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G. C. RANKIN, D. D., EDITOR.

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Editorial.

AN UNJUSTIFIABLE DISCOURTESY.

The Methodist Episcopal Church, South, sent the Rev. Collins Denny, D. D., as our fraternal delegate to bear the greetings of our Church to the General Conference of the Methodist Episcopal Church recently assembled in the city of Baltimore. We have read his address in full and find it to contain nothing out of harmony with the great occasion upon which it was delivered. True, it was a trifle lengthy, and it submitted many facts of history of more than ordinary importance, with a few statistics; but in the main it was an able deliverance and a credit to the man who spoke it and an honor to the Church who commissioned him to speak in her behalf. Its diction is elegant, its tone lofty and its spirit above criticism. There was not one syllable of gush in it from beginning to ending; and simpering sentiment and the effervescence of overwrought oratory were wholly lacking. It was a dignified message and more conspicuous for its truth and honesty than for its popular appeal to the galleries.

As a result, it was received with silent courtesy and cool politeness. From what we have gathered from various sources, no storm of applause followed its conclusion. Most of the Northern exchanges spoke of it in terms of stately urbanity, but accorded to it no large amount of praise or commendation. One of these exchanges, however, departed, even, from ordinary courtesy and spoke its mind very freely—the Pacific Christian Advocate. The address and Dr. Denny failed to meet the approval of this rabid organ. It went out of its way to say some things unfair, unjust and very unbrotherly. Yet, no doubt but that it voiced the sentiment of a large per cent of its constituency, and it even essayed to speak for many in the General Conference at the time Dr. Denny delivered his address. If this paper is true in what it says, we are sorry that we had a fraternal messenger present to impose upon that great assembly, and to mar its good spirit. More than once we have had fraternal delegates from the Northern Church to say things not always according to our way of thinking, and not always in keeping with the proprieties of such occasions; but they have invariably been kindly received and politely treated by our Church press. No such offensive article has ever appeared in any of our papers toward the men sent to us by our Northern brethren, as the words now under criticism, and contained in the Pacific Christian Advocate. Such unbrotherly editorial expression is not conducive to the promotion of fraternity, to say nothing of aiding the trend of organic union so much desired by many of the members and ministers of the Methodist Episcopal Church. If there is generally in that Church the prevalence of feeling expressed in the editorial department of the Pacific Advocate, then we are far better off just as we are; and the effort to bring us closer together will not be very successful. But in order to give our readers the exact status of the question as delivered by

our extreme and ill-tempered confrere out toward the Golden Gate, we here quote his criticisms of Dr. Denny and of the splendid address he delivered to our Northern brethren at Baltimore:

"Probably no great body was ever more seriously disappointed than was this body with Dr. Denny and his message. He looked as though he were laboring under the distress caused by an acute attack of indigestion, or was suffering from chronic dyspepsia. One delegate to the General Conference said that if he had come before the conference and read a dissertation on Central America, her resources, developments, civilization and domestic customs, his address would have been in every way as relevant and appropriate as the one he delivered. There was not a sentence in reference to fraternity or the relation of the Church he represented to the one whose delegates he was addressing. He undertook to describe the civilization in the South before the war to a gathering, many members of which knew much more about it than did he himself. He praised to extravagance the beautiful virtues and delightful qualities which are characteristic of Southern women; to this no one objected, but all were pleased, but when he came to the point where he described Southern men as paragons of the highest chivalry and models of perfection and virtue, there were decided indications of disapproval.

"The impression he seemed to try to make by his address was evidently that the Old South had the highest type of civilization the world has ever known, and he repudiated the idea of a New South. He seemed to have canvassed the whole field of the history of his people, and to lay himself out to produce in his address the things that would make him most disagreeable and thoroughly objectionable to those to whom he was commissioned as a fraternal messenger. There was a cynicism in his manner and an acrimoniousness in his tone which were exceedingly distasteful.

"Oh, the pity of it!

"Many who heard him had been hoping that the bloody chasm between the two sections, and especially between the two Churches, was about ready to be bridged; that they would forgive and forget the bitter contests of the past and unite in one hearty and prolonged struggle against the foes which confront our civilization now. Why did this man come all the way from Nashville to call to mind the differences and disagreements of the past, and bring not one sentence of brotherly greeting or comforting assurance that the days of conflict are gone and should be forgotten."

CONVERSION, REFORMATION AND RESTITUTION.

There are three cardinal virtues in religion. They are conversion, reformation and restitution. Conversion is the result of repentance, and of faith in the atonement of Christ as a personal Savior. Without these there can be no genuine change in the heart and life of a man. They involve a sorrowfulness for sin, a determination to turn away from it, and a devout trust in Christ as God's Son and as man's deliverer from the power and dominion of sin. In the act of conversion there is a change in the motives, in the purposes and in the volition of a man. His moral and spiritual nature is regenerated and he becomes a new creature in Christ Jesus. Old things pass away and all things become new. The things he once loved he now hates, and the things he once hated he

now loves. His rebellion against God and against the law of righteousness ceases and he enters into peace with God through Jesus Christ our Lord. There goes out of his life that which is evil and sinful, and there comes into his life that which is pure and lovely and good. The Spirit himself bears witness with such a heart that the man is born of God, that he is made a partaker of the divine nature and that Christ is formed within him the hope of glory.

Following this change of nature is a complete reformation of life and character. His relations to men and to the world undergo a thorough readjustment and his after-life is a revelation, in concrete conduct, of the inward principle of faith thus professed. Men take knowledge of him that he has been with Jesus; for his light now so shines before men that they see his good works and glorify our Father who is in heaven. His life quadrates with the law of God, and the teachings of the Master find expression in his words and in his conduct before the world. He puts himself under the supreme control of the gospel, and he no longer consults his own will, but the will of God as revealed in Christ. His habits, his thinking and the sum total of his outward life are in harmony with the moral law, and with Paul, who says, "The life I now live I live by the faith of the Son of God who loved me and gave himself for me."

Such a conversion and such a reformation produce the fruit of restitution. If he has knowingly wronged any one in his past life, wronged him in life, in character, or in property, he proceeds to make the proper amends; he makes proper restitution. No ill-gotten gains can longer remain in his coffers or in his pocket after the Spirit has done its work in his mind and heart. Like Zaccheus, he is willing to restore four-fold, rather than retain that which will burden his conscience, or deprive others of what is due them. No life is complete in its change and in its reformation until it has repaired, as far as possible, the wrongs committed against our fellowman. There can be no genuine peace of heart until we have made proper restitution. If we have taken anything wrongfully from others during the days of our alienation from God, then the moment we make ourselves right with God we must seek to restore that which we have wrongfully possessed ourselves of. This is the essence of religion, and religion without it is a very poor makeshift. Hence these three cardinal and kindred virtues need to be preached from our pulpits and through the columns of the religious press. Conversion, reformation and restitution make up the religion taught by Jesus Christ.

Our religion must endure, not by surrendering itself to the world, but by breaking with it. The world is all right as long as our religion dominates it, but when we permit it to exercise authority over religion, it becomes an element of corruption and degradation to religion. The religion that subordinates the claims and pleasures of the world to Christ's standard of piety is the sort that will live when the world shall have passed away.

"MY PEACE I GIVE UNTO YOU."

These words are Christ's words. He spoke them to his disciples just before his crucifixion. He had told them of the coming event, and because of this their hearts were sad and troubled. They were heart-broken at the thought of his death. Their spirits were cast down and they were without hope. So he delivered unto them his message of love as contained in the fourteenth chapter of St. John. And in that chapter are the words which stand at the head of this editorial. "Peace I leave with you, my peace I give unto you."

Christ was the Prince of peace. Yea, he is still the Prince of peace. When the angels announced his advent they shouted "Peace on earth, good will toward men." The world was without peace when he came into it. It was a world of war and strife. Men were strangers to love and kindness. There were no eleemosynary institutions for the afflicted and the unfortunate. Human suffering had no antidote and human grief no solace. The heart was at war with itself. Confusion prevailed in the conscience. The spirit of man was a troubled sea. But when he appeared unto men and taught them, he turned their attention to the doctrine of peace, peace in the heart, peace in the life and peace in the world. Since then men have broken over the restraints of his teachings and gone into bloody wars, even in his name, and man's inhumanity to man has made countless millions mourn. But Christ's gospel is not responsible for this state of things. It has taken two thousand years for men to grow out of their savage state, even under the tuition of the gospel, to where they can appreciate the "peace" he came to establish. We are not yet in the full light of its benediction.

When Paul became the great preacher to the Gentiles, he learned early in his ministry the essential element of this truth: that it was peace in the justified spirit. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Peace is what the disturbed soul craves. In sin it is at war with God and with the law of righteousness. Over its rebellious thoughts and will there floats the defiant flag of hostility. Its whole nature is distracted and out of harmony with itself. But when repentance is experienced, when it stands justified before God, there comes into its experience a thrill of peace that the world can not give and that the world can not take away. It is the peace of God, that condition in which the soul ceases its war with God and becomes a loyal subject to the law of God. No tongue can describe that peace. It flows like a river and its volume increases as the years go by. Rebellion ceases, enmity is gone, subjection follows and God takes possession. For this reason, the apostle says: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Reader, have you this blessed peace today? If not, Christ stands pledged to give it to you. Here it is: "Peace I leave with you, my peace I give unto you."

STEEL-GUMBO

That means a little of everything—that's good, of course. Nothing better than gumbo when it is made right. I was to lecture in a certain place, and felt flattered when I saw the crowd. But lo! it was gumbo, and not the lecture, that drew them. Great is the drawing power of gumbo. Don't ask whether it was I or the people at Brownwood that wanted a rest. I am off on a two months' leave. I left a Key in charge (Rev. Mr. Key) who seemed to be unlocking all the hearts in town. Funny if he locks the doors on me when I get back.

My first plan was to spend the time in the East making a special study of the Institutional Church, which I desire to fully understand; but I had to give these plans up. I have been sauntering along, visiting old haunts, meeting old friends and heading for Georgia, where I have some Chautauqua work to do. I spent ten days in Vicksburg in a delightful meeting with Rev. Felix R. Hill, Jr., one of our most capable pastors. The meeting was the kind I enjoy and am always glad to help a pastor to hold; not a whirlwind "revival," lifting all the moral trash in the community and depositing it in the Church; but solid gospel preaching to edify and develop the spiritual life of the Church. Dr. Hill is introducing "institutional" features in his Church, and they promise admirable results.

One thing is clear to my mind: the popular evangelism of the day is a failure. I have been in a number of towns on this trip which have recently been swept with this wild fire, and it is nothing else. The testimony is uniform—we are worse off than before. In one town they paid the evangelist with the gavel \$2500. He reported nearly a thousand conversions. The Methodist Church received 200 members. The pastor told me he could count on the fingers of one hand those who were worth a piety note morally, and have a finger or two left over. Such "revivals" are a curse instead of a blessing. Such evangelism is for revenue only. The sooner the Church gets rid of it the better.

Sunday I heard Rev. James A. Duncan, in the First Church at Birmingham; in the morning on Enoch, in the evening on Joseph. Each sermon was twenty minutes in length. I knew Jimmy when he was a boy. His father, Rev. James A. Duncan, of the Virginia Conference, was the most perfect sample of the genus homo I ever knew. He was handsome as a picture, graceful as a Chesterfield, eloquent as Apollo, artless as a child, with a great big heart and a voice like an Orphean lyre. Oh, how that man could preach! I heard them both, and Henry Ward Beecher was no match for James A. Duncan. The elder Duncan preached two hours instead of twenty minutes, and you were entranced from the beginning to the end. He preached a sermon at the University of Virginia while I was Chaplain there that I never can forget. His theme was "Testifying for Christ." His single point: to testify for Christ you must know him. The great hall was crowded; venerable professors, the whole student body and the great outside multitude that thronged the place were thrilled and lifted and inspired, and even after the benediction seemed loth to leave a place filled with such music and such eloquence. As for myself, I felt while he was preaching as if I were riding down the golden street of the New Jerusalem, already there, bless your heart, amid the waving of palms and music such as was never heard on earth. There was an immeasurable difference between Munsey's eloquence and Duncan's. Munsey took you up in a chariot of fire, snatched you as Elijah was snatched by the whirlwind. You lost your breath as he went sweeping through illimitable expanses, dazzled, bewildered—like Paul, hardly knowing whether you were in the body or out of it. And sometimes he dropped you, as he himself expressed

it, "where the axle wore in two, and left you where only God could find you." He, too, preached a sermon for me in Abingdon, Virginia, I never shall forget. His subject was "The Lost Soul." It was simply awful. Women fainted. Men leaped out of the windows. I myself would have left if I could. There that man stood in the center of that trembling, excited, almost terrified multitude, tall, slender, white, his eyes like fire pouring from those thin lips such a torrent of blazing thoughts as I never heard from mortal tongue. If Duncan and Munsey had lived in the North, their names would have been embalmed in history as the very synonyms of eloquence, and their memory handed down as the Demosthenes and Cicero of the American pulpit. Alas, among us careless Southerners their fame is already like the notes of a bugle dying away in the distance. You can't preach such sermons and produce such effects as these men did in twenty minutes. Would they hear these men now? Yes. Could they come back, dilettantism would hide its head, the tinsel of mere theatrical oratory lose its glitter, and frivolous society become serious under the spell of truth. I count it a great thing to have had these men for my friends, and for my early ministry to have been formed under the influence of such matchless examples of pulpit power. I never can get accustomed to the sermonette, or be satisfied with sillabub.

While here in Birmingham I have been interested in noting the effect of prohibition. It so happens that the Grand Jury of Jefferson County made its report while I am here, and this is the result:

"We congratulate our county upon the beneficial effect of prohibition. It is a fact that crime is largely on the decrease. This is shown by the smaller number of inmates in the jail and homicides committed in the county. It is true that there are some violations of this law, but not nearly so many as one would suppose."

That is gilt-edge evidence, and gives the lie to the contention of the liquor men that prohibition hurts business. I call it a lie. A lie is a statement made with an intention to deceive, and that is precisely the nature of this false statement. Such a statement is absurd on the face of it, and here we have the proof of its falsehood.

Here is the editorial comment of the News on the report of the Grand Jury:

"And now those who opposed prohibition and those who blamed it for conditions for which it was in no sense responsible are forced to admit that in the light of subsequent events they were in error, and that even now, only six months after prohibition went into effect, it is proving of great benefit to the county. It has very largely reduced crime in this county, where the criminal record was exceedingly bad and growing worse, while proving an immense injury to the community by the discouraging impression it was making on the outside world. Under the influence, of prohibition Birmingham and Jefferson County have become much safer and better places of residence, and this city now comes into its own as law-abiding and peaceable instead of lawless and reckless. No longer do we read in the papers almost daily accounts of murders and personal altercations. The record for accidents has been largely reduced. The supply and efficiency of labor are more satisfactory and the moral atmosphere has been greatly clarified."

"Any observant man can recognize the benefits of prohibition here. The advantages will be even more widely increased if the citizens will co-operate to the end that prohibition be given a fair show to demonstrate what it can accomplish for the industrial and moral improvement of this district."

Don't it make you feel good to see a daily paper take that editorial tone? Now if prohibition will benefit Birmingham, with its 150,000 people, it will benefit Dallas and Fort Worth and Houston. What it is doing for the city it is doing for the country. Here is what one of the papers says about its effect on the crop:

"In speaking of the crop prospect and the fall trade outlook, one of our

farmers said crops were clean and well worked, and this fall we will have a fine trade.

"Prohibition, he said, had worked the crops. Negroes and white men who used to drink whisky and waste Saturday around the bars and not fit to work Monday, now stay at home and work their crops.

"Prohibition will make better crops, give us better schools, Churches and a better people. Every man should aid the great cause."

It may take a good while to get the people to see these facts, but they will see them by and by. The proof of the pudding is chewing the rag. Nobody is benefited by the whiskey traffic except the liquor seller, and everybody is cursed to benefit him. What fools to let the traffic live a day!

S. A. STEEL.

Birmingham, Ala.

A NOTE ON THE WING.

On June 6 Mrs. H. and I left Lampasas, Texas, for an outing for the summer, or at least the larger part of it. Through the kindness of relatives in Alabama and Arkansas, we were made able to make an extended visit to them. The first objective point was this city amid the furnaces and in the smoke of her extensive iron and coal deposits.

The annual reunion of the old Confederate veterans was held here June 9, 10 and 11, and it is said to be the most liberally attended of any held. There was a big crowd. The papers said there were sixty thousand, at least, vets and other visitors in the city. The entertainment was very liberal and enthusiastic. Alabama, you know, is now under prohibition, and the reunion occasion was looked to by many on both sides of that question as a testing time. Every feature was critically watched by day and night. Only a few months had passed since one hundred and ten saloons had their doors closed and all the beer-making and keeping establishments shut down and "For Rent" posted upon their fronts. Such a city, the Southern Pittsburg, was no small loss to the business.

But it proved a mighty sermon, as there was perfect order in everything and everywhere. I did not see a drunken man nor hear of one during the entire three days. Neither did a single accident occur in all the parading or street car service; no disturbing noises or misconduct.

It convinced every sensible skeptic that prohibition can prohibit and does when there are any officers worth anything. No law prohibits anything where there is no executive.

As you have noticed in the dailies, Georgia and Tennessee have recently had an exceedingly hot fight on the subject in their voting for Governors.

Georgia holds to prohibition, but Tennessee has backslid considerably. Of course, Satan always fights to desperation; to him this is the question.

Birmingham, like all manufacturing communities, has suffered severely by the panic, but is now rapidly recovering former activity.

I have met quite a number of the Alabama preachers, and have been treated splendidly by the city pastors.

Have had the privilege of substituting some one or more each Sunday since being here. Both they and their people seem to enjoy the Lone Star method of preaching, and say good things.

Your very felicitous correspondent, Rev. M. H. Wells, and I have talked over the other days of our fellowship in Texas and reviewed it delightfully. He is yet a live man and full of interest in all the ongoings in Zion, and keeps up with its life. He loves all the brethren in the old guard over there, and asks to be kindly remembered by them.

Crops are extra flattering over all this side of the big river, and every prospect pleases. I had the privilege of being in the session of the North Alabama Conference Epworth League last week in this city. It was just like a Texas gathering of the kind. Human nature is most surely the same the world over. The League is a tiring factor in the work of the

preacher. It is really strange why such a mighty and important organization and arm of the main army should be so tiresome to keep alive and growing.

We leave here tonight for a stop in Arkansas. Both of us holding our usual health and enjoying the great kindness of our friends. Love to everybody.

JEROME HARALSON.

Birmingham, Ala., June 30.

METHODISM IN TEXAS.

H. G. H.

Let some competent pen write the history of Methodism in Texas, and let the book contain the pictures of Bishop Waugh, who held the first annual conference in the republic in the town of Kutzville, December 25, 1840; of the famous Thos. O. Summers, D. D., LL. D., who was secretary of that conference; a picture of Bishop Morris, who held the next conference at San Augustine in 1841, December 23; of Robert Alexander, president of the conference at Bastrop, 1842; of Bishop Andrew, who held conference in a settlement in Walker County, 1843, of which four conferences Thos. O. Summers was secretary. Then, if not too costly, let us have pictures of a few more of the bishops who figured here in early days: James, Soule, Paine, Capers, Early, Pierce, Kavanaugh, Marvin, McTyeire, Doggett, Wightman; and in later years, of Keener, Parker, Hargrove, Gallo-way, Key, Wilson, Duncan and Hendrix. We are all so familiar with the faces of our still later bishops they might be omitted. But think of Martin Ruter, Chauncey Richardson, Dr. O. Fisher, Abel Stevens, Homer S. Thrall, Jesse Hord, John W. Kinney, John W. Devilbiss, Asbury Davidson, Wm. H. Seat, Dr. F. C. Wilkes, Hon. James C. Wilson, Jesse Boring, R. S. Finley, Littleton Fowler, Louis B. Whipple, Robt. W. Kennon, Francis Asbury Mood, and a large number of others whose pictures could not possibly be secured, or not put into the history if secured. One of the most attractive features of Smith's History of Methodism in Georgia is the fine steel cuts of John Wesley, Bishop Pierce, Jas. O. Andrew, A. B. Longstreet, Bishop Wightman, and that grand old man, Bishop Soule. And then the splendid picture of Lovick Pierce is a study. But a history of Methodism in Texas cannot be made altogether a picture gallery. The West would not excuse the historian if Andrew Jackson Potter were left out. In two or three succeeding brief sketches I desire to touch upon other features of a work that some day must be undertaken by three or four of our ablest men.

THE BIBLE FOR MEN.

(By Rev. A. C. Dixon, D. D., Chicago, Ill., at International Sunday-school Convention, Louisville, Ky., Friday evening, June 19, 1908.)

As history the Bible is unique. In it we trace the material universe back to its origin in God. In it we learn the origin of sin and crime and civilization.

If you would study the history of literature, you must know the Bible, for hundreds of thousands of volumes in our great libraries were written because the Bible exists. Theology, which is the science of God, the greatest science in the world, is unintelligible without the Bible; and archeology, that fascinating science which, with pick and shovel, has unearthed the buried treasures of Egypt and Assyria, is inexplicable without the Bible.

The poet's corner can not be appreciated without a knowledge of the Bible. It will be conceded by all lovers of poetry that among the greatest English-speaking poets are Shakespeare, Tennyson, Longfellow and Browning, and a knowledge of the Bible is absolutely essential to the understanding of any one of them. They teem with Biblical allusions. Milton and much of Byron are sealed books to the man ignorant of the Bible. Indeed, if you would write poetry, you can not become great if you ignore the great thoughts about God, infinity, eternity,

life, love and immortality which the Bible contains. Take out of English literature the classic books that demand a knowledge of the Bible for their proper appreciation and you have blotted the sun out of our literary sky.

Would you study the history of art in sculpture and painting, you must be acquainted with the Bible, for the best paintings of the old masters and the finest statuary were inspired for the most part by scenes and ideals drawn from the Bible. You must remain ignorant of the genius of Raphael and Michael Angelo if you refuse to know the Bible, for the scenes and characters they depicted with brush and chisel were biblical. The paintings of Dore, Tissot and Sargent, modern master artists, can not be understood without a knowledge of the Bible.

The great musicians, whose masterpieces have thrilled the souls of millions, can not be interpreted and appreciated without a knowledge of the Bible. Handel's oratorios of the "Messiah," "Esther," "Saul," "Joshua," "Jephthah" and "Israel in Egypt," all of them masterpieces of musical composition, can not be understood without a knowledge of the Bible. Mendelssohn's "Elijah" and "Beethoven's 'Mount of Olives,'" both the work of musical geniuses, are enigmas without biblical knowledge.

If you would know the history of education, from the little country schoolhouse to the great university, you can not ignore the Bible, for these schools and universities were founded by men who read their Bibles and drank from its pages the love of knowledge as well as of virtue and religion. The Pilgrims and Puritans of New England built first the church and then the schoolhouse. Next came the college and the universities. The great universities of the old world were founded and fostered by men whom the Bible inspired with the love of learning and made self-sacrificing enough to provide for the higher education of future generations.

The Bible in the hand and heart of the missionary has revolutionized the educational systems of China and Japan, while it has transformed cannibal tribes into civilized communities. Charles Darham frankly confessed that it had done for the Terra Del Fuegians what he thought was impossible. The study of great modern movements which have emancipated the human mind and given to millions civil and religious liberty compels us to take into account the Bible as the mightiest factor in bringing about these results.

TWENTY-THIRD PSALM.

(Tune: Goshen.)

The Lord is my shepherd, and I shall never want;
In pastures green he makes me lie or stroll from haunt to haunt;
And if my soul grows weary restores it by his grace,
Then leads me by still waters in paths of righteousness.

And tho' I'm in death's valley its shadows I'll disdain,
For God will there be with me its perils to restrain;
His rod and staff shall comfort me; no evil can destroy
The confidence he giveth me while in his loved employ.

Perchance I'm with my enemies my bread doth never fail;
My table with full bounty spread, no hunger can prevail;
My cup will e'er run over, my head with ointment glow;
And every needed benefit from God will freely flow.

Then surely will God's goodness and mercy follow me,
And all the days of my short life will end most pleasantly;
Thenceforth the house not made with hands my heavenly home shall be,
And I with Christ and saints shall dwell to all eternity.

WM. JESSE WILSON.
San Saba, Texas.

It's hard slaking the soul's thirst in the salt waters of sinful amusement.

Devotional—Spiritual

BROTHER STEWART'S SERMON.

Synopsis of a sermon wholly in Scriptural language, delivered by Rev. Thomas R. Stewart, 88 years old, at Phenix, Ariz., before the Epworth League of the M. E. Church, South, January, 1908. Recited entirely from memory, as he has been blind for years. Used no concordance or other book of help. Had no one to assist him.

The words: lips, mouth, words and tongue mean about the same thing, as used in this sermon:

Text: "My tongue" (Psa. 45:1).

"My heart is inditing a good matter. I speak of the things I have made touching the king. My tongue is the pen of a ready writer. Thou art fairer than the children of men. Grace is poured into thy lips. Therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O Most Mighty *** with thy majesty *** and in thy majesty ride prosperously *** because of truth and meekness and righteousness *** and thy right hand shall teach thee terrible things. Thine arrows are sharp in the hearts of the king's enemies, whereby the people fall under thee. *** Come ye children, hearken unto me, and I will teach you the fear of the Lord. *** What man is he that desireth life and loveth many days, that he may see good *** let him keep his tongue from evil and his lips from speaking guile *** Depart from evil, do good, seek peace and pursue it. *** Keep back thy servant also from presumptuous sins; *** let them not have dominion over me. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. *** All we, like sheep, have gone astray. *** We have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all. *** He was oppressed and he was afflicted, but he opened not his mouth. *** He was brought as a lamb to the slaughter *** as the sheep before the shearers is dumb, so he openeth not his mouth.

"My thoughts are not your thoughts, neither are my ways your ways, said the Lord. As the heavens are high above the earth, so are my ways above your ways and my thoughts above your thoughts. *** As the rain descendeth from above, and the snow, and returneth not thither, but watereth the earth and maketh it to bring forth and bud, to give seed to the sower and bread to the eater, so shall my word be, which goeth forth out of my mouth. It shall not return unto me void, but shall accomplish that which I please and prosper in the things whereto I send it. *** The word was made flesh and dwelt among us and we beheld his glory as the only begotten of the Father, full of grace and truth. *** If any man among you seem to be religious and brideth not his tongue he deceiveth himself and his religion is vain. *** Though I speak with the tongues of men and of

angels and have not charity I am become as a sounding brass and a tinkling cymbal. *** All kinds of beasts and birds and serpents and things of the sea have been tamed by man, but no man can tame the tongue, *** 'tis an unruly member and full of deadly poison. Therewith bless we God, the Father, and therewith curse we man, made in the similitude of God. *** Out of the same mouth proceed blessings and cursings. *** These things my brethren ought not so to be. Can a fountain from the same place send forth both sweet water and bitter? *** The beggar died and was carried by angels into Abraham's bosom. The rich man also died and was buried, and in hell he lifted up his eyes, being in torment, and seeing Abraham afar off and Lazarus in his bosom he cried unto him and said: 'Father Abraham, send Lazarus that he may dip the tip of his finger in water to cool my parched tongue for I am tormented in this flame.' *** Behold we put bits in horses' mouths that they may obey us, and we turn about their whole body. Behold the ships also, although they be so great and driven by fierce winds, are turned about by a very small helm whithersoever the governor listeth. So the tongue is a small member and boasteth great things. Behold what a great matter a little fire kindleth? The tongue is a fire and full of iniquity. It defileth the whole body and setteth on fire the course of nature and is set on fire of hell.

"If any man offend not in word, the same is a perfect man and able to bridle the whole body.

"Now, the God of peace, which brought again from the dead our Lord Jesus Christ through the blood of the everlasting covenant make you perfect in every good word and work, working in you that which is well pleasing in his sight, through Jesus Christ to whom be glory and honor forever and ever. Amen!"

A DOOR OF HOPE.

Some men tell us that that we have no business to think about the future, since we know nothing whatever about it. No one has ever returned to the earth after death to tell what he has discovered, and no man has power to penetrate the veil and see what is going on beyond. Dismiss all thoughts of another life and fix attention on the conditions and duties of this life. This is the way of happiness.

But this course is as impossible as it is unwise. One may preach this doctrine to the birds, the fishes and the cattle. It is easy for them to dismiss the future from their minds. They have nothing to dismiss; for the future has never entered into their minds. But man is not so. Memories of the past and anticipations of the future are as much a part of his life as the interest of the present. In fact, he cannot have any real interest in the present unless he has also a strong hold on the future.

Hope is the mainspring of life. It is man's comfort in affliction, his strength in weakness, and his anchor in time of storm. The sick man hopes to get well, and this hope helps him to overcome disease more than medicine. The poor man hopes for a humble home for himself and family, and this hope makes him strong to labor and save. The weary man's hope for rest keeps his head above the waves. The man who has lost all his money hopes to recover his fortune, and this hope is a large element of success. Take away hope, and the life of man is an empty bubble. Even an earthly hope is an element of power.

But man's vision is not bounded by the narrow horizon of this world. You may tell him that there is nothing beyond, but you cannot prove it, and he cannot believe it. There is an argument in his own breast which

outweighs all your philosophy. His conscience tells him that death does not end all. His affections touch the illimitable and invisible. Odors from eternity wafted on breezes of time sweep over the soul, and it feels the touch of unseen worlds. But the door is shut. Man has searched through the universe for the key in vain. Neither astronomy, nor chemistry, nor biology, nor any other science will unlock the door and afford a satisfactory glimpse of the future world. But there came One, saying: "I am He that liveth and was dead, and behold, I am alive forevermore, and have the keys of death and hell."

Socrates was the wisest of the pagan philosophers. He believed in a future life, and argued for it with reasonings which challenge the respect of modern thinkers. But when he came to drink the hemlock, he said: "The hour of departure has arrived. We go our way, I to die, and you to live; but which is better God only knows." These are noble words

he was a zealous and active infidel propagandist. For his wife, who was an earnest Christian, this was a sore trial; a burden of sorrow, nevertheless, which she meekly, patiently and prayerfully bore for the first twenty-five years of their married life. Then a wonderful and most happy change.

Revival meetings were being held in the two principal Churches of the town—Methodist and Presbyterian. The infidel husband had so specially bitter an antipathy against the Methodists that upon their services he forbade his wife's attendance on pain of his displeasure. Although herself of that persuasion, she yielded uncomplainingly to this harsh compulsion. At the same time she regularly attended the unforbidden services of the less hated denomination. Careful to avoid provoking complaint for any neglect of her household duties, she each evening after these had been faithfully attended to, said invitingly: "Come, husband, go with me to the meeting

hearts in silent prayer, we may not fully know, but what we do know is that over one repenting sinner there was joy among the angels of God.

Attested to be so by all who knew him, Dr. C. was now a new man, new by his new birth in the kingdom of God. After sufficient time had elapsed in which to test thoroughly the genuineness of his Christian experience, he joined the Church, and, for a full quarter of a century and until his death, lived an earnest, happy, consistent Christian life.

I have given the above account as I had it from Dr. C. himself. Speaking of his wife, he said: "Through all those years of my wandering, I had constantly before me her gentle, unobtrusive, faithful Christian example. One instance of it was this: Coming home of an evening, tired from the the round of my professional duties, I usually, retired first. Before herself retiring, she invariably knelt for a few minutes of silent prayer."—Dr. Addison Ballard.

GRATIFICATION AND GRATITUDE.

Since any good that may have been done to us is a sure token of some one's good-will, it follows that the receiving of a benefit excites, or should excite, in the recipient a feeling quite distinct from, and far above, that which comes from any advantage or enjoyment from the good itself. Coming home, of an evening, you find waiting you a gift of which you had not beforehand had either knowledge or expectation. Naturally your first thought is about the gift itself—what a help, comfort or pleasure it will be to you. But you do not dwell long on that thought alone. You come upon the name of the giver and now the gift speaks not alone, or chiefly, of the supplied need or gratified taste; it comes as an appeal to your heart, a challenge to your love; and this it is which makes the offering dear to you far beyond its power of imparting gratification. You might have gotten the self-same thing by purchase, but with what a different feeling would you then have regarded it! The seller you may not love; the giver, you do. Thus good, as the expression of good-will, accomplishes its truest and best end only when it begets good will in return. The gratification ends in utter selfishness unless it awakens gratitude.

This sentiment we find strikingly illustrated by noticing that these two words, "gratification" and "gratitude" have precisely the same root; a word, namely, which means kindness, or good will. This not only makes them lie very near to one another on the same page of the dictionary, but it points with delightful significance to the fact that they are joined lovingly together on the same leaf of the rightfully interpreted heart.

This, too, gives answer to the question which a Christian friend once asked earnestly of me: "How is it that we can bless God?" He blesses us, we know, by giving us no end of things which we not only need, but which we could not possibly do without. But how can we bless Him, since He can easily enough dispense with even the best and costliest of our gifts?" In precisely the same sense, although in a different way. The spirit of blessing is the same in both; kindness, good will, affection. God blesses us by his good gifts; we bless him by the thankful acknowledgement of his kind acts.—Dr. Addison Ballard, in *Christian Work*.

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PRAYER

By BISHOP O. P. FITZGERALD.

O Lord, most gracious and patient, we come unto thee pleading thine own promise, that "him that cometh thou wilt in nowise cast out." We have tested thy faithfulness, O Lord, and we have never been cast out. We have gone unto thee with glad hearts when the lines had fallen unto us in pleasant places, and our song of joy struck higher notes when we felt anew thy touch of power. We have gone unto thee when our hearts were heavy, and we heard thy whispered word of comfort, took fresh hope, and went on our way led by thy loving hand. Thou hast always been patient in thy dealing with us. When we were slow in our movement, seeing only through a glass darkly, thy mercy has waited on us, the light of thy countenance has been lifted up upon us. Thou hast invited us to come unto thee, our blessed Lord, and hast led us in our approaches. Thou hast helped us to choose, to believe with our hearts, and thou hast rewarded with the conscious joy of the great salvation the exercise of the faith which was thine own gift. Thou hast been better unto us than all our fears. Thou hast not suffered us to be tempted above what thou hast given us strength to bear. Thy grace hath hallowed and deepened all the joys that have come into our lives; thou hast made every burden easier to be borne; thou hast been with us in our secret griefs; and given us songs in the night. Thy inviting voice we would still listen to hear. We would still go to thee when we are sorrowful; we would still go to thee when we are glad. Thou hast the words of eternal life. In life and in death, in time and in eternity, we would be thine, O Lord, for thine is the kingdom and the power and the glory forever. Amen.

for one who knew nothing of the Christian's hope. But Paul strikes a higher note when he says: "To die is gain." "To depart and be with Christ is far better." "I am now ready to be offered and the time of my departure is at hand. Henceforth there is laid up for me a crown of righteousness which Christ the righteous Judge shall give me at that day."

O what a blessed hope is ours, While here on earth we stay; We more than taste the heavenly Powers, And antedate that day. We feel the resurrection near, Our life in Christ concealed, And with his glorious presence here Our earthen vessels filled.

AN INFIDEL'S CONVERSION.

He was our family physician. He had the name of being the best physician in our town. That is why we employed him. There was a "but" to his medical skill, as there was a "but" to Naaman's war-like valor. He was a moral "leper." He was a pronounced infidel, he was wantonly profane, he was an occasional hard drinker. He made no attempt to conceal either his bad personal habits or his equally unpopular infidel opinions. He was willing to be known, and he wished to be known, for what he was. Then people could employ him or not, as they saw fit. He was a man of decision. He was true to his convictions. He was not only an out-and-out infidel,

tonight." For quite a number of evenings she met with a not-at-all polite refusal. All the same, the invitations came.

Her prayers, her love, and her meek endurance had, at length, their reward. Left to himself in his lonely home, the question was borne in upon him:

"What, after all, if this religion be true? If it be true, where am I, and what of the future for me?"

He began reading the New Testament. The longer he read, the more it had the appearance to him of being a true book. The spirit of inquiry once indulged grew to be one of earnest, though as yet unconfessed personal concern. One day this anxiety had become so compelling that he felt a strong desire to attend the evening service. Now, his former repugnance was changed into a fear lest the accustomed invitation, so often and so discouragingly declined, would not be repeated. As usual, however, it came and, to show how heartily it was welcomed, he said: "Yes, wife, I will go, and we will go to the Methodist meeting too."

They went. At a certain point in the exercises the pastor made the customary request that if any persons present wished for the prayers of Christians, they would indicate it by rising. Dr. C. rose and, with characteristic decision, he said:

"I have been a wicked man; I have been a fool; pray for me."

What melting of hearts in the great congregation, what dropping of warm tears of joy, what uplifting of

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REPORT OF THE GEORGETOWN DISTRICT SUNDAY-SCHOOL AND EPWORTH LEAGUE CONFERENCE.

The Georgetown District Sunday-school and Epworth League Conference convened in our little city (Taylor) June 23-24, 1908, with about fifty delegates and visitors in attendance. It was inspiring to see so many preachers of the several charges here. The opening sermon Monday night was preached by Rev. J. B. Berry, of Granger. This was an earnest discourse and much enjoyed by all. Tuesday morning at 9 a. m. the conference was opened with the usual devotional exercises with Rev. B. R. Bolton in the chair. The first on the program was an address by Bro. Bolton on the "Object of the Conference." These encouraging words from our presiding elder put us in a right attitude to enjoy the conference. The next topic: "A Well Organized Sunday-school Successfully Conducted and How Near Does Your School Approximate Such Standard?" The discussion of this topic was entered into by Bros. Huckabee, Mills, Poteet and Kincannon, all of whom gave us some practical and instructive thoughts on the subject.

Then Bro. E. F. Boone, at the 11 o'clock hour, preached to us a splendid and touching sermon on the subject of "Prayer."

At 3 p. m. the conference convened and the next topic: "Organization and Management of a Successful League, and Have You Such a League?" was discussed in a very profitable way by Bros. J. M. Barcus, followed by many splendid thoughts from Rev. J. D. Young and others. After listening to all these discussions we find that our Taylor League is keeping pace with those in the district. We are well organized; have a membership of 39 active Leaguers, and there is one gift we all have and that is "stickability."

Rev. A. W. Hall, of Seventh Street, Temple, having just arrived, was heard with a great deal of interest on the subject of a well organized Sunday-school. At this juncture our State Epworth League President, Mr. Allan K. Ragsdale, was introduced to the conference (but he did not need an introduction.) He pictured Epworth-by-the-Sea so beautifully too, it has made us all want to go.

At the night session a very rare treat awaited us, that of the address of Bro. Ed Pilley, our returned missionary from China. He held the audience spell-bound for about two hours, telling us of China and his great work in that benighted land. At the close of the service \$26.50 was raised to support a boy in our mission school for one year. Again Wednesday morning at 8:30 the conference convened. The first topic for discussion was, "Opportunity and Responsibility of a Sunday-school Teacher," led by Rev. E. F. Boone. This instructive address was followed by Bro. Montgomery, after which several others talked on Sunday-school work. It was decided that it was very necessary to have a full set of district officers, so the following were elected:

Mr. Lee J. Roundtree, President.
Mr. W. A. Poteet, First Vice-President.
Miss Lucy Corksey, Second Vice-President.
Dr. C. C. Gidney, Third Vice-President.
Rev. D. B. Doak, Fourth Vice-President.
Mrs. J. W. Daniels, Junior and Intermediate Superintendent.
Miss Eva Lloyd, Secretary and Treasurer.

The conference closed with a soul-

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inspiring sermon by Bro. J. M. Barcus. Wish I had space to tell more of the conference, for indeed it was a great occasion, and we hope to meet all Sunday-school and Epworth League workers at Seventh Street, Temple, next year.

Now, a word about our dedication service Sunday. Bishop Key was with us both morning and evening. It was a great and happy day for Methodism in Taylor. The church debt was lifted, and it was all through the efforts of our faithful pastor, Rev. W. J. Hearon, whom we love and honor for his untiring efforts in this matter.

(MISS) EVA LLOYD, Rec. Sec.

Taylor, Texas.

APPRECIATIVE.

We wish to thank our friends for the many tender expressions of love and sympathy given us in the dark hour of our great sorrow. The touching manifestations of your love will ever be held in grateful remembrance. Your kind words and loving deeds reached the measure of human hearts and hands. We are perfectly resigned to His will, knowing that He is too wise to err and too good to withhold His grace in this sad hour.

(Rev.) BEN H. BOUNDS & FAMILY.
Floyd, Texas, July 6.

GOOD THEOLOGY.

A good Baptist brother once upon a time, not a hundred years ago, was in a certain place speaking to those about him concerning Church work, asking one and the other to what Church each belonged, and seeing a negro man standing hard by, asked him to what Church he belonged; to which the man responded, "Methodist." And asks the Baptist brother, "You believe in falling from grace?" "No," was the answer. "I believe in staying 'wid de' grace." The brother blushed, but too late. The darky had the "inside track" on him. He expresses a lot of good theology in broken language. If we all would practice this, it would not take a week to get a Church in working condition for a revival meeting. If we staid "wid de grace" we would be in working order. This does not confine itself to Methodist people, but to all denominations alike.

J. M. NEAL.

Reagan, Texas.

UNANSWERED LETTERS.

July 2—J. E. Green, subs. J. A. Foster, sub. T. H. Hilburn, sub. C. H. Adams, sub.

July 3—Jerome Duncan, subs. J. H. Averitt, sub. W. S. P. McCullough, sub.

July 4—J. H. Baldrige, sub. J. H. Braswell, sub. W. M. Bowden, sub. H. A. Clements, sub.

July 7—L. H. McGee, subs. (2 cards.) W. B. Andrews, change. E. L. Egger, change. C. A. Spragins, sub. O. T. Cooper, trial subs.

July 8—W. H. Matthews, sub. W. M. Bowden, sub.

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Lawn.
On account of our pastor, Bro. C. E. Lynn, being sick, I was called on to open Children's Day services at Audra last Saturday night. The program was excellent. The good people of Audra did everything they could to make it interesting and for the advancement of the good cause. The children did well. We had Sister Sally Young of Buffalo Gap with us to instruct the children and our Lord's greatest cause. The recitations were spoken well. May God's richest blessings rest on those sweet children. I am glad they have a part in this great work. The protracted meeting begins at that place July 3. On Sunday I left Audra for Lemons Gap. Was received with a hearty welcome and much encouragement. In the afternoon at Guion, Bro. Self preached us a most excellent sermon on reaping whatsoever we sow. Brethren, pray for our pastor, that he may regain strength to go through the summer campaign.—J. W. Martin.

Canyon City.
Rev. A. P. Lowrey and wife, after their great victory at Claude, where they had some two hundred conversions and reclamations, came immediately to our assistance and I am glad to report a great victory. Bro. Lowrey is a great success, first in getting the people all united, where denominational lines are forgotten; second, in making each Christian man and woman to feel their personal obligation and responsibility in the success of the meeting; third, he presents the great doctrines of sin and repentance in such a forceful way as to remove all objections to the altar, or mourners' bench, as he calls it. He is able to make the backsliders and sin-

ners to feel that there is no other place they need to go but to the altar where with deep humility of heart, they confess their sins and find a savior. His greatest work lies in the fact that he strengthens the Church at every point. His work does not separate pastor and people, but cements them together, and leaves them all stronger after he is gone. We are under obligation to all the preachers and Christian people of the town for their most hearty co-operation. Results of the meeting—some 125 conversions and reclamations, 58 joined the Methodist Church and 20 the other denominations of the town.—W. E. Hawkins, June 30.

DeLeon.
We have just closed a gracious meeting here with Abe Mulkey doing the preaching. I have had him with me before, but I must say that he has done better work than I have ever seen him do. He dug us up from the bottom—not a man or a class of men that escaped him. The deepest conviction was manifest in the hearts of the people by the Holy Spirit. Already his sermon on Bethlehem has begun to bear fruit. He has put the different Churches in better harmony with each other and with God. He did a fine work for our beloved Orphanage. There were forty-five or more conversions and many reclamations; twenty-two have united with our Church, with more to follow and many have and will join the Baptist and other Churches. We are in better trim spiritually than for some time. The people paid Mulkey a handsome sum for himself and a nice sum besides for the new building at the Orphanage. Bro. Burdine, his singer, did us fine work. The singing by the choir was fine. We are indebted to him for their faithful work. Under God I believe Bro. Mulkey has done the work of his life. It will bear fruit here when he is dead and gone to heaven. To my faithful people I am under everlasting obligations. God bless them every one.—C. S. Cameron, July 1.

Shelbyville Circuit.
A very gracious revival was closed at Neuville, a nice little town between San Augustine and Center, last night. Some of the people say it was the greatest meeting ever held at that place. There were a great many conversions and reclamations and thirty-seven accessions to our Church. The Baptist pastor was with us a part of the time and received five into the Baptist Church. The meeting closed out with a sweeping victory last night. Old feuds were settled, and there was great shouting in the camp of Israel. Rev. M. I. Brown, of the Texas Conference, assisted me in the meeting and did most of the preaching. He will be with me in several meetings. We are expecting a great summer campaign. The Neuville folks are a splendid set and are working heroically for the advancement of the Master's kingdom. They are going to erect a Methodist church house there in the next few days. The contract is let and the work is to begin at once and forge rapidly forward. It will be the first house of worship built in the town of Neuville.—L. B. Saxon.

Taylor.
We feel that it is due our people here to let the readers of the Advocate know what our people have accomplished this year at Taylor. When we came to this charge a little more than a year and half ago we found it over \$4000 in debt on its church building, the debt five years old, the membership depleted by a constant exodus to the West, and the town and immediate country being filled up by foreigners who were not in sympathy with our Protestantism, and the membership was discouraged. There were many things that made the situation seem almost hopeless, and when the suggestion was made in the face of the panic to pay the entire debt, even the offi-

cial board laughed at the thought, and thought the preacher was somewhat beside himself, not practical, but they soon crawled into the band wagon and went after the victory, and after some months of persistent labor we saw the landing point and we wrote Bishop Key to come and dedicate the church. And so last Sunday, June 28, the great day came, and when it was stated in a few brief words by Bro. Bolton that we wanted \$150 more, it was given in a few moments and the church was formally dedicated by Bishop Key. It was a happy day to this preacher and his people. There had been toil, prayers, sacrifice and tears, but the thing had been done, and while there may have been an eclipse of the sun that day, there was no eclipse in our hearts. Things were shining with noon-day glory with us. The church had been decorated beautifully by the ladies, and sitting in the pulpit were Dr. R. Alexander, whose venerable and saintly presence added to the occasion, and Bro. Bolton, presiding elder, whose counsel and sympathy has been with us in the enterprise. The Bishop took for his text Exodus 3:2, and it was a service long to be remembered. The good Bishop with his saintly and benign presence, speaking with force and power in spite of his venerable years, he was to us indeed a father in Israel, speaking out of a heart of rich and ripe experience, touching the great things of life. Again on Sunday night the Bishop preached for us, and what an inspiration to a younger preacher to hear the Bishop pleading with men to give their hearts to God in a simple, loving way that went to the hearts of men. The Bishop in his visit to us and with his sermons won the hearts of all. And this Church and its pastor certainly appreciate very much the Bishop's visit. He indeed was a blessing to us. We have a splendid Sunday-school at Taylor, which is growing in interest and effectiveness. Our Leagues are alive, and at the recent Sunday-school and League Conference of Georgetown District as we listened to the reports we discovered that our Sunday-school and Leagues were among the best in the district. Also our women are organized and have shown their faith by their works. Some five years ago when the church was built they assumed the debt upon the pews, carpet and furniture in the church, which was \$1500, and from year to year they have been paying this off until a few weeks ago they paid the last installment of this debt. So we feel that something has been doing down this way.—W. J. Heaton, June 30.

Holliday.
We were returned to this work for a second year's effort, and entered upon the field full of faith, zeal and courage, determined to do our very best for the glory of God and the salvation of souls. The spiritual state of the Church has improved throughout the charge. The country is settling rapidly; good people are coming to us. We have received 18 members by certificate and otherwise. There has been three conversions in the homes. A number have renewed their covenant with God and started out for better service for the Lord from henceforth, and as a result we have added three prayer-meetings and two Sunday-schools, with our consecrated brother, C. E. Edwards, superintending two of them. We have organized a Junior League with 40 members, and we have our Orphanage and foreign mission assessment paid in full; have painted and papered one church and bought a bell for it; papered another and preparing to paint it. The pastor's salary was raised \$75 and is paid to date. We attribute all of this largely to the fact that Bishop Candler gave us as fine a presiding elder as there is in the conference, who most steadfastly believes in following the land marks of our fathers. While the year has brought to us one of the saddest events in the history of our lives in the death of our devoted daughter, leaving us with broken hearts, God has come to our relief and filled our bleed-

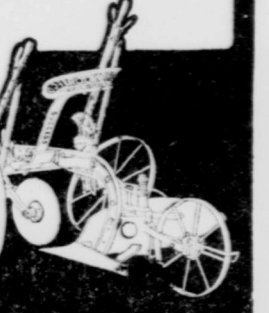
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ing hearts afresh with his holy Spirit and made heaven and his service dear to us than ever before, and with victory in our hearts and his praise upon our lips, we will suffer his righteous will and press the battle hard to the very gates of heaven, in the name of Jesus Christ our Lord.—J. B. Parr, July 4.

Gunter Mission.
The third Quarterly Conference of Gunter Mission is in the past, but we believe its fruits will be harvested in the future. Bro. Harless forces measures by an example of tremendous zeal (for this age), and by disciplinary requirements. He makes his preachers and officials feel like they have been sleeping at their post. And he preaches with a vim and for immediate results, and it tells. We are praying and looking for a great uplift. The charge is improving some. We are taking in some members and turning out some. Now and then we get a subscriber for the Advocate. The good sisters of Dorchester gave this preacher a pounding a few weeks ago. Think of it—a pounding during the fearful spring weather and floods! But, wife and son and self are thankful, indeed. We are expecting the Lord to do great things for us this year. Love and good wishes to everybody, and a great success for prohibition.—C. W. Jacob, July 6.

Venus.
We closed a very successful meeting of 18 days' duration last Wednesday night at Lillian, Texas. We had here a small membership of about 20 to begin with. I was assisted here by my junior preacher, Rev. W. T. Singley, who lives at that place. Our meeting was a great success from the start. The result of the meeting, as far as we can judge, was a blessing to the whole community. We had 65 or 70 conversions and reclamations; 20 joined our Church and we baptized 14 babies. When we take into account that the town was nearly all Baptist, it was a great victory for Methodism here. Several Baptists came into our Church and some of them had their children baptized as a result of a sermon on "The Organization and Perpetuity of the Church." We praise God and take courage. We have about 10 more protracted meetings to hold and the outlook is encouraging.—I. E. Hightower, July 4.

Yoakum.
The third Quarterly Conference for this Church was held last night. Bro. Rowland, the beloved, was on hand. He is always welcomed by the Church in Yoakum. We are suffering the usual depression caused by the vacation period. In spite of the absence of so many of our people, however, the congregations are large at every service. The Sunday-school is doing well and the W. H. M. Society is moving right forward. Be it known unto all the saints that Yoakum's W. H. M. Society was the banner society in the conference last year. It does not propose to do or be less this year. Since coming here, not quite twenty months ago, I have received 286 members into the Church—134 of these on profession of faith. Our present membership is 386—a net increase of 180. Finances are in fairly good shape. The salary was increased \$200 over last year, and is only about one month behind. This is a decided improvement over the same date last year, in spite of the "panic," which caused the railroad company to let out a large number of

men and to cut the hours in the shops here to 8 hours a day and five days in the week. Things are on a normal basis again, however, and Yoakum will report "everything in full"—maybe a little more. So far this year we have raised about \$2000. Our church property is in good shape, and steps are being taken to secure more for missionary purposes. The outlook is encouraging and the preacher happy. The brethren voted unanimously a month's vacation to the preacher in charge. He is going to enjoy it in Alabama. "Here we rest."—V. G. Thomas, July 3.

Maple Avenue, Dallas.
I closed a meeting at Maple Avenue Church on June 28, which had been in progress two weeks. We had 26 conversions and 14 joined our Church. Some will join the Baptist. All worked together. The Baptists worked just as if they were in their own Church. Bro. Taylor, of the Publishing House force, also Bro. Shrimp, of Wesley Mission, came out the first week and did some splendid preaching, and by the close of the first week the meeting had become very interesting; and Monday, the 22d, Rev. J. H. Giffin, of Oak Lawn Church, came out and did all the preaching, and he is a real revivalist. He did such good, earnest preaching. The Church is in splendid condition now.—G. H. Adams, July 7.

Diamond Hill, Fort Worth.
Over here on Diamond Hill we are about second to none. Things are beginning to move up. Our church has been moved up on the top of the hill, overlooking the entire city, and we have the money to make it the neatest little church in the suburbs. We have a splendid, consecrated pastor in Bro. Phillip, and we expect soon to be one of the leading Churches about the city. Last Sunday night Bro. W. C. Smith preached the best sermon on the coming of Christ I ever heard. Bro. Smith is a power in the pulpit or anywhere you put him.—J. G. Oun, Steward, July 4.

Clarksville.
We have closed a great meeting in Clarksville. Locket Adair came to us in the spirit of the Lord and did us fine work. The results are as follows: Two hundred and seventy conversions and reclamations. Many of these conversions were the leading men of our town. The meeting has been a great blessing to our people. The Methodist Church is moving along nicely. I have never served a better people. We are working hard to make this year the best year in the history of our Church in Clarksville.—F. O. Miller, July 3.

Naples.
We have just closed a ten days' revival, which for spiritual awakening and reconsecration of the entire Church membership has seldom, if ever, been equalled in Naples. Twenty-two accessions to the Church was the net result of the meeting, with fully one-third of this number from the ranks of our Sunday-school. A noticeable interest, especially among the young men of the town, was manifested, and the far-reaching effects of the meeting have yet to be realized. Bro. Morgan, our pastor, preached throughout the entire meeting, and his sermons were deeply spiritual, forceful, convincing. He is universally popular; all classes of people love him

SUFFERED WITH ECZEMA 25 YEARS

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BELIEVES LIFE SAVED BY CUTICURA REMEDIES

"I have been treated by doctors for twenty-five years for a bad case of eczema on my leg. They did their best, but failed to cure it. My doctor had advised me to have my leg cut off, but I said I would try the Cuticura Remedies first. He said, 'Try them if you like, but I do not think they will do any good.' At this time my leg was peeled from the knee, my foot was like a piece of raw flesh, and I had to walk on crutches. I bought a cake of Cuticura Soap, a box of Cuticura Ointment, and a bottle of Cuticura Pills. After the first two treatments the swelling went down, and in two months my leg was cured and the new skin came on. The doctor could not believe his own eyes when he saw that Cuticura had cured me and said that he would use it for his own patients. I used two cakes of Cuticura Soap, three boxes of Ointment, and five bottles of Resolvent, and I have now been cured over seven years, and but for the Cuticura Remedies I might have lost my life. I have lots of grandchildren, and they are frequent users of Cuticura, and I always recommend it to the many people whom my business brings to my house every day. Mrs. Jean-Baptiste Renaud, clairvoyant, 277, Metana St., Montreal, Que., Feb. 20, 1907."

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Your eyes are heavy with weeping
And your steps are feeble and slow,
For your son is silently sleeping
Out there where the roses grow.

You have reached that stage in life's
Journey
Where you feel the winter winds
blow,
And the weight of care and memory
Has touched your hair with snow.

Yet your faith is strong in the Master,
Or you would not be able to stand,
For the current now sweeps you faster
To the borders of "Morning Land."

You feel that life holds but little
To make you want to stay,
Yet the limb is only brittle
When the sap has died away!

Be not impatient to leave us
For your work is not yet done;
You have much to do, to teach us
Just how the crown is won.

The Master knoweth your anguish
And the burden of your prayer,
And when your work is finished
He will carry you over there.

VICTORIA A. H. DUGGAN.

A TOUCHING INCIDENT.

A blue-eyed, golden-haired cherub of scarce three summers stopped her play and singing "Come to Jesus," with the words, "I wish my papa would come to Jesus, don't you, mamma?" The mother, with blinded eyes, replied: "Yes, daughter; you ask him to come." And the little angel said: "All right; I will after supper."

Night came, and, as the mother supposed, forgetfulness to the baby mind. So passed several days. Then came Sunday, and, as was the usual custom, papa rocked baby in his arms, and they talked while the chair swung gently to and fro and the mother cooked the dinner.

Suddenly the baby lips parted with the question: "Papa, don't you want to come to Jesus with mamma and me?"

Had lightning burst from the clear sky, the father could have been no more astonished than at her words; and, believing them put in her mouth by the mother, he said nothing to her of how they stirred his being to profound depths.

The parents attended Church at night, and the minister, an earnest, eloquent preacher, warned sinners to turn to-day. The wife was always praying that some word would fall in good ground. Upon their return home, the baby asleep, they were pressed with the sermon, and if he in earnest that the wife fell upon her knees by her husband and implored him to tell her if he was impressed with the sermon, and if he did not wish to become a Christian. With deep feeling he responded, "Yes," and added: "What that little girl said to me to-day ('Papa, don't you want to come to Jesus with mamma and me?') had more effect on my heart than any word in fifteen years. I thought you had told her to tell me, when it was her own sweet thought."

Oh, how the mother's heart rejoiced that her babe had spoken for Christ. The babe is older now, and he teaches her to pray, "Now I lay me," and she asked us both to say it with her. I believe with all my heart that she is a Christian now.

Two years passed, and the tiny maid went to Sunday-school, where a faithful teacher told of Jesus and heaven. The pastor, too, spoke to them afterwards, and in a protracted meeting she joined the Church. I felt a strange new joy as she walked down the aisle. And, when a few days after, her papa joined and they were received side by side, I could but believe she had brought her papa to Jesus. Thank God a little child shall lead them.—Epworth Era.

WHEN DOCTORS SMILE.

The correspondence of some physicians would make a delightful volume of humor of the unstudied and unmeditated kind, than which no humor in the world is more delightful.

It was a physician in an Eastern city who received a note from the mother of one of his patients, in which she said:

"Please come and see my son, James. He is real bad with population of the heart, and his army has come on again.

Another note received by the same physician was as follows:

"Dear Dock: I am afraid that I am going to have penderetous as I have symptoms along that line of disease. Please keep mum about it before my wife if I have got it for she thinks that penderetous means fatal death sure."

One must feel that the husband of the woman who wrote the following note was truly "in a bad way." The note was as follows:

"Respected Docktor: Please come as soon as you can and see my man for he is in a bad way today. He complains of bad pains in his gizzard

and there is sines of his left hart not being in order. I have put on a poletis of flaxseed and onions and have him drink more than a pint of sour dock and ellycampane an' thorwort an' kalamus bitters, an' he has took some sure-cure powders we bought of a peddler, an' old Mis Sikes come over an' bled him some last night and he has a mustard plaster to his feet, but he ain't no better, so you better come and dope him up some. He complains of being generally uncomfortable, his hide is clammy an' he is generally low spirited."

An unhappy and uncomfortable-looking man once called upon a Boston doctor, and said in the most serious tone, and in perfect good faith:

"Doctor, I'm turribly afflicted. My heart has dropped down into my stomach, an' if I can't h'ist it up soon again I'm a goner."

The doctor promised to do his best to "h'ist" the man's heart back into its proper place, and he went away feeling more hopeful.

It was an Irishman who went in real distress to a physician, and explained the cause of his pain by saying:

"O'ive swallied me foine false tathe, an' iv'ry sthep Oi take they bite me, so they do!"

A New England doctor was waited upon by a stalwart but manifestly ignorant young giant of about thirty years, who complained of having had "spells of awful agny" for several days.

"Have you any idea of what causes your distress?" asked the doctor.

"I ain't sure," was the reply, "but I think it is cholery infantum!"

A Western physician once received a note from a young man in a distant town. A part of the note was as follows:

"I am clerking in a grocery store, and I have got into the way of gorging myself on cheese and crackers and prunes and such stuff, so I never feel well. What shall I do?"

The doctor's reply was brief and to the point, for he said:

"Stop gorging."—C. E. World.

NEVER MIND THAT.

Some official member looked unkind at you. Never mind that.

Some other brother got the appointment you wanted. Never mind that.

Someone has suggested that you move next year. Never mind that.

Someone doesn't like your sermons on popular amusements. Never mind that.

Someone is going to leave your Church because he can dance and play cards in some other Church. Never mind that.

You have tried to hold revival meetings, and seemingly failed. Never mind that.

You did your best to save that man, and he would not be saved. Never mind that.

The presiding elder did not seem as free with you as at other times. Never mind that.

You have not had the notice paid of your work by the editors you thought you should. Never mind that.

You had a hard set-back from that stingy member when you asked for his benevolence. Never mind that.

The presiding elder did not give you what you wanted at conference. Never mind that.

Trust in God, smile as you work, pray much. All will work for your good. Mind that.—Michigan Christian Advocate.

MOLLY'S REMINDER.

"Take care of Dolly, Molly."

"Yes, grandmother; I will."

Molly and Dolly were spending the morning at grandmother's house. It was only two blocks away from their home, but they could play they had taken a long journey. Just now, however, they had forgotten all their play. Jimmy, their brother, had burst in crying:

"Oh, grandmother, grandmother, come quick! Baby has swallowed a brass chimble!"

"May we go, to?" asked Molly, all in a quiver; but grandmother had answered, as she dried her hands on the roller towel:

"No; your mother has enough to tend to without you. You and Dolly stay here."

Grandmother had started to cut a cabbage when the word came. The butcher knife and the basket were still on the table. Three-year-old Dolly sat rocking in the little rocking-chair, scarcely comprehending that there was trouble. Molly felt that she simply must know how baby was. She slipped out of the door and ran home, meaning to stay only an instant; but it took time to ask Jimmie all about it,

and it was fifteen minutes before she came back.

Dolly was not there. The big knife and the basket were gone, too.

Guessing where her little sister had gone, Molly ran to the garden with all her might, but just as she lifted the latch of the gate the little pink-aproned figure ahead of her stumbled and fell. Filled with terror, Molly ran up and bent over little Dolly, and her heart stood almost still as she saw the blood streaming over the little face.

But God was very good to Molly, and the dreadful thing that might have happened was spared her. When she washed the blood off from Dolly's face, she found that the cut was only a little one, neither deep nor serious. It left only a small scar, but that was enough for Molly. Whenever she saw that tiny scar she was reminded of that carelessness and disobedience that might have cost her so dear, and it really turned into a blessing to her, for it made her trustworthy.

Did the baby get well? Oh, yes; the brass thimble didn't hurt the baby at all.—Selected.

A BOY WHO OBEYED ORDERS.

A Glasgow boy was apprenticed to a man who tells the following story about him:

One day this boy was up on top of a four-story house with a number of men fixing a telegraph wire. The work was all but done. It was getting late, and the men said they were going away home, and the boy was to nip off the ends of the wire. Before going down they told him to be sure to go back to the workshop when he had finished with his master's tools.

"Do not leave any of them lying about, whatever you do," said the foreman.

The boy began to nip off the ends of the wire. He lost his hold and fell, slid down, then over and over to the ground below. A clothes-ropo caught him on the chest and broke his fall, but the shock was terrible, and he lay unconscious. An old woman came out: seeing her rope broken and the clothes all soiled, she thought the boy was drunk, shook him, scolded him, and went for a policeman. And the boy, with the shaking, came back to consciousness.

What do you think he did? He staggered, half blind, away up the stairs. He climbed the ladder. He got on to the roof of the house. He gathered up the tools, put them into his basket, took them down, and when he got to the ground again, fainted dead away. Just then the policeman came, saw there was something seriously wrong, and carried him away to the hospital, where he lay for some time. What was his first thought at that terrible moment? He was not thinking of himself, but was thinking about his duty.—Selected.

VEGETABLE IMMIGRANTS.

Celery originated in Germany. The chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nettle is a native of Europe. The citron is a native of Greece. Oats originated in North Africa. The poppy originated in the East. Rye came originally from Liberia. Parsley was first known in Sardinia.

The pear and apple are from Europe.

Spinach came from Arabia.

The sunflower was brought from Peru.

The mulberry tree originated in Persia.

The gourd is probably an Eastern plant.

Walnuts and peaches came from Persia.

The horse chestnut is a native of Thibet.

Cucumbers came from the East Indies.

The quince came from Crete.

The radish is a native of China and Japan.

Peas are of Egyptian origin.

Horse radish is from Southern Europe.

HOW OLD MAJOR PREACHED A SERMON.

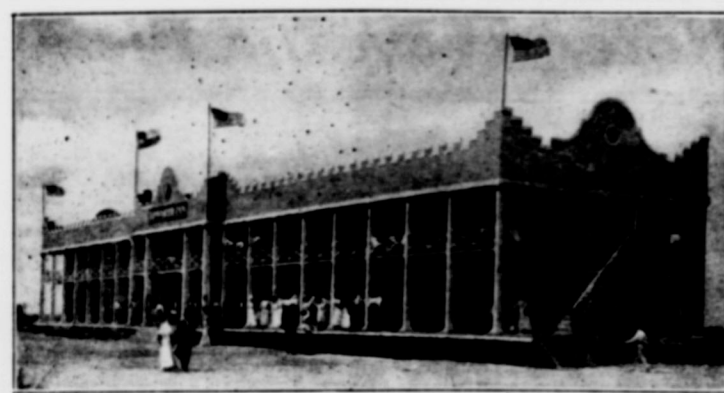
A cold northeast storm swept against the kitchen window and Mr. Leeds, who was in the act of shaving, paused long enough to inspect the elements critically, then returned to his former task.

"Terrible bad weather, this," he said. "It would hardly be merciful to take old Major out this morning. I calculate we would better stay home from service to-day."

Mrs. Leeds stopped in her preparations and looked at her husband. "We ain't never been in the habit of staying home from Church on account of the weather, father," she said. "It don't hardly seem the proper thing to do, but it's for you to say. I don't wish to question your authority."

John came in the kitchen, banging the door after him.

"It's getting worse every minute,



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father," he said. "We shall need plenty of blankets. Old Major is rough shod. I don't think it will hurt him."

"We'll spend the day at home, John; it hardly seems fair to take the Major out such weather. A righteous man considers the life of his beast, is Scriptural doctrine, I believe."

"I suppose the doctor and Mrs. De Yoe will be there," said Mrs. Leeds mildly, as she seated herself by the window with open Bible in hand.

"Well, yes," said Mr. Leeds, regretfully, "and I calculate that is about as far as numbers go to-day. Grandfather Strouble may be there, but he has on to step out of his back door into the side entrance of the church. It is too bad, but it seems the proper thing to do."

So Mr. Leeds seated himself with the last number of the Christian Intelligencer and John sat poring over the Youth's Evangelist until the clock struck twelve, when Mrs. Leeds rose to make preparations for dinner.

"I'll run out and feed Major," said John; "it ain't storming quite as hard as it was."

"Give him plenty of oats. You know he always has extra on Sunday," said Mr. Leeds, folding the Intelligencer as he spoke.

"Father," cried John, as he came bounding into the kitchen, forgetting to close the door in his excitement. "Old Major has slipped his halter and I can not find him anywhere."

"Here he comes," said Mrs. Leeds, "trotting along down the road as sedately as you please. I do believe he has been to Church after all."

Sure enough, just as Dr. and Mrs. De Yoe were entering the church yard, struggling between them to hold an umbrella, old Major walked up the drive, paused a moment at the church porch, then—sought the shed where he had been sheltered every Sunday morning for eleven years. "I never heard a sermon which touched me to the quick like that preached by old Major," said Mr. Leeds in recounting the incident later.

Mrs. Leeds was busy at the kitchen sink, but she looked over her shoulder in the direction of Mr. Leeds and smiled. "We ain't going to mind the weather next time, are we, father?" she said.—Exchange.

A BABY'S FUNERAL IN MEXICO.

There were only three mourners—the mother, a little girl, whom she dragged along through the dust, and a dog, who trotted in the rear. The father carried to tiny coffin—such a tiny one it was—on his head. The father was drunk, and staggered a little as he walked.

As I watched the little procession on its way to the graveyard, they passed in front of a pulque shop, a drinking saloon. The father wanted another drink, so he started to enter the saloon, taking the little coffin under his arm. But he stumbled at the threshold, and the little pine box fell on the stones and the cover came off. And there I saw the little dead child, with a cross of gilt paper on

its brow, and on its head a tiny crown of gilt paper. In its little hand was a bunch of flowers. The man gave a coarse laugh, put the lid back again on the little box that held his dead child, lifted it on his head once more, and again the procession started for the graveyard—the mother, the bare-foot girl and the dog.

That is one of the reasons why there are missionaries in Mexico. Do you think we are needed here or not? Isn't it worth while to help such people to a knowledge of what Christianity means for children, both living and dead, and what it means for the fathers and mothers of children?—The Rev. F. S. Barton, in California Christian Advocate.

VERY HUMBLE.

A parish clerk apologized to a Church dignitary who had been summoned to take a service at a small village church.

"I am sorry, sir, to have brought such a gentleman as you to this poor little place. A worse gentleman would have gone if we had only known where to find him."—London Light.

HE KNEW HIS MOTHER.

"Now, Jamie," said the school teacher, "if there was only one pie for dessert, and there were five of you children and your mother and father to divide it among, how large a piece would you get?" "One-sixth," replied Jamie promptly. "But there would be seven people there, Jamie. Don't you know how many times seven goes into one?" "Yes'm—and I know my mother. She'd say she wasn't hungry for pie that day. I'd get one-sixth."

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Interesting Old Letters

Christian Advocate, Jan. 18, 1832:
Texas.

"It may be a matter of general interest to know the religious privileges which are to be allowed to persons settling in the country, by the constitution of Texas. * * * We give the articles below. * * * Constitution of Coahuila and Texas, Article 9: The Apostolic Catholic religion is that of the state. This it protects. * * * and prohibits the exercise of any other."

Next mention is a "Notice to those who offer themselves as missionaries or teachers," Aug. 25, 1837, page 2, in which Texas is classed with foreign work.

Aug. 25, 1837, page 2: (Missionary) "Foreign stations, in which are included Liberia * * * Texas."

Sept. 1, 1837, page 6: H. N. Vandike, Mount Sterling, Ky., sends "ten dollars, a donation from Mrs. Gatewood (a Baptist) for the Texian mission."

Page 7: "Whereas, in a late number of the paper called 'Zion's Watchman,' a communication appears headed 'Texas and the Methodist Missionary Society * * * Resolved, That the Board * * * in recommending and sustaining a mission to Texas have * * * no other motive * * * charged with 'sanctioning the Texan insurrection,' or guarding its 'domestic institutions' by establishing a mission in that country.'"

Sept. 29, 1837, page 24: Letter from David Ayers, Washington, Texas, of July 8, 1837:

Rev. N. Bough:

Dear Sir—I have just returned from our Sabbath-school. It is in as good situation as could be expected when we reflect that we have no church, no minister, no class leader, no library, nor Sabbath-school books. Our school consists of from twenty to forty scholars. I am assisted in the school by my daughter and two young men, members of the M. E. Church from Tennessee, and my clerk.

I brought with me from New York a small collection of children's library books, tracts, Bibles and Testaments. I give each scholar, to take home, a tract or a book, and when they have no Bible or Testament I give them one. We meet at 9 o'clock and continue about two hours. At 2 o'clock the teachers assemble at my house for the purpose of a Bible class. We examine the lesson that is to be learned by the scholars in the school the next Sabbath. We begin and close our schools and meetings by singing and prayer.

We are wretchedly destitute of books, particularly hymn books. I do not know of but two in this town.

Last evening at our prayer meeting six persons arose, acknowledging that when they left the States they enjoyed religion, and desired us to pray for them. Our meeting was very affecting. Every persons present was in tears. We feel much encouraged.

Heretofore the Sabbath has been the day of business and the merchants have generally sold more goods on the Sabbath than in all the week. I commenced the mercantile business in this town one year since. I then found it necessary to get handbills printed, informing my customers that my store would be closed on Sunday. I am happy to say that the other merchants in this town have come to the conclusion to close their stores on the Sabbath. I am satisfied that if the Methodist Church would furnish us with a pious, devoted minister, that they could organize a respectable society in this place, and when organized we would support our minister. I am as-

tonished that the Methodist Church does not send us ministers. It is true that there are a few local preachers scattered through the country who have been influenced by the same motive as the rest of our population, viz., to increase their property. But I do not know one minister west of the Trinity who has come to devote his time and talents to promote the gospel of Jesus Christ. We want men who will devote their whole time and talents to the ministry. Such will be useful, and if proper measures are taken would be handsomely supported. I wish you could spend three months with me in this interesting country in visiting the inhabitants. You would find hundreds who have been once useful and respectable members in the States, but who had so long been deprived of the gospel privileges that they are almost ashamed to own themselves Christians. Could you but hear them express their anxiety for ministers to come among them and their willingness to support them, and lamenting that they were obliged to bring up their children in almost a state of heathenism, I am sure you would lend your influence to send us able ministers. Indeed, I have heard some parents say that unless ministers of the gospel soon came among us they would remove back to the States.

I am satisfied a society could be organized in every settlement in Texas. It is our daily prayer that ministers will come to us who will know nothing among us save Jesus Christ and Him crucified.

We have prayer meeting at my house every Wednesday and Sunday evening. Yours truly,

DAVID AYERS.

P. S.: Some time since I received a letter from one of our stationed ministers in New Orleans, informing me that the Rev. Dr. Ryter and two others were appointed to come to Texas. I begin to fear that it is a mistake or that they have given it up, and have not heard anything further on the subject.

Let me again earnestly entreat you, and through you the Missionary Society, to send us able ministers, who will not shun to declare the whole council of God.

D. A.

Washington, Texas, July 8, 1837.
Christian Advocate, Sept. 7, 1838.—Attention called by E. Porter of Brooklyn, N. Y., to the following:

Methodists in Texas.

The Natchez Free Trader, in speaking of the progress of religion in Texas, says there are in that country twenty Methodist societies, with 320 members, including six elders and three exhorters. The paper says:

"The itinerants of the Methodist Church—the real, unsophisticated followers of Wesley and Whitefield—are the most extraordinary body of men that ever lived. They are the pioneers of civilization; they heed not danger, however imminent; they stay not for luxuries; they care not to tread the carpeted hall, or to seek learning or pleasure in the cloister or saloon, but on they go to the remotest verge of the globe, wherever erring man has wandered—wherever there is one soul to be reclaimed—there they go to wrestle with the world, to defy its temptation, to enlighten its moral darkness. Apart from the holy character of his mission, there is a moral grandeur in the Methodist itinerant as he wends his way through the pathless forest, without associations, without reward, without even the stimulus of praise. He leaves home and kindred, the tie of early love, perhaps, and goes forth to struggle, unknown and alone—to doom himself to poverty, to broken health, to premature old age. And what is his impetus? It is not ambition; it is not pride; it is not any one of the selfish motives that sway the human breast. What is it? Reader, it is to preach the word of life to the poor."

October 26, 1838:

Grand Texian Expedition of emigrants to the western Cordilleras country on the Pacific coast, referred

to Under Major A Le Grand. Not Methodist or any other Church affair.

Christian Advocate, March 22, 1839: To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church:

Dear Brother—By permission of a kind Providence I am permitted to report relative to the Texas Mission. Since my last report we have been much cheered and delighted with the presence and aid of three additional missionaries from the Tennessee Conference, each of whom is now in the place assigned him. This timely assistance was greatly demanded, and will give an additional impulse to the cause of our Zion in these ends of the earth. On the 18th of September last I left my family in Nacogdoches and proceeded to the Tennessee Conference, where I arrived on the sixth day of its session. The presiding officer appointed two missionaries to Texas, Bros. J. S. Strickland and Samuel J. Williams, who, with Bro. J. Hord, previously appointed, have all arrived in Texas, and are now preaching where they have been appointed.

Brother Williams is on the San Augustine circuit, preaching with much acceptance and usefulness. Since his arrival his congregations have been large and attentive. Some have made profession of religion; more than forty, perhaps fifty, have been received into the Church by letter and probation. Bro. Strickland is now on the Montgomery circuit, which includes a large extent of country between the Brazos and Trinity rivers, where no circuit was ever previously formed. From the character of the people who reside in the bounds of his work, and their oft repeated calls to send them a traveling preacher, we have good reasons to hope he will meet with a cordial welcome and abundant success.

Bro. Hord is on the Houston circuit, which embraces Brazoria, Matagorda, Velasco, San Philippi, with several other towns, and some interesting and important settlements. This circuit lies on the gulf, and extends to the southwestern part of the present plan of our mission.

During the month of September last Bro. S. Campbell, missionary from Kentucky, was sent to form the Houston circuit. Some time in October he wrote to me that he had concluded to go soon to the United States, return in the spring, and remain in this work for life. Whether he formed the circuit, and is now in its bounds, or otherwise, I could not learn.

Bro. Robert Alexander is on Washington Circuit, to which he was first appointed, where he has been very useful and successful. I have learned that he had two camp meetings, which were attended with the presence and converting power of the ever-blessed God. He has been favored with considerable accessions to the Church, but I have not learned the number. Such is the want and irregularity of mails that I have not been able to obtain the number of our membership, which I much desired, so as to present them in this report. In my next report I hope to be able to give a correct account of the number of local preachers and members in the bounds of all the circuits.

In two weeks I shall leave Eastern Texas and attend quarterly meetings in each circuit. This trip I should have made sooner, but I trusted that a superintendent would have been with us who would take this responsibility, greatly to my relief. From extremes of the circuits most remote is a distance of 300 miles. From the newness of the country, badness of roads, and the want of crafts to cross the streams, double that distance could be more easily traveled in the United States.

There is a large extent of fine country densely populated in Texas, which lies immediately south of Red river, and contiguous to the State of Arkansas, which has been and is now generously supplied with preachers from the Arkansas Conference. That conference has an extensive field, and but few men to fill up their places, which would seem to claim other missionaries to fill that part of our mission. Since my last report our northern,

eastern and western frontiers, have been much alarmed and annoyed by some rebellious Mexicans and hostile Indians, who have united their forces and killed and robbed some of our frontier settlers. These troubles have repeatedly called out the militia of the north and eastern part of Texas. From these unpropitious events, and the deranged and depreciated state of our currency, the efforts of the mission have been greatly crippled and retarded. Had not a panic and pressure come on us in Texas, which have prevailed for the last six months, our ministers would have received much aid from the liberal and generous people of this republic.

With regard to the prospects of the mission, we can honestly say that they are good, much better than might be supposed when all the embarrassments and difficulties which surround and beset us in a new country are considered. We are not discouraged, but are prompted to go onward in the faithful discharge of duty, and expect to be blessed and succeeded by the great Head of the Church.

God has promised to be with his ministers always, even unto the end of the world. He is, and will be with us. Let us have the prayers of the Church. We trust, if permitted to report again, that we shall be able to give you a more favorable and pleasing account of this mission than any that has yet appeared.

Truly and sincerely yours, in the bonds of the everlasting gospel.

LITTLETON FOWLER.

San Augustine, Jan. 24, 1839.
Christian Advocate of April 26, 1839. To the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church:

Texas Mission.

Extract of a letter from the Rev. Abel Stevens, dated Centre Hill, Tex., March 5, 1839:

My Dear Brother—It is not my province to send you information respecting this mission, but having a few minutes' leisure, I cannot omit sending you one among my packet of letters for the States.

Our spirited young country is still onward in all her movements. Emigration, agriculture and commerce are advancing daily. Ever since the war of its independence the blasting effect of that event has been manifested in the suspension of business and the scarcity and costliness of provisions; but it procured its liberties, and the price paid for them was not too dear.

(Secular items follow. Religious news he is sending to a friend in Pittsburgh, and he thinks they will appear in the Pittsburgh Conference Journal.)

Suffice it to say that there is a universal opening for religious effort; the whole republic is open, or will (this word is wide in print) open before us, and in no land have Christian ministers of good character and sanctions been better received and more respected. I have appointments for nearly every other day. They are held chiefly in private houses, for we have few churches yet. At these meetings the people come, in many instances, from ten to twelve miles distance on horseback, having yet no carriages. The attention and reverence paid the word of God afford a good prospect of future success. A number of souls have been converted on this circuit.

We have just had our quarterly meeting for Washington Circuit. Bros. Fowler, Strickland and Snead, all missionaries of our Church, and Bro. Hoes, agent of the Bible Society, were present. It was a delightful greeting in these ends of the earth, and the prospects of our infant Zion were cheering to our hearts.

Our love feast was a gracious occasion; nearly all our brethren who were present had been members of the Church in the States; some of us had been acquainted there. The reference to the days and scenes of other times was melting; and circumstances of our meeting again on the heart-inspiring occasion of a Methodist love feast, far off in this wilderness, constrained from many tears and shouts of joy. The weather was inclement, but the meetings passed away with good effect.

Wherever I go the cry is, "Come

over and help us." We are not sufficient for these demands, even if we should give ourselves up to them, and perish in the effort, like the devoted Ruter.

June 7, 1839, the Christian Advocate has a notice of the establishment of a college in Texas. Rev. Messrs. Richardson, Hoes and Stevens are to collect funds. Zion's Herald is the authority.

July 26, 1839, an extract from the Commercial Advertiser as to Texas emigration.

SPURGEON'S PROVERBS.

"Idle people never have leisure."
"Awns and needles work best when bright."

"Even two calves' heads are better than one."

"'Tis foolish to weed all gardens but our own."

"If you must walk on thorns, wear strong boots."

"Better an honest penny than a dishonest pound."

"Love your neighbor, but keep up your fences."

"There are no good bargains in the devil's market."

"They who have most time have no time to waste."

"Chimney-sweeps should not point to a miner's black face."

"Neither a lender nor borrower be, unless you would often a sorrower be."

Mr. Asquith was recently speaking in a Welsh town when he was somewhat rudely interrupted by a voice in the audience which demanded to know his position as to woman suffrage.

"That," Mr. Asquith replied, blandly, "is a subject I prefer to discuss when ladies are not present."—Youth's Companion.

WIFE WON.

Husband Finally Convinced.

Some men are wise enough to try new foods and beverages and then generous enough to give others the benefit of their experience.

A very "conservative" Ills. man, however, let his good wife find out for herself what a blessing Postum is to those who are distressed in many ways, by drinking coffee. The wife writes:

"No slave in chains, it seemed to me, was more helpless than I, a coffee captive. Yet there were innumerable warnings—waking from a troubled sleep with a feeling of suffocation, at times dizzy and out of breath, attacks of palpitation of the heart that frightened me.

"Common sense, reason, and my better judgment told me that coffee drinking was the trouble. At last my nervous system was so disarranged that my physician ordered 'no more coffee.'

"He knew he was right, and he knew I knew it, too. I capitulated. Prior to this our family had tried Postum, but disliked it, because, as we learned later, it was not made right.

"Determined this time to give Postum a fair trial, I prepared it according to directions on the pkg.—that is, boiled it 15 minutes after boiling commenced, obtaining a dark brown liquid with a rich, snappy flavor similar to coffee. When cream and sugar were added it was not only good but delicious.

"Noting its beneficial effects in me the rest of the family adopted it—all except my husband, who would not admit that coffee hurt him. Several weeks elapsed during which I drank Postum two or three times a day, when, to my surprise, my husband said: 'I have decided to drink Postum. Your improvement is so apparent—you have such fine color—that I propose to give credit where credit is due.' And no we are coffee-slaves no longer."

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

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



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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.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of discontinuance as the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

The articles of Dr. S. A. Steel and Dr. Jerome Haralson from Birmingham, Ala., will be read with interest. Their eyes and ears were wide open while in Birmingham, and they took notes on the result of prohibition in that goodly city. One hundred and ten saloons were wiped from the face of the earth, and the houses tagged "For Rent." Notwithstanding this fact, or because of this fact, the city is prosperous. Crime is decreasing and the people are contented and happy, and, best of all, prohibition prohibits.

POLYTECHNIC COLLEGE.

We spent a night recently at Polytechnic College with Dr. and Mrs. H. A. Boaz, and it is useless to say that it was very pleasant indeed to be with them. Their door is always open to us, and we rarely pass that way without turning in and tarrying with them. The Normal School was in operation, and there were something over 100 teachers at the college. Dr. Boaz says that he has never had a brighter prospect for a fall opening, viewed from this season of the year, than now. Last year was a very prosperous year with the college. With all their accommodations, more room is still needed to meet the demands. All the surroundings now take on a college air, both on the campus and in the improvements. Their buildings are excellent and they present a striking appearance. A great deal of money has been invested in them within the past five years, and Dr. Boaz still has other improvements in contemplation. Polytechnic College has a future. It is already a great success, with larger things still in store. It is now recognized by the Church as one of its leading institutions.

If grease is splashed on a stove, a little salt sprinkled on it prevents any unpleasant smell.

OUR CHURCH ENTERPRISE AT JACKSONVILLE.

On Tuesday of last week I went to Jacksonville to take part in the laying of the cornerstone of our new church enterprise. The trip was over the T. & N. O. road. The management of that line has put it in reasonably good condition and it is now supplied with good running stock. The coaches are as comfortable as you will find on the other long lines. By and by, it will be one of the best roads in the State. At Athens we ran into the Elberta peach section. Boys had them in abundance at 15 cents a basket. I paid 10 cents for seven fine peaches and they were delicious. From there on there were boys at every stopping place with fine qualities of this beautiful variety of fruit. As I approached my destination, I looked out from the window and saw a boy selling these peaches at 5 cents a box.

At Jacksonville I was taken in hand by Rev. W. W. Watts, my old friend of many years ago. It is always a delight to meet him; and it was not long until I was sharing the bountiful hospitality of his parsonage home. I scarcely recognized my surroundings. The parsonage is just like it was the last time I visited it a few years ago, but the old church structure, which long occupied the principal corner of the place is the foundation of the handsome new structure now in process of erection. It is to be built of beautiful cement blocks, made on the ground and to order. When the proper proportion of cement is mixed with the material out of which these blocks are made the result is a composition nearly as hard as granite. It makes not only a durable, but a very beautiful material for building purposes. This structure is to be ninety odd feet by something over eighty feet in dimensions, and the design is to include all the modern conveniences belonging to an up-to-date edifice. It will have associated with it the very best facilities for the Sunday-school work, and when all parts of it are thrown together, which can be easily done, it will seat a large congregation. It will cost, when finished, \$25,000; but at this distance from the lumber regions it would cost much more. The most of the money is already subscribed and the work will be pushed to a speedy completion. This is one of the oldest and most substantial congregations in the Texas Conference, and all that they have hitherto lacked in coming to the front as an enterprising Church, is a new building. When this is finished, as it is now begun, Jacksonville will be one of the leading congregations in the Conference. There are fine people in that membership. A number of them have means and they are greatly interested in the new movement. Among them is the venerable Silvester Bolton, father of several excellent children, among whom is Rev. B. R. Bolton of the Northwest Texas Conference. This aged servant of God is standing by this new church with his money and his influence. So are other members of his family. His prayer is that he may live to see it completed, have the pleasure of worshipping at least once within its walls, and praise God around its altar. In fact, the entire membership are taking part in the new church and they are looking forward with buoyant anticipation to the time when it will be a thing of beauty and a joy forever.

In the afternoon of the day I arrived, a large concourse of people gathered to take part in and to witness the services of the cornerstone laying. The Masons led off in their beautiful service and then the ceremony of the Church gave a fitting close to the exercises. It was my part to deliver the address, and the whole service was inspiring. Rev. Ellis Smith, the popular presiding elder of the district; Rev. J. K. Strother and Rev. T. J. Millam took part in the service. It was good to be there.

Brother Watts is doing a splendid work in the charge. In fact, he never let his people rest until he had sprung them to this movement. He is a man of indomitable energy and has no acquaintance with the word failure. He

has a way, too, of inspiring his people with his own hopefulness. He is a wise leader of men, as well as a good preacher and a faithful pastor. He seems to know every man and woman and every boy and girl in the town.

Jacksonville is a fine East Texas town. Its red hills are productive of corn and cotton, wheat and oats; but they are wonderfully adapted to peaches, tomatoes, potatoes, berries and the like. Some of these crops are always a success, and there seems to be money always in circulation. It is a very prosperous part of the State. It is the purpose of this Jacksonville congregation to invite the Conference of 1909 to hold its annual session in their new church. We want to be on hand when that time comes. There is no better type of Methodism than is to be found in Jacksonville. It is of the earnest and responsive sort. Recently they had a great revival, and the Church is in a fine spiritual state. When their building is ready for occupancy, then our Methodism in that community will march far into the front line of that section. Nothing brings out the latent spiritual life and the aggressive spirit of a people like a good revival followed up with a creditable church enterprise. These conditions obtain in Jacksonville, and everything betokens a great forward movement among our people. G. C. R.

THE FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference met last week in the town of Burleson, situated on the M., K. & T. road, fifteen miles South of Fort Worth. The town has a population of six hundred, and the business houses and residences give to it the appearance of a modern community. It has a new and a fresh look about it. The people are hospitable and took excellent care of the delegates and visitors. Rev. T. J. Bloodworth, the pastor, left nothing undone to make the entertainment and the welcome complete. Rev. O. F. Sensabaugh, the presiding elder, had charge, and he conducted the business with precision and dispatch. He is, by long odds, one of the best presiding elders in Texas Methodism. He is a good preacher, a man of clear judgment, has an eye to details, and knows how to manage men. He is closing out his fourth year on the district, and his seventh consecutive year in the office. The whole work of the district has gone forward under his administration, and Fort Worth District has made marvelous developments in our Church interests during this quadrennium. The district needed just such a man as Brother Sensabaugh to put his head and heart into it and to lay his guiding hand upon it, at the time Bishop Hoss appointed him to the work. In another place we give, in this issue, a set of resolutions adopted, over his protest, giving the esteem in which his preachers and leading laymen hold him.

It was the best attended and the most religious District Conference that I have visited this year. There were some sixty leading laymen present the first day, and every preacher, save one, was on hand. The people of the town took much interest in the conference, and the house was usually full at all the sessions. The reports showed the Church to be in good condition, and the discussions were vigorous, though pleasant and brotherly. Rev. G. S. Wyatt was recommended for readmission into the Annual Conference. He located a few years ago, but many of his brethren want him back in the traveling connection. The conference also unanimously requested the bishop and his cabinet, at the next session of the conference, to create a new district, to be known as the Cleburne District, the new territory to come out of the Fort Worth and Waco Districts. This can be done and the result will be three strong districts instead of two. The request will doubtless be granted.

We spent the last day of the conference with the brethren. It was a day crowded with business. Every minute of the time had to be husbanded in order to complete the minute

items. As a result, we did not get but ten minutes to represent the Advocate.

The question of literature was disposed of the day before, and the Advocate received favorable mention.

However, we were given a full hearing on the laymen's movement. The 11 o'clock hour was set apart for that subject, and Judge Williams, of Fort Worth, made a most excellent and earnest address. At the request of the presiding elder we followed with a talk on the same theme. It was a good service.

The brethren were kind enough to give to me and my work a very hearty endorsement. We publish their resolutions elsewhere in this issue.

I was glad to be present at the Fort Worth District Conference. I wanted to be there because it so happened that I had never been at one of their sessions. In the next place, the Advocate is popular in the district. More copies of it are taken there than in most any other district in the State. In addition to this fact, the pastor, Rev. J. T. Bloodworth, wrote me a most pressing invitation to be present; and last, but not least, Brother Sensabaugh invited me very cordially to attend. Hence I went and had a good time, and the brethren gave me every evidence of their pleasure because I was among them. We have no finer lot of preachers and laymen than those in the Fort Worth District. I always feel at home among them, and their devotion to the work I am trying to do as editor of the Advocate, finds expression in the resolutions unanimously adopted and elsewhere printed. G. C. R.

THE FORT WORTH DISTRICT ENDORSEMENT.

The following resolutions were unanimously adopted by the Fort Worth District Conference:

Resolved, 1. We are delighted to have with us Dr. G. C. Rankin, the editor of our conference organ, the Texas Christian Advocate.

2. That we fully endorse his wise and religious editorial management of the same, and we extend to him cordial invitation to visit all charges whenever he can possibly do so.

L. Z. T. MORRIS.
W. H. MATTHEWS.
ED. R. WALLACE.
H. A. BOAZ.

On the preceding day, when the question of religious literature was before the conference, the following resolution was unanimously adopted:

Whereas, The Texas Christian Advocate belongs to the Church and is essential to our work; therefore,

Resolved, That we, as preachers and laymen of this district, pledge ourselves to a thorough canvass of the entire district for new subscribers, and if possible place the paper in every home in the district.

L. A. WEBB.
W. R. ANDREWS.
D. L. COALE.

We certainly appreciate these tokens of favor officially expressed by the preachers and laymen of the Fort Worth District, and in turn we also pledge whatever of talent and energy we possess to render them and all Texas Methodism the best service possible. Nothing inspires a public servant to do more fully his utmost than the expressed appreciation of those whom he serves. These brethren have demonstrated their favor by their acts, as well as by their words; and, for that matter, so have the brethren throughout the four Annual Conferences.

G. C. R.

GOOD WORDS FOR REV. O. F. SENSABAUGH.

At the District Conference at Burleson last week, the preachers stole a march on Rev. O. F. Sensabaugh, the presiding elder. He is finishing his quadrennium of admirable service on that district. They got up some very personal resolutions, signed by every preacher present, and without giving Brother Sensabaugh time to get his breath, they read and passed them, in the midst of his effort to interrupt them. The whole conference voted for them with a loud, strong voice, and the embarrassed presiding elder had to blush and take his seat. It was a well merited compliment, passed by those best qualified to sit in

judgment upon the character and work of the man involved.

Now, we will equally take him by surprise by printing, without his knowledge or consent, the action taken by his brethren. Doubtless he would enter his protest were he cognizant of what we are doing, but he is in Fort Worth and the Advocate is published in Dallas. The fact is, the Advocate never forgoes an opportunity to say a good word for a deserving minister or layman whenever the opportunity presents itself. Flowers placed upon the grave wither and lose their fragrance, but when placed upon the living heart and mind, they grow greener in color and richer in perfume as the years pass by.

Whereas, Rev. O. F. Sensabaugh, in November next, will complete his quadrennium as presiding elder of the Fort Worth District; and,

Whereas, The district under his wise and aggressive management has made the greatest progress in its history, coming to be in many respects the leading district in the entire Church; and,

Whereas, We regard him as a prime factor in this progress, and without a superior as a presiding elder in the entire Church; therefore, be it

Resolved (1). We, the members of the Fort Worth District Conference, in District Conference assembled, do hereby express our great appreciation of the untiring energy and the efficient service rendered by Brother Sensabaugh as presiding elder, and also our confidence in and love for him as a man and minister of the gospel; and,

2. That we dare to express the hope that our good and wise bishop, in his godly judgment, will see fit to continue him in the cabinet.

F. E. Singleton.	W. M. Lane.
D. L. Coale.	R. P. Shuler.
A. P. Smith.	J. P. Patterson.
G. F. Winfield.	N. A. Phillips.
A. L. Bowman.	B. W. Wilkins.
W. H. Crawford.	D. A. McGuire.
H. A. Boaz.	O. P. Kiker.
W. R. Andrews.	M. S. Loveridge.
L. A. Webb.	J. T. Bloodworth.
H. M. Long.	C. A. Bickley.
W. H. Matthews.	Ashley Chappell.
Jno. M. Neal.	P. H. Willis.
	C. E. Wilkins.

A FEW HOURS IN DENTON.

Last Saturday we spent a few hours in Denton. We were there to make a speech on the question of submission-prohibition. We had a good attendance at the court house where the speaking took place.

While in Denton, we were the guest of Dr. and Mrs. B. F. Carroll, now in charge of the Dormitory being run by our Church connection with the School of Industrial Arts. It is not a part of that institution, but it has the sanction of its authorities. It is an enterprise supported by the good women of our Church, in their desire to furnish a good home at reasonable rates to our Methodist girls and others who attend this institution. Hundreds of girls go to this excellent school, and while away from home they need the attention and care of a good religious home. This Dormitory, in the absence of school hours and duties, carries on a system of Bible instruction and lessons in Church history. This part of it is a normal religious training, not on sectarian principles, but along broad religious lines. Dr. Carroll has charge of this work. Mrs. Carroll has charge of the building and looks after the comfort and welfare of the students.

The building is a magnificent property, built of brick, furnished with every modern convenience and capable of accommodating from fifty to seventy-five girls. It is situated upon a beautiful elevation, near the college, and overlooking the country for miles. It has a plot of seven acres in its grounds, and these have a beautiful yard, a luxuriant orchard and a most flourishing vegetable garden. We were surprised to find such a handsome piece of property and so complete in all its arrangements. It would be a credit to any Church or institution in the South. It was built under the auspices of the ladies of the Church, and they are striving to pay it out of debt. In its running expenses it is self-supporting; and it will soon be able to add something to the sinking fund. Dr. and Mrs. Carroll are eminently fitted to take charge of such an enterprise. Let all our people and preachers read and mark this reference to the work, and if any girls are to attend the School of Industrial Arts next year, see to it

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that they be directed to our Dormitory for board and home care. It is the place for them. There they will find a father and mother in Dr. and Mrs. Carroll, and they will find a homelike state of things under that splendid roof.

PERSONALS.

Elias Core, of Center, made us a good visit recently. He was on his way to the Normal at Austin. Bro. Core is an earnest Methodist and a devoted reader of the Advocate.

Rev. J. D. Young, of Belton, did not fail to show up in this office the other day while in the city. He is one of the stalwart younger men in the Northwest Texas Conference. His work prospers.

We had a delightful visit this week from Rev. W. D. Mountcastle, of Pilot Point. He had been to Plano to take part in a memorial service in honor of Miss Ruby Kendrick, who recently died in Korea.

The Wesleyan Ohio University, at its recent commencement, conferred on Bishop E. E. Hoss the degree of Doctor of Laws. Bishop Hoss is an alumnus of that great institution, and this is a high honor. It was bestowed upon a worthy son.

Rev. L. H. McGee, of Mineola, recently had a good meeting in his Church, and he followed it up with securing sixteen new subscribers to the Advocate. So that meeting was a success in more ways than one. In fact Bro. McGee always makes a success of his work.

Rev. H. M. Glass, of the Kempner charge, wishes us to announce that his camp-meeting at Brooks Crossing will begin on Friday at 8:30 p. m., before the fourth Sunday in July. This grand old man is doing a good work in his matured years; and while nominally he is on the retired list, he is making a full hand in the field.

Some brother wrote the editor of the Advocate that his community wanted a teacher; that it had about 600 population and would pay a salary of \$60 per month. We have some applications for the place, but we have mislaid the letter of the brother and have forgotten his address. Will he write to us at once? If so we will forward the applications.

Rev. G. M. Gibson, pastor at El Paso, has been elected President of Central Female College, at Lexington, Mo., and he has accepted the position. He will leave at once for this new field. Brother Gibson has done a splendid work at El Paso, and his people give him up with much regret. We wish for him great success in his new position.

Rev. Jno. C. Sligh, now filling out the unexpired part of the year at Eastland has taken hold of the work with vigor and success. The people are responding to his effort nobly and they are much pleased with him. Even this late in the season they met the other night at the parsonage and went through with a summer pounding, and left the pastor's household happy.

We were favored with a visit last week from the Hon. O. S. Lattimore of Fort Worth. He was for two terms the able county attorney of Tarrant County, and he made a reputation for law enforcement. He is a graduate of Baylor University, a leading member of the Baptist Church, and no man stands higher than he in that large and influential denomination. Judge Lattimore is now prominent before the people of Texas and they will see and hear much of him between now and the 25th of July.

While at the Fort Worth District Conference at Burleson, we enjoyed an evening meal with that dear old friend of the Advocate, Bro. Y. P. Bowers. He is now an old man, but he has been devoted to the Advocate since the time Dr. John was its edi-

tor. The most of his life was spent in Washington County, but in later years he has been living at Burleson. Many of the old Texas Conference preachers will be glad to see his name in the Advocate and to know that he is still in the enjoyment of reasonable health.

Rev. J. B. Cochran, presiding elder of the El Paso District, New Mexico Conference, was in the city this week and made the Advocate a most brotherly visit. He was formerly a member of the Texas Conference, but on account of his health he transferred further west. We are glad to say that his health has fully recovered, and he is doing splendid work in that new territory. He feels great interest in the success of that field and he is planning large things for his district.

EPWORTH-BY-THE-SEA.

To Texas Sunday-school Workers: The Epworth League invited our Texas Sunday-school people to hold an encampment at Epworth-by-the-Sea July 29 to August 4, 1908. This kind offer was accepted at our State Conference at Fort Worth in April 1908. Upon solicitation of this committee I recently consented to assist in getting up this program and to manage it on the grounds. However time is short and we will do the best we can under all conditions and hope to have a very creditable program. We can tell you some of the features of the program and you can judge of the feast.

Dr. E. B. Chappell, of Nashville, Tenn., our Sunday-school editor, will be present and lecture daily.

Miss Nannie Lee Frazier, of Louisville, Ky., will be present and take her place on the program. She charmed our people at the great Fort Worth Conference, and so you can know what to expect of her at Epworth-by-the-Sea. Mrs. V. A. Godbey, of Austin, Texas, one of the finest primary workers in our State, will be present and assist us.

Mrs. Field will take part on the program.

Mr. W. N. Wiggins, State Secretary of the International work of Dallas will assist us.

Frank Reedy, of Dallas, the live wire speaker and superintendent, will be on hand and speak four or five times. All who heard him in Fort Worth know that Frank is O. K.

Mrs. Henry E. Jackson, of Dallas, has promised to assist us and she will be greatly appreciated. We expect the following choice talent: Mrs. C. M. Woodward, of Stamford; Subject: "Our Buried Talents." Also Mrs. Nat G. Rollins, of Aspermont.

Dr. A. L. Andrews, of Dallas; Rev. H. A. Boaz, of Fort Worth; Rev. D. K. Porter, San Marcos; Rev. Collum H. Booth, of Austin; Rev. H. M. Whaling and wife, of San Marcos; Rev. F. B. Buchanan and wife, of Beeville; Rev. T. F. Sessions and wife, of Lampasas; Rev. B. W. Dodson, Colorado; Mr. W. C. Everett, Dallas.

A Very Attractive Feature.

Rev. J. Sam Barcus, of the Southwestern University, Georgetown, Texas, will give a half hour daily upon the devotional study and teachings of the New Testament.

Prof. Barcus is not only a very fine preacher, but is a great teacher and we can expect much profit from his studies.

Music.

Mr. A. C. Bell, of San Antonio, will have charge of the music.

You may expect some splendid special music, both instrumental and vocal.

Reader.

A very talented young lady will give us several choice readings and recitations during the Encampment.

We will have only two daily sessions—9 to 11:30 a. m. and 8:30 to 10:15 p. m.

Afternoon Conferences.

Miss Frazier, assisted by Mrs. Field and Mrs. Godbey, will hold two afternoon conferences from primary workers, and Mr. Wester and Mr. Appleby

will conduct one or two afternoon conferences upon the "Adult Work."

On Sunday they will have the San Antonio Baracca Class present and give us a full hour's demonstration. "This looks good to me," said Everett when I told him of what we had secured for the Sunday-school Encampment at Epworth-by-the-Sea.

We look for a large attendance, and why not? There will be profit, pleasure, health and happiness, and our people should plan for it at once!

Prof. Barcus said to me: "I was there last year with my family. I know of no place that offers better advantages for a summer outing than this Corpus Christi."

Carry Your Own Skillet.

Fish fry by the pier Tuesday 4 to 7 p. m., August 2. There is an Angler's paradise near the Encampment. It is a hole of wide dimensions, discovered by that artful angler and lover of the funny tribe, Dr. Jas. Campbell. Two years ago I saw him coming up from that place at sundown, rather wet, with the spray and somewhat bedrabbled. He wore a broad-brimmed hat, had on one suspender, and carried a rod across one shoulder, and he wore a smile of serene satisfaction, because in his left hand he carried, or rather dragged a sting of fish! None of your minnows, but every one a fish, and thus he walked through the camp the proudest man you ever saw!

(I do not mean that you shall infer that he had on one suspender and a fishing rod, wore a smile and nothing more.) The Doctor told me how he baited on that occasion, so we will all go to "Campbell's Hole" on Tuesday, August 2, and try our luck!

Every tenth man must act as cook, same to be drawn by lot.

Everett, of Dallas, has agreed to act as chief cook, and has appointed Dr. Hill as bottle washer! Burgher is to kindle the fires, W. E. Hawkins is chief of fish cleaning department! Now if you miss all this—well we are sorry for you! We hope every party will carry a skillet for this occasion.

Sailing Party.

Monday afternoon, August 2, we will all cross the bay and have a delightful sail on the sea.

Write at once to A. K. Ragdale, Dallas, Texas, 296 Elm Street, and tell him to send you a few circulars that give full information as to transportation, tents, etc. Do this to-day.

Pack that grip and meet us by the waves of the sounding sea July 29.

C. S. FIELD, Sec.

Station A. Fort Worth, Texas.

Southwestern University Notes. Your reporter has been somewhat lax in writing notes. But with the write-up of a commencement and the splendid editorials on the theological department he knew that these little notes would not be missed.

The summer school and normal are both full, and everybody is busy and happy. The weather man has been exceedingly thoughtful, and has sent us few oppressively warm days, so the work has not dragged. And now there are only three weeks left of work.

Miss Long, the violin teacher, has a class beyond all expectations. Her work is quite as heavy now as during the regular session.

On the glorious Fourth we celebrated in a very sane manner. The Normal of University of Texas challenged us to a game of baseball, which was accepted. So we had a good, close game but—were defeated, the score being 1 to 0 in favor of the State. Batteries for Southwestern University: Ward and Brown.

Prof. Moore has been to East Texas on business, but was suddenly called home by a telegram. A little Miss Moore had installed herself in his home during his absence.

The Registrar and his assistants are quite busy mailing catalogues and other advertising matter. The Librarian also is quite busy with the new books piling up. She has already moved the books of the Alamo Society to the general library, and they are in place.

She is up against a problem which can only be solved with a library building.

The Commission of Education "as a roaring lion walketh about seeking whom he may devour."

We were shocked to receive the news of the deaths of Misses Ruby Kendrick and Allene Bounds. They were both in school last year, and were greatly beloved, and exerted a strong influence for good in the student body.

Rev. W. H. Nelson is putting in some good work advertising Southwestern University in West Texas.

Miss Howren is spending her vacation in Mexico City.

TO THE MEMBERS OF THE N. W. TEXAS CONFERENCE.

By prompt and united action the pastors of the Northwest Texas Conference can enable me to send out the checks to the preachers on missions by August 1. Please give special attention to this call, as there will be no time for it to be repeated.

J. H. WISEMAN, Pres.

MRS. A. D. LIVINGSTON DEAD.

The Church has suffered a great loss in the death of Sister Livingston the wife of our pastor at Crawford, Texas. She was a Christian woman of best type and character, a very faithful worker in the Church, and much loved by all that knew her. She died last Friday night, June 26, at the Sanitarium in Temple.

Bro. Livingston has lost a faithful wife and a helper indeed in his work as a minister. Her kindred and many friends mourn, but not as those who have no hope.

J. M. SHERMAN.

CANDIDATES FOR ADMISSION. TAKE NOTICE.

The first editions of the Discipline of 1906 do not contain the new course of study which is in effect this year. Unless candidates and examining committees buy brand new Disciplines there will be confusion and disappointment at conference. The same thing may be said of the course for each year. Of course candidates for admission into the Northwest Texas Conference will be examined on the new course, which went into effect at the beginning of this year.

E. HIGHTOWER,

Chairman Ex. Com.

GATESVILLE DISTRICT.

I write this to exhort all the preachers of the Gatesville District that have not secured their conference collections to do so without delay. If you have not already paid the Orphans' Home assessment send that to Rev. W. H. Vaughan at once.

All of the money that you collect on missions send to Rev. J. H. Wiseman, Blooming Grove, Texas. He very much needs it to meet the next quarter's drafts.

The country now is more hopeful and these collections should have immediate attention.

J. M. SHERMAN, P. E.

A CORRECTION.

Rev. J. C. Winkel was not at the German Eastern District Conference as President of the Sunday-school Board of the German Mission Conference, but as one of the members of the Executive Committee of the Texas Sunday-school Conference. This will at once show that our German Mission Conference takes part in that noble work. Some one else is the President of said board, but Bro. Winkel is a member thereof; I think it was only a slip of Bro. A. E. Rector's pen. At the instance of the Program Committee Bro. Winkel filled his place in the program at District Conference.

J. G. MUELLER.

RESOLUTIONS OF THE COLORADO DISTRICT CONFERENCE.

Whereas, The law of the Church will take from us this fall our beloved presiding elder, J. T. Griswold; therefore be it

Resolved, 1. That we rejoice in the great prosperity which has attended the labors of our presiding elder and

Announcements.

We are authorized to announce

W. J. JOYCE

As a candidate for the Chaplaincy of the House of Representatives of the Thirty-First Legislature.

the preachers under his direction during these four years.

2. That words cannot express the respect, esteem and love our hearts feel for him.

3. That we wish to express our high appreciation of his untiring labors, brotherly fellowship and Christly spirit. To us he has been a father and a brother, and in him the elements are so mixed that all the world might stand up and say, "Here is a man."

4. As a presiding officer he has been just, courteous and considerate, giving equal rights to all and special privileges to none.

5. That we shall part from him with sorrow, and that the recollection of the years spent under his leadership will be one of the precious memories of our itinerant life.

6. That these resolutions are no mere form of words, but do really set forth the deepest feelings of our hearts, and that we commend Bro. Griswold to the Church at large as a man of God, and a faithful worker for Jesus Christ.

7. That we pray that the continued blessings of Almighty God may rest upon him wherever his lot may be cast, and that he and all his may meet together at last with all of us in the General Assembly and Church of the First Born on high, where we shall mingle our joy and praise and continue our glorious progress forever.

N. G. ROLLINS.

B. W. DODSON.

F. A. WINN.

J. L. HOLLERS.

M. B. HOWARD.

J. B. DODSON.

W. P. GARVIN.

TREASURER'S REPORT.

Report of funds received during the month of June by L. L. Jester, Treasurer Texas Conference.

Beaumont District.
J. Anderson, Liberty.....\$10.00
J. R. Gregory, Call.....12.00
S. D. Harger, Silsbee.....5.00
W. W. Wiggins, Warren.....5.25
Total.....\$32.25

Brenham District.
A. S. Whitehurst, Bay City.....\$ 6.00
E. J. Hammond, Davilla.....6.20
Total.....\$12.20

Calvert District.
J. W. Tredwell, Centerville.....\$ 19.00
W. T. Ayers, Iola.....15.00
J. T. Turrentine, Bryan.....107.00
A. T. Walker, Reagan.....12.00
Total.....\$153.00

Houston District.
J. W. Moore, Houston.....\$ 10.00
J. E. Carter, Houston.....21.00
J. L. King, Houston.....12.00
C. C. Bell, Houston.....10.00
W. M. Sherrill, Houston.....25.00
C. A. Hopper, Galveston.....15.00
H. M. Whaling, Jr., Harrisburg.....13.00
Total.....\$107.00

Huntsville District.
A. P. Bradford, Trinity.....\$11.75
Total.....\$11.75

Jacksonville District.
D. S. Burke, Jacksonville Cir.....\$10.00
C. W. Weatherly, Henderson Cir.....10.00
H. D. Williams, Church Hill.....25.00
W. F. Campbell, Alto.....3.00
D. F. Pulley, Eustace.....5.20
Total.....\$63.25

Pittsburg District.
J. C. Stewart, Pittsburg Cir.....\$ 20.00
W. H. Summey, Dalby Springs.....11.00
W. W. Adams, Leesburg.....12.75
G. V. Ridley, Mt. Pleasant.....5.00
I. B. Manley, Queen City.....54.50
M. F. Daniel, Hard. Mem. Texaskana.....21.40
J. S. Ogle, Quitman.....3.00
Total.....\$102.65

San Augustine District.
C. B. Garrett, San Augustine.....\$10.00
Total.....\$10.00

Tyler District.
W. M. Foster, Alba.....\$ 5.00
J. R. Hardin, Edgewood.....5.00
J. L. Ross, Emory.....3.00
L. H. Magee, Mineola.....30.00
New Harris, Tyler (Marvin).....50.00
L. E. Green, Wadsworth.....8.25
Total.....\$102.65

Grand Total.....\$633.16
L. L. JESTER.

Treasurer Texas Conference, Tyler, Texas, June 30, 1908.

SINGER.

I am desirous of more engagements in revivals. Have had several years experience as gospel soloist and chorus director.

Write at once to

W. G. WALTERMIRE,

Honey Grove, Texas.

Epworth League Department

GUS W. THOMASSON, EDITOR
Van Alstyne, Texas.

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

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

FOURTH ANNUAL ENCAMPMENT EPWORTH-BY-THE-SEA, AUGUST 6-16, 1908.

STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.
First Vice-President—J. E. Blair, San Marcos.
Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—P. W. Horn, Houston.
Fourth Vice-President—Miss Sallie Hartigan, Waco.
Secretary-Treasurer—Frank L. McNeny, Dallas.
Junior Superintendent—Mrs. W. F. Robertson, Gonzales.
Chairman Board of Trustees—T. S. Armstrong, Weatherford.
Secretary Board of Trustees—A. J. Weeks, San Antonio.

COMING LEAGUE MEETINGS.

Texas Laymen's Meeting, Epworth-by-the-Sea, Aug 5-6.

IN MEMORIAM.

NOTE—When the North Texas Conference Epworth League met in June, 1907, Miss Kendrick was with us and delivered one of the strongest addresses of the occasion. On that occasion the Leaguers, at the end of the service, stood and waved handkerchiefs in a farewell greeting. This year, while the same assembly was in session, news came that Miss Kendrick was dead.

So soon, so soon?
With the roses of June?
Oh, can it be? Can it be?
That a soul so pure and free,
Just in its radiant dawn,
From earth climes is gone? Is gone
To God's fair eternity?

We are heart-sick today,
And in sorrow we kneel to pray.
For 'twas but a year ago
That we told her farewell—and, oh!
That was the last good-bye to her,
We Epworth Leaguers who loved
her.
Were ever to say.

Far over the sea she lies,
Beneath the calm Orient skies.
Her life was a fragrant flower,
Which bloomed in the world for an
hour;
A beautiful sacrifice
For the world which in darkness
lies,
Crushed down by sin's cruel power.

But she died with her armor on—
With her face toward the gates of
dawn.
Death thus is victory.
Our years can never be
The measure of our lives;
He alone lives who strives.
'Tis not in our days we live,
But in the spirit we give,
And th' ideal we leave to the world.

This is not time for tears,
But the hour for volunteers.
Her life is a call to us, "Forward."
Christian soldiers, move forward!
On, into the battle's din!
Down with the ramparts of sin!
In the path of the cross, we press
forward.

Over the graves of our dead,
With love's ensign leading ahead,
O'er every land speed on
Till the hosts of the night are gone.
It is not far to the dawn!

Let the true-hearted march forward.
HARVEY A. RAGSDALE.
Epworth-by-the-Sea.

OFFICIAL PROGRAM.

Fourth Annual Encampment, Sixteenth Regular Session, August 6-16, 1908.

DAILY SCHEDULE.

In Auditorium.

8:45 a. m.—Prayer and Song Service (leader to be appointed the night previous).
9:00 a. m.—Devotional Bible Study: (a) Study in the Literary Forms of the Bible as a Means of Devotional Interpretation, conducted by Rev. F. S. Parker, D. D., Nashville, Tenn. (b) Study in

the Acts of the Apostles with special reference to next year's Sunday-school lessons, conducted by Miss Martha Nutt, Littleton, N. C.

9:45 a. m.—Intermission.

In Mills Pavilion.

10:00 a. m.—Mission Study Class, conducted by Rev. Ed F. Cook, D. D., Nashville, Tenn.

10:55 a. m.—Adjournment.*

In C. C. L. Pavilion.

10:00 a. m.—Woman's Home Mission Society Study Course, conducted by Miss Mabel Head, Nashville, Tenn.

10:55 a. m.—Adjournment.*

In Auditorium.

11:00 a. m.—Morning Sermon or Address.

12:30 p. m.—Noon adjournment.

In Mills Pavilion.

2:45 p. m.—Departmental Conferences: 1 Monday, August 10—Department of Worship. 2 Tuesday, August 11—Department of Charity and Help. 3 Wednesday, August 12—Department of Literature. 4 Thursday, August 13—Department of Missions. 5 Friday, August 14—Department of Junior Work.

In Auditorium.

7:45 p. m.—Evening Song Service.

8:15 p. m.—Evening Sermon or Address.

*It is required that each class adjourn five minutes prior to the hour for assembling in the Auditorium.

PROGRAM.

Thursday, August 6:

8:00 p. m.—Song service, organization and social reunion.

Friday, August 7:

8:45 a. m.—Opening Prayer and Song Service (leader to be appointed the night previous).

9:30 a. m.—Formal Opening of Conference: Enrollment of delegates, organization of choir and classes, appointment of committees and President's Annual Address.

11:00 a. m.—Opening Sermon, Bishop Joseph S. Key, founder of the Epworth League in Texas.

12:30 p. m.—Noon adjournment.

7:45 p. m.—Song Service.

8:15 p. m.—Address, Rev. E. W. Alderson, D. D., Terrell.

Saturday, August 8:

8:45 a. m.—Daily Schedule.

11:00 a. m.—Sermon, Rev. H. M. Whaling, D. D., San Marcos.

2:45 p. m.—Preliminary Business Session, completion of committees, introduction of resolutions, proposed amendments to the Constitution, if any, etc.

7:45 p. m.—Song Service.

8:15 p. m.—Address, Bishop E. R. Hendrix, Kansas City, Mo.

Sunday, August 9:

9:30 a. m.—Sunday-school Service, conducted by D. H. Abernathy, Pittsburg.

11:00 a. m.—Annual League Sermon, Bishop E. R. Hendrix, Kansas City, Mo.

4:00 p. m.—Ruby Kendrick Memorial Service, conducted by Rev. Frank S. Onderdonk, San Luis Potosi, Mexico.

7:45 p. m.—Song Service.

8:15 p. m.—Sermon, Rev. F. S. Parker, D. D., Assistant General Secretary of the Epworth League, Nashville, Tenn.

Monday, August 10:

Education Day.

8:45 a. m.—Daily Schedule.

11:00 a. m.—Address, Rev. J. E. Harrison, D. D., President San Antonio Female College.

12:30 p. m.—Noon adjournment.

2:45 p. m.—Departmental Conference in Mills Pavilion. 1. Department of Worship: J. E. Blair, First Vice-President, presiding. Devotional exercises. Report of First Vice-President. Reports from Conference and District First Vice-Presidents. Round Table discussion: The Essentials of a Live Devotional Meeting (thirty minutes). Address, Rev. Ed F. Cook, D. D., Nashville, Tenn.

7:45 p. m.—Song service in Auditorium.

8:15 p. m.—Educational Address, Bishop E. R. Hendrix, Kansas City, Mo.

Tuesday, August 11:

Corpus Christi Day (Admission Free).

8:45 a. m.—Daily Schedule.

11:00 a. m.—Address, Rev. E. W. Alderson, D. D.

12:30 p. m.—Noon adjournment.

2:45 p. m.—Departmental Conference in Mills Pavilion. 2. Department of Charity and Help: Miss Mattie Harris, Second Vice-President, presiding. Devotional exercises. Report of Second Vice-President. Talk: "The Lesson of

Matthew 25:42, 43." Mrs. J. R. Adams, Tyler (fifteen minutes). Talk: "Second Department Work in a Country League," Miss Stella White, Lancaster, (fifteen minutes). Solo, Mrs. R. C. Ayres, Dallas. Paper: "The Ministry of Flowers," Miss Annie Sells, Orange (fifteen minutes). Round Table Discussion Every Day Problems, led by Rev. F. S. Parker, D. D.

7:45 p. m.—Song Service in Auditorium.

8:15 p. m.—Address, Rev. S. A. Steel, D. D., Brownwood.

Wednesday, August 12:

8:45 a. m.—Daily Schedule.

11:00 a. m.—Sermon, Bishop J. S. Key, Sherman.

12:30 p. m.—Noon adjournment.

2:45 p. m.—Departmental Conference in Mills Pavilion. 3. Department of Literature: P. W. Horn, Third Vice-President, presiding. Devotional exercises. Report of Third Vice-President. (Remainder of this section to be supplied.)

7:45 p. m.—Song service in Auditorium.

8:15 p. m.—Mission Address with stereoptical views of the mission fields, Rev. Ed F. Cook, D. D., Secretary Young People's Missionary Campaign, Nashville, Tenn.

Thursday, August 13:

8:45 a. m.—Daily Schedule.

11:00 a. m.—Address: "Paul's Plea for Right Thinking," Rev. John M. Bareus, member General Epworth League Board, Georgetown, Texas.

12:30 p. m.—Noon adjournment.

2:45 p. m.—Departmental Conference in Mills Pavilion. 4. Department of Mission: Miss Sallie Hartigan, Fourth Vice-President, presiding. Devotional Exercises. Report of Fourth Vice-President. Paper: "The Spirit of Missions Both the Measure and the Standard of Civilization," Miss Alma Edwards, Fort Worth, Texas. Talk: "The Command is, 'Go Teach.' Who is the Most Responsible. He Who Fails to Obey or He Who Does Not Hear?" Rev. R. B. Moreland, Celeste. Question box, opened by Rev. Ed F. Cook, D. D.

7:45 p. m.—Song Service in Auditorium.

8:15 p. m.—Address: "The Business Man's Opportunity in Church Work," Rev. V. A. Godbey, D. D., Austin.

Friday, August 14:

8:45 a. m.—Daily Schedule.

11:00 a. m.—Sermon, Rev. W. N. Ainsworth, D. D., pastor Wesley Monumental Church, Savannah, Ga.

12:30 p. m.—Noon adjournment.

2:45 p. m.—Departmental Conference in Mills Pavilion. 5. Department of Junior Work: Mrs. W. F. Robertson, Junior Superintendent, presiding. Devotional exercises. Report of Junior Superintendent. Paper: "Ways of Increasing Membership and Attendance," Mrs. Jack Roberts, Navasota. Talk "Business Methods in Junior Work," Miss Annie Sells, Orange. Discussion: "The Three Ends of Junior Work: (1) 'Education,' Mrs. N. R. Stone, McKinney. (2) 'Evangelization,' Mrs. R. J. Glover, Kemp. (3) 'Character Building,' Mrs. H. T. Cunningham, Jefferson. "The Mission Study Class: A Lesson from 'Uganda's White Man Of Work,' Mrs. S. M. Lillard, Seguin. A Simplified Study Course. Round Table Chat: Personal Problems.

7:45 p. m.—Song Service in Auditorium.

8:15 p. m.—Address: "The Relation of the Epworth League to the Prohibition Movement," Rev. G. C. Rankin, D. D., editor Texas Christian Advocate, Dallas.

Saturday, August 15:

8:45 a. m.—Daily Schedule.

11:00 a. m.—Address, Rev. W. N. Ainsworth, D. D., Savannah, Ga.

12:30 p. m.—Adjournment.

2:45 p. m.—Annual business session: Final reports of all officers. Final reports of all committees. Annual report of Board of Trustees. Election of officers, etc.

7:45 p. m.—Song Service.

8:15 p. m.—An evening with the Vanderbilt Quartette.

Sunday, August 16:

9:30 a. m.—Sunday-school Service, conducted by D. H. Abernathy, Pittsburg.

11:00 a. m.—Sermon, Rev. H. M. DuBose, D. D., General Secretary of the Epworth League of the Methodist Episcopal Church South, and editor of the Epworth Era.

12:30—Noon adjournment.

4:00 p. m.—Young people's mass meeting, conducted by Drs. Parker and Cook.

7:45 p. m.—Song Service.

8:15 p. m.—Closing Jubilee Service, conducted by Rev. Sam R. Hay, Beaumont.

CORSICANA DISTRICT LEAGUE.

The District Epworth League Conference of the Corsicana District met in Wortham, Texas, on June 25, and, although it was not as largely attended as it should have been, it was thoroughly enjoyed by all who were present.

Bishop Joseph S. Key was with us and gave a number of very helpful suggestions, and at the evening service he made an excellent talk on missions.

The following officers were elected for the ensuing year, and, with the help of the pastors and the various Leagues, hope to make a good showing during the next year: President, L. E. Dublin, Corsicana; First Vice-President, Geo. H. Ferrell, Mexia; Second Vice-President, R. J. Love, Irene; Third Vice-President, Madison Grant, Blooming Grove; Fourth Vice-President, Miss Jonnie Collins, Rice; Secretary and Treasurer, Chas. W. Hogan, Corsicana.

REPORTER.

OUR PROGRAM.

We are publishing this week the final draft of the program for the coming Encampment session. Everyone whose name appears in this draft has accepted service, and will be present unless providentially hindered. We think the program will be accepted as being one of the best ever arranged for a State meeting in Texas. Especially is it to be the most practical, since an entire afternoon will be devoted to each department for the discussion of plans and methods.

The booklet containing this program and other official matter is now in the hands of the printer and will be finished in time for distribution at the Encampment.

RESOLUTIONS.

In memory of our friend and fellow Leaguer, Miss Ruby Kendrick, be it

Resolved, That we, the McKinney District Epworth Leaguers, attempt in this way to express our grief at the untimely death of such a noble young woman, our appreciation for her services rendered while she was among us, and the recognition of her life in Korea. Having left Plano last September, she had spent less than nine months in her chosen work of telling the gospel story among the Koreans, when she was called to her heavenly home, where, closer to the Savior, she will continue her labor begun on earth. Be it

Resolved, Whereas Miss Kendrick was with us at our last meeting, we especially missed her helpful presence this year at our annual conference. Be it

Resolved, That each in our own way make an effort to follow the example of living faith, self-forgetfulness, and holy aspirations manifested in her life. Be it

Resolved, That we thus express to the family our sympathy in this, their sad bereavement; that a copy of these resolutions be spread upon the minutes of the McKinney District League Conference, and that copies be sent to the family, the Christian Advocate and the county papers.

(Signed)

MOLLIE WILSON,
ELIZABETH DOGGETT,
MARY H. FERGUSON,
Committee.

NOTES FROM STATE HEAD-QUARTERS.

We have just completed arrangements whereby the time limit on the tickets to the Sunday-school Assembly will be extended to August 17, inclusive, thus enabling all who desire to do so to remain during the entire League Encampment.

"We will have nearly six hundred miles to go, and want information as to rates, etc. Expect to be with you through entire Encampment." Thus reads a letter received this week.

A card from Miss Mary Decherd, of Austin, who is attending Chicago University, contains this message: "Do have pity on me and stop publishing all the good things you are to have at

Corpus. I am going to the Illinois State Conference at Evanston Friday, but how I do want to go to Corpus."

"We expect to get up a large party and come by boat from Palacios to Corpus. Hope to reach there opening day. We have elected the following five delegates: Miss Olive Rouchl, Messrs. J. C. Perry, J. P. McDonald, E. R. Hunt and C. S. Churchill." This is quoted from a letter from Clinton S. Churchill, Secretary of the League at Palacios. He also encloses remittance to Forward Movement.

Bro. T. S. Armstrong, chairman of the Board of Trustees, spent a day at headquarters last week. He says he will have a full car from Weatherford.

"The Bowie District is figuring on a special car to go to Corpus. We may gather up about fifty or sixty. Any suggestions you can give me will be very much appreciated." Thus writes Bro. John E. Roach, President of the Bowie District League. He adds that he has recently organized three new Leagues—at Ringgold, Montague and Dundee. These are some of the fruits of a thorough district organization.

F. L. McNENY.

We have this cure for rheumatism from an old Scotch lady, who declares it seldom fails in effecting a cure: Rub dry flour of mustard upon the part affected, holding the part, at the same time, before the fire. Give it a good rubbing for some time, sufficient to bring out a rash upon the skin and relieve the pain. One rubbing is generally found sufficient. Take inwardly a teaspoonful of the mustard in one-third pint of water, night and morning, for a week. Simple, but worth trying. — Evangelical Messenger.

BETTER POSITION

And Increased Salary as a Result of Eating Right Food.

There is not only comfort in eating food that nourishes brain and body but sometimes it helps a lot in increasing one's salary.

A Kans. school teacher tells an interesting experience. She says:

"About two years ago I was extremely miserable from a nervousness that had been coming on for some time. Any sudden noise was actually painful to me and my nights were made miserable by horrible nightmares.

"I was losing flesh all the time and at last was obliged to give up the school I was teaching and go home.

"Mother put me to bed and sent for the doctor. I was so nervous the cotton sheets gave me a chill and they put me in woolens. The medicine I took did me no apparent good. Finally, a neighbor suggested that Grape-Nuts might be good for me to eat. I had never heard of this food, but the name sounded good so I decided to try it.

"I began to eat Grape-Nuts and soon found my reserve energy growing so that in a short time I was filling a better position and drawing a larger salary than I had ever done before.

"As I see little children playing around me and enter into their games I wonder if I am the same teacher of whom, two years ago, the children spoke as 'ugly old thing.'

"Grape-Nuts food with cream has become a regular part of my diet, and I have not been sick a day in the past two years." "There's a Reason."

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

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

A TETE-A-TETE.

(Or What Ira Clayman Said to His Sister.)

"This world's a stage," for shifting scenes;

A land of gay and delusive dreams. To-day each hour some blessing brings,

To-morrow misfortune rudely stings"

"O, Celia! Celia! Sister, dear!

I would thus always have you near,

Those little songs to sweetly hum,

So soothing, when misfortunes come."

"This damp gently wipe from off my brow,

And tell me, sister, tell me how I my love for you may prove,

And these sad thoughts of the past remove."

"Now draw me closer, nearer still, Whilst a pure love our hearts doth thrill,

And let me in your eyes behold, More than the tongue can e'er unfold."

"When fortune smiled on you and I, Friends crowded 'round as the candle-flies—

To profit themselves by her soft light,

But now they all have taken flight."

"You by the brave and noble were courted,

And I by the gay and the fair was noted;

While our faith and love we plighted, Unmindful that all would soon be blighted."

"Let each to the other more fondly cling,

Till death that long sweet rest shall bring,

And we, safe o'er the stormy river, Shall joy and happiness know for ever."

T. H. YARBROUGH.

"Be kind to thy sister, not many may know,

The depth of a fond sister's love."

"Some hearts, like evening primroses, open more beautifully in the shadows of life."

"Tis said prosperity makes friends and adversity tries them."

NEW TESTAMENT PROPHECY—A STUDY—TWELFTH PAPER.

Revelation 19:11-20:3.

The second coming of Christ is the great central fact upon which our Lord, prophets and apostles laid so much stress and made so prominent in their prophetic utterances, but which has a very small place in the utterances of the Christian Church in the last few centuries. It is regarded by many as an improper theme for the pulpit, except to speak of it as being simultaneous with the revealing of the great white throne, and the judgment of the dead as recorded in Revelations 20:11-15. Now, as a matter of fact, this confusing of the second coming of Christ with the last judgment of the wicked dead, when they are raised from their graves, is an unwarranted interpretation of prophecy, and a virtual repudiation of many of the plainest utterances of the inspired Word.

Christ is ordained to be judge of "quick (living) and dead," and much more is said of his judgment of the living than of the dead.

I wish to remind the reader that we must not confuse Christ's coming for his saints, and his coming with his saints.

To ignore this distinction will involve the student of New Testament prophecy in inextricable difficulties. His coming for his saints will be in "the air." (1 Thes. 4:13-18, 2 Thes. 2:1, 1 Cor. 15:23 and 51-52), and must precede His coming with His saints to judge the world. In the interval between these two events will occur the great tribulations, of which Christ has told us, in connection with the events just preceding his coming "with power and great glory." "And then shall all the tribes of the earth mourn" when they behold Him in the clouds of heaven coming to execute judgment upon the ungodly. (See Jude 14:15). Before he comes "in flaming fire taking vengeance on them that know not God." (2 Thes. 1:7-8.) "He will have gathered out of this world his elect; and the saints shall come with him when he comes to the great battle with the beast, and the confederated kings, with their armies, who shall all combine to overthrow him who comes to "judge and make

war." Here is to be the mightiest conflict that has ever occurred on the face of the earth. It is so evident that this mighty conqueror is our Lord Jesus (verses 11-21) that no effort need be made to prove it. No other being could answer to this sublime description of him who treads the wine press of the fierceness of the wrath of Almighty God. His name is "King of kings and Lord of lords," and "Word of God." His vesture is dipped (sprinkled, A. S. R.) in blood, but it is not his own blood, as some would have us think, but in the blood of his enemies, who are so completely overwhelmed with the sword that proceeds out of the mouth of this conqueror that an angel announces a great feast to all the fowls that fly in the midst of heaven upon the flesh of kings, captains, mighty men, horses, and all men bond and free. This is that "harvest of the earth" (14:20) that was so terrible that when the wine press was trodden without the city "blood came out of the wine press even unto horse bridles by the space of a thousand, six hundred furlongs." The three unclean spirits, like frogs (16:13-14), which John saw had gathered together the armies of the kings of the whole world, to gather them together to the battle of the great day of God Almighty. This is the last and the supreme effort of the beast and his confederates to overthrow the King of kings and Lord of lords, but the beast and the false prophet are taken and cast alive into the lake which burneth with fire and brimstone. The remnant are slain with the sword of him that sitteth upon the horse and all the fowls are filled with their flesh. Satan is also bound with a great chain and cast into the abyss where he is shut up for a thousand years.

But as plainly as this is stated, and as often as the second coming of Christ is foretold in the Old and New Testaments, it is a sad fact that a very few accept these foreshadowings of the coming again of our Lord, except in a figurative sense that nullifies the plain meaning of these prophecies and violates the plain rule or precedent of our Lord and his apostles in their interpretation of prophecy. If we turn to the fulfillment of prophecy concerning the first coming of our Lord, we shall see how really literal these prophecies were in their fulfillment. I refer the reader to the following predictions of the first coming of our Lord. (1) Birth of Christ. (Isa. 7:14); death, (Isa. 53, Psa. 22). Many others could be cited, but these are enough just here, and refer to the following as evidence of the rule of interpretation as followed by our Lord: Matt. 2:15, 17, 23; 12:17, 13:35, 21:1, 27:35; Jno. 12:38, 15:25, 17:12; Mark 1:15, 13:4; Luke 1:20. Scores of others might be given to show the plain, literal interpretations Jesus gave these prophecies to which he referred as shown in these passages; but are not these sufficient to show that our Lord did not deal with the prophecies of his first coming and work as many do with those of his second coming, judgment, and reign on earth? If in his interpretation he adhered to the plain meaning of prophecy, so that their literal fulfillment was recognized by him, by what authority, or divine precedent, do Bible expositors of these last days turn away from the plain meaning of the prophetic Word and go into spiritualizing the inspired Word of God?

We wonder at the blindness of the learned Jews who could not see in Jesus of Nazareth the literal fulfillment of the birth, sufferings, and death of Christ. Even the very apostles themselves did not understand the plainest statement of Christ concerning his death and resurrection until he opened to them the Scriptures. Is it not a fact that we are now embarrassed with a blindness concerning the second coming of Christ like unto that which kept the Jews from accepting Christ? They could not see in Jesus their Messiah because their ideal of his kingdom and reign on earth eclipsed all the prophecies of his humiliation and death, and in their conception there was no place for a suffering and dying Savior, and when

they saw him there was nothing in him which they desired. (Isa. 53:2). They were ignorant of his office as our Great High Priest who was to ascend to the right hand of the throne of God to intercede for us. One of the apostles asked him if he would now, at this time, restore to them the kingdom.

This was after his resurrection; so dominant was the reign of Christ, as foretold in Old Testament prophecy, that they could entertain nothing at variance with their ideal kingdom which was impossible and is still impossible under the present order of this world and the plan of God. Before Christ can have absolute sway over this earth, and rule mankind "from the rivers unto the ends of the earth," in that kingdom when the "glory of the Lord shall cover the earth as the waters cover the sea," he will come again, and with vengeance and recompense to his enemies (Isa. 59:17, 18) he will clear this earth of every individual or institution that fosters rebellion and ungodliness, for he shall "reign until he hath put all enemies under his feet." Then we may realize what is vainly expected to come through the gradual evolution of righteousness, and the leavening (?) process of the gospel of Christ.

Now, it will be just as impossible to understand the prophecies concerning the second coming of Christ if we ignore the great apostasy of which Christ and the apostles foretold, that shall come to pass in "the last days," as it was for the Jews to see in Christ, their Messiah, as long as they were blind to those prophecies about his humiliation and death. To see the picture that Christ draws of that period when it shall be, "as it was in the days of Noah," and "as it was in the days of Lot," "so shall it be also in the days of the Son of man" Luke 17:26-29; and to read of the coming of the "man of sin, the son of perdition," to say nothing of that awful revelation of ungodliness as seen in the Apocalypse during the reign of the beast and false prophet, I can't see how we can longer have any excuse for holding to that Utopian theory of the gradual and universal conversion of the human race, for it has no foundation in prophecy nor history, but is in direct opposition to both. Two thousand years of history reveals the truth of Scripture that "evil men and seducers shall wax worse and worse," and that the "mystery of iniquity doth already work, only he that hindereth will hinder until he be taken out of the way." (See 2 Thes. 2:7-10.) The seven Churches of Asia, as seen in the light of Christ's own verdict, show a spiritual decline that reaches the limits of Divine tolerance, and is a prophecy of the last state of Church life on earth.

"When the Son of man cometh shall he find faith on the earth?" But, just as the disciples thought the mission of Jesus was a failure when Christ was crucified, so do many now think that the gospel of Christ must be a failure if it does not convert the whole world and bring in the millennium by a moral and spiritual conquest which leaves no place nor need of all those judgments against the ungodly predicted in the Old and New Testaments to take place before "the great day of the Lord." That Christ will prevail over all the powers of earth and hell we all believe; but those who hold that the gospel and the Church will conquer all evil and put Satan out of business have no place in their theory for those terrible scourges of Divine wrath foretold in the Bible in close connection with the coming of the great and dreadful day of the Lord, and are as blind to these Divine foreshadowings as the disciples of Jesus were, before his crucifixion, to those predictions of his sufferings and death. All who do not believe in the post millennial theory of the second coming of our Lord, which claims that the Church will convert the world before he comes, are regarded pessimists or fanatics. For my part, I see nothing of pessimism in the overwhelming defeat of the devil and all his followers, when he that sits upon the white horse shall come to "judge

and make war," for it is in "righteousness" that this war is waged against the power of darkness and the incorrigible sinners of earth. It is only when this earth has been delivered from these enemies of God and righteousness that the universal righteousness and peace so often foretold in prophecy shall or can be realized.

As this paper is already long enough we shall reserve this last thought for our next paper, when we shall take up (D. V.) the study of the Millennium.

R. F. DUNN.

McGregor, Texas.

PATHS THAT LEAD TO GOD.

By E. B. Chappell.

I have just read in the Advocate of June 19 the article by Brother John S. Major, in which he criticises the article by Dr. W. F. Tillett, published in the May number of the Sunday-school Magazine and entitled, "Through Science to God," and in which he also takes occasion to criticize the editorial management of the magazine for admitting such articles to its columns. The writer seems to me to have strangely misinterpreted the whole purport of Dr. Tillett's article. Readers of the Magazine will remember that it is one of a series of articles under the general title "Paths That Lead to God," and that it is more particularly one of three articles found in the April, May and June numbers of the Magazine, all of which might be entitled "Through Nature to God." These three articles, as I understand them, undertake to show how a devout and reverent study of nature from any standpoint whatsoever leads the truth-seeking soul to a belief in the existence of a personal God. Quotations longer or shorter are given from no less than a dozen different writers, from eminent theologians like Fisher, Beet, Buckham and Bettex; from great preachers like Dale and Gordon; from poets like Addison, Wordsworth, Tennyson and Lanier, and from noted scientific teachers and writers like Romanes, Francis H. Smith and John Fiske. These men, representing different schools of thought and approaching the study of nature from different points of view, have all found in it a luminous pathway leading to God. One of these quotations, that from John Fiske, is given to show that not only orthodox theologians and devout poets, but even some of the champions of the doctrine of evolution come from the study of nature believing profoundly in the existence of God and in the everlasting reality and necessity of religion. The quotations from Fiske are given in his own words, without any endorsement whatever by Dr. Tillett of the doctrine of evolution. Indeed, in the words with which he introduces these quotations there is at least a distinct intimation that he does not believe in it, and that one need not believe in it in order to find significance and inspiration in Mr. Fiske's utterances. In view of these facts, it is not easy to see how the critic could have written an article which seems designed to make the impression that Dr. Tillett, in his article in the Magazine, is himself championing the doctrine, not merely of evolution, but of materialistic and atheistic evolution.

I confess myself unable to see what possible objection there can be to a quotation in the Sunday-school Magazine, or in any other Church paper, designed to show that not only believers in instantaneous creation, but believers in evolution also find in nature a path that leads to God. Brother Major, therefore, seems to me to show either a strange misunderstanding of Dr. Tillett's purpose in making these quotations, or else he is needlessly apprehensive of danger where there is no danger. Surely there can no harm come from allowing an atheistic evolutionist along with others to tell how and why he thinks that a study of nature, even from his point of view, leads inevitably to a belief in God's existence and power and goodness. And this is precisely what Mr. Fiske does in the quotations given. Possibly it might have been bet-

ter if Dr. Tillett, instead of quoting from a scientific evolutionist like Fiske, had quoted from a distinctly Christian evolutionist like Dr. A. B. Bruce, whose volume, "The Training of the Twelve," has been lately placed by our Bishops in the course of study for undergraduates in the conference, and who, in his volume entitled "The Providential Order" (pages 22 to 79), shows very plainly his sympathy with the doctrine of evolution interpreted as God's method of doing his work as Creator and Preserver of the world. At any rate, when we consider the fact that a large majority of the scientists of the present day do believe in some form of the doctrine of evolution, it seems to me that it ought to be a comfort to those of us who are not scientists and who therefore know but little about these things, to learn that the trend of thought at present among scientific thinkers of all schools is not toward materialism, but toward belief in a spiritual God as the Creator of the universe. There is no modern writer who has protested more earnestly than John Fiske against banishing God from his universe, and against any and every effort to explain the world and human life in terms of a godless materialism. It is because he does this that his words were quoted.

To Brother Major's strictures upon higher criticism, it is needless for me to make answer, since the article which he assumes to criticize does not touch the subject in the remotest way, nor, indeed, does Mr. Fiske touch it in the book from which the quotations by Dr. Tillett are taken. He writes simply as a scientist, and not as a Biblical critic.

Nor need I reply to the unkind and unbrotherly insinuations in which Brother Major is pleased to indulge concerning the Sunday-school editor and other brethren whom the Church has seen fit to place in certain positions of official responsibility. I was born and brought up in the Methodist Church. My father and mother taught me to love it in my childhood. To it I owe a debt of gratitude which I can never repay. Why should Brother Major suppose that at this late day I have taken it into my head to turn against my spiritual mother and do her harm? What right has he to assume that I am less loyal to her than he is?

You're not likely to feed your soul by making hash of the sermon.

A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as a savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with overwork. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, despondent, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, or "rising" in throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or effectually than Dr. Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to its use until you are vigorous and strong.

The "Discovery" is non-secret, non-alcoholic, is a glyceric extract of native medicinal roots with a full list of its ingredients printed on each bottle-wrapper and attested under oath. Its ingredients are endorsed and extolled by the most eminent medical writers of the age and are recommended to cure the diseases for which it is advised.

Don't accept a substitute of unknown composition for this non-secret MEDICINE OF KNOWN COMPOSITION.

The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Martin 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.

A SACRED HOUR.

A memorial service in honor of Miss Ruby Kendrick was held on Sunday afternoon, the closing afternoon service of the district meeting of the Epworth League of Dallas District, held recently in Trinity Church, Dallas. There were talks made—tributes to the departed one by Rev. J. J. Morgan, President of the University Training School at Terrell, with which school Miss Kendrick had been connected as Bible teacher the last year spent in her native land, and by Rev. Frank Onderdonk, of Mexico, and by Mr. Alan Ragsdale, the State League President, and by a number of District League officials and members, all bearing testimony to the high character of this noble young Christian worker, who had been so actively connected with the League work of the Church in her labors of love. Remarks were offered also by the President of the Woman's Foreign Missionary Society of the North Texas Conference, who read a letter from Mrs. Trueheart, General Secretary of the Woman's Board of Foreign Missions, bearing up on the death of Miss Kendrick, and also a letter from the deceased herself, prepared especially for the last annual meeting of the Conference Society, held in Gainesville. This letter, which arrived too late for the annual meeting, is eloquent with loving messages to her "mother conference," as she so affectionately termed the society, and there are beautiful kodak views arranged on portions of the letter giving life-like pictures of her associate workers and her self, and of the school building and the charming scenery surrounding her Korean home. The memory of the exercises of the hour will not soon fade from the hearts and minds of those who were so blessed as to be there, and an evidence of the gracious influence of the occasion is the fact that four young girls came forward at the call for a special prayer of consecration, led at the closing by Rev. J. J. Morgan.

Editor Woman's Department.

ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE TEXAS CONFERENCE.

The twenty-eighth annual meeting of the Woman's Foreign Missionary Society of the Texas Conference was held in Tabernacle Church, Houston, May 8 to 13.

In the Texas Conference Houston is considered the best place in Texas for holding a meeting. Being accessible from all points because of her many railroads, is perhaps the first reason, but back of all this is the genuine hospitality and goodness of the Methodist people in Houston. All of Texas Methodism is proud of the progress of the Church in Houston, for truly Houston is a Methodist stronghold. For the first time, this Conference Society was entertained by Tabernacle Church, and certainly nothing was forgotten that could add to the comfort and pleasure of the delegates. We were cordially welcomed at the station by Rev. W. H. Crum, pastor of Tabernacle Church, Miss Hortense DeChaunes, Chairman of the Entertainment Committee, and others, and soon were comfortably settled in good houses.

Shearn and St. Paul Churches assisted Tabernacle in entertaining the guests, and each day of the conference served dainty lunches at the church to a hundred and more guests.

On Saturday afternoon a beautiful reception was tendered the delegates by Mrs. J. M. Rockwell at her lovely home.

The Conference Society was especially fortunate in securing the presence at the annual meeting of Mrs. W. F. Barnum, Third Vice-President of the Woman's Board; Miss Daisy Davies, Secretary of Young People's Work of the Woman's Board; Miss

Mary Cutter White, our missionary from Soochow, China, and Rev. J. B. Sears, Missionary Secretary of the Texas Conference. Besides these there were present from time to time the pastors of the various Methodist Churches in Houston, the Deaconesses, Misses Taylor and Wright, Mr. Swope, of Epworth League fame, and others.

Besides the visitors, there were present all the officers, all the District Secretaries, excepting two, and over sixty delegates.

From the opening service on Friday evening to the closing service on Wednesday afternoon, the interest seemed to grow until all present were filled with the missionary fire.

No one who heard it will ever forget the wonderful address of the President, Mrs. Philpott, on the first evening. A review of the missionary work of the world was given, beginning with Pentecost and extending to the present day. She closed with an earnest appeal for more workers.

The business sessions were held each day, beginning at nine o'clock, and continuing through the afternoon, with an intermission for lunch.

The officers' reports showed that the collections had increased more than a thousand dollars over last year's, for which all were thankful, but the increase in members has been very small. The majority of the women in the Church are not enlisted in this work, and even the children have been neglected.

The District Secretaries each gave good reports, but regretted that they could not report a larger increase in membership.

Saturday morning Mrs. Barnum gave a practical talk along practical lines—"How to Make the Meetings More Interesting; How to Use the Bulletins, etc." Many societies die because the meetings are so uninteresting, she said. Care and attention should be given to the programs. Pictures and the blackboard were used to show how the bulletin can be made a wonderful means for imparting missionary information.

Perhaps the hour most looked forward to by the Conference was that devoted to the devotional service each day just before lunch. The Bible readings and prayer services were conducted by Miss Davies and Miss White, and it was a blessed privilege to hear God's Word read by these consecrated women. Truly we caught a new vision of the Savior, and our hearts burned with a desire to do more for him who did so much for us. Words fail us when we begin to speak of the wonderful talks and addresses of Miss Davies and Miss White.

Miss Davies told the old story of missions in such a new and convincing way that one could not hear her without becoming interested. Miss Davies made a special plea for work among the young people. As Miss White talked of her life-work, of the land across the seas, of the people who are hungering and thirsting for the Bread of Life, the lives of these people became most real to us; their needs and especially the numbers that have not heard of Christ, we determined to do more for these Chinese.

Miss White on one occasion talked to the society attired in a handsome Chinese costume, which had been given her by a Christian Chinese woman to sell in America, so that she might have money for the Lord's work. Miss White spoke particularly of the work in Soochow, and of her association with the two missionaries from the Texas Conference, Misses Tarrant and Rogers.

The annual sermon was preached Sunday morning by Rev. J. B. Sears. He delivered a fine message from the text, "And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." At the con-

clusion of the sermon Rev. Sears took a collection for the woman's work, and something over one hundred dollars was contributed.

When the time arrived for making the pledges for the coming year, many of the delegates doubled the amounts pledged by the Auxiliaries, and it is with hopeful hearts that we look forward to a year with perhaps our pledge nearly twice what it was last year. In addition to the regular pledge, it was decided to raise \$500 to assist in building a kindergarten at the Davidson Memorial School in Soochow, China. Before the meeting closed more than this amount was pledged by districts, Auxiliaries and individuals. There was one who was so moved by the appeal made by Miss White that she gave her dearest possession, a magnificent diamond, valued at \$250. Houston District asked the privilege of supporting a missionary. It is hoped that every district will follow Houston District in this forward movement.

Several important recommendations were adopted. Perhaps the most important was that one providing for a Conference Superintendent of Young People's Work. The conference made a wise selection when Mrs. George Sexton was elected to this important position.

The Committee on Extension of Work also recommended the appointment of three organizers, one for every three districts. A special effort will be made to induce the members to organize study classes; for the great need of the Church is information on missionary work.

The Committee on Tithing recommended that leaflets be purchased once a quarter, a program for a special meeting be issued and that report blanks be published. Mr. Swope, representing the Epworth League, appeared before the Conference Society and asked that the Texas Conference Society join the other societies of the Texas conferences in building a Missionary Cottage at Epworth. In a few minutes over \$200 was pledged for this purpose.

Invitations for the next annual meeting were extended by Caldwell and Center. The claims of Center seemed the strongest, and so it was decided to meet there in next annual session.

The officers elected for the ensuing year are: Honorary Life President, Mrs. S. Philpott, Teague; President, Mrs. J. E. Green, Houston; Vice-President, Mrs. B. C. Nettles, Marlin; Recording Secretary, Miss L. P. Lane, Marshall; Corresponding Secretary, Mrs. C. A. Hooper, Galveston; Treasurer, Mrs. C. C. Stoddard, Palestine; Superintendent Young People's Work, Mrs. Geo. Sexton, Houston. District Secretaries: Beaumont District, Mrs. C. C. Gerber, Port Arthur. Brenham District, Mrs. R. L. Harris, Fulshear. Calvert District, Mrs. T. S. Clark, Marlin. Houston District, Mrs. J. M. Rockwell, Houston. Huntsville District, Mrs. Joe Adams, Crockett. Jacksonville District, Mrs. E. Rembert, Longview. Pittsburg District, Mrs. Phemie Hopkins, Pittsburg. Tyler District, Mrs. T. H. Morris, Tyler. San Augustine District, Mrs. J. M. Seurlock, Center. Mrs. Philpott installed the officers, and the time for closing the annual meeting was near.

Misses Davies and White were asked to conduct a consecration service. The presence of the Holy Spirit was felt and every one in the house testified to the goodness of God and spoke of a determination to do more for him.

At the conclusion of the service Miss Davies, on behalf of the Conference Society, presented to Mrs. Philpott, the retiring President, who has served the Conference Society in this capacity for eighteen years, a beautiful silver desk tray, with all conveniences for writing.

Just as the sun was bidding farewell to the earth for another day the annual meeting was brought to a close by all standing and singing, "God be with you till we meet again."

The benediction was pronounced by Rev. Geo. Sexton. This was by far the very best session ever held by the Texas Conference Society.

At the beginning of the meeting a small room was selected for prayer, where any who desired could go for a word of prayer to the Father. The officers met there fifteen minutes before beginning the meeting each day and many petitions went up to the Father for a more consecrated membership and for more laborers.

We thank God for this meeting and for what some have promised to do this year. May we all meet again next year at Center feeling that we have done our best for the work of the Woman's Foreign Missionary Society.

MRS. B. C. NETTLES, Marlin, Texas. (We are glad to give the foregoing report of a most successful annual meeting, only regretting that illness in the family of the writer of the report prevented it being prepared at an earlier date for publication.—Editor Woman's Department.)

TO THE WOMAN'S HOME MISSION SOCIETY, N. W. TEXAS CONFERENCE.

It becomes my sad duty to inform the Woman's Home Mission Society of the Northwest Texas Conference that Sister S. H. Lumpkin, of Meridian, departed this life at her home June 13, 1908. A good woman is gone from us; but we know where to find her.

MRS. M. H. COX, Station A, Fort Worth, Texas.

JOINT DISTRICT MEETING.

A joint meeting of the W. F. M. and W. H. M. Societies of Clarendon District will be held at Claude, July 15 and 16. All pastors and their wives are invited. Hope for a large attendance. Send names to Mrs. C. A. Clark, Claude, Texas.

MRS. R. B. BONNER, MRS. LOUIS ANTHONY, District Secretaries.

"A BIRTHDAY PARTY."

The officers of the Foreign Missionary Society of Terrell, with the wives of our preachers and a few relatives, enjoyed a rare treat Saturday afternoon last, the occasion being a "birthday party" tendered to our beloved sister, Mrs. M. A. Allen, by her daughter, Mrs. S. J. Bass. With happy hearts we assembled on the spacious veranda of this hospitable home, where the "honoree," seated in a handsome golden oak rocking chair, the gift of the officers, received the friends who were so delighted to be with her. A beautiful hand-painted birthday booklet had been prepared for her by her daughter, Mrs. Crutchfield, in which was inscribed the names of the guests and a list of her presents, which were numerous. Eighty-three years have crowned the head of this noble servant of God, twenty-four of which she has served as President of Terrell Auxiliary. Two years ago she declined re-election, feeling the responsibilities of the position too heavy for her in her advanced age; but we would not give her up, so made her Honorary President, and still regard her as our leader and guide. Delicious refreshments were served, and when the setting sun reminded us it was time to turn our steps homeward, we were loath to go, and each left wishing for dear Sister Allen many more years of usefulness and happy returns of her birthday, and feeling thankful to Mrs. Bass for having given us so much pleasure.

MRS. W. B. DASHIELL, Auxiliary Treasurer.

FROM POLYTECHNIC COLLEGE, FORT WORTH.

The auxiliary of the Woman's Home Mission Society of Polytechnic College is growing. One year ago our membership numbered thirty-four; to-day it numbers seventy-eight. We have seldom held a meeting for over a year without the pleasure of adding some new name to our list of members. It had been the rule of our auxiliary

HUSBAND INSISTED

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

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

All excuses; and poor ones, too.

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

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

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

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

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

to meet only once a month. Until last April our enterprising pastor, Bro. Long, suggested that we should meet oftener, and now we meet every Monday afternoon, except the third, which is reserved for foreign missions.

Mrs. M. K. Mister had been our President for many years and had led us as none but a cultured Christian woman, with rare executive ability, could. We thought we had the best President in Texas or any other State. But with her already busy life as teacher in the college and homemaker she felt that she could not possibly meet with us three times per month and do justice by her school and home duties, and from the earnestness of her conscientious heart she offered her resignation. Truly we felt as if our society had received its death blow just in our most prosperous hour and when we began to look around for some one to fill her place we were at a loss indeed; but after a few days of prayerful and thoughtful meditation we wisely chose Mrs. H. A. Boaz. As she so tenderly and gracefully presides, lifting us to a higher plane of Christian womanhood, we feel and realize we have made no mistake.

On June 7th our auxiliary met in open session. Our delegates told of many of the good things of the annual meeting at Weatherford. At the close Mrs. Boaz called for new members and thirteen ladies came forward and joined. Sister Boaz is planning to get every woman in the Church to join the Home Mission Society. We do not draw the line at Church membership—would like to have every good woman to join, but we feel like we must have the Church members.

On the night of June 7th Bro. Long preached a special sermon to the women of the Church. At the close he installed the officers of the Home Mission Society in his own kind impressive way.

At our last social meeting the members presented Mr. Mister with a beautiful pearl brooch in memory of her faithful service and purity and goodness as a presiding officer. As she received the little gift from the hand of our own Mrs. O. F. Sensabaugh and responded in a few loving words we realized in that moment that our old leader was slipping away from us. But she was leaving the good influence of her association with us, locked with the golden key of memory.

MRS. T. W. ELLIS, Sec.

Fort Worth, Texas.

DISTRICT MEETING.

The annual district meeting of the Woman's Home Mission Society of Cuero District, West Texas Conference, Methodist Episcopal Church, South, was held in Canado, June 10 and 11. Meeting was conducted by Mrs. Winnie Graham Cook, of Yoa-

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TEXAS CHRISTIAN ADVOCATE

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kum, Corresponding Secretary of the district.

Lessons for devotional services of the entire meeting embraced the first book of Peter. These lessons were led by different ladies, and proved a source of spiritual inspiration to those hearing them. Addresses of welcome to the delegates from the various Churches of Ganado were charmingly responded to by Mrs. Cook, of Yoa-kum.

Roll call of Auxiliaries was answered by following delegates: Mrs. Mat-tie Starboard, Cuero; Mrs. Lucy Flournoy, Edna; Mrs. W. F. Dunn, El Campo; Mrs. S. G. Tarkington, Hal-lettsville; Mrs. J. F. Willis, Palacios; Mrs. C. L. Hewitt, Victoria; Mrs. Win-nie G. Cook, Yoakum; Mrs. J. Woolsey, Nixon; Mrs. Dr. Lancaster, Ganado.

Organization was effected Wednes-day morning by electing a Recording Secretary for meeting and appointing necessary committees.

On Wednesday afternoon, after devo-tional service, and reading and ap-proval of minutes, several very inter-esting papers were read—(1) "How Shall We Most Effectually Develop Our Membership?" Mrs. Hewitt; (2) "Our Rescue Work," Mrs. Willis; (3) "Enlarged Opportunities of the Pres-ent," Mrs. Dunn. These questions were all discussed.

Wednesday morning, in her pleasant, cheery way, Mrs. Cook gave a lecture containing much valuable information concerning the work of the society, particularly the schools for immi-grants and need for the funds to sup-port these schools to be promptly paid.

Thursday morning, after usual open-ing, reports of Auxiliaries were read. The majority of these reports were very good, and show that in most in-stances the Auxiliaries are doing good work. The report of the Auditing Committee was accepted. Then fol-lowed a short discussion on "Tithing" and the devotional service.

In the afternoon a very interesting paper was read by Mrs. Tarkington on "The Business Meeting." The top-ic, "Work of Third Vice-President," was opened by Mrs. Flournoy and dis-cussed. Mrs. Starboard made a short talk on "Bible Study."

The question box was opened and several interesting discussions fol-lowed.

Colors adopted to wear at annual meetings: Violet and white. Next year's meeting will be with District Conference at Hallettsville. The meet-ing was successful throughout, and proved very helpful to all. Report of Committee on Resolutions follows:

We have greatly enjoyed the hospi-tality of the good people of the town Ganado, and appreciate very much our stay in your midst;

We much appreciate the addresses of welcome from the various Churches—a new departure in our meetings—and extend our thanks for these;

Much pleasure was afforded by the special music rendered by Mrs. Brown, Miss Toland, Miss Silliman, Miss Cone Silliman. There will be music in heav-en, and music makes earth nearer heaven;

The drives enjoyed by our delegates will be remembered with great pleas-ure by all. Therefore, be it

Resolved, That we show our appreci-ation by a rising vote of thanks, and will heartily appreciate and welcome the time for us to meet with you again.

MRS. HEWITT.
MRS. DUNN.
MRS. WILLIS.

MRS. DAISY S. JOHNSON,
Recording Secretary of district meet-ing.

TREASURER'S REPORT.

Woman's Foreign Missionary Soci-ty, Texas Conference, for quarter end-ing June 1, 1908:

Receipts:
Dues\$258.10
Conference fund 95.25
Pledge 115.80
Totals\$469.15
Disbursements:
Scholarship\$40.00
Minutes 13.35

Epworth 9.80
For India 5.00
Week of Prayer 4.45
Honorary members 1.20

Total specials\$73.80—\$469.15
Specials 73.80

Total receipts\$542.95
Balance in treas. Jan. 1 65.24

Grand total\$608.19

Disbursements\$486.67

Total in treasury\$121.52

Disbursements:

To Mrs. McTyeire\$355.17

To Mrs. Greene 17.15

To Mrs. Hooper 8.50

To Mrs. Philpott 9.10

To Mrs. Nettles 8.55

To Mrs. Joe Adams 7.55

To Mrs. J. R. Adams 8.50

To Mrs. Hopkins 25.00

To Mrs. Shettles 4.40

To Mrs. Rembert 8.30

To Mrs. Gerber 10.00

To Mrs. Purdom 9.70

To Mrs. Stoddard 12.00

To office expenses 2.75

Total disbursements\$486.67

MRS. C. C. STODDARD, Treas.

Palestine, Texas.

REPORT OF SUPERINTENDENT OF

SUPPLIES AND RESCUE WORK.

Woman's Home Mission Society

West Texas Conference first quarter,

June, 1908:

For Rescue Home, San Antonio:

Eagle Pass box\$61.00

Travis Park 1.50

Travis Park, cash 30.00

Total\$92.50

For Waco Orphanage:

Cotulla box\$30.00

Miles box 50.00

Total\$80.00

Grand total\$172.50

The greater number of girls at Res-

cue Home, San Antonio, at the present

time are penniless and friendless,

therefore charity cases and the mind

and energies of our good Matron are

taxed to the utmost to meet every

need. This report shows that some of

our auxiliaries are failing to hold up

their end of the line. Are we asleep?

Shoes for these young women (large

sizes) and underwear are greatly de-

sired. There is always the crying

need of clothes for the little ones. Let

each auxiliary look into this matter.

Old clothes for rag carpets are in

great demand, but let them be clean.

Oh! please do, and pay the freight!

MRS. W. E. SMITH,

217 Gilbeau St., San Antonio, Texas.

Report of Treasurer of the H. M. S. of the Northwest Texas Conference for quarter ending June 15, 1908:

Receipts:

Amount received for dues.....\$1155.22

Amount received for L. M. 25.00

Amount received for B. R. 19.45

Amount received for W. of P. 4.15

Amount received for scho'ship 14.00

Amount received for B. M. B. 17.27

Amount received for Brigade 53.86

Amount received gen. fund. 155.65

Am't. received Thurber work. 6.00

Am't. received S. in D. Home. 45.77

Am't. received minutes. 71.00

Am't. received expense. 289.20

Am't. received Ed. En. fund. 8.00

Total receipts\$1864.57

Disbursed:

Am't. by check to gen. treas.\$1498.37

Am't. returned for appropriation

overpaid 145.00

Am't. by Deaconess Home. 508.36

Am't. by Cor. Sec. 25.00

Am't. by Treasurer 25.00

Am't. by Press Superintendent 13.41

Am't. by delegates to board

meeting 85.70

Am't. officers expenses. 196.26

Total disbursed\$2497.10

Am't. in bank 1st of quarter.\$1030.78

Receipts for quarter 1864.57

Interest 5.63

Total in bank\$2900.98

Disbursed\$2497.10

In bank June 15, 1908.....\$ 403.88

Itemized bank account:

Deaconess Scholarship\$ 45.80

Minutes 71.00

Thurber work 6.00

Expense 281.08

Amount in bank\$ 403.88

In general treasury at first of

quarter\$ 766.67 1/2

Half of dues for this quarter.\$577.61

Total in general treasury.\$1344.28

Appropriations for quarter:

Roscoe\$ 100.00

Hamilton 150.00

Peaster 150.00

Vera 100.00

Rosen Heights 145.00

Literature for N. W. T. Conf. 120.02

Total\$ 765.02

Amount in general treasury.\$1344.28

Appropriations 765.02

Remainder\$ 579.26

Returned for express by General

Treasurer 1.75

Amount in gen. treas. now.\$ 577.51

Amount in bank now. 403.88

Total cash on hand\$ 981.39

Local work for quarter:

Supplies\$ 130.00

Local work 554.95

Needy 408.72

Parsonages 2232.69

Churches 2212.40

City missions by voucher. 156.20

City missions without voucher. 18.50

Total local\$5713.46

Total connectional 1864.57

Grand total\$7578.03

MRS. D. L. STEPHENS, Treas.

Anson, Texas.

El Paso District—Fourth Round.

Odessa, July 11, 12.

Las Cruces, July 15.

Lordsburg, July 16.

Deming, July 18, 19.

Lamesa, July 22.

Marfa, July 25, 26.

Alpine, July 28.

Sanderson, at Marathon, July 29.

Tularosa, August 1, 2.

Alamogordo, August 3.

Carriazo, August 8, 9.

Trinity, El Paso, August 11.

Grand Falls, August 13.

Pecos, August 15, 16.

Toyah, August 22, 23.

Malaga, August 29, 30.

Carlsbad, September 2.

Artesia, September 5, 6.

Lakewood and D., at Hope, Sept. 9.

Hagerman, September 12, 13.

Dexter, September 19, 20.

Roswell, September 21.

J. B. COCHRAN, P. E.

Albuquerque District—Fourth Round.

San Marcial, July 17.

Albuquerque, July 18, 19.

Gallup, July 20.

Watrous, July 22.

Cimarron, July 25, 26.

Tucumcari, July 28.

Logan, July 30.

San Jon, August 1, 2.

Ricardo, August 6.

Sunny Side, August 8, 9.

Taiban, August 10.

SAN MARCOS DISTRICT CONFERENCE.

The San Marcos District Conference which convened in Lockhart, June 19-21, 1908, was a pleasant and profitable occasion. Thursday evening Rev. J. J. Franks preached the opening sermon. Friday was League day, and some papers were read and addresses made.

The District Conference proper opened Saturday at 9 a. m., with the presiding elder, D. K. Porter, in the chair. The roll was called by the Secretary of the last conference, and, with two exceptions, the pastors reported present.

At the morning session "The Laymen's Movement" was discussed. A program, covering every phase of the subject, had been prepared and assigned to a list of special speakers. Dr. Jno. M. Barcus of Georgetown gave an account of the Laymen's Convention at Chattanooga—a convention that is destined to be one of the epoch-making events of our great Church. A laymen's movement was organized with G. G. Johnson as leader. The conference endorsed the movements in behalf of the endowment of Southwestern University, and in behalf of the establishment of a theological department, and pledged its co-operation for the carrying out of these plans, and especially those relating to the observance of educational day. The brethren resolved to aid in creating sentiment against the liquor traffic, and in securing State-wide prohibition.

Rev. Sterling Fisher represented Colonial Institute, Rev. J. E. Harrison, San Antonio Female College, and Rev. J. Sam Barcus, Southwestern University. Dr. D. W. Carter addressed the conference in the interest of the Mexican work.

Rev. M. K. Fred, of Luling; Dr. H. M. Whaling, of San Marcos; Dr. J. B. Sears, of Jacksonville; Rev. S. Fisher, of San Marcos, and Rev. J. S. Barcus, of Georgetown, were those who preached.

On Sunday afternoon Prof. D. C. Johnson addressed the young people at the Methodist Church.

R. E. Holloway was recommended to the Annual Conference for admission on trial.

Delegates elected to Annual Conference:

J. E. PRICHETT.
G. H. CALLCOTT.
C. T. RATHER.
J. B. PUTNAM.

Alternates:

G. G. Johnson.
M. E. Lancaster.

A special feature of the conference, and one worthy of notice, was the half-day session given to our Home and Foreign Missionary Societies. Mrs. A. J. Fennell presided over the Home Mission Society and Mrs. Morris over the Foreign Missionary Society. They both made talks on the work being done and urged a still greater forward movement by the auxiliaries of the district.

Every interest of the Church was inquired into by the presiding elder. The reports of the pastors indicate that they have their work well in hand, and that they are planning for greater things. There seems to be a determination on the part of all to make this a banner year in the San Marcos District.

The good people of Lockhart seemed to be determined to excel all previous efforts in the matter of entertainment; and every one rejoiced at the progress of Methodism in Lockhart.

GASTON HARTSFIELD, Sec'y.

SAN ANTONIO FEMALE COLLEGE (San Antonio, Texas.)

With its \$125,000.00 building, excellent Faculty, wonderful climate and good government, had more applications last year than there were rooms.

We are not hunting pupils. We are hunting for the best and nicest pupils. Let that class write.

J. E. HARRISON, President.

SINGER.

I am now at leisure and ready to conduct the singing for any pastor. Also my sister would be glad to go with me as a soloist. Write at once to

R. B. CURRY,
Mansfield, Texas.

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 manuscripts are sent. Price, five cents per copy.

McGUIRE.—J. Mart McGuire, the subject of this sketch, was born in Rayborn County, North Carolina, in 1832. His parents emigrated to Murray County, Georgia, when he was an infant. He was left an orphan at ten years of age; was raised by his eldest brother until he was nearly grown; thence for several years he lived in the home and was under the influence of his brother-in-law, Rev. M. O. Coker, who no doubt had much to do with shaping his future character for great usefulness in the Church of choice. Brother McGuire emigrated with his older brother to Texas in 1850, and in this State the remainder of his long and useful life was spent. He helped construct the first railroad that was ever built in the State, and helped set the first telegraph posts. He was permitted to see the empire State of the Union grow from almost a trackless wilderness to one of the most prosperous States in the Union. Bro. McGuire was converted in young manhood, and never in his after life doubted his conversion. It was after the old pattern. His experience of grace was joyous and genuine. His entire religious life was entirely free from all cant and hypocrisy. He was of Scotch-Irish descent, which gave to his religious life the emotional type. Hundreds of times have I heard him shout aloud the praises of God. The highest mead of praise I can give Brother McGuire is to say he was an old-time Methodist. He filled the offices of class-leader and steward until the infirmities of age forced him to superannuate. Brother McGuire enlisted in the Confederate Army at the beginning of that long struggle. One of his old comrades said to the writer that Bro. McGuire never compromised his Christian integrity for one moment in that awful struggle. He came out of the conflict unscathed by Yankee bullets, or the fiery darts of the enemy of souls. Brother McGuire was married in 1861 to Margaret J. Bercroft. To this union were born eleven children, three dying in infancy; the others are all grown and married except two. But it was in Brother McGuire's home life that his religion shone with the greatest luster. He built the old-time family altar the first night he set up for house-keeping, and the fires never died on that altar until the day of his death. When he was absent his faithful companion kept the fire burning. His love and devotion to his wife and children was perhaps never excelled. Kindness and careful consideration for their every want was the ruling passion of his life. He lived to see all his children happily converted and in the Church. If Brother McGuire had never done anything else but give to the world a noble preacher boy in the person of Rev. D. A. McGuire, of the Northwest Texas Conference, his life would not have been a failure. The death angel came at midnight, March 22, 1908. He lingered until Sunday eve, the 24th, and his happy and disembodied spirit went to live with God forever. He was unconscious from the time he was stricken until the end came. Although his loved ones were deprived of his last blessings and admonitions, thank God, we know where to find him. "Our people die well." We commend his wife and children to the God of all grace for their comfort and solace. This feeble tribute is cheerfully dedicated to his precious memory by his loving nephew,

J. W. COKER, L. P. Childress, Texas.

NICHOLS.—Little Altus Bonham Nichols, son of Mr. and Mrs. Walter Nichols, was born February 26, 1907. He died June 18, 1908, from swallowing a poisonous tablet. This little fellow was so lovable and his life so full of promise that his untimely death was a much greater shock to the community than is the ordinary death. All that knew him expected for him a useful future, while his parents saw in him the pride of their lives. Hence why he should have died so early in life is more than we can understand and the grief almost more than we can bear. And yet we weep not as those who have no hope, for we know that little Altus is with God, "for of such is the kingdom of heaven." When we come to die we shall be glad to meet this sweet child up there for we had learned to love him. The broken hearted parents and relatives have our deepest sympathy in this their great bereavement. Mr. and Mrs. Nichols had only two children. The other, a little girl, died just three months before Altus did, at the age of two weeks.

J. FRED DU PUY.

ROBERSON.—Mrs. Lona D. Roberson (nee Coker). No person born into his world has greater promise of future usefulness than the one born under auspicious and favorable environments. Heredity and environment have almost everything to do with our present life and future destiny. The subject of this sketch, Mrs. Lona D. Roberson, was born in a Christian home and dedicated to God in infancy and converted and received into the Methodist Church when but a small girl and lived faithful to God until some years after her marriage. Intellectually she was unusually brilliant; if she had been blessed with a good education, she would have been a "burning and shining light in all the walks of life. She was naturally endowed with a cheerful disposition and made friends of everybody she came in contact with. It could be truthfully said she was "the friend of everybody, and everybody's friend." She was born near DeLeon, Comanche County, Texas, February 5, 1878, and died near Comanche, Texas, May 13, 1908, age 30 years, 3 months and 8 days. She was married to Dan F. Roberson, in Coryell County, Texas, January 16, 1896. To this union were born two children—little Cecil and Myrtle—who are left to mourn the death of a precious mother. In 1904 her husband moved to old Mexico. Being deprived of the gospel and the Church, Lona backslid and lived in that condition until about two years ago, when she reconverted her life and heart to God at Lueders, in Jones County, Texas, and was true to God until the day of her death. I received a telegram Monday night, May 11, that my dear child, my first born, was not expected to live twenty-four hours. I hastened to her bedside, reaching it just four hours before she died. She was perfectly conscious and looking up into my face with a smile said, "Papa, I am ready and anxious to go." When I responded, "Daughter, I can't give you up," she said, "I have suffered enough." The evening before I reached her bedside she called her husband and children and relatives and friends and made a beautiful talk, telling them she was going home to die "no more." She made all arrangements about her burial and the future care of her children, and calling my eldest sister to her, left a touching message for papa. When the angel came to transport her happy spirit to the "realms of everlasting day," she recognized his voice, and reaching up her hand says, "Papa, kiss me good-bye, I am gone." She called her sister and children, kissed them, and was not, for God had taken her. Farewell, dear Lona, but for a few days I will see you again where sad separations never come. Her loving father,

J. W. COKER.

PURSLEY.—Alice Pursley (nee Power), was born in Pike County, Ark., May 26, 1881. She was left fatherless at the early age of five months. God spared to her a loving mother who by the help of the older children reared her to maturity. This loving mother was with her to cheer, comfort and wait on her to the last. She was converted and joined the M. E. Church, South, at the tender age of twelve years. She came to Texas with her mother and other children in December, 1895, and on October 17, 1897, was happily married to J. W. Pursley. To this union three children were born—two boys and a girl, all of whom are living. Death claimed her January 23, 1908. Her last words were, "I'm going home," and when asked where, she, looking upward, said "heaven." She trusted the God who saved her in childhood and He did not fail her in the last hour. She will be missed very much by her husband and little children, but hereafter the thought of heaven will be sweeter to them. Truly "Our people die well."

W. M. LANE.

North Fort Worth, Texas.

WESTMORELAND.—Eva Rae Westmoreland, daughter of Jas. A. and Lucy Westmoreland, was born September 27, 1887, and departed this life June 22, 1908. She was conscious that she was going to die, and expressed her willingness and readiness to meet death. She was perfectly resigned to the will of God. Her father, mother, four sisters and one brother were present when her spirit went out to God who gave it. She spoke to her brother-in-law in regard to his soul's salvation. She mentioned many friends and loved ones at home. She was loved by all who knew her. She loved God, the Church and its service, and was an earnest, consecrated member of the same. We shall miss her in the Sunday-school and choir, but we hope to meet her over there where she is waiting at the beautiful gate for loved ones to join her in the city of our God. She leaves a father, mother, eight sisters, three brothers and many friends and relatives who mourn their loss. Loved ones, you shall soon see Eva on the golden shore, where death and sad parting never come, and where all tears are wiped away.

L. E. GREEN, P. C.

BROOKS.—Moses Lycurgus Brooks was born November 1, 1864, near San Augustine, Texas. Educated in the public school here, he finished the University of Texas Law School in 1891, taking his B. L. degree. In 1892 elected representative without canvassing. He practiced law here till 1895, when he joined the firm of Brooks, Greer & Brooks in Beaumont. In 1896 he was elected District Attorney and served two years. Later he returned to San Augustine to care for aged parents whom he thought needed a son's loving attention. In 1904, elected to Congress, he served two years creditably. His health began to fail early this year and after a long battle with disease he succumbed on May 27, 1908, in San Antonio, and was laid to rest by loving hands at the old home a few days later. Rev. H. A. McKee, Presbyterian, a long time friend, held appropriate service. A large concourse of mourning friends followed the bier to the last resting place. Bro. Brooks made friends and held them. There was a winsome gentleness about him but also a Spartan courage, when occasion demanded. A high sense of honor, integrity and justice was his. In business a decided success, yet always thoughtful of others. In Congress he had no chance to finish what his friends believe would have been a notable career. A member of the Methodist Church "in good standing," "a sweet and lovely gentleman," "framed in Christian virtue," he will be much missed, his place hard to fill. His thoughts were of home, of loved ones, of Church, and for those he labored, and to these he was willing to give the fruits of his toil. Upon his grave we place the evergreen.

C. B. GARRETT.

San Augustine, Texas.

GUNN.—Mattie A. Drake was born at Warsaw, Mo., January 28, 1850; was converted and joined the Methodist Episcopal Church, South, when a small girl. She was married to D. D. Jones at Warsaw, in 1867. To this union were born two children. One J. R. Jones, of Quanah, survives. After the death of her companion she lived a widow for a few years and was again married to Samuel E. Gunn, October 1, 1884. With this marriage she assumed the guardianship of five step-children to whom she manifested a mother's love and tenderness. After her marriage to Bro. Gunn she became the mother of three children—Ed, Gunn, of Quanah, Texas, Pearl, Gunn, of Dickens, and a son that preceded her to the glory world. She moved to Sherman, Texas, in 1885, where she lived until 1891, at which time she moved with her family to Quanah; from there to Dickens in 1902, where she lived till death removed her. Throughout life she proved a true companion, a loving mother and devoted Christian. Affliction deprived her of many religious privileges, yet her prospects always seemed bright and her hope steadfast. To the bereaved we would say weep not for in the great day we will not only see the justice but the beauty of the separation and will behold the fullness of the Christian triumph to that land of rest.

O. P. CLARK, P. C.

JOHNSON.—Ary M. Johnson was born July 25, 1879, and died June 20, 1908, at 8 p. m., without a moment's warning and while caressing his little eleven months old babe. He was shot through the window of his bedroom. The funeral was one of the saddest the writer has ever conducted. To see the aged mother, whose very life it seemed at times, would go out in grief, and the young wife yet in the bloom of young womanhood, with her little fatherless babe in her arms, pouring out her soul's anguish in screams, and the only sister, praying "mother" to try to live for her sake, all together made the scene one of deepest sadness. Ary was baptized in infancy; was raised in a Christian home in the very lap of the Methodist Episcopal Church, South, assuming its obligations in the summer of 1898; was married October 22, 1906, to Miss Eva Collins. He was the stay and comfort of his mother in her declining years, remembering that God said "honor thy father and thy mother." He was honored and respected by all who knew him. We had known him but a short time, but we loved him dearly. When we came here a young preacher he spoke encouragingly to us and showed us many marks of respect and confidence. I will not say to mother, wife and sister, don't weep, but weep with you. Let us trust in Him who doeth all things well. His pastor,

THOS. C. SHARP.

LEWIS.—Nannie B. Lewis was born December 17, 1886, at Colorado, Texas and died at San Angelo, Texas, April 26, 1908. Her parents moved to San Angelo when she was a babe, and she grew up there, graduating from the High School in 1906, and attending Southwestern University one year. She desired to finish her education there, but he who doeth all things well saw fit to call her home in the bloom of young womanhood. At the age of 15 she gave her young life to God, and

faithfully did she serve him. Possessed of a sweet and gentle disposition, Nannie was dearly loved by her friends and was the joy and pride of a mother's heart. We laid her to rest in beautiful Fairmount Cemetery in the old town where she spent the years of her short life and which she so dearly loved. She has left a mother, brother and sister sad and lonely, but we know that at last we shall find her on that other shore waiting to welcome us home. Her mother,

MARY T. LEWIS.

Sherwood, Texas.

CALAWAY.—James E. Calaway, son of Wm. and A. M. Calaway, was born in Clay County, Texas, December 11, 1899, and died January 26, 1908. He was always a good child. He had no fears of death. He is evidently at rest in heaven. It is sad for parents to have to part with their children while in the bloom of youth, but when the child is ready to go it is gain to it to leave this world of sorrow and go to the mansion above and there await the coming of the loved ones left behind. May the Lord sanctify these sad events to the good of the living.

P. W. BYRD, P. C.

CALAWAY.—Bro. Hugh Calaway, son of Wm. and A. M. Calaway, was born in Webster County, Missouri, October 17, 1891, and died February 9, 1908, near Blue Grove, Clay County, Texas. He professed religion August, 1905, and joined the Methodist Episcopal Church, South. He lived and enjoyed religion about one year. Falling into bad company he lost the peace and joy of religion until January 4, 1908, he was reclaimed in a meeting in Blue Grove, conducted by Rev. W. H. Brown. Soon after he sickened to die. During his sickness he often said that his religion was more help and comfort than everything else. He also said that this life was only given us to prepare for a better one. He told his friends not to grieve for him, that he was ready to go; that he had a home in heaven. He also said to his parents: "You will have four angel children in heaven." He advised his younger brother and sisters to be religious and good. A short time before his death he sang songs and rejoiced. He was much interested in the salvation of his friends. He rejoiced that he made his return unto the Lord.

P. W. BYRD, P. C.

ATKINSON.—The death angel visited the home of one of our preachers, C. J. Atkinson, of Cason Mission, and made his home sad. Oh how sad, as it claimed his dear little Marguerite, the baby of the home. Oh, how cruel is death! The dear parents made a fight for their dear babe, but in vain. Little Marguerite Atkinson was born November 20, 1906, and left us for heaven, June 24, 1908. Just stayed long enough to gather up our affections and carried them to heaven. So heaven is dearer than ever before. The sweet little babe suffered so much that it was a relief to us all when the Angels of Mercy came and relieved her. So we will fight on until God shall call us, then with a shout we will enter heaven and embrace our babe and worship Him who said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." A Brother preacher,

S. N. ALLEN.

GILL.—Glennie Gill, daughter of J. R. Gill and Mollie Gill, was born in Wise County, Texas, January 6, 1893, and died at Haskell, Clay County, Texas, June 5, 1908. She embraced religion August, 1907, and joined the Methodist Episcopal Church, South, and lived in the same until the day of her death. When dying the nurse told her to trust Jesus. From that moment she was quiet and seemed to be reconciled to death. Her parents and teachers say she was always a good girl in the home and in school. She was admired by many. I do not know that I ever saw so many hearts touched by the death of any one. She was so much assistance to her parents, also in Church and Sunday-school; she filled her place faithfully. Our earnest prayer is that this event may be sanctified to the good of all of Sister Glennie Gill's acquaintances. We bow our heads and hearts in humble submission to the Lord's will.

P. W. BYRD, P. C.

NERVOUS WOMEN

Take Hornford's Acid Phosphate

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

A happy nature is sometimes a gift, but it is also a grace, and can, therefore, be cultivated and acquired; and it should be a definite aim with those who are training a child.—Lucy Soulsby.

IF YOU KNEW

The merits of the Texas Wonder, you would never suffer from kidney, bladder or rheumatic trouble. \$1 bottle two months' treatment. Sold by Druggists or by mail. Send for testimonials. DR. E. W. HALL, 2926 Olive Street, St. Louis.

WEST TEXAS CONFERENCE.

Llano District—Third Round.

Blanco, at Live Oak Point, July 11, 12.
Johnson City, July 18, 19.
Willow City, at Prairie M., July 25, 26.
Kerrville, August 1, 2.
Center Point, August 8, 9.
Boerne, August 10, 11.
Bandera, at Tarpley, August 15, 16.
THEOPHILUS LEE, P. E.

San Marcos District—Third Round.

Buda Cir., at Science Hall, July 8, 9.
Dripping Springs Cir., at Fitzhugh July 11, 12.
Kyle and Maxwell, at K, July 18, 19.
Waelder & Thompsonville, at Thompsonville, July 25, 26.
Belmont Cir., at Oak Forest, Aug. 1, 2.
San Marcos, Aug. 9, 10.
D. K. PORTER, P. E.

San Angelo District—Second Round.

Paint Rock, July 11, 12.
Miles, July 14.
Water Valley, July 16.
Sherwood, July 22, 23.
Sterling City, July 26.
Garden City, July 29, 30.
Midland, Aug. 1, 2.
Eden, Aug. 6.
Ozona, Aug. 15, 16.
WILL T. RENFRO, P. E.

Austin District—Third Round.

(Corrected List.)
Tenth Street, 11 a. m., July 12.
First Street, 8 p. m., July 12.
Walnut, at Walnut, July 14, 15.
University Church, 11 a. m., July 19.
South Austin, 8 p. m., July 19.
JOHN M. ALEXANDER, P. E.

Beeville District—Third Round.

Runge, July 11, 12.
Aransas Pass, at Sinton, July 18, 19.
Beeville, July 25, 26.
Mathis, at Ramirena, August 1, 2.
Corpus Christi, August 15, 16.
Kingsville, at Falfurrias, Aug. 22, 23.
Alice, August 29, 30.
Brownsville Circuit, Sept. 5, 6.
F. B. BUCHANAN, P. E.

Cuero District—Third Round.

Buckeye, at Ashby, July 11, 12.
Palacios, at Markham, July 13.
El Campo, July 14.
Smiley, at Cabeza, July 18, 19.
Stockdale, at Sunnyside, July 25, 26.
Shiner, at Terryville, Aug. 15, 16.
Hope, at Boxville, Aug. 22, 23.
Nursery, at Fordtran, Aug. 29, 30.
R. A. ROWLAND, P. E.

San Antonio District—Third Round.

Barksdale, at Leakey, July 11, 12.
Utopia & Sabinal, at Utopia, July 14.
Rocksprings, Cartavallej, July 16, 17.
Knox City, at Knox City, June 27, 28.
Munday Sta., June 28, 29.
Wellington Sta., July 4, 5.
Quail, at New Hope, July 5, 6.
Chillicothe Mis., at Elm Grove, July 8.
Crowell Mis., Cottonwood, July 11, 12.
Del Rio, July 18, 19.
Eagle Pass, July 20.
Carrazo Springs & B., July 22.
City Mission, 11 a. m., July 25, 26.
Government Hill, 8 p. m., July 25, 26.
Moore cir., at Frio Town, August 1, 2.
A. J. WEEKS, P. E.

NORTHWEST TEX. CONFERENCE

Vernon District—Third Round.

Spring Creek, Round Timbers, July 15.
Bomarton, at Ample, July 17.
Goree, at Hood, July 18, 19.
Paducah, July 25, 26.
Wellington Mis., at Fresno, July 29.
W. H. HOWARD, P. E.

Brownwood District—Third Round.

Indian Creek Cir., at Elkins, July 11, 12.
Burkett Cir., at Dressy, July 18, 19.
Pioneer Cir., at Fairview, July 19, 20.
Santa Anna, at Salem, July 25, 26.
Bangs Cir., at Cleveland, July 26, 27.
Winchell, July 28.
Blanket Sta., Aug. 8, 9.
Gustin Cir., at Energy, Aug. 14.
Comanche Cir., at Sidney, Aug. 15, 16.
Comanche Sta., Aug. 14, 16.
JAS. S. CHAPMAN, P. E.

Waxahachie District—Third Round.

Itasca, July 11, 12.
Hillsboro, Line Street, July 10, 12.
Waxahachie, July 19, 20.
JAS. CAMPBELL, P. E.

Georgetown District—Third Round.

Moody, July 11, 12.
Belton Cir., at New Hope, July 13.
Hutto, at Robinson, July 16.
North Georgetown, at Hare, July 18, 19.
Salado, at Prairie Dell, July 21.
Rogers Mission, at Burgess, July 23.
Rogers and Heidenheimer, at R., July 25, 26.
Granger, at Jonah, August 1, 2.
Taylor, August 8, 9.
Bartlett, August 15, 16.
Holland, at Little River, August 22, 23.
Florence, August 29, 30.
B. R. BOLTON, P. E.

Clarendon District—Third Round.

Dalhart Sta., July 11, 12.
Hansford Mis., July 15.
Ochiltree Mis., July 18, 19.
Higgins Sta., July 25, 26.
Canadian Cir., Aug. 1, 2.
Amarillo Sta., Aug. 7.

Canyon City Sta., Aug. 8, 9.
Channing Sta., Aug. 13.
Dumas Cir., Aug. 15, 16.
J. G. MILLER, P. E.

Waco District—Third Round.

Whitney, July 5.
Mount Calm, July 12.
Abbott Cir., July 18, 19.
Peoria Cir., July 19, 20.
Penelope Mis., July 25, 26.
Lorena Cir., Aug. 1, 2.
Morrow St., Aug. 5.
Aquila Mis., Aug. 8, 9.
West, Aug. 15, 16.
Mart, Aug. 15, 16.
Bosqueville, Aug. 22, 23.
Morgan and Walnut, Aug. 29, 30.
Reisel Mis., Sept. 5, 6.
Austin Avenue, Sept. 7.
Axtell Mis., Sept. 12, 13.
Elm Street, Sept. 19, 20.
W. L. NELMS, P. E.

Gatesville District—Third Round.

Killeen Sta., at 8 p. m. July 6 and at 9 a. m. 6th.
Meridian & W., at Grapevine, July 11, 12.
Meridian Sta., at 8 p. m. July 12 and at 9 a. m. 13th.
Jonesboro, at Evergreen, July 18, 19.
Cranfil & Fairy, at Gap, July 22, 23.
Crawford, at Compton, July 25, 26.
Gatesville Mis., July 29.
China Springs, at Coon C., Aug. 1, 2.
Copperas Cove, at Reace's C., Aug. 5.
Hamilton, Aug. 8, 9.
Evant, at Blue Ridge, Aug. 10.
Pearl, at Cox's Chapel, Aug. 22, 23.
Turnersville, Aug. 29, 30.
J. M. SHERMAN, P. E.

Plainview District—Third Round.

Hale Center, at Barton's, July 11, 12.
Silverton, at Vigo Park, July 15.
Emma, at Estacado, July 18, 19.
Dickens, at Cottonwood, July 23.
Matador, at White Flat, July 25, 26.
Turkey, at Northfield, July 28.
Floydada, at Harmony, Aug. 1, 2.
Brownfield, Aug. 7.
Gomez, Aug. 8, 9.
Hockley, at Montgomery, Aug. 15, 16.
Dimmitt, Aug. 22, 23.
G. S. HARDY, P. E.

Corsicana District—Third Round.

Munger Cir., at Callina, July 11, 12.
Kerens Cir., at Roane, July 18, 19.
Thornton Cir., at Steel's C., July 22.
Purdon Cir., at Pursley, July 25, 26.
Richland Cir., at Grape Ck., July 29.
Rice Cir., at Chatfield, Aug. 1, 2.
Frost Cir., at McCord's, Aug. 4.
Hornhill, at Ft. Parker, Aug. 6.
Irene, at Emmett, Aug. 8.
Dawson, at Harmony, Aug. 9-10.
Alma, at Oak Grove, Aug. 12.
Kirk, at Della, Aug. 15, 16.
Brandon, at Bynum, Aug. 22, 23.
HORACE BISHOP, P. E.

Weatherford District—Third Round.

Ranger, at Oakley, July 10.
Wayland, at Harpersville, July 11, 12.
Breckenridge, at Eolin, July 12, 13.
Crystal Falls, Cook's Chapel, July 15.
Throckmorton, Bush Knob, July 18, 19.
Whitt & Bethesda, at B., July 25, 26.
Peaster, at Peaster, July 26, 27.
Gratford, at Oran, Aug. 1, 2.
Ehagville, at Chandler Chap., Aug. 8, 9.
Farmer, at Red Top, Aug. 12.
Graham station, 8 p. m., Aug. 13.
Graham mis., Henry Chap., Aug. 15, 16.
M. K. LITTLE, P. E.

Colorado District—Third Round.

Westbrook, at Daniel S. H., July 9.
Snyder Sta., July 11, 12.
Snyder Mis., at Mt. Zion, July 13.
Clairemont, at Jayton, July 15.
Dunn, at Ira, July 18, 19.
Hermleigh, at Wastella, July 26, 27.
Roscoe and Lorraine, at R., July 28.
Gail, at Durham, Aug. 1, 2.
LaMesa, at LaMesa, Aug. 8, 9.
Seminole, at Hawkins, Aug. 20.
Stanton, Aug. 22, 23.
Colorado, Aug. 26.
Big Springs Mis., Aug. 28.
Coahoma, at Bells S. H., Aug. 29, 30.
Big Springs Sta., Aug. 30, 31.
J. T. GRISWOLD, P. E.

Fort Worth District—Third Round.

Smithfield, White's Chap., July 11, 12.
Diamond Hill and Handley, July 12, 13.
N. Fort Worth, July 15.
First Church, Fort Worth, July 16.
Britton, at Webb, July 18, 19.
Mansfield, July 19, 20.
Godley, Lone Willow, July 25, 26.
Covington, Rio Vista, July 26, 27.
Mo. Ave., Fort Worth, July 28.
Mulkey Memorial, July 29.
Rosen Heights, July 31.
Burleson, at Everman, Aug. 1.
Joshua, at Denton, Aug. 2, 3.
Main Street, Aug. 3.
Grandview, at Greenbriar, Aug. 4.
Weatherford St., Aug. 6.
Kennedale, Cold Springs, Aug. 8, 9.
Polytechnic, Aug. 9, 10.
Azle, Dido, Aug. 15, 16.
Central Aug. 23, 24.
Riverside, Aug. 23-25.
Glenwood, Aug. 30, 31.
O. F. SENSABAUGH, P. E.

Abilene District—Third Round.

Trent and Cross Roads, at T., July 11, 12.
Cape, July 15.
Nugent, at Delk, July 18, 19.
Abilene, July 23.

Cross Plains, July 25, 26.

Ralrd, July 27.
Rule, at Pinkerton, Aug. 1, 2.
Clyde, at Potosi, Aug. 1, 2.
Nubia, Aug. 4.
Truby, at New Hope, Aug. 8, 9.
Putnam, at Pisgah, Aug. 11.
Tuxedo, at Anderson Chap., Aug. 15, 16.
Denton, at Denton, Aug. 19.
Haskell Miss., at Ketron C., Aug. 22, 23.
Haskell, Aug. 23, 24.
Weinert, at Pleasant View, Aug. 26.
McCauley, at Nienda, Aug. 28.
Hamlin, Aug. 29.
Tye, Sept. 5, 6.
JNO. R. MORRIS, P. E.

Dublin District—Third Round.

Granbury Sta., July 10 at 8:30 p. m.
Granbury Miss., July 11, 12.
Dublin Sta., July 15 at 8:30 p. m.
Glen Rose Miss., July 18, 19.
Iredell Miss., July 19, 20.
Carlton Cir., July 23 at 11 a. m.
Hico Sta., July 26.
Duffau Miss., July 27 at 11 a. m.
Bunyan Cir., July 29 at 11 a. m.
Carbon Cir., Aug. 1, 2.
Gorman Sta., Aug. 3 at 8:30 p. m.
Bluffdale Cir., Aug. 8, 9.
Harbin Cir., Aug. 11 at 11 a. m.
Eastland Cir., Aug. 13 at 3 p. m.
Cisco Sta., Aug. 14 at 8:30 p. m.
Cisco Miss., Aug. 15, 16.
DeLeon Miss., Aug. 19 at 11 a. m.
DeLeon Sta., Aug. 20 at 8:30 p. m.
Proctor Cir., Aug. 22, 23.
Desdemona Miss., Aug. 29, 30.
J. G. PUTMAN, P. E.

Waxahachie District—Fourth Round.

Ferris, Aug. 2, 3.
Milford, at Milford, Aug. 8, 9.
Ovilla, at Sardis, Aug. 16, Sept. 24.
Bristol, at Carroll, Aug. 22, 23.
Lovelace, at Lovelace, Aug. 29, 30.
Palmer, at Boyce, Sept. 5, 6.
Maypearl, at Maypearl, Sept. 12, 13.
Forreston, at Nash, Sept. 19, 20.
Red Oak, at Dixon's Chap., Sept. 23.
Bardwell, at Avalon, Sept. 26, 27.
Venus, at Venus, Sept. 29, 30.
JAS. CAMPBELL, P. E.

NORTH TEXAS CONFERENCE.

Sherman District—Third Round.

Sadler Ct., at Rock Creek, July 10-12.
Pottsboro Sta., July 17, 19.
Preston Miss., at Preston, July 24-26.
Bells Miss., at Tom Bean, Aug. 1, 2.
Southmayd Ct., at Ethel, Aug. 7, 9.
Pecan & Friendship, at Pecan, Aug. 14, 16.
Trinity Miss., Aug. 21, 23.
Waples Memorial Sta., Aug. 28, 30.
C. M. HARLESS, P. E.

Decatur District—Third Round.

Boyd and Garvin, July 11, 12.
Paradise, July 18, 19.
Chico Cir., July 25, 26.
Chico Sta., July 26, 27.
Bridgeport, Aug. 1, 2.
Greenwood, August 15, 16.
Alvord, August 16, 17.
Gibtown, August 23, 24.
Justin, Sept. 5, 6.
Ponder and Krum, Sept. 6, 7.
Rhome, Sept. 12, 13.
L. S. BARTON, P. E.

McKinney District—Third Round.

Farmers Branch & Carrollton, at Carrollton, July 11, 12.
Josephine Cir., at Millam's Church, July 18, 19.
Allen Cir., at Murphy, July 24.
Wylie Cir., at Pleasant V., July 25, 26.
Anna Mis., at Chambersville, Aug. 22, 23.
Princeton Cir., at Copeville, Aug. 29, 30.
Weston Cir., at Roseland, Aug. 1, 2.
Celina Sta., Aug. 2, 3.
Renner Cir., at Camp ground, Aug. 8, 9.
Piano Sta., Aug. 15, 16.
J. F. PIERCE, P. E.

Paris District—Third Round.

Roxton, at Atlas, July 11, 12.
Emberson, at Forest Chap., July 18, 19.
Annona, at Garland's Chap., July 25, 26.
Woodland and Kanawha, at Kanawha, Aug. 1, 2.
Paris Cir., at Reno, Aug. 8, 9.
Bonham Street, Aug. 9, 10.
Clarksville Miss., at Union, Aug. 15, 16.
Clarksville Sta., Aug. 16, 17.
Bagwell Miss., at Lone Star, Aug. 22, 23.
Avery Miss., Aug. 29, 30.
Lamar Avenue, Sept. 5, 6.
Centenary, Sept. 6, 7.
JOHN M. SWEETON, P. E.

Greenville District—Third Round.

Commerce Miss., at Century, July 11, 12.
Floyd, at Floyd, July 18, 19.
Lone Oak, at Miller Grove, July 25, 26.
Merit, at Harrell, Aug. 1, 2.
Celeste, at Lane, Aug. 8, 9.
Campbell, at Friendship, Aug. 15, 16.
Wolfe City Sta., Aug. 22, 23.
Commerce Sta., Aug. 29, 30.
Leonard, at Orange Grove, Sept. 5, 6.
Kavanaugh Sta., Sept. 12, 13.
Wesley Sta., Sept. 19, 20.
JOHN H. McLEAN, P. E.

Gainesville District—Third Round.

Aubrey Cir., at Oak Grove, July 11, 12.
Rosston Cir., at Rosston, July 17-19.
Myra Cir., at Vanslike, July 25, 26.
Wesley & Burns, at Zion, Aug. 1, 2.
Collinsville & Tioga, at C., Aug. 2, 3.

Era & Bolivar, at Spring C., Aug. 8, 9.

Sanger and Valley View, at Valley View, Aug. 9, 10.
Broadway, Aug. 15, 16.
Denton Street, Aug. 16, 17.
Bonita Cir., at Liberty Chapel, Aug. 22, 23.
Denton Sta., Aug. 24.
Dexter Cir., at Liberty H., Aug. 29, 30.
D. H. ASTON, P. E.

Terrell District—Third Round.

Fate, at Millwood, July 11, 12.
Crandall, at Seago, July 18, 19.
Rockwall, July 26, 27.
Pleasant Mound, Aug. 1, 2.
Rosser, at Warsaw, August 8.
Kaufman, August 9.
Elmo, at Eagan, August 11.
Kemp, at Wilson's Chapel, August 13.
Royce, August 16, 17.
Mesquite, at Long Creek, August 19.
College Mound, at Morrrows, August 22, 23.
Chisholm, at Poetry, August 29, 30.
O. S. THOMAS, P. E.

Bonham District—Third Round.

Bailey Cir., July 11, 12.
Lamasco Mis., July 18, 19.
Petty and Whiteoak, July 22.
Trenton Cir., July 25, 26.
Brookston, Aug. 1, 2.
Gober Mis., Aug. 8, 9.
Petty Mis., Aug. 15, 16.
M. L. HAMILTON, P. E.

Dallas District—Third Round.

Grand Prairie and West Dallas, at B., July 11, 12.
First Church, July 18, 19.
Oak Lawn, July 19.
Lewisville, July 25, 26.
Trinity, July 26.
City Mission, August 1, 2.
Argyle, at Chinn's Ch., August 8, 9.
Oak Cliff, August 15, 16.
Cochran's Ch., August 22, 23.
J. L. MORRIS, P. E.

Sulphur Springs Dist.—Third Round.

Cumby cir., at Oakland, July 4, 5.
Mt. Vernon cir., at Mt. V., July 18, 19.
Pecan Gap & Ben F., P. G., July 25, 26.
Como cir., at Harpers Chap., Aug. 1, 2.
Lake Creek cir., at Andersons Chap., Aug. 8, 9.
Cooper sta., Aug. 14, 16.
Klondike cir., at F. Chap., Aug. 15, 16.
Purley cir., at Pleasant H., Aug. 22, 23.
Birthright mis., at Tira, Aug. 29, 30.
Riley Sprgs mis., at Yantis, Sept. 5, 6.
Sulphur Bluff, at Nelta, Sept. 12, 13.
Yowell cir., at Jordan, Sept. 19, 20.
J. F. ALDERSON, P. E.

Bowie District—Third Round.

Henrietta Sta., June 13, 14.
Bowie Sta., June 17.
Montague Cir., June 20, 21.
Wichita Falls Sta., June 27, 28.
Nocona Sta., June 28, 29.
Blue Grove Cir., July 4, 5.
Nocona Cir., July 11, 12.
Byer's Cir., July 18, 19.
Holliday Mis., July 25, 26.
Fruitland Mis., July 29, 30.
Iowa Park Mis., Aug. 5, 6.
Craffton Cir., Aug. 8, 9.
Bellevue Cir., Aug. 13.
Archer City, Aug. 15, 16.
Pots Oak Cir., Aug. 29, 30.
JOHN E. ROACH, P. E.

TEXAS CONFERENCE.

Huntsville District—Third Round.

Grapeland & Lovelady, G., July 11, 12.
Crockett Sta., July 15.
Dodge Miss, Black Jack, July 18, 19.
Huntsville Sta., July 19, 20.
Hempstead Miss, Kirby, July 25, 26.
Willard, at Glendale, Aug. 2, 3.
Groveton Sta., Aug. 1, 2.
Conroe Sta., Aug. 5.
Anderson Cir, Fairview, Aug. 8, 9.
Cold Springs Cir., at Point Blank, Aug. 15, 16.
Shepherd & Cleveland, C., Aug. 23, 24.
Augusta Cir., Aug. 29, 30.
Trinity & Onalaska, at T., Aug. 31.
Stonehame & Plantersville Miss., at P., Sept. 5, 6.
San Jacinto Cir., at Bay, Sept. 9.
Navasota Sta., Sept. 13, 14.
H. C. WILLIS, P. E.

Jacksonville District—Third Round.

Neches, at Pleasant G., July 11, 12.
Grace, July 12, 13.
Alto, at Adams, July 18, 19.
Rusk, July 19.
Troup and Overton, at B., July 22.
Hallville, at Hallville, July 25, 26.
Centenary, Aug. 2, at 11 a. m.
Athens, Aug. 2, at 8 p. m.
Jacksonville Cir., Antioch, Aug. 14.
Malakoff, at Aley, Aug. 15, 16.
Athens Cir., Walnut Creek, Aug. 19.
Kilgore, Hopewell, Aug. 22, 23.
Longview, Aug. 23.
La Rue, Fincastle, Aug. 26.
Brushy Creek, Paces Chap., Aug. 29, 30.
Jacksonville Sta., Sept. 2.
Henderson Cir., Griffin, Sept. 5, 6.
Henderson Sta., Sept. 6, 7.
Mt. Selman and Bullard, P. Hill, Sept. 9.
ELLIS SMITH, P. E.

San Augustine District—Third Round.

Geneva, at Patroon, July 11, 12.
San Augustine, July 12, 13.
Center cir., at Mt. Zion, July 18, 19.
Beckville, at Rehobeth, July 25, 26.
Timpson, Wed., July 29.

San Augustine District—Third Round.

Geneva, at Patroon, July 11, 12.
San Augustine, July 12, 13.
Center cir., at Mt. Zion, July 18, 19.
Beckville, at Rehobeth, July 25, 26.
Timpson, Wed., July 29.

Gary, at Wesley Chapel, Aug. 1, 2.

Nacogdoches mis., at Prairiegrove, Aug. 8, 9.
Carthage, Aug. 15, 16.
Tatum, at Ward's Church, Aug. 22, 23.
Melrose, at Union, Aug. 29, 30.
More to follow.
C. A. TOWER, P. E.

Brenham District—Third Round.

Chappell Hill, July 11, 12.
Bellville, July 12, 13.
Maysfield, July 18, 19.
Lexington, July 25, 26.
Giddings, July 27.
Fulstear and Brookshire, Aug. 1, 2.
Wharton, Aug. 15, 16.
Hope, at Boxville, Aug. 22, 23.
Sealy, Aug. 22, 23.
Bay City, Aug. 28.
Glen Flora and L. C., Aug. 29, 30.
Somerville, Sept. 5, 6.
A. A. WAGNON, P. E.

Tyler District—Third Round.

Edgewood Cir., Small, July 18, 19.
Edgewood Station, July 19, 20.
Chandler Cir., Red Hill, July 25, 26.
Colfax Cir., Holly Springs, July 31.
Mercedith Cir., Forest Grove, Aug. 1, 2.
Edom Cir., Ashburn Camp Ground, Aug. 8, 9.
Canton Cir., Wallace, Aug. 15, 16.
Whitehouse Cir., Lane's Chapel, Aug. 22, 23.
Tyler, Marvin, Aug. 23, 24.
Harleton Cir., Harleton, Aug. 26.
Waskom, Aug. 28.
Harrison Cir., Aug. 29, 30.
Grand Saline Sta., Sept. 2.
Tyler Cir., Sept. 5, 6.
Tyler, Cedar St., Sept. 6, 7.
Mineola Sta., Sept. 12, 13.
Marshall, North Marshall, Sept. 19, 20.
Marshall, first Church, Sept. 20, 21.
THOS. H. MORRIS, P. E.

Pittsburg District—Third Round.

Linden, at Duncanville, July 10.
Queen City, at Jones Chap, July 11, 12.
Atlanta Sta., July 12, 13.
Dalby Springs, at Lawrence Chapel, July 17.
New Boston and DeKalb, July 18, 19.
Hardy Memorial, July 24.
Nash, at Red Springs, July 25, 26.
Texakana, Central, July 26, 27.
Red Water, at Concord, July 28.
Winfield, at Oak Grove, July 31.
Mt. Pleasant Sta., Aug. 1, 2.
Coffeeville, at Independent Springs, Aug. 4.
Pittsburg Cir., at Union Ridge, Aug. 14.
Pittsburg Sta., Aug. 16, 17.
Keileyville, at Avinger, Aug. 21, 22.
Jefferson Sta., Aug. 23, 24.
Daingerfield, Aug. 27.
Cason, Aug. 29, 30.
Naples and Omaha, Sept. 5, 6.
Leesburg, Sept. 10.
Quitman, Sept. 12, 13.
R. A. BURROUGHS, P. E.

Calvert District—Third Round.

Rosebud Sta., July 16.
Kosse and Bremond at Eureka, July 18, 19.
Centerville at Redland, July 21.
Calvert Sta., July 25, 26.
Fairfield, at Zion, July 30.
Teague Sta., Aug. 1, 2.
Travis, at Cedar Springs, Aug. 8, 9.
Hearne and Millican, at Welborn, Aug. 15, 16.
Iola at Boggy, Aug. 20.
Marlin Sta., Aug. 22, 23.
Reagan, at Reagan, Aug. 26.
Jewett, at Oakwoods, Aug. 29, 30.
Wheelock, Sept. 5, 6.
Franklin, Sept. 12, 13.
Bryan, Sept. 13, 14.
E. L. SHETTLES, P. E.

Beaumont District—Third Round.

Silsbee, at Old Silsbee, July 11, 12.
Corrigan, at Petersville, July 17.
Laurelia, at Darby, July 18, 19.
Nederland, at Deweyville, July 23.
Saratoaga and B., at Batson, July 25, 26.
Brownell and B., at Brookeland, July 28, 29.
Jasper and Kirbyville, at K., July 30, 31.
Orange, Aug. 12.
Amelia, at Stowell, Aug. 5, 6.
Wallisville, at Anahuac, Aug. 8, 9.
Warren, at Big Sandy, Aug. 15, 16.
Burkeville, at Far's Chapel, Aug. 18, 19.
Port Arthur, Aug. 22, 23.
Woodville at Wolfe Creek, Aug. 27.
Jasper Miss., at Ebenezer, Aug. 29, 30.
Liberty and Dayton, at D., Sept. 1.
Call, at Ford's S. H., Sept. 5, 6.
Livingston, at Providence, Sept. 11.
Camden, at Kirkpatrick, Sept. 12, 13.
D. H. HOTCHKISS, P. E.

Houston District—Third Round

NOTES FROM THE FIELD.

Continued from Page 5.

for his earnestness, his sincerity, and his unwavering determination of purpose—the elevation of society and salvation of souls. Bro. Anderson, of Greenville, most ably assisted in the meeting with his leadership of the singing, and some of his solos were the most intensely appropriate and touching as revival songs that we have heard in any meeting. Altogether, the meeting was a great success, and we look forward to the best year the Church here has ever experienced. Sunday-school growing, Home Mission Society fully awake, and Bro. Morgan has the situation well in hand. Under God, we must advance!—E. R. Greer, June 17.

Blue Grove.

This is our second year on Blue Grove Circuit. We haven't been able to accomplish what we desired to do. Still we are not losing ground. The work is gaining some. We have a net increase of about 10, notwithstanding we have dropped a number from the roll by order of Church Conference. We have three church houses, four Sunday-schools doing some good work. We are behind financially. Hope to go to conferences with assessments in full. We are now about to begin our meetings. We will need some help from some of the brethren. If any brother having time that is not promised, please let us know soon. We have had but one Children's Day service. It was held at Halsell. It was one of the best that we have ever seen. Our good women at Halsell know how to train the children for such occasions. Our Sunday-school there is in prosperous condition. We desire the prayers of all Christians, with the assistance of any preachers who can help.—P. W. Byrd.

Garland.

Fourth Sunday in June and the first Sunday in July were each red letter days for our Methodism in Garland, the former being Children's Day and the latter being our Quarterly Conference occasion. Both were a pronounced success. The Children's Day program was the best gotten out by our Publishing House, and it was well-nigh perfectly rendered by our Sunday-school. Bro. Thomas, our presiding elder, came to us on Saturday afternoon and remained with us until Monday afternoon, and he gave us good service. His sermon on Sunday morning had the old-time ring, and it had a ready and prompt response in the hearts of our people. That kind of preaching will always be acceptable among our people. It does not express itself in a light and airy imagination, but goes down deep into the heart of the gospel of the Son of God, and feasting on the meat of that gospel comes away strong in God and the power of his might, ready and able to serve others. So the preaching being of the very best, the business of the Quarterly Conference was no less a success. We had the best financial report, for the time of year, in the history of this charge. We have many things to encourage and inspire us to put forth the best effort, and we are working with confident heart, looking for and expecting success in building up the Lord's kingdom. We are serving a big and noble-hearted people and they are giving to us their support and co-operation.—W. R. McCarter, July 7.

SOUTHWESTERN UNIVERSITY.
A New Movement That Looks to the Enlargement and Endowment of the Biblical Department.

For several years the friends of Southwestern University have seen the need for larger and better equipment for taking care of the young men who are being called to the ministry of our Church. This need becomes greater with each year of the institution's history. We have gotten to the place where we can no longer neglect this wide-open, promising field without incalculable loss. Think of it! Nearly one hundred young men from our best homes there preparing for the greatest work to which men

SUBMISSION THE SOLE ISSUE.

Local Option in No Danger—A Shortest Catechism on Submission—Sense and Democracy.

By H. A. Ivy, Secretary Texas Local Option Association.

CHAPTER I.

1. Ques. Will the Democrats vote in their primary, July 25, on State prohibition? Ans. No, they will not.

2. Ques. Then what is it concerning the saloon they will vote on? Ans. Simply for or against submission—that is, for or against letting the people say through the ballot box next year whether the saloons in Texas shall stay or go.

3. Ques. What will be the effect of a vote against submission? Ans. It will be in effect to say to the people, "You shall not tell the Legislature what you want done with the liquor saloons."

4. Ques. Will a real Democrat—a man who bows to the sovereignty of the people—cast such a ballot. Ans. Well, now, Mr. Reader, you answer that question.

CHAPTER II.

1. Ques. Should submission win, will the Democracy be committed to State-wide prohibition? Ans. Certainly not, because State-wide prohibition will not be voted on, and the party can not possibly be committed on a question it does not vote on.

2. Ques. If a majority in the primary vote against submission, will that commit the Democracy against the doctrine of submission. Ans. It certainly will, and put the party squarely before the world as opposed to allowing the people to settle at the ballot box a great question affecting the public welfare—against the doctrine of people rule, the very foundation of Democracy.

3. Ques. Will real Democrats vote to thus put the party on record in direct opposition to its cardinal tenet? Ans. No, I think not; but thousands who are not Democrats are threatening to come into this primary and vote against submission so as to force the Democratic party to give an un-

democratic expression on this question. This is a natural thing for the enemies of the Democratic party to do.

4. Ques. Will real Democrats stand by and permit interloping enemies of the party to sneak in and commit the party against its vital principles? Ans. That remains to be seen, Mr. Democrat. Will you do your part to prevent such a calamity to the party?

CHAPTER III.

1. Ques. But what is that on the ticket about "the system of local option?" Ans. Oh, that is just a little bait thrown out by the liquorites to catch local option suckers, who, they seem to think, are too stupid to see the catch in it.

2. Ques. Will a man who scratches the liquorites' local option sucker bait off the ticket be voting against local option? Ans. No, he will simply be refusing to vote with the liquorites for liquor.

3. Is there any necessity to vote the Legislature instructions, "for the system of local option?" Ans. No, for the "system of local option" was voted into the Constitution of 1876, is in there today, and will stay there without any action on part of the Legislature or a vote by the Democracy. Might as well ask the party to vote the Legislature instructions to create the office of Governor or to anything else provided for by the Constitution of 1876.

4. Question. Then why did the liquorites want this foolishness about local option on the ticket? Ans. Simply to catch local option suckers and get their votes for liquor. Remember the fable about the "wolf in sheep's clothing?"

5. Ques. Will you, Mr. Reader, be caught by the liquorites' local option sucker bait? Ans. If you are a Democrat you will answer at the ballot box July 25th with a vote "for submission," and, as W. J. Bryan said July 4, "In favor of letting the people rule."

Here is the ticket for Democrats, both pro and anti:

HERE IS THE WAY THE TWO QUESTIONS WILL APPEAR ON THE OFFICIAL BALLOT.

"FOR THE SUBMISSION by the Thirty-first Legislature of the State of Texas of a constitutional amendment to the people of the State of Texas for their adoption or rejection, prohibiting within the State of Texas the manufacture, sale, gift, exchange and interstate shipment of spirituous, vinous and malt liquors and medicated bitters, capable of producing intoxication, except for medicinal and sacramental purposes."

"AGAINST THE SUBMISSION by the Thirty-first Legislature of the State of Texas of a constitutional amendment to the people of the State of Texas for their adoption or rejection, prohibiting within the State of Texas the manufacture, sale, gift, exchange and interstate shipment of spirituous, vinous and malt liquors and medicated bitters, capable of producing intoxication, except for medicinal and sacramental purposes."

"FOR THE SYSTEM OF LOCAL OPTION, and appropriate enactment for the perfection of our laws so as to prevent the barter, sale or exchange of intoxicating beverages or liquors, in local option districts."

"AGAINST THE SYSTEM OF LOCAL OPTION, and appropriate enactment for the perfection of our laws so as to prevent the barter, sale or exchange of intoxicating beverages or liquors, in local option districts."

were ever called, and our equipment not nearly adequate to the demands of the situation. Those who have kept up with the growth of this part of the work there do not hesitate to prophesy that next year will see the number of students in this department go well beyond the hundred mark. Shall we remain indifferent to this great opportunity, or fail longer to make better provision for this fine class of young men who need and ought to have the very best preparation for their high and holy calling? The faculty say, "The time has come when we must do more for these young men," and they are willing to do their part. The trustees, at their late session during commencement, took definite action and inaugurated and endorsed plans that have in them possibilities of great good. The movement for the observance of "Southwestern Day, September 27th," when it is proposed to rally Texas Methodists and ask our people to make an offering of \$1.00 per capita for this great work, and the movement in which Bishop Ward has been enlisted to raise \$100,000 for the enlargement and better equipment of our Biblical Department are both movements worthy of our very best efforts.

But there is another plan—one that I presented to the Board of Trustees and that was heartily indorsed by them, and then placed in the hands of a committee of three, composed of President Hyer, Commissioner Mood and myself, to be presented to the friends of the University throughout the State—and it is of this plan that I want to write. It is a movement that ought to appeal to all Texas Methodists.

The plan is to endow with men and women a living, active productive endowment. We have been working for \$100,000 and \$500,000 for endowment; now we propose to organize what shall be known as the "500 Club of Southwestern University," but it is not intended that it shall interfere with other plans. It shall be composed of five hundred friends of the institution, who will agree and promise to pay a certain amount, representing the interest on a note or bond, annually, for ten years. There are many of our people who are not able to give one thousand dollars, nor five hundred, nor even one hundred at one time, who would be willing to pay what would be the annual interest of such amounts, provided enough others would join in the movement to make

it worth while. So it is proposed to get five hundred to join in this agreement.

The "500 Club" will be divided into circles of one hundred each:

First Circle of 100 will give \$5 per year for 10 years.

Second Circle of 100 will give \$10 per year for 10 years.

Third Circle of 100 will give \$15 per year for 10 years.

Fourth Circle of 100 will give \$20 per year for 10 years.

Fifth Circle of 100 will give \$25 per year for 10 years.

Some of the commendable features of this plan are these: It enables many of the friends of the University who are not able to do large things for it to join with 499 others in raising an amount annually equal to the interest on \$150,000 endowment. It gives ready money, for it is intended that the payments shall begin in each circle as soon as the names to fill the circle are secured. And then there is no loss of interest, while we are looking for a safe and profitable investment, as is sometimes the case when there is money to place at interest.

I feel that this is an opportunity that many of the friends of Southwestern have been waiting for, and if I mistake not, it will become very popular. If you want to get into the "500 Club," hurry up and send your name to me, or to Rev. R. G. Mood, or Bro. C. C. Cody, Georgetown, Texas. Nearly fifty names have been enrolled and the bonds are just from the press.

O. T. HOTCHKISS.

REPORT ON TEMPERANCE.

To the Presiding Elder and Members of the Waco District Conference: Your committee appointed to take under consideration the question of temperance respectfully submit the following for the adoption of this body as its answer to all who ask of us a declaration of our faith in this matter:

It has been from the earliest days of our Church a matter of principle, and an expression of the genius of our life to stand in uncompromising opposition to all that makes for the intellectual, moral and spiritual degradation of man. We need but to reaffirm our attitude to the liquor traffic. Our position is well known, but in view of the crisis which this question has at present assumed we make this following declaration:

1. We believe it is the right and duty of every Christian to seek the destruction of this evil by intellectual instruction, by persuasion, by the exercise of the right of the ballot.

2. We condemn as a subterfuge of the friends of this evil the sophistry of the "personal liberty" talk so constantly indulged and with the accompanying criticisms of ministers who engage in the work of defeating it.

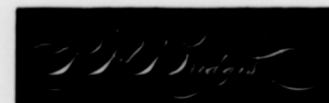
3. We affirm our consciousness of the right and prosperity and our intention to use all honorable means for the suppression and the ultimate destruction of the saloon and its cognate evils.

4. We declare our convictions as to the righteousness of the fight now upon the people of the State of Texas in the effort to secure State-wide prohibition. Respectfully submitted, W. E. BOGGS, Chairman. B. B. WILSON, Sec'y.

ANOTHER VICTORY FOR METHODISM.

At Scatter Branch, a union Church, one mile from Center Chapel, one of my appointments, five miles west of Commerce, Texas, "an old Arkansas traveler" came last summer and opened up a tirade against everything except Baptists. On the first Sunday in June he was back there again misrepresenting the Methodist Church. The same day in the evening the pastor of the Baptist Church of Commerce went out there to preach a sermon on "Peculiarities of the Baptists," but spent much of the time misrepresenting the peculiarities of the Methodists. I sent for H. M. Pirtle, of Argyle, Texas, to come and preach a series of sermons on "The Doctrines of Our Church." He reached us on June 23

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and began at night. The Baptists asked us to divide time with them before they heard Bro. Pirtle. At first we refused, but they continued to insist, so we agreed. On the second night quite a number of Baptist preachers were present, and among them the "Arkansas traveler," who was expected to answer Bro. Pirtle's sermon. He refused to make the attempt at first, but after being urged by his people he finally got up and denied what Pirtle had said without attempting to disprove it. They then challenged us for debate. On the next night the debate began. Bro. Pirtle affirmed that the Methodist Church is Scriptural in origin and doctrine. Pirtle had his charts hung across the end of the church and extending down each side for a short distance. Such an array of Scripture was never seen in these parts before. He proved that the Abrahamic covenant was an everlasting covenant, and that God never made a covenant with any people that didn't include the babies. That the olive tree was a symbol of the Church, and that the branches were broken off by unbelief, and that the wild olive tree, which represents the Gentiles, was grafted in by faith. He gave an array of Baptist history, showing that neither the Baptist nor any one else practiced immersion for baptism until after John Smyth immersed himself in 1641, and that the Missionary Baptist Church did not come into existence until 1832. His opponent did not attempt to disprove these facts.

The champion for the Baptists affirmed for three sessions that the Baptist Church of which he is a member is Scriptural in origin and doctrine. He declared that John and Christ and God Almighty were missionary Baptists, but failed to prove anything. Bro. Pirtle would answer his sophistry in a short time and then go on preaching Bible doctrine to the people. Pirtle is the right man in the right place when it comes to presenting our doctrines. One fact is that he makes Methodists. We do not hesitate to say that we are better, wiser and greatly benefited by his work among us. L. L. NAUGLE, P. C.

OLD AGE.

What is it to be old? As well ask, what is it to be born? Or, what is it to die? These are things which a man can see and not perceive, can know and not realize. You will not know until you get there, and yet you will not know when you do get there. A man thinks that he is not old but worn out by disease. A man is not old at 50 nor is he young at 60. Until 70 he fights the idea of being old. After 70, he is somewhat reticent. After 80 you do not have to ask a man his age, he will tell you without being asked. After 90 he is somewhat boastful of his age. At 100 he is a marvel to mankind. We are never exactly what we are, and yet we are always the same. WM. A. SAMPEY.