more societies and more members. In the South Georgia Conference, where they are doing so much, they have 6,973 members, while we of the Northwest Texas Conference have only 2,368. I would urge our District Secretaries to renewed effort toward securing an organization in every charge, and our auxiliaries to the carrying out of the resolutions passed at annual meeting, to canvass the roll of Church members, and persuade, if possible, every woman to join the ranks of those who are trying to help in saving the women and children of heathen lands.

I have been trying to get as many of our societies as possible to take up some special work, as an encouragement to the spirit of giving. Of course, we do not want specials to take the place of, or in any way to interfere with the "pledge," and I believe that usually they do not, but inspire to larger giving in every other department The more we give, the nearer we come to consider giving a delightful privilege rather than a burden.

At our annual meeting several applications were given me for scholarships, and I have arranged for the location of them all, and as soon as convenient, the societies may send in the money to the Treasurer, Mrs. C. J. Harper, and they may feel sure that it will be appropriated to the object for which it is intended. The new scholarships are as follows: The "Jennie Scott Seiders," located in Seoul, Korea, supported by Mrs. Seiders through the Taylor Auxiliary; "Mary Louise Braswell," in Seoul, Korea, by the Mart Auxiliary; "Charlotte Jones" and "Louise Hunton," in Seoul, Korea, by the Salado Auxiliary; "Louise Prickett," in Mexico City, by the Cleburne Junior League; "Lula Harper," in Chihuahua, Mexico, by Georgetown "Little Workers;" one not yet named, in Chihuahua, Mexico, by the Austin Avenue Juveniles, Waco; one in Mexico City, by Clarendon Auxiliary; one in Chihuahua, by Vernon Auxiliary; the "Mary Gordon," in China, by Lorena Auxiliary; a Bible Woman Scholarship in China, by Georgetown Auxiliary, and also a Bible Woman Scholarship by the Mineral Wells Auxiliary. In all, twelve new scholarships. Besides these, the Sunday-school at Mart, led by their superintendent, Mr. W. W. Woodson, will support a teacher in a day school at Soochow, China. Austin Avenue Auxiliary has assumed the support of Miss Laura Edwards at the Training School, and Miss Ruth Rizer, of Grandview, takes a share of fifty dollars in support of a girl there. Corsicana Auxiliary and Mrs. Howard, through the Mineral Wells Auxiliary, are also ready with a Training School scholarship. Is not this a fine showing? I hope every society in our conference will read the list, and, if possible, let us every one bind ourselves to the mission field by a "Living Link." Money paid for the support of a missionary in the field, for one in training for the work, or for native boys and girls being educated in mission schools for useful, Christian service among their own people, is an investment that pays, bringing interest in life and character, the value of which cannot be estimated.

Let us bestir ourselves as never before, and accomplish something this year worthy the great cause for which we may well put forth our best effort.

MRS. MARY E. BULLOCK.
Lorena, Texas.

DISTRICT MEETING.

On Monday, June 22d, the delegation from Aspermont left over the "Inland route" for Snyder, where our District Conference and Home and Foreign Mission Societies were to convene.

We beguiled the time with pleasant conversation, arriving at Rotan, the terminus of the Texas Central, about nine p. m. Next morning we continued our journey, lunching at Camp Springs, and about three o'clock that afternoon we drove in front of the cozy parsonage just as delegates from other directions did; dusty, hot, tired and thirsty. As we looked at the others we were forcibly reminded of those famous lines by Bobbie Burns: "Oh wau'd some power the gifti gae us," but the cordial welcome from pastor and people, together with cool water, soap and change of raiment wrought quite a miracle in our feelings, and we trust in looks also. The "feast of good things" began Tuesday night with a Sunday-school address by Brother Field, and continued so fast until the close that it made us think of one of the new style rapid-fire guns. I need not tell you that the "guns" were large when I mention the names: Doctors J. Sam Barcus, of Georgetown; J. R. Ward, of Clarendon, J. D. Young, of Fort Worth, Jerome Duncan and R. B. Evans, of Stamford, each presenting the claims of the institution he represented. Other distinguished guests were Rev. John Morris, the large-hearted, genial presiding elder of the Abilene District; Rev. J. T. L. Annis, one whom we knew and loved in other years, and who assisted in blazing the way for Methodism in this territory, and Rev. Will Harris, whose sweet singing has turned sinners to Christ and caused many saints to rejoice aloud in a Savior's love.

Every pastor in the district was present, and laymen from each charge. Brother Griswold, our elder, has an eye on each part of the wonderful wheel called Methodism in this part of the vineyard. He certainly looks after all interests of the Church in a masterly way and "the powers that be" have our permission to keep him where he is untill "time is called."

We had good music, fine sermons, and the spirit of God was boldly manifest in almost every service.

The Home and Foreign Societies held a joint session on Friday. Mrs. Blanton presided over the Foreign work. There were helpful talks and papers on various subjects. Brother J. R. Mood gave an interesting address on "Our Workers," especially dwelling upon the ones sent out and supported by the Northwest Texas Society. Mrs. J. T. Griswold presided at the Home Mission session; her address to the district was a masterpiece. She especially emphasized the difference between the "good old times" with no Home Mission Societies, and the "good new times" wrought by these societies and illustrated by bits of personal experience that touched each one present.

Brother Griswold gave us the night session and Mrs. B. W. Dodson, of Colorado, gave an address on the Foreign work, making a strong appeal for more societies in our district. The writer gave as full a presentation of the entire work of the Home Mission Society as could be given in a short time. We hope we made it clear that we have other duties than "giving dinners to make money," at any rate. As we told the preachers, we had them, one time, where they had us all the time (in the pew), and possibly paid them in the same coin they often gave us. The needs of our Mission Home were stressed, and one auxiliary pledged $100 to the new building. At the close I went from Snyder to Colorado City, and it was my pleasure to speak to the Home Mission Society at that place.

I am not Mrs. W. H. Johnson, but when asked to tell of "Our Mission Home," at Dallas, I almost think I am; at any rate, I soon found myself asking them for that $100 pledge, and what is of more importance, received it.

I forgot that long, sandy, thirty-mile drive, and said, "I will tell Mrs. Johnson of your loyalty and generosity."

After a short visit in Abilene and Anson I am in my home again, glad to be here.

"The North may take her wooded hills,
The East her shady lanes;
But I'm content to live and die
Upon the Texas plains."

MRS NAT. G. ROLLINS.
Aspermont, Texas.

BETHEL WOMAN'S FOREIGN MISSIONARY SOCIETY "SILVER JUBILEE."

Twenty-five Years Unbroken Service.

The Bethel W. F. M. Society of the North Texas Conference M. E. Church, South, was organized April 19, 1882, by Rev. W. S. May, pastor of the Bethel circuit (now the Frisco).

Responding to their Shepherd's call, five women and four girls met at the parsonage and were organized by the

Continued on Page 16

The Success Sulky Plow

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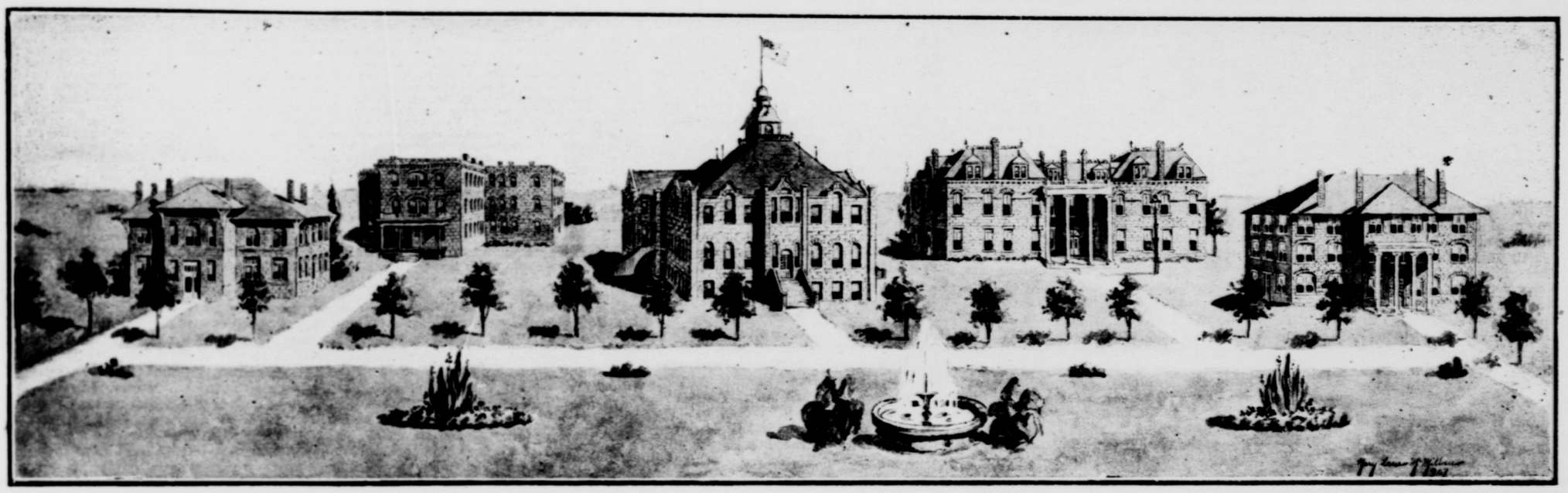
THE POLYTECHNIC COLLEGE

FORT WORTH, TEXAS.



THE POLYTECHNIC COLLEGE is the conference college of the Northwest Texas Conference. The school was established by this conference when in session at Abilene in November, 1890. From that time to the present the school has grown until now it has reached large proportions. Last year the school occupied the five large buildings shown above. More than thirty professors, teachers and officers were engaged, and counting the Summer School enrollment, 812 pupils were registered in the various departments. Four separate departments are maintained:

The COLLEGE	The PREPARATORY SCHOOL
The COMMERCIAL SCHOOL	The SCHOOL of FINE ARTS

In each department only well equipped and thoroughly qualified teachers are employed. A standard curriculum leading to B. S. and B. A. degrees is in force. The requirements for admission to college and for graduation are equal to those of the best schools in Texas. These requirements are enforced. The school stands for thorough instruction and scholarship. Students from this school get as high rating at the State University as those from any other college or university in Texas.

The prospects for the future of The Polytechnic College are very flattering. Its location is such that nothing can impede its progress. It is situated on a high and healthy hill overlooking the beautiful city of Fort Worth. Besides having the advantage of the greatest railroad city of Texas it is in the heart of the most fertile and densely populated section of the State. It can hardly be realized that one-fourteenth of Southern Methodism is within one hundred and fifty miles of Polytechnic College. More than 100,000 Methodists can reach the school in six hours and without changing cars. Such a location is unrivaled.

The growth of the school for the past few years has been remarkable. Each year has witnessed the erection of a new building and other improvements. Last summer two beautiful brick buildings were put up. At present the young men have in course of construction a new $15,000 Y. M. C. A. and gymnasium building. The above cut does not give an exact idea of the position of the walks and some of the buildings on the college campus. The five buildings are all complete, and the cut gives an exact idea of each separate building, but some of them do not front on the campus as shown by the cut. The above picture hardly does justice to the grounds. By many the view is thought to be better than represented by the artist.

The next session opens September 3rd.

H. A. BOAZ, M. A., President.

J. D. YOUNG, Business Manager.

Our Departed Dead

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

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

Poetry Can in No Case be Inserted.

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

DAVIS.—There is a hand unseen that shapes our destinies, an eye all sleepless that anxiously watches over us, a loving heart that divines the best for us. Often His thoughts are unthinkable and His knowledge seemeth like foolishness to us. Today He lifts us up; tomorrow He puts up down. He gives us life and joy and happiness that they may be crowned with sorrow, sighing and death. We know not what a day may bring forth—who shall be exalted or who abased. But this we know, that whosoever shall be "faithful unto death shall receive a crown of life." Following the beacon light of this assurance, one by one the faithful are crossing over the river to rest under the shade of the tree of life and join in the association of the redeemed. Mary Caroline Davis was the daughter of Josiah and Mary L. Ogburn. She was born in Smith County, Texas, August 24, 1862, and was the sixth child of a family of eight children, all of whom save three died before reaching the age of forty-five. Her father was a local preacher in the M. E. Church, South, while one brother died a member of the East Texas Conference. While she was yet but six years old her father died, in 1868. Her mother, left thus in widowhood with the responsibility of a large family, with faith in God and the courage of heroic, Christian womanhood, continued alone the work of rearing her children in the fear and favor of God, and was permitted to live to see them all about grown and servants of God. How well she wrought is known to all who have been permitted to know intimately, as this writer has, any of her children. In fifteen years she so impressed her own character and convictions upon her family that to know them is to know the mother also. This was especially true with Mary. In her twelfth year Mary professed faith in Christ and joined the M. E. Church, South. With ever increasing affection and zeal she loved and served her Church to the day of her death. On April 11, 1883, Mary Ogburn was married to Mr. Oscar Parker, who lived less than two years, dying in March, 1885. The issue of this union was a sweet baby girl. With her heart and home robbed of their chief treasure, the widowed mother turned to this babe and gave it her life. With unbounded faith in God, for twenty years she devoted her energies and prayers to the maintenance and training of this only child, and rejoiced with joy unspeakable to see her reach a cultivated and refined Christian womanhood. Having finished this task, and feeling that yet God had much for her to do, she yielded to the pleadings of a humble Methodist preacher, whose home was motherless, to unite with him in shaping the destinies of his four little children, and on April 18, 1905, at the home of her only surviving sister, in Lindale, Texas, she was married to W. F. Davis, pastor of the M. E. Church, South, in Navasota, Texas. Here, with new conditions to meet, new problems to solve and new people to serve in a new capacity, one would have expected some hesitancy. But with that quiet, unobtrusive determination to succeed which was characteristic of her whole life, she grasped the helm of that desolate home and made it one of the brightest spots on earth. With that motherly instinct, so well developed, she took those little ones to her heart and made them forget they ever lost a mother; while with the naturalness of an experienced hand she laid hold, also, on the work of the Church, which soon made her an indispensable factor in her husband's efforts. For two years and one month she stood with unflinching courage and unfailing fidelity beside him to whom she had plighted her faith and gave her heart and soul to making his home happy and his work a success. But just as the effort seemed fairly launched a change came. On May 28, 1907, she became the victim of pneumonia. For ten days she suffered and then was thought to be better. Just when hope of recovery ran high, the poor, tired, overworked heart suddenly ceased to pulsate and—he was gone! Just at forty-five minutes past one o'clock, June 6, 1907, without warning or a word of farewell, or even a struggle, she suddenly left us. Just the day before, in talking about her condition, she said, "Yes, I am ready to go if it is God's will." But this day she was anticipating recovery and taking an extended vacation to be spent in traveling. She took a journey to "that country from whose bourne no traveler ever returns," but in the salubrious clime of which no sickness, suffering, pain or death are ever known. She has gone, but her memory is sacred in our hearts and homes, and by the grace of God we sing, "Thou art gone to the grave, but we will not deplore thee, though sorrow and darkness encompass the tomb; the Savior has passed through its portals before thee, and the lamp of his love is thy guide through the gloom." Our hearts are broken; our home is desolate; our lives are darkened. But we thank God for having had such a companion and such a mother. She was a wise counsellor in the day of trouble, a sympathetic helper in the hour of distress and an untiring worker in the vineyard of the Lord. She was a loving, faithful mother, not only to her own child, but to her adopted ones as well. In her life was manifested fully the cardinal principles of discipleship. No selfishness was ever manifested in her life. Day by day she took up her cross, though sometimes tottering under its weight, and faithfully followed in the footsteps of the Master, until, like him, one day the burden proved heavier than frail human form could bear and she fell under its weight. Yet not a murmur escaped her lips, no complaint rankled in her heart, but with patience she suffered to the end. She felt her special work in the Church was with the little children in the Sunday-school. After coming to Lufkin and seeing the special conveniences in the way of rooms in the church for this work, she said, "We must have a Primary Department." And soon she had gathered about her ten consecrated helpers who asked for all the children between the ages of three and ten years, and in one month we had a Primary Department numbering 125. This was the pride of her life. To it she gave her vital energies—really her life. Often with aching head and tired body she got out of bed to go to Sunday-school or to meet her teachers in her home or elsewhere. No more devoted wife ever graced a home, nor more faithful a mother ever trained a child; no more zealous a helper ever stood by a humble preacher; no wiser counsellor ever advised a soldier of the cross, and no truer saint shall ever wear a crown. "The Lord gave; the Lord hath taken away. Blessed be the name of the Lord." By his grace "some sweet day" we will meet you, dearest, on the sunny shores of eternal deliverance. It won't be long. Amen!

P. S.—This notice was written by Bro. Davis and handed to me to be used as I should deem best in preparing an obituary. I am unable either to abridge or to elaborate so as to improve it. Almost a score of years of friendship bring me to think of her as indeed one of God's noblewomen. An inborn refinement, a mind developed by study and events and a soul touched by the Spirit of the Lord, she was a full-orbed, cultured, Christian woman. After a funeral service conducted by Rev. C. A. Tower and this writer in the Methodist Church at Lufkin on Friday, June 7, the body was taken to Tyler, and Saturday, June 8, 1907, laid to rest by Dr. John Adams to await the resurrection of the saints. May the Lord comfort all who mourn.

J. W. MILLS.

GRACE.—Mrs. Mae, wife of Mr. J. C. Grace (nee Carlton), was born September 29, 1883, and departed this life July 24, 1907. She was converted and joined the Methodist Church three years ago. Sister Grace was a true Christian. Though she was confined to her bed eight months with consumption, she was kind and patient. She complained but little considering her suffering. She was ready, willing and waiting for the Lord to say: "Well done." Before she died she called about her her husband, brothers, sisters and mother and told them there was not any intervening cloud. She asked them all to meet her in her celestial home. Later in the day she revived to tell them more of the joy that flooded her soul. They said her mind was clear and she asked them not to weep, as she would soon be at rest. She passed the last moments trying to shout the praises of God, and those who were present say they never saw such a testimony. We laid her frail body to rest in Turkey cemetery, July 25, with husband, mother, brothers, sisters and a host of friends to mourn their loss. She also leaves a baby boy 1 year and 9 months old. To kindred and mourning friends, be faithful to God, and after a while there will be a glorious meeting in that land where the sting of death is never felt—in that city which hath foundations whose builder and maker is God.

C. D. PIPKIN.

Turkey, Texas.

BRAMLET.—Samantha Ruth Bramlet, the only daughter of R. H. and Lillie Bramlet, was born August 10, 1895, and after some five weeks of intense suffering departed this life on June 23, 1907. Ruth was a very faithful Sunday-school student, a loving and obedient child. Before dying, she called all the family around the bed and talked to them of her eternal home. Her funeral was conducted by Rev. T. W. Lovell and her pastor, after which we quietly laid her little body to rest in the Savoy Cemetery to await the glad day when this family will be reunited, if they are all faithful to the end.

R. L. ELY.

BUTTS.—Mary C. Butts (nee Statzer) was born in Washington County, Va., February 27, 1850, and was married to M. R. Butts April 9, 1868. Eleven children were born to this happy union, all of whom survive her. She lived a faithful member of the Methodist Church for the last twenty-five years. On July 18, 1907, she helped to get dinner, and after eating heartily, lay down for a moment s rest, and without a word of complaint or a moment's warning, her life ebbed away into the great beyond. This was such a shock to not only her loved ones, but to the entire community. Her funeral was conducted by her pastor, assisted by her presiding elder, M. L. Hamilton, after which we deposited her remains in the Bell Mont Cemetery to await the sounding of the last trump. Then we may understand the mysteries of God's dispensations, for we will no longer "see through a glass darkly, but will see face to face."

R. L. ELY

PERKINS.—David W. Perkins was born in Powhatan County, Va., nearly 60 years ago. In early life he came to Texas and made his home here in Cass County, where he has been known and loved and trusted as one of its best citizens. Losing his parents at an early age, he fell into the hands of good, pious people who helped to supply the loss of godly parentage. Bro. Perkins was converted to God in 1871, and joined the M. E. Church, South, where as exhorter, steward, and in every relation he exemplified the graces of a true Christian life. Happily married in early life, Sister Perkins and six pious grown-up children testify to the godly walk and conversation of husband and father. The end came July 17—in great triumph. Large crowds gathered about the grave where he had lived and been loved a long time. "He sleeps well after life's fitful fever is ended."

His pastor, J. C. JONES.

STRICKLAND.—Mrs. Carrie Lucinda Strickland was born in Gordon County, Ga., March 1, 1843, and died March 27, 1907. She professed religion and joined the M. E. Church, South, in her thirteenth year. Was married to Rev. T. S. Strickland in 1866, who preceded her to the better land nine years. To this union were born three girls and four boys, two sons and two daughters living and all members of the Church but one. Dear brothers and sisters, let's try harder to emulate the self-sacrificing, pure and noble Christian lives our parents lived. Their home was the preacher's home. They loved to talk of the wonderful works and love of God and of the faith and hope they had in his power to answer prayer. Mother was afflicted a year before her death. She could not read and sing, which was a great pleasure to her. How we miss her! We feel sure she has joined the angels' choir and will praise God forever. Her last words were, "All is right." Our loss is her gain.

HER DAUGHTER.

MAY.—Morris B. May was born in Illinois, May 10, 1826, and died in Burnet County, Texas, June 27, 1907; was buried by the Masons. He was made a Mason before the Civil War. Was the son of A. G. and Margaret May, who came to Texas in 1840. He was converted at the Prairie Lee Camp Ground, on the San Marcos, in 1851, and joined the Methodist Church. In the war between the United States and Mexico he enlisted in Capt. Tom Green's company, Col. Jack Hays' regiment; was in the battle of Monterey and participated in the storming of the Bishop's palace. The term of service for which he enlisted having expired, he was discharged and returned home. On the breaking out of the war between the States, he enlisted in the Confederate army; was a member of "Wall's Legion." Broken down in health, unfitting him for service, he was furloughed home and spent the remainder of his life in the pursuits of peace. Of a social, kindly disposition, ever ready to assist to the extent of his ability those in need, he readily made friends wherever his lot was cast. He was married to Miss Isabell Davis, in Caldwell County, their union extending through more than fifty years. His ever devoted wife survives to mourn his passing away, but in confident hope of joining him in the beautiful city and dwelling in a mansion constructed by the Supreme Architect of the universe. Besides his wife, he leaves three sons and four daughters, who were with him at the last, except two daughters. This is a brief sketch of my oldest brother, between whom and myself there existed the strongest attachment. I had not seen him for a number of years. We shall meet where they "die no more."

A. G. MAY.

STEVENS.—The subject of this sketch, little Edwin Hull Stevens, the only son of Mr. E. R. and Mrs. Carrie Bell stevens, was born Dec. 13, 1893. The dear boy went in bathing and fell from the spring-board into the water and was taken up greatly afflicted and suffered until the death angel came for him July 28, 1907. Little Edwin was always a good child; was never know to say a bad word or tell a story, never even had a by-word. He was a remarkable child, as near perfection as we ever see. Oh, how he was loved by all who knew him! His dear grandmother, who went to heaven ahead of him, a devout, good woman, thought that there was never such a child. He was brought to Hughes Springs and laid by that grandmother. Oh, how mamma and papa and little sister will miss him in this world, but heaven is dearer, for they have another jewel there. Jesus sometimes takes our little lambs and carries them across the river in order to attract us to himself. Look up, dear parents and sister, brother is beckoning for you. We will meet him, thank God, where we will all be happy.

S. N. ALLEN, P. C.

HACKETT.—Death is sad to us all, but never more so than when those in the bloom of life are called away. To our weak, human understanding it is strange that a young man of Christian character should be taken away from us, yet we bow in humble submission to the will of Him that doeth all things well. Mr. George Hackett was born in Hunt County, Texas, January 3, 1886, and died July 21, 1907, at 12 p. m., making him 21 years, 6 months and 18 days old. He joined the M. E. Church, South, in 1903, and has lived a consistent Christian until the day of his death. He will be missed so much in the home and in the Church because of his close attention to his work. He lived long enough to become enraptured with the sweetness of life, when God's finger touched him and he slept. His body found repose in his native soil, while his glad spirit has joined the choir invisible in the pavilion of the blessed.

S. H. SMITH.

Merit, Texas.

THOMAS.—J. W. Thomas was born in Logan County, Kentucky, January 1, 1849. He was married to Miss Melissa Ward, who survives him, January 15, 1871. The issue of the marriage was three sons, viz: Silas, C. C. and John, all of whom have established homes of their own. Bro. Thomas was converted and joined the M. E. Church, South, in Glenwood, Ellis County, Texas, in August, 1887. He was a faithful steward of the Methodist Church for seventeen years. Ten years ago he removed with his family and sons to Guadalupe, in Victoria County, which was his home at the time of his death, which sad event occurred at the home of his son on July 27, 1907. Bro. Thomas' death was due to an accident; while chopping wood a stick of timber striking and breaking his nose, causing paralysis of the epiglottis. He suffered greatly for several hours before his death. Bro. Thomas was a true Christian gentleman and we shall greatly miss him, but we know where to find him after life's work is done. Bro. Thomas died at the home of his son, C. C. Thomas, in Victoria, Texas.

G. W. WHITE, P. C.

Victoria, Texas.

BRATTON.—Mrs. Nancy J. Bratton, daughter of Giles H. Wilson, was born in Ripley County, Missouri, October 15, 1844, and removed to Texas in 1858; died in Fort Worth, Texas, July 22, 1907, aged 63 years, 10 months and 7 days. She was married to William Bratton, July 27th, 1865. Nine children were born to them, seven of whom are still living. She professed religion August 21, 1863, and joined the Presbyterian Church, in which she lived till 1876, when she joined the Methodist Church with her husband, living with him a life of helpfulness that reached as far as there was need, or sorrow, or neglect in the lives of those about them. Mrs. Bratton was not only neighbor unto those who needed help, bearing their burdens as her own, but she held a place in her heart that was bright with the joy of living, with the capacity to share the joys of others and be glad when they were glad, the one rare and good gift that turns the water of the feast into wine. To such a life the added years only mean new friendships, leaving a memory that is woven into the hearts of others as a thread of gold. To such a one the bridge between this life and the next is not very long or hard to cross, and she met death calmly, as one prepared for a journey, leaving a message for her brother and for all those she loved. The funeral service was held at the Methodist Church at Mansfield, by Rev. E. D. L. Tims, whose message of consolation and hope was based on the text: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." To those of her family who survive this great bereavement, and especially to the husband is held in such tender regard by his many old friends at Mansfield, we desire to extend our sympathy.

E. D. L. TIMS.

KERR.—Andrew Thomas Kerr was born in Hardin County, Tenn., Feb. 10, 1874, and departed this life October 26, 1906, in Erath County, Texas. He came to Texas with his father in December, 1890; was converted in the summer of 1893; was married to Miss Annie Johnson November 21, 1900. To this union there were born two children. He was a kind, loving husband and an affectionate father. It was my privilege to be intimately acquainted with this good man, and I can say that he was one of the best men that I have ever known. He was gentle and kind to his family and neighbors and all he came in contact with; ever ready to accommodate them in any way that would do them good. He is greatly missed in the Church and in the whole community, but none miss him so much as his dear companion and children. His place would be hard to fill in any of the relations of life. He was a true Christian. He loved the Church. His home was always the preacher's home. Sweet are the memories of the times that I have enjoyed the kind hospitality of this good man and his wife. He lived a beautiful life and died a most triumphant death. He suffered intense pain in his last hours, but he was patient and submissive.

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

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They control and regulate the LIVER. They bring hope and bouyancy to the mind. They bring health and elasticity to the body.

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I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousnnss, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 187 - South Bend, Ind., U. S. A.

He desired to live for the good of his family, but willing to die if it was the Lord's will. We look at the death of this good man as a mysterious providence; he was so full of promise—just in the prime of life—but we bow in submission to the will of the good Lord, for we know where to find him, for just before he died he called his dear wife and little children to the bed and put his arms around their necks and kissed them good-bye and said his way was clear and that he would soon be at rest, and asked all his relatives and friends to meet him in heaven, and asked his wife to raise his children so as to meet him in heaven. Now, I would say to the bereaved wife and children and relatives and friends, look up and trust in the good Lord, for our loss is his eternal gain. May we all meet Bro. Kerr in heaven is my prayer. J. E. MORTON.

Dublin, Texas.

LOVEJOY.—Sister Mary Ida Lovejoy (nee Smith) was born Sept. 17, 1880; was converted at the tender age of twelve or thirteen, and joined the Baptist Church; was married to Rev. E. H. Lovejoy Nov. 26, 1905, who was then a member of the Texas Conference. She then joined the M. E. Church, South, with her husband. Sister Lovejoy died in peace July 27, 1907, and went to receive the reward of the faithful, for she was a faithful Christian woman, devoted to her Church and always ready to make any sacrifice for her Master. She was always in her place at every service when she was able. She was never happier than when she was doing something for her Savior. She will be missed, not only at home, but wherever she went, for she was always ready to speak a word for Jesus. But we will meet her again, thank God. Dear parents, sisters and lonely husband, abide the time with patience until our Father shall call us home, then Sister Mary will meet us at the beautiful gate. Her pastor,

S. N. ALLEN.

LIPE.—Herman Lipe, infant son of Mrs. Lucy Lipe, was born December 27, 1904, and died June 7, 1907. Little Herman was a bright, beautiful child, loved by all who knew him. He was the idol of the home, but Jesus saw fit to take our darling. We mourn our loss, but we rejoice that he is at rest with God. It seems that we still hear his sweet little voice asking mamma to sing. We can only say to the bereaved mother that for the present you have lost a precious baby, earth a sweet flower, but heaven has gained an angel. He has gone to live with God forever and we will bow in humble submission to God's will and say, farewell, little darling, till we meet on that beautiful shore.

A FRIEND.

HARDIN.—John H. Hardin was born in Italia County, Mississippi, June 11, 1854, and passed away at his home in Cleburne, Texas, June 8, 1907. He came to Texas in 1869, and experienced something of "frontier times." In April, 1876, he was married to Miss Jennie Lail, at Blum, Texas. This happy union continued to the day of his death, leaving her with six children living—four grown girls, and two young boys. He was a true husband, a kind father, a good citizen, an obliging neighbor, and a Christian gentleman. Bro. Hardin professed religion in August, 1882, joined the M. E. Church, South, in 1883, and for these years has been a consistent and useful member. Has served as Sunday-school superintendent, and for a number of years was a steward in his Church. He struggled heroically to the last to support his family and provide for the coming days. No truer heroism was ever exhibited on the field of battle than that displayed by J. H. Hardin for his family's sake! He had lived a Christian life, and his death was triumphant. Surrounded by loved ones and a great throng of sympathizing friends his body was laid to rest, with Woodmen, Odd Fellow and Methodist ceremonies, on Sunday, June 9, 1907, in the cemetery at Blum, Texas. F. M. NEAL, Pastor.

McCOLLUM.—Robert Neeley McCollum, the eldest son of Bro. and Sister Levi McCollum, was born near Centerville, Tennessee, August 28, 1886, and died at Rising Star, Texas, June 29, 1907, after a siege of typhoid fever, which lasted some thirty days. While quite a small boy he was converted and joined the Methodist Church, and remained a faithful member until his death. He was a young man of high ideals and worthy ambitions. For a year and a half prior to his death, he had been a student in Southwestern University. With great anticipations he had looked forward to the day when he would be graduated from that institution, and with earnestness and zeal and thoroughness he worked that his worthy ideal might be realized. He had an exalted view of life; strove to prepare himself to meet all its varied demands; and had both by the spoken and written word and by the life he lived made known his desire to live such a life that the world would be benefited thereby. He was a dutiful son, a loving brother and a faithful friend. During his long and tedious sickness he was patient and thoughtful and cheerful. Although he greatly desired to live, he was neither unwilling nor unprepared to die. If it was God's will he was ready. The end came at 6:15 o clock in the morning of June 29th, just as the sun was dispelling the clouds of darkness from the earth. His death was a very triumphant one, for he departed in firm faith and full assurance that the joys of the life to be were his. We desire to mingle our tears with those of his loved ones in their great grief, and at this hour point them again to the God who was the source of comfort and the abiding place of power in the Christian life of their departed dead. P. E. RILEY.

HUGHEY. — Mrs. Woodie Green Hughey, sixth and youngest daughter of J. P. and M. P. Green, was born December 21, 1875, in Washington County, Texas; died April 17, 1907, at her home in Dalhart, Texas. She was married to Henry Jackson Hughey November 20, 1895. To this union were born four children, all of whom, except the eldest, with her husband, survive her. She was converted at sixteen years of age, at Santa Anna, Texas, under the preaching of Bro. J. A. Whitehurst. She united with the M. E. Church, South, and from that date was ever a loyal and faithful member. She never grew weary of well doing, knowing full well that in due season she would reap the reward of the faithful. Sister Hughey had lived in our midst but a few months, but in that time we learned to love and appreciate her. Only a few weeks before her death she was elected First Vice-President of the W. H. M. Society, and during that short time she manifested a great interest in the work. She was to have led the devotional meeting of the society on the day of her departure, and we feel as the hour of the service drew nigh that our sister was taking part in a service that shall never be broken by sorrow or death. God saw best to call her up higher, and of her our Lord could say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," for she was faithful to the duties of wife and mother, daughter and sister, faithful to her friends, her Church and her God. Sister Hughey was ill only a few hours before her death, and so violent was her illness she soon became unconscious, without realizing her serious condition. Her husband was away from home at the time, and only reached her bedside a few minutes before she breathed her last. Although she left no word, yet because of her life we know all was well with her soul. To the bereaved husband, children, mother, sisters and brother, may God, in his love, grant you that peace and comfort, which He alone can give, and by and by in His own time may you be gathered, one by one, a reunited family. Here we only know in part; we see as through a glass darkly. But, thank God, that the day shall come when we will see face to face and know even as we are known. Unto that day may God keep you one and all. C. L. CARTWRIGHT.

DAWSON. — Samuel Baker Dawson was born in England, September 1, 1819, and died June 30, 1907. The record of a splendid life has closed. Bro. Dawson was converted and joined the Methodist Episcopal Church, South, at the age of 36, and from that date his spiritual vision seemed to be clear. His interest in the Church is evinced by the fact that in fifty of the fifty-two Quarterly Conferences of which he was a member his name appears as present. Bro. Dawson was married to Miss Frances Tucker, of Winston County, Mississippi, in 1852, who preceded him to the glory world two years ago. It was the writer's privilege to visit him in his last sickness. I always found him happy in a Savior's love. His chief joy was the service of Christ. His remains sleep in the cemetery at White Rock, Texas, awaiting the resurrection of the just.

W. A. CLARKE.

CATHEY.—Cecil Cathey, little son of R. L. and Nannie L. Cathey, was born in Kent County, Texas, November 14, 1905, and departed this life May 30, 1907, aged eighteen months and 16 days. Little Cecil suffered through many long days, but now the burning fever has cooled; the little sufferer rests sweetly in the bosom of the tender Shepherd. Oh, how happy were those few short months to his father and mother and brothers and sisters, months of sunshine and love filled with sweet memories. Such a pure, sweet flower has been plucked from the rude winds of earth to bloom in a fairer world than ours. Our hearts are sad, but we know he is safe with the loving Savior, for he shall gather the lambs in His arms and carry them in His bosom. While the patter of little feet and a sweet voice are heard no more, with an eye of faith we can see him waiting on the other shore for papa, mamma and little brothers and sisters to come where they will meet again to part no more, and there will be no more sorrow or weeping there, for God has wiped away all tears. May Jesus comfort those who weep for Him. By a friend,

MARK HARDIN.

WHITE.—Mrs. Fannie White was born in Tennessee, October 15, 1874; came to Texas with her parents when about two years old; was converted and joined the Church in childhood. She was married to Joe White December 1, 1897, and died June 19, 1907. Sister White was preceded by two little girl babies, and leaves her husband and two little girls. She also has living a mother, sister and six brothers. Sister White had greatly endeared herself to the people with whom she was acquainted, but it is no wonder, for she was a kind, sweet-spirited lady; she bore her affliction with patience, and just a few hours before she died, when a choking spell came, she said she would be all right again as soon as she was over it. Sister White took a great deal of interest in her husband's and children's welfare, and they loved her very dearly. It is sad to see them bereft of the one that was dearer than life, but they can have the consolation if earth is not what it was, heaven is more glorious, and if faithful, they may see this glory. It was not hard to discern that she was a Christian, and that life of purity she lived shines forth very brightly in her sweet little girls, Cammie and Fay. Any one can see that the little girls have had the right kind of care and training thus far, and I believe that the father as he trusts in God will carry this work on to its completion, and that one day when the trials and troubles of this life have blown over, they will sweetly rest with the dear companion and mother around the great white throne of God throughout eternity. R. E. PORTER, P. C.

JACKSON.—Ola Jackson, daughter of Dee and Lillie Jackson, was born August 15, 1899, and died October 15, 1906. Ola was a sweet child—too good, too pure to live on this earth, and God took her to be with Jesus and the angels. Like David of old, we look to God and say she can not come back to us, but we can go where she is. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!" for little Ola is just over the river singing the sweet songs she loved so well and we, if we hold out faithful, will meet her in the sweet by and by. Her aunt,

SIMMIE WARTHAN.

Avery, Texas.

GILLILAND.—J. B. Gilliland was born in Missouri, December 13, 1834; came to Texas at an early date to what is now Parker County, and died May 26, 1907. He was married to Miss Angilina G. Baker, March 26, 1857. Seven children were born to this union; six are yet living. He had been living in Milam County more than forty years. During this long life he was a leader in the Church at Ad Hall, having served as steward most of this time. He had been a member of the Methodist Church, South, for more than sixty years. His last sickness was long and severe. He bore his affliction without a murmur, and his faith in God was with him all the way. Thus ends a long and useful life; we know where to find him.

J. F. GARRETT, P. C.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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IF I WERE A GIRL AGAIN.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth, before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart.

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority.

I should practice the art of such gay repartee as is free from such satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered, be quicker with my praise and tardier with my criticism.

These things I should do if I were a girl again.—Herald and Presbyter.

THE MOTHER CHAUTAUQUA.

Two weeks of Chautauqua life impress me with the value of the place. Chatauqua is an Indian word, meaning beautiful, and the name was given long before art had adorned it with Greek and Roman structures. The location on the western bank of Lake Chautauqua is ideal. Here in colonial times the aborignal tribes pitched their tents, built their fires and worshiped the Great Spirit. The lake is about twenty miles long and varies in width from a quarter of a mile to four miles. The water is clear as crystal, supplied from springs gushing from the hills which environ it. It once abounded in splendid fish of several varieties, chiefly trout, bass and muscalonge, but tons have, by various devices, been taken out, until the supply is meager. The climate is as near perfect as possible. It was a happy transition from ninety degrees to sixty. This is about the mean, and the days are splendid when it does not rain.

The cottages are, for the most part, plain and comfortable. Some are elegantly built by wealthy people, with all the accessories of sumptuous living, such as automobiles, etc.

There is an element of abandon, a freedom of conversationality, that is delightful. The people are extremely social and the result is most wholesome, for the prejudices that have kept the Puritan and the Cavalier at enmity fade away when they get face to face in friendly association.

The grounds were used as a camp ground until 1874, when Rev. John Vincent, then Sunday-school Secretary of the Northern Church, but now a Bishop, held an Institute, and then enlarged the scope into the present institution. It was my pleasure to spend an hour with the Bishop, who has a cottage on the grounds. He is seventy-five years old and superannuated, a relation he evidently did not desire, and does not particularly relish. He has turned over the management to his son, Prof. George Vincent, of Chicago University. The musical, pedagogical and aesthetical features are fine. The devotional is secondary, but one sermon is preached during the week, that on Sunday morning, and the mid-week prayer-meetings are held by the various denominations. In this particular I have been greatly disappointed. The flavor of the exercises is not distinctly spiritual, and it is, from what I learn, being crowded out more and more. The opportunity for soul-saving is great. As I have looked upon ten thousand upturned faces I have longed to hear a soul-saving message from the heart of some spirit-filled man, but such I have not heard. The assembly is within the bounds of the Erie Conference, but not half a dozen of the preachers have registered, and the clerical element is conspicuous for its absence. I have heard much more of the wisdom of this world than that which is from above. The two should go hand in hand. In this criticism I am not alone. It is felt and deplored by many, both laymen and preachers. It is true, once a day there is held a devotional service, but it is more a lecture than devotion and worship. Science is good, but salvation is better. The intellect should be fed, but not at the expense of the soul.

The Southern contingent here is large, and the social atmosphere refreshing; and tired nerves grow strong. Anyone who can do so will be repaid for a visit to Chautauqua.

H. A. BOURLAND.

THE FRUIT OF OUR TOIL.

There is a difference between the wages of labor and the fruit of labor. Jesus says: "He that reapeth receiveth wages, and gathereth fruit unto life eternal." An architect plans a house for his neighbor, and receives five hundred dollars as compensation. But in addition to this he has the satisfaction of seeing a splendid structure standing in a prominent street, an ornament to the city and a comfort to the family that dwells within. The reward is soon gone, but the fruit of his labor shall stand for a hundred years to bless a multitude.

A teacher labors to instruct the young people committed to his care and receives twelve hundred dollars a year salary. In addition to this he has the satisfaction of seeing his pupils improve from year to year, and after twenty-five years he sees many of them occupying important positions in the community. He is justly proud of the fruit of his labor. His salary soon used up and forgotten, but the fruit of his labor shall bless the world for centuries after he is gone.

The statesmen who framed the Constitution of the United States may have received a meager compensation for their time and labor, but it was insignificant compared with the fruit of their labor which shall stand for thousands of years to bless the world. They were not making money, but building a nation.

In choosing a calling every young man should consider three things: the work itself, the compensation, and the fruit of his toil. The last mentioned is infinitely more important than either of the others. It were far better to spend all one's life in a work which is disagreeable, and with a totally inadequate compensation, but the fruit of which shall be good and lasting, than to choose an employment which is altogether agreeable and exceedingly remunerative, but the fruits of which shall not be beneficial to men.

What is the fruit of the labor of the Christian in the kingdom of God? We do not know all, but we know enough to encourage every faithful laborer. By his toil the world shall be improved. The Lord God made the heavens and the earth; but man has made a new earth. This planet is the same today as it was three thousand years ago, but how different! the genius of man, the skill of man and the industry of man have transformed the oceans into highways of travel and traffic, and made the desert blossom as the rose, and caused the wilderness to become a fruitful field, and all the waste places to sing for joy. But the truth of the Lord published and practiced by good men and women has done more for the regeneration of the earth than the genius and labor of men in secular pursuits.

It is not too much to say that the Christian with the gospel in his hand and the Holy Ghost in his heart, not only makes this world a new earth, but also makes the Jerusalem above a new heaven. There are singers in the heavenly choir who would not be there if he had not put in the sickle and gathered sheaves of golden grain for his Master. There are saints in the Jerusalem above engaged in higher and holier ministries of the skies who would not be there if the Christian had been idle. Let every Christian worker rejoice that by his toil the earth is made more beautiful and heaven more glorious. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor in the Lord is not in vain."—The Christian Advocate.

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A CALIFORNIAN'S

Successful Experiments With Food.

A man in Calif., took up the question of food to see if he could recover from an old case of dyspepsia from which nux vomica, pepsin and other remedies gave him no relief.

He started in with Grape-Nuts food and his dyspepsia quickly disappeared. He also left off the use of coffee and took Postum Food Coffee in its place. He writes that he has been put right, perfectly well, and going to remain so by continuing the use of Grape-Nuts and Postum.

It is worth trial by anyone who desires to be well, to change the diet, and particularly to leave off coffee. Grape-Nuts food contains elements that rebuild the gray matter in the nerve centers and brain and give one a feeling of reserve strength and vigor. This food is perfectly cooked at the factory and can be served instantly with cream. Read "The Road to Wellville," in pkgs. "There's a Reason."

ENDOWMENT FOR SOUTHWESTERN.

For seven months I have written to the Texas Christian Advocate each week something concerning the endowment of Southwestern.

It has been a pleasant task because I am interested in the matter and greatly desire to see the culmination of success crown it. From different parts of Texas and from other States there has come to me intimations that my "pieces" have not been wholly without readers.

We have now reached a good place in the endowment movement for me to become an occasional instead of a weekly writer on the subject.

Doctor Bradfield, so eminently qualified in head and heart for carrying forward to success this movement, has become editor of a special page in the Texas Advocate with reference to endowing Southwestern. He is the ideal man for the position.

Again, my writing each week has kept other and abler men from taking the pen in advocacy of this cause. By becoming myself only an occasional writer I think I shall open up the way for some strong articles from our laymen in the special department under Dr. Bradfield's care. So I take this opportunity to say to all that my zeal for the cause is unabated and that nothing can make me happier than the completion of the hundred thousand dollar club.

Wherever my influence can aid the cause I shall be ready to give it most heartily. J. E. HARRISON.

NOTICE!

The friends and relatives of preachers' and preachers' wives who have died since our last conference will please send to Rev. L. B. Elrod, Henderson, Texas, such data as will enable the committee to prepare a suitable memoir to be presented at our next session.

L. M. FOWLER,
Chairman Committee on Memoirs.

MARRIAGES.

Covington-Walling.—At the home of the bride's parents, Mr. and Mrs. Walling, six miles south of Kirkland, Texas, July 28, 1907, at 6 o'clock p. m., Mr. D. E. Covington, of Chillicothe, and Miss Jessie Walling, Rev. W. D. Hill officiating.

Conner-Kelley.—At Holly Fork, Tyler County, Texas, on July 2, 1907, Mr. Edmond Conner and Miss Gertrude Kelley, Rev. S. H. Allison officiating.

E. M. MYERS AND ELSE.

I rise to say amen to Bro. Myers' suggestion in the Adovate of July 4. Let us practice what we preach. If imersion is right, let us say so; if wrong, let's quit it. I believe, like the Apostle Paul to Timothy, that we ought to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

I believe the Methodists are nearer right than any other denomination, yet it seems to me there is room for more light and consistency on some lines besides the one just mentioned. We are not fully agreed on the 6th chapter of Romans. One brother remarked to me that "if you believe that the baptism mentioned in the 6th of Romans is water, then you believe in immersion." I asked him to show what would teach immersion if it was water that would not teach immersion if it was Spirit. He did not show it. Another preacher said that the form of doctrine mentioned in verse 17, that Paul thanked God they had obeyed, was faith and repentance. A man asked him to show a form of faith or repentance given in the word, and he did not show it.

Brethren, the people want these Scriptures explained by the preachers. I don't believe that I would be un-Methodistic or unscriptural by saying that the baptism mentioned in Romans 6 was water baptism, although I was always taught that it was spiritual and not a drop of water in it. Go back to the first and read up to the sixth chapter. Get into the mind of the writer, get the subject of his discourse, study the surroundings, the mind of the people, and see if Paul was not trying to get them to understand that the promise God made to our father Abraham that Christ would come and bring the law to an end was fulfilled, and that water baptism was the token to the world of this fact. He was talking of the import of water baptism and not of mode.

Of all the Scriptures mentioning baptism in any way, I think this sixth of Romans has been the most widely misunderstood of any. Let the Church hear from you, brethren. We want light. I, for one, have been on the frontier of Texas where we only had school houses to worship in, and have been hearing every wind of doctrine preached, and it seems to me that Rom. 6:1-5, 17 need more explanation than any other. Let's hear from you.

I. N. ANDERSON.
Hermsleigh, Texas.

San Angelo District—Fourth Round.

Water Valley, at W. V., Sept. 5.
Sterling City, at S. C., Sept. 6.
Garden City, at G. C., Sept. 7, 8.
Midland, Sept. 9.
San Angelo Cir., Mereta, Sept. 14, 15.
Sherwood, at Sherwood, Sept. 17.
Ozona Sta., Sept. 18.
Sonora, at Sonora, Sept. 19.
Junction, at Junction, Sept. 21, 22.
Menardville, Sreeter, Sept. 28, 29.
Mason, at Mason, Oct. 1, 2.
Fredonia, at Pontotoc, Oct. 5, 6.
Brady Sta., Oct. 7.
Brady Cir., at Crothers, Oct. 9, 10.
Milburn, at Locker, Oct. 12, 13.
Paint Rock, at P. R., Oct. 16.
Miles Sta., Oct 19, 20.
San Angelo, Oct. 22.
WILL T. RENFRO, P. E.

Waxahachie District—Fourth Round.

Ennis, Sept. 8.
Waxahachie, Sept. 8, 9.
Milford, at Hamlet, Sept. 14, 15.
Italy, Sept. 15, 16.
Bristol, at Bristol, Sept. 21, 22.
Ferris, Sept. 22, 23.
Hillsboro, First Church, Sept. 29, 30.
Hillsboro, Line Street, Sept. 28, 29.
Lovelace, at Lovelace, Oct. 5, 6.
Itasca, Oct. 6, 7.
Midiothian, Oct. 12, 13.
Venus, Oct. 13, 14.
Palmer and Boyce, at B., Oct 16.
Grandview, Oct. 19, 20.
Alvarado, Oct. 20, 21.
Forreston, Oct. 23.
Bardwell, Oct. 25.
Bethel, Oct. 26, 27.
Maypearl, Oct. 27, 28.
Red Oak, Oct. 30.
Ovilla, at Sardis, Nov. 2, 3.
JAS. CAMPBELL, P. E.

Brownwood District—Fourth Round.

Ballinger, August 30.
Robert Lee, at Bronte, Aug. 31-Sept. 1.
Olga, at Rock Springs, Sept. 1, 2.
Wingate, at Wingate, Sept. 3.
Winters, at Winters, Sept. 4.
Glen Cove, at Crews, Sept. 5.
Coleman Station, Sept. 6.
Talpa, at Valera, Sept. 7, 8.
Blanket, at Turkey Peak, Sept. 14, 15.
May, at Green's Chapel, Sept. 21, 22.
Gustine, at Gustine, Sept. 28, 29.
Comanche Circuit, at Cottonwood, Sept. 30.
Comanche Station, Sept. 30.
Indian Creek, at I. C., Oct. 5, 6.
Cross Plains, at Dressy, Oct. 11.
Sipe Springs, at S. S., Oct. 12, 13.
Pioneer, at Okra, Oct. 13, 14.
Rising Star Station, Oct. 14.
Bangs Circuit, at B., Oct. 19, 20.
Coleman Cir., at Junction, Oct. 21.
Santa Anna Cir., at S. A., Oct. 22.
Brownwood Station, Oct. 26, 27.
JAS. S. CHAPMAN, P. E.

Jacksonville District—Third Round.

Alto, Mt. Zion August 3, 4.
Rusk, August 4, 5.
Troup and O., Bethel, 3 p. m., Aug. 6.
Hallville, August 10, 11
Longview, August 11, 12.
Malakoff, Trinidad, August 17, 18.
Athens, August 18, 19.
Neches, Shaid's Chapel,, August 24, 25.
Brushy Creek, Frankston, August 31.
Larue, Oak Grove, Sept. 1, 2.
Henderson Cir., Pleasant G., Sept. 7, 8.
Elkhart, Holmes Chapel, Sept. 10.
Bullard, Pleasant Hill, Sept. 11.
ELLIS SMITH, P. E.

WE CAN ALL MAKE MONEY.

I believe anyone can make money in Mexican mining stock, and I want to add my experience in that line. While I have not made as much as some, still I am proud of my success. I sold stock which cost me $30 for $150, making 400 per cent. in three months, and I still have stock which, at the present price, would make me a profit of $6,000. Why do people put their money in savings banks at 4 per cent. when they can make so much more? The banks make from 50 to 100 per cent. on YOUR money, why not make it yourself? If you are afraid of mining investments, start on a small scale. Ten, twenty or fifty dollars, with the profits reinvested as they accrue, will soon make you thousands. Be sure to invest in a mine that is being actively operated, one from which at least $50,000 worth of ore has already been taken, and invest with a reliable company, then you are sure to win. For information regarding safe investments in Mexico, adress the Pittsburg-Oaxaca Mining Co., Block 919, Pittsburg, Pa. I know by experience they are perfectly reliable. START, no matter how small the investment; you can't lose if you follow the advice of the Pittsburg-Oaxaca people. JOSEPH MICHIEL.

THE WOMAN'S DEPARTMENT.

Continued from Page 12.

election of Mrs. Abbie Allen, President; Mrs. B. L. Rogers, Vice-President; Mrs. Elizabeth May, Corresponding Secretary; Miss Lida May, Recording Secretary, and Miss Ida Harris, Treasurer.

With a sense of duty to God and obligation to their benighted sister, this little band labored with a will, their first year resulting in a gain of twelve members and the raising of $50.00.

The second year's labors were also rewarded with added membership and increased collections.

The little seed planted on that springtime day fell into good ground, and during these twenty-five years has borne its "fruit in its season," and it looks as though it is safe to say "its leaf also shall not wither."

The membership has averaged 25; financial reward for services rendered, $1633.88. This, with the special gift of its first President, Mrs. Abbie Allen, of $500, gives the splendid sum of $2133.88, the average per capita being $2.61.

These funds have entered into the work of the Woman's Board of Foreign Missions as follows: Contribution to the fund for the Laura Haygood School, Shanghai, China; contributed to the education of Miss Dora Hamilton for work as a missionary; contributed to endowment of scholarship in Scarritt Training School; contributed to the fund for a window in Scarritt Training School; memorial to Miss Dona Hamilton; a missionary supported for five years by the North Texas W. F. M. Society in China, and who died in that field a number of years ago; the Eliza Bowman School building fund, Havana, Cuba; contribution to the salary of Miss Norwood Wyane, missionary to Mexico, now being supported by the North Texas Conference Society.

This little band has kept in touch with the great missionary movements of the Church by reading "Gospel in All Lands," "The Missionary Review," "Go Forward," and the "Woman's Missionary Advocate."

These women revere the name of Bro. May, who guided the infant steps of the society when it knew not how to walk alone.

In their report at this, their twenty-fifth anniversary meeting, they gratefully mention the name of all their pastors and the local ministers as well.

Three of the charter members still respond to roll call; three are living elsewhere, while three have entered the saints' rest with God.

Mrs. Abbie Allen is at present President and presides at this "Jubilee" meeting. The report was read by Mrs. Dr. Gibson, Recording Secretary, and the well-filled house was addressed by Miss May Dye, of Plano, who will enter upon her work as a missionary in Brazil in the near future in the employ of the Woman's Board and supported by the W. F. M. Society of North Texas Conference.

With a free-will offering this meeting enters the history of this noble band of workers, on June 16th, 1907.

These women were among my very first acquaintances and helpers upon arriving at Frisco. Long may they live and may their tribe increase!

JNO. L. SULLIVAN, P. C.
Frisco, Texas.

WESTERN NOTES—No. 11.

Now it came to pass that as I pursued my journey on westward, that I came to Lamesa, also the county seat of Dawson County. Here I found two disciples engaged in a protracted meeting; one by the name of Sweeney and another by the name of Hines. Sheriff Crowley, while looking about for suspicious looking characters, found me on the streets and took me into custody. He is a stanch Methodist and a clever man and I fared all right while in his hands. Brother Sweeney is doing a good work out here; his hands and heart are full of Church building. As is usually the case in these western towns, the Methodists are the first to build. Lumber is now being put on the ground to build a handsome church which, when completed, will be worth about $3,000. This is a good move in the right direction. It is badly needed and should be pushed to completion as rapidly as possible. Dawson County has been organized about two years and has a population of about 1500. Lamesa is a new town, but is rapidly growing. It has three hotels, two banks and quite a number of mercantile establishments. It is surrounded by a fine farming country well adapted to raising cotton, Indian corn, maize and fruits and vegetables of different kinds. Judging from the way the heavens poured down rain while I was there I suppose there is no lack of moisture. Dawson and surrounding counties is, no doubt, a fine cotton raising region. The plant is looking well and fruiting abundantly. In fact the prospects for crops in the plains country generally is very fine. Rains have been abundant, grass is fine and cattle are fat. Another year of great prosperity in the West is assured. I notice that people who have been here for a number of years don't seem to have any fears about the seasons; though a "new comer" will occasionally get a little blue and maybe pull out East after selling out at a big discount and declare the West is no good. The trouble with that "blue" fellow was that he did not wait until the rainy season set in. From what I can gather it seems that rain is usually very light here in the winter and early spring, but in the summer there is plenty of rain to make good crops, with rare exceptions. I make these statements after extensive travel and careful inquiry. The price of land ranges from $7 to $15 per acre and there is usually enough on the market for anybody to find a home who means business. I hear many farmers say, who once lived East, that they would not exchange acre for acre for the black land of Central Texas. After looking carefully over the field and examining the growing crops and fertility of the soil, I have concluded that they are not extravagant in their expressions. Of course, there are millions of acres of land not yet on the market, but it is only a matter of time when the ranchman must fall back and give room to the cotton, grains and fruit grower. Occasionally I have inquiries from people in the East relative to the Western country. In the future if any one will address me at Floydada, with return stamp, I will take pleasure in answering any question in my power and put them in touch with reliable real estate agents.

C. G. SHUTT,
District Missionary.
Floydada, Texas.

HOMELESS CHILDREN.

I have in my care three girls, ages sixteen, eighteen and nineteen years; three boys, ages nine, ten and twelve years, for whom I want good Christian homes. They want to go as members of the family. All of them are anxious to get into homes near a good school, as they all want to go to school this fall.

Then I have a girl three years old and two boys four years old for whom I want homes. I will epect whoever takes them to pay the expense of getting them to their homes..

When you write enclose a stamp for a reply.

Remember, I am finding homes for children, not boarders or servants. I want them treated just as you would treat your own dear, sweet child. What better work is there to be done than to help a poor girl or boy to find a good home? I don't believe you can find it in Texas. Write me.

I. Z. T. MORRIS.
Fort Worth, Texas.

On August 4, 1907, I united in marriage the following couples: Mr. Jno. Brown and Miss Ethel Thornton and Mr. J. F. Horn and Miss Bertha Powell.

M. M. BEAVERS,
P. C. Haskell Mission.

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