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

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Editorial.

THE BREWERS' ASSOCIATION INSTITUTE A COMPARISON.

Awhile back we paid our respects to the reform efforts of the Galveston Brewers' Association, and we strained a point and gave them all the credit for work, possible under the circumstances. Since then, a member of the Association has mailed us a copy of the Galveston News giving an account of their doings in a few cases. This account has signed to it the name of R. Adoue, President of the Association; and he institutes a comparison between the methods of the reform started by the brewers and those adopted by the prohibitionists. And he takes advantage of the press to indulge in some criticisms of the way some of us are trying to reform the liquor business. He even goes further and perverts the facts in the killings which took place some time ago at Hempstead and Cameron, and holds us responsible for them. Read his self-exalted deliverance as he tells how he disposed of one case of saloon gambling:

"Compare our method of handling that case with the work of Prohibitionists, if they had undertaken to accomplish this result. 1. The preachers of the locality deliver exciting sermons. 2. Lists are circulated to obtain signatures requesting a call for a local election. 3. Lists and petitions presented to the County Commissioners, who issue a call for the election. 4. Revs. George Rankin, Granville Jones, Cyclone Davis and Mrs. Zehner appear on the scene, making inflammatory sermons and addresses in the Churches and on the street corners; great excitement prevails in the district; wives, mothers and sisters are arrayed against husbands, sons and brothers; and animosities aroused between neighbors, at times ending in murder, as was the case at Hempstead and Cameron. Heavy expenses must be paid by the communities, the Prohibitionists have carried their point, the district goes dry and the whiskey traffic is transferred from the saloon to the express office. Who is benefited? Which of the two methods is the better? I shall not say, but like the Rev. Sexton, 'Will leave that to be decided by my audience.'"

Mr. Adoue evidently imagines that he is rather an extraordinary man when it comes to handling crimes in connection with the beer and liquor business. And he is more than pleased with his showing. He seems to have an idea that preachers are an ignorant herd, knowing nothing of the practical affairs of life; and that they are incapable of doing anything but to stir up strife and alienate wives and mothers and sisters from their husbands, brothers and sons. But it never seems to occur to him that the liquor business in Texas has filled more bloody graves, given cause for more divorces, put more wives and sisters in the poorhouse and lunatic asylums than all other causes combined. Yet he has the audacity to hold up his reform movement as the only panacea of the woes of the human family. As to his

unfortunate reference to the Hempstead tragedy, he knows as well as he knows anything, that local option had nothing to do with it; and he further knows that liquor inspired it and is responsible for it. And if he is intelligent enough to investigate and comprehend the facts, he further knows that prohibition had nothing to do with the killing at Cameron; that the tragedy there grew out of an old political grudge, and that if the victim of it had been free of liquor it would have never occurred. And nine-tenths of the diabolism that afflict the peace and order of society grow out of the beer and the liquor business. Wherever the barroom prevails, crimes go steadily on. In the counties where local option prevails, notwithstanding its abuses by the pupils of the Brewers' Association, felonies are reduced more than one-half according to the official reports sent in to the Attorney-General's office at Austin. Morally, there is no comparison between the methods to suppress saloon crime by the brewers and those adopted by the local optionists. Local option rids the community of the source of the crime, while the brewers only build up and foster this source. Our work is permanent and serious; theirs is temporary and hypocritical. Take Waco as an example. Last winter Mr. Adoue's gang sent a detective to Waco. He soon furnished the Grand Jury with information that resulted in about one hundred indictments against the pupils of the brewery business. They were tried and convicted and given the minimum fine. But their violations never stopped for a single night. They went right on; and they are in progress now. That effort was all a blind, and it is a blind in Galveston. The business represented by the Brewers' Association is a lawless business. It has never been known to keep the law, and it never will keep the law. It was conceived in lawlessness and born in violence. If Mr. Adoue and his so-called reformers were to put all the liquor and beer men out of business in Galveston who constantly violate the law, there would not be a saloon left inside the city. There is but one way to reform a saloon and that is to kill it. This is what local option is doing; and to prevent this, Mr. Adoue has rushed into the arena of morals as a mighty reformer! Hence his flings and contemptible sneers at "Rev. George Rankin, Granville Jones, Cyclone Davis and Mrs. Zehner." All this show of reform is the sheerest hypocrisy. Adieu, "President Adoue." On with the battle!

YOUR REASONABLE SERVICE.

Our religion exacts nothing unreasonable at our hands, but works in harmony with our rational understanding. It does not appeal simply to our credulity, or to our impulses; and it is not intended to excite our fanaticism. It addresses itself to our judgment and volition, and it expects us to act intelligently in all matters of service rendered to the gospel. This is exactly what Paul means when he says: "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable ser-

vice." Rational service is God's idea of obedience and sacrifice. Hence we need to give to our religious consecration our utmost good sense, so as to make it acceptable unto him. Blind devotion is no part of religion, and ignorance is possessed of no grace whatever. A deliberate purpose, a close study, an intelligent ascertainment of duty and obligation make our service accomplish results, and they make our faith an act of confidence full of the Spirit and of understanding. A great many people render a sort of service to the Master just because they imagine it is the thing to do. But He wants us to know what we are doing, and why we are doing it, and then it helps his cause and blesses us. Service without reason is like the service the heathen renders to his idol. Our Christ is accessible to our rational faith, and we want to present our service to him in confidence and full assurance. Reasonable thought, reasonable judgment, reasonable volition and reasonable labor in his vineyard are the elements for which he is seeking in our sacrifices of service.

POLITICS AND RELIGION.

Politics and religion are mixing things in Ohio. Not in any partisan sense, but upon the broad lines of humanity and patriotism. For years the saloon interests have controlled the public offices of Ohio. They have a boss up there by the name of Cox, the owner of large saloon interests in Cincinnati. He is a Republican, because Republicanism is in charge of the politics of that State. This boss dictates the State officers. None dare to oppose him. He has had things his own way and decent people have permitted him and his crowd to have their own way so long until he has come to the conclusion that Ohio belongs to him, soul and body. Two years ago he dictated the nomination of Myron T. Herrick for Governor, and he was elected by a large majority. During the sitting of the last Legislature the people demanded the passage of a local option law, and the Senate and the lower House heeded the voice of the people, and with practical unanimity passed a very satisfactory bill of this character. Of course it was fought to a finish by Cox and his crowd. But the members of the Legislature come from all parts of the State, and they obeyed the will of their constituents. The bill went to the Governor for his signature; but there is where Boss Cox got in his work. As a result, the Governor killed the bill. He listened to the political dictation of Cox rather than to the people. The effect was magic. From all over the State the voice of protest was heard. The people felt outraged. The preachers of the evangelical Churches voiced the disappointment of the people from their pulpits. The agitation continued until the time for nominating State officers arrived. But, in the Republican Convention, Boss Cox controlled and Herrick was renominated. The people became frantic. Soon after this, the Democrats met in convention and nominated a leading member of one of the Protestant Churches—a man of unblemished character and of a high order of ability. Thousands

of Republicans have deserted their standard bearer and turned to the Democratic nominee. The religious newspapers of the State are opposing Herrick, and the Republicans are alarmed. They have asked the National Administration to come to their rescue, and members of the President's household are flocking to Ohio to help save the ticket. The outcome will be watched with great interest. It looks like the Republican majority of 200,000 in that State is greatly endangered. Maybe the National Administration will help to pull Governor Herrick through; but the fight is a royal one. This is what is called an off-year in Ohio and the people may teach the bosses a needed lesson. Anyway, there is something doing just now in the politics of the Buckeye State. Preachers are speaking out, the conferences and other religious bodies are taking action, and Governor Herrick is panic-stricken. But saloon bossism has reached its limit up there, and all the people are taking a hand. It is high time that such is the case. It is not a question of Church and State, of religion and politics, but of patriotism, decency and civic righteousness. Let the good work go on. The time has come when no self-respecting people will sit still and permit a saloon boss to trample common honesty and public decency under his unhallowed feet. "Righteousness exalteth a nation, but sin is a reproach to any people."

Christ was so busy attending to his Father's business that he did not have much time to devote to himself. All his work was for others. He lived and labored and died that mankind might have salvation.

A working member of the Church is the life of Zion. The man who does nothing will stagnate and relax his grasp upon spiritual things. Faith and prayer and active service make a robust Christian. The three go hand in hand in the experience and development of religious life.

God has need for the talents of us all. Peter's impulsiveness, John's poetic imagination, Luke's literary gift, Paul's wonderful logic, and Matthew's matter-of-fact way of putting things—all had their place in the proclamation of the gospel. Their gifts were inspired and used by the Holy Ghost in the interest of the heavenly kingdom. The same is true to-day. God can and does use the best and the poorest of our endowments and gifts when we yield loving obedience to Him.

True charity is not always seen in the actual gifts that are made to the poor in the way of food and clothing, or even money; but in the help that puts a man on his feet and enables him to become self-sustaining. Of course, if he is hungry his need, for the time being, ought to be met; and if he is aged or hopelessly an invalid, his circumstances alter the case. But if a man is healthy and strong and asks alms, the best way to help him is to furnish him employment and pay him for it.

BRAZIL MISSION CONFERENCE.

By Bishop E. E. Hoss. I have no doubt you are beginning to ask yourself whether my letters on Brazil are to have an indefinite continuance. To quiet your possible apprehensions and those of your readers on that subject, I will say that this one, if not the last in the series, is certainly next to the last—at least for the present. There is matter enough in my mind to spin out into a score of communications, but I desire to avoid being judged a bore, and I also wish to keep my way open for coming years. Hence this voluntary promise to make a period at an early date. We parted company, as I now remember, at Ribeirao Preto. My visit there ended as it began—most pleasantly. Numbers of the crentes—believers—came to the train to see me off, and one of them, divining somehow, though how I know not, that I was possessed of a sweet tooth, sent me a large box of delicious home-made candies. The lunch that was put up for us would have satisfied half a dozen men. I discovered that several of the preachers and one or two lay delegates were to be our fellow-travelers. Every one of them, however, was going second class. What that means will be apparent when I say that first-class there is not as good as second-class in the United States. But the distances are so great and the rates so high that it is necessary for the brethren to economize in every possible way. It does not seem to occur to them that there is any particular merit in such self-denial. It is part of the game, and they accept it without the least loss of dignity, and, like their fellow-travelers in the United States, betray a constant cheerfulness and buoyancy of spirit that is enough to put any whining pessimist to shame. Going to Conference is a great thing with them. They reckon time from one of these annual occasions to the next. Where would Methodism have been today but for the refreshment and re-enforcement of the spirit that has come to her ministers from their yearly seasons of mutual fellowship and counsel?

The Conference was scheduled to assemble in Sao Paulo July 27, and so we took the back track for that city. Nothing unusual happened on the way. We read, talked, slept, and lounged for the whole day. Ought to have added that we put in part of our time eating. I improved our fine lunch by buying five pinapples. They were perfectly ripe and fresh from the stem. Brother Bruce stripped the largest and best of them with his knife, and he and I devoured it down to the last mouthful. The perfume of it filled the whole car, and the taste lingered in my mouth for the entire afternoon. I wish that I could revive it now. We reached our destination shortly after dark. Committees were at the station to meet us and distribute us. The programme is the same everywhere. It fell to my lot to be the guest of the presiding elder, Rev. E. B. Crooks, in whose parsonage I felt as easy for the next week as if I had been in my own house. To my great joy I found a package of letters awaiting me from home, the first for seven weeks. If I should say that I read every one of them again and again, I should not be far from telling the exact truth. Nobody knows until he has put the sea between himself and his native land how much a dozen lines in a familiar handwriting may mean.

As intimated in a former letter, Sao Paulo is no mean city. It is the capital of the State of the same name, and had a population of about 300,000 inhabitants. One-half of these, so I was told, are Italians. There are also a great many Germans and a considerable sprinkling of English and Americans. No city in Brazil has so much enterprise and public spirit. One cannot walk the streets for even a day without seeing that it is an industrious, progressive, and modern community. I had the privilege of going round about it under the leadership of a competent guide, and was immensely entertained. One of the new avenues which has already been laid out and built up for several miles is very wide, and is expected in time to be continued almost all around the city. Nothing could be finer than the view which it commands. The parks also are attractive, distinctly tropical, Sao Paulo being exactly on the tropic of Capricorn. Many of the public buildings would be credit to any city in the world.

Our missionaries began here more than twenty years ago. They have not wrought in vain. We now have two congregations, one of Brazilians and the other of Italians. The former numbers about three hundred members, includes some most excellent and intelligent people, and is wholly self-supporting. The only obstacle in the way of its further progress is the lack of a suitable house. The one which is now occupied is altogether too small, and is besides a most unsightly structure. The lot on which it stands is in a good part of the city, but it is too small for enlargement.

If we could have bought in the beginning, or even ten years ago, we should now be in a vastly better position. Prices have gone up so fast and so far as to arrest any forward movement at the present time. But I give it as my judgment that the very first new enterprise which we should undertake in Brazil is to assist in erecting here a worthy edifice. The friends on the ground will do what they can. Their liberality surprised me, but they are not able to do all that needs to be done, and they deserve help, not in dribbets, but on a liberal scale. Instead of syringing away our missionary and Church extension money where it does not count, we ought to concentrate it where every dollar will tell.



PARSONAGE CENTER CIRCUIT, CENTER, TEXAS. Rev. J. W. Goodwin, Pastor. Cost, \$1,200.

The Italian congregation is not so large, but it is well-organized and making progress. In addition to the services of the two pastors, Senhor Pinto and Senhor Bevilacqua, our cause has been much helped by the presence of the presiding elder and by the active work of Miss Eldering, a missionary of our Woman's Board who is steady as clock-work from year to year.

But I must get back to the conference. To write of it in a detailed way would perhaps not be interesting or profitable, so I shall speak in general terms. Including the lay delegates, there were about forty members present. Only two were on hand from the Rio Grande do Sul District. Joiner wanted to come from Uruguayana, but he would have had to travel at least 3,500 miles, at a cost of not less than one hundred and fifty dollars. The like facts kept others away. At 9:30 a. m. on the scheduled day we made a beginning with the customary religious exercises. That great Conference hymn, "And Are We Yet Alive," has not yet been translated into Portuguese, so we had to fall back on something inferior for a song. If I were a member of the Conference, I should make an effort to translate that lyric before another year, or why should not Dr. Ransom do it for his former comrades? He knows both languages perfectly, and also knows what accent and meter are. The religious services were followed by the election of two secretaries, for the records are kept in both English and Portuguese—an awkward arrangement that for the present at least cannot be obviated. Various addresses followed; for the Brazilian is nothing if not formally and elaborately courteous. First Senhor Pinton and then Senhor Bevilacqua made speeches of welcome, and after they were through I had my say, which was interpreted by Brother Lee. The general impression seemed to be that neither he nor I had perfect liberty. Anyhow, we finally got down to work.

Everything went as smoothly as we could have hoped. There was some apprehension that the recent rupture in the Presbyterian Church might lead to a similar disaster among us. But by the grace of God we managed to steer clear of the breakers. There have been some differences between missionaries and the native preachers—differences growing largely out of the varying points of view. Personal ambition has also, I fear, had something to do in the premises. When a brother does not get all he wants, it is natural for him to think that things are not going right. I take the greatest pleasure, however, in saying that the body of the Conference, including both missionaries and native preachers, is made up of men who are morally sound and loyal to Christ and his Church. There was not a whisper against any of them on the score of personal conduct, and I was assured by those competent to speak that this condition of things had prevailed, with few exceptions, from the beginning of our mission. As it all turned out, the Lord was better to us than our fears. We went right through from beginning to end without the slightest sign

of rupture and, save for one unpleasant episode, without a single unkind word. I sought to impress on the brethren the dignity and importance of the Conference, and urged them, instead of indulging in disputes and recriminations on the outside, to bring all their issues to fair discussion on the Conference floor; and I also assured them that the Church at home, so far from desiring to keep the native preachers in a state of perpetual pupillage, would hail with gladness the day when all authority might be put into their hands, but would insist that self-government and self-support must go hand in hand. The time is coming, as I devoutly believe, when we shall have a strong, self-respecting, auto-

nomous Brazilian Methodism. God grant that it may come sooner than any of us hope! It was astonishing to find how the general type has reproduced itself in South America. Listening to the reports, one might have thought himself at home. They were read from printed slips, and were about as entertaining as they are on this side of the equator. Once in a while a brother would break over the stereotyped forms and talk right out of his heart. That always touches me. I found also that the Conference is not lacking in sticklers for the letter of the law. Whenever any brother slipped at any point, Senhor Victorino Gonelaves was up and at him. Senhor Bevilacqua, for example, had charge of two circuits as a supply, and reported himself as a local preacher from each circuit. Of course that could not pass muster in Senhor Victorino's eyes; it was, so to speak, a padding of the census, and called for correction. It took me a minute to get at the merits of the case, but after due and serious deliberation I was compelled to decide that the point was well taken and to ask Senhor Bevilacqua to make the proper change. The reports from the standing committees developed some rather vigorous debates. The Committee on Temperance, for example, brought in resolutions calling for the exclusive use of unfermented wine in the sacrament and instructing the Book Agents to keep on hand and for sale a good supply of grape juice. Senhor Tavares opposed this resolution, saying that as the so-called grape juice came chiefly from North America, where no grapes fit for making wine are grown, it must be adulterated. I was glad to hear the debate; it was a sign of life, and was carried on without acrimony—a fact worthy of notice.

Fraternal greetings were brought to us by representatives of the different branches of the Presbyterian Church, all of whom are just now a little friendlier to the Methodists than they are to one another—this in accordance with that fixed law concerning family quarrels. My sincere prayer is that these alienations may all be healed. In spite of the theological differences, the Presbyterian Church, in its spirit and aims, is nearer our own than any other Church in the world. We should be false to every tenet of our gospel if we did not pray for its prosperity and its peace. It was my good fortune to be the guest one evening of Dr. Rockwell Smith, who is in charge of the theological seminary for the Presbytery, and to preach in the seminary chapel. The fellowship of the hour was so gracious that I felt as if we were all alike in the kingdom of heaven.

Making the appointments was gravely difficult—more so than in the home fields. The lack of men and the lack of money were both in the way. How to take care of the Churches, and yet deal gently and kindly with the preachers and their families, especially seeing that my own knowledge of the conditions was so limited, put me to thinking and praying at once. The presiding elders helped me greatly, but I found them to be quite as human as

those who occupy the same office in the States. That I succeeded in making the best adjustments possible is more than I dare hope. But having done the best that I knew how, I am leaving the results in the hands of God.

There was preaching every evening of the Conference session, but I was at work in the cabinet, and could not hear it, nor could I have understood it well, even had I been present. Sunday was a full day. It tested the patience of the crentes to the limit. There was an early morning prayer meeting. The love feast followed at ten and lasted till twelve. After I had gone through with the preliminary service for preaching, the sacrament of baptism was administered to about a dozen candidates for Church membership. Then I preached at least an hour and ordained the deacons and was about to dismiss the audience when Senhor Pinto came forward and said, "We shall now administer the sacrament of the Lord's Supper," and so he did, using every word of the Ritual. It seemed to me that nearly every soul present communed, and the house was packed to the pavements. It was half past two when all were through. I ought perhaps to add concerning the sermon that Brother Lee and I tried it together again, and got along better than we did on the opening day. In fact, I really felt as if I were preaching, and the Lord himself vouchsafed to give power to his word. Hurrying off to dine with my old pupil, Miss Lilly Stradley, the accomplished directress of the Woman's College at Piracema, I got back to the church at 3:30 and preached to an English congregation, getting through a little before five. At six-thirty, Dr. Tarboux preached again to the Brazilian congregation—a sermon which I could follow with some degree of satisfaction—after which I ordained the elders. During the whole day I did not note the slightest sign of restlessness on the part of anybody in the audience. Everything was attractive and devout from morning till night.

The reading of the appointments brought, of course, some disappointments, as is always the case. But we parted, for the most part, in Christian sympathy and love. My own heart was greatly touched by the demonstrations of affection which I received on all hands. I ought to add that the hospitality of the occasion was perfect. Personally I am indebted not only to my host, but also to Dr. Wolling, Dr. Henry Coachman (who is worthy to be his father's son), Dr. Shadders (whom I mentioned in a former letter), Senhor Pinto, and many others, all of whom I hope to meet again in our Father's house.

I had almost forgotten to say that in spite of the most careful revision to which the rolls were ever subjected there was an aggregate increase in the membership of between three and four hundred and material gains in the benevolent collections. By all tokens we have a living Church in Brazil. Nearly every question that emerged at Corinth and Philippi comes up again for a fresh solution in the little congregations under the Southern Cross. Let us not despise the day of small things. The kingdom of heaven cometh not with observation. Silently like the blush of the dawn in the eastern sky, slowly like the growth of the corn in the field, yet surely and steadily, the reign of our Lord is drawing nigh. His pure gospel will yet be triumphant in all lands.

After the Conference closed, in pursuance of a promise made to Bishop Smith, I went to see the grave of his brother-in-law, Rev. J. W. Koger, once superintendent of our mission, and who died of yellow fever in February, 1886. The memory of his beautiful and earnest life still lingers in Brazil. He literally built himself into the structure of the infant Methodism of the country. The inscription on his tomb, which, appropriately enough, is in Portuguese, bears testimony to his abundant zeal for God. I copied it into my notebook, intending to incorporate it into this letter, but unfortunately the book has been mislaid. At Rio I also visited the tomb of Bro. Mathron, also of South Carolina, who likewise fell a victim to yellow fever early in his career, and then went to the old English cemetery and stood for a few moments over the resting place of Mrs. Kidder, the wife of Dr. D. P. Kidder, who passed away at the age of twenty-three in 1835. While at Bello Horizonte I was close to the spot where Bento Braga, whom many will remember, lies. It was a strange providence that took this young man, the rising hope of our Brazilian Church, so early. Yet it was better for him to die at his post like a courageous Christian, ministering to the sick and the suffering, than to flee for his life. I did not mean to close this letter thus, yet, after all, it may be proper enough to bring it to an end by brief reference to these faithful souls who died well and are forever with the Lord.

The pursuit of money is painful, but its possession is often more so.—Ex.

A MODEST ANSWER TO BRO. SHAPARD.

In the Advocate of September 21, on page 16, there are some questions asked, with an earnest request that either the editor or some one else turn on the light. For fear no one else will take time to reply, I will try to help a little. I beg my respected brother's pardon, for presuming to teach, and shall not forget that a boy like myself should go softly when differing with a man of Bro. Shapard's years and experience. Really though, I do believe we have said more than enough in criticism of the work of our own committee, which only did what it was legally appointed to do, in providing us what we call "The New Order of Service." I do not see how any good can possibly come out of further criticism. Bro. S. asks:

1. "What is the reason or necessity in Methodism to recite the Apostles' Creed?" Let me try to answer this query, by asking another and answering that. What is the reason or necessity of requiring a child to recite the multiplication table? Simply that it may know the fundamental principles of mathematics, without which it can never progress. Had our congregations been taught this simple, scriptural formula, we had not been driven to the necessity of consuming time trying to elucidate the same in receiving members into the church.

2. "Who invented the Apostles' Creed? I do not find it in my Bible." Now if some anti-pedobaptist had asked this question about infant baptism I would not be surprised, but it does sound a little strange to hear a Methodist preacher of 56 years' experience ask or demand such proof. Mr. Fisher says this formula was arranged and taught in the first school of theology ever taught Christian pupils on this earth. What if the Roman Catholics do teach all that we teach here? Is that a reason why we should abandon it? I believe, and I believe my brother believes, that every statement in the creed as we have it, can easily be proven from the New Testament. If that is true, why not recite it until every man, woman and child who comes under our ministry has it riveted and bradened in their minds so deep that men nor devils can ever disturb them in their creed. The fault with most people whom I have met has been, not that they believed wrong so much as that they did not believe at all.

3. The insinuation that the founders of Methodism repudiated all Ritualism, is an assumption that can not be proven. John Wesley gave his preachers an elaborate form of service which is easy to discover if we really want to see how the fathers did in this regard.

4. So far as I know there has never been a day since the banner of Methodism was flung to the breeze that this creed has not been taught.

5. Bro. S. asks, "Is not this thing trying to imitate the Episcopal or Catholic Church?" It might be so, were Bro. S. to attempt it, but there are those of us who find it to be a helpful and acceptable order who never dream of imitating anybody. 6th and finally, Bro. S. asks that in view of the fact that he is now an old man, likely to not live long enough to reach the headquarters of Ritualism, which he evidently thinks is the goal and objective of all who use the new form, "would you not advise me at once to go to the Catholic Church?" In other words, take the near cut and be done with it. Waiving any reply to what may be an insinuation of surrender on the part of our committee to ritualism, let me hasten to assure my dear brother, that there is absolutely no compulsion in the matter at all. He need never join once in reciting the Apostles' Creed, unless it is perfectly agreeable with him, though some of us may think it the most helpful start and foundation for our services that was ever used. To me, I confess it is like a bugle blast to listen at the triumphant words and notes of the Gloria, after the solemn declaration of the Christian faith. I believe in God the Father, and in every clause of our glorious creed, and I rejoice that I can stand up every Sabbath day and declare it. My people in Texarkana heartily join me, and I am told that its use is one of the most helpful adjuncts to the worship here which has ever been adopted. No, Bro. Shapard, don't go. Stick to the old ship. Thank God she has never yet landed a passenger simply because he had views of his own, which were not repugnant to her fundamental principles. With great respect, J. B. TURRENTINE, Texarkana, Texas.

A man might better never be born than only born once, for nature made a bad batch of all men's birth and he needs the job done over again by grace.—Sol.

Devotional and Spiritual

THE BAPTISM OF JESUS.

The baptism of Jesus (Mark i. 9-11; Matt. iii. 13-17; Luke iii. 21, 22; John i. 31-34) is the turning point between His private and His public life. During the thirty years of His life in Nazareth He had been preparing for His three years' ministry, but as yet he had given no public intimation of His purpose. When John began to baptize, Jesus was still an unknown carpenter in a country town, ordered about by His employers, busy all day long with manual toil, receiving wages for work done. What is to occur to call Him out from this retirement? Ambition makes opportunities. In worldly kingdoms princes have but to wait for the demise of their predecessors. Jesus waited the Father's time. He observed the law. "If you wish to be divine, keep hidden as God does." But at length there comes a summons which He could neither understand nor resist. The hearers of the Baptist longed for that which none but Jesus could give. A movement was on foot which only He could guide, utilize, and prosper. The national revival calls Him out of privacy.

But when Jesus comes to be baptized with the rest, John declines to perform the rite on His person. He had baptized, with his baptism of repentance the best men who had come to him; the highest in church and state, the purest in life and of cleanest repute; but when Jesus presents Himself he is taken aback. Here was a difficulty he had not forecast. He had not calculated that his cleansing rite would be demanded by a stainless and unsoiled soul, that his baptism of repentance should be sought by one in whom repentance was impossible. He had foreseen trouble with scrupulous consciences; he had expected abuse, and had counted on being the repository of disagreeable secrets of confession; but that he could be asked to wash one whom he knew to be absolutely pure already, this he had not anticipated.

One or other of two reasons is assigned for the desire of Jesus to be baptized. The one is that Jesus desires thus to exhibit His oneness with a guilty race. He was so truly in sympathy with men that He felt ashamed of our sins, grieved because of them, felt as if they were His, numbered Himself with the transgressors. The father hangs his head, droops, sickens, and dies if his son is disgraced. The wife cannot persuade herself she need not be ashamed when the husband is imprisoned for fraud. Our Lord's sympathy was deeper than any other. He had a deeper and truer sorrow for sin and keener sense of its defilement than the sinner himself. He seeks baptism as one with a guilty race. It is His acknowledgment of union with man.

The other reason alleged for Jesus' desire to be baptized is that He sought to be identified with the new movement, of which this rite was the initial step. The baptism of John had not merely a retrospective aspect, signifying the washing away of guilt. It also initiated men into the new kingdom. It was the formal and visible enrollment of subjects of this kingdom, the outward profession of a resolve to cast in their fortunes with that of the new community. The one aspect of baptism by no means excludes the other. But the Baptist's refusal to administer the rite to Jesus is evidence that it was the cleansing aspect of the ordinance that was then present to his mind.

It is, then, to be observed that it was precisely at this point of deepest humiliation and truest union with His fellow-men that Jesus is recognized as Messiah, the divine king of men. In the fourth Gospel the Baptist is represented as saying: "I knew Him not,"—which, as the context shows, means,

"I did not recognize Him or know Him as Messiah"—"but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He which baptized with the Holy Ghost." John had known Jesus as absolutely sinless, but it had never occurred to Him that this cousin of his own, whom he had only known as a hard-working peasant toiling for his daily bread, could possibly be the great Messiah. But when he sees Him identifying Himself with men seeking baptism that He might carry His fellows forward with Him into the new kingdom, it seems to have flashed upon John that this is the very spirit of God, the Messianic Spirit, the Spirit that devotes itself wholly to the good of men. This fullness of love in Him, this making Himself of no reputation that He might be nearer to men, this was the fullness of the divine Spirit in His human nature. John says that he saw the Spirit descending as plainly as if a bodily form had been assumed; "like a dove," not the symbol of the Messianic Spirit which he himself might naturally have chosen; but when he saw the pure, heavenly, and loving Spirit of Jesus he recognized that this was the Christ. It was not the descent of a bird for which he had been told to watch as the sign of the Messiah, but the presence of the Spirit of God; and it was not because he saw a bird, but because he recognized the divine Spirit, that he knew Jesus was the Messiah.

The baptism of Jesus, then, is essentially His anointing as King. Jesus becomes Christ, the anointed of God; not only nominated to the Messianic throne, but actually equipped with that fullness of the divine Spirit which will enable Him to represent God among men. The two elements in His character to which the Baptist alludes—His sinlessness and His identification with men—are the bases of His Messiahship and the guarantees that He can fulfil the demands it will make upon Him. The Christ must represent both God and man. He must stand for men as their King and representative; He must also stand for God, and in all He does express God in His infinite compassion and goodness and righteousness. That He might fulfil this high office He was filled with the divine Spirit.

The growth of the consciousness of Jesus it is impossible to trace. As He stood a boy at his mother's knee and heard her read or repeat the passages and psalms which spoke of the Messiah's experience, and as He noted her anxious expression and serious gaze, the first questionings of His Spirit may have been stirred. As He grew to man's estate and marked the uniform lapse of all men from constant love of the Father, He cannot but have recognized that He Himself stood in another and truer relation to the unseen. But we have no ground for supposing that at any time before His baptism He felt convinced that He was the well-beloved and chosen Son of God, through whom the Father and His will were to be expressed and fulfilled to men. It was as He identified Himself with the guilty race that He clearly heard the voice from heaven acknowledging Him as the Divine Son.

No other equipment for His task of saving men and restoring them to righteousness and God is needed than the indwelling of the Spirit of God. Although Son of God He yet lived in human form under the conditions of humanity. As His human body was sustained by bread as our bodies are, and did not live by the energy of the Deity to whom it was joined, so was His human soul sanctified by the Divine Spirit as all human souls must be. It was from His deepest human con-

sciousness He said, "There is none good but One." His own human nature, that by which He had a place among men and manifested God to men, was now fully endowed by the Spirit of God. It was, He tells us, by the Spirit of God He cast out devils and did other wonderful works. He offered Himself on the cross by the same Spirit. And the words He spoke were not His own, but given Him by the Father. By this Spirit He was wholly and constantly in unison with God and man, and so was equipped for the fulfilment of the will of the Father to His children.

This descent of the Spirit upon our Lord at baptism does not mean that any new thing was conferred upon Him then. From the first He had enjoyed the indwelling of the Holy Ghost. As He grew up through boyhood to maturity His human nature had been filled to its fullest capacity with the Divine Spirit, fitting Him for all He was called at any time to do or to bear. But now having reached the flower of manhood and being called to the greatest of tasks, His human nature expands and girds itself to the highest endeavor and gives scope to the fullest energy of the indwelling God. He needs God more and therefore has Him more. He needs to be full of God, and to this need God responds. Here as elsewhere the development of Jesus is the normal development. Just as the apostles had enjoyed the gift of the Divine Spirit before Pentecost but then received Him anew and for higher purposes, so He dwelt now in Jesus with a more powerful energy.—Prof. Marcus Dods, D. D., in *Homiletic Review*.

STRENGTH OUT OF WEAKNESS.

The secret of spiritual power is faith; but faith is impossible except as one realizes his weakness. A self-sufficient man has no need of God.

The turning point of Jacob's life was when he wrestled with the angel of the covenant at the brook and was thrown. His triumph began with the acknowledgment of his defeat. He never took a step afterward without limping; and his shrunken sinew was always a reminder of God's strength perfected in the strong faith of a weak man.

In like manner, Paul's thrice-repeated prayer that God would remove his thorn in the flesh was answered, but not as he had hoped. The thorn remained, and grace was given him to endure it.

A successful life is made up of these three; being what God would have us be, bearing what God would have us bear, and doing what God would have us do. It will be seen that each of these is impossible unless we receive strength from on high.

1. Being what God would have us be. This is character. And there is nothing better than character. It outlives all.

But what is character? A bundle of graces, such as "faith, virtue, knowledge, patience, godliness, brotherly kindness, and charity" (2 Pet. 1:5-7). Where shall an illustration be found? In perfect symmetry only in Jesus Christ. How shall a Christian attain unto it? By following Christ, and imitating Him; as the poet writes of Evangeline:

"Other hope had she none, nor wish in life but to follow meekly, With reverent feet, the sacred steps of her Savior."

For this we need sustaining grace. Self-culture is superficial. A self-made man is a whitened sepulcher; a God-made man is genuine through and through. In so far as we have tried to build character for ourselves the story is one of baffled hope and aspiration. All our real attainments are due to God working in us and through us. Our shortcomings are the result of our attempts to walk alone; our successes in character building have come

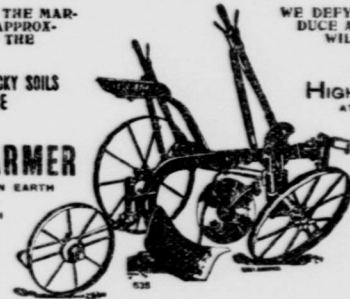
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from co-operation, the co-operation bigger words than others be." of our feebleness with Omnipotence. The Examiner.

"I am not what I ought to be; I am not what I mean to be; but by the grace of God I am what I am."

2. Bearing what God would have us bear. Patience is the drudge of the graces. Many a Christian grows weary in active service without a murmur, who finds it unpeppably hard to lie still and cough. Yet inaction is oftentimes as much a duty as a seed-sowing or harvesting. We are bound to be miserable and querulous under our burdens unless we keep in communication with the divine source of strength. It is cold comfort in sorrow to hear a voice, "Be still, and know that I am God." It is not quite enough to say to ourselves, "I know that all things are working together for my good." We must realize that God is with us, just here, closer than our dearest other friend, closer than seeing or touching; bearing half of our yoke—for the yoke is always for two. This gives us heart and courage under all circumstances. Though pain saps the last remnant of our own strength, we have a mighty reserve, because God's power rests upon us.

3. Doing what God would have us do. To every Christian is assigned a place of service. To many this means next to nothing. They stand idle in the market place, and lose the reward of faithfulness. Diffidence is no excuse; on the contrary, it should be a stimulant, forcing us to draw on the divine resources. Diffidence is closely allied to confidence; for "when I am weak, then am I strong." Self-sufficient Christians always fail, and are much in the way. The humblest believer who feels his own infirmity reinforced by divine power, is an important factor in the kingdom. Our strength is in feeling, "I cannot, but God can."

Dr. King tells of a humble parishioner, a hunchback—confined to her room, but zealous of good works—who placed in his hands these lines as expressing the purpose of her life:

"I must be doing something for the weary and the sad, I must be giving forth the love that makes my heart so glad, For God so fills my spirit with a joy that passeth show, I fain would do His bidding in the only way I know.

"So to suffering and to sorrow I shall always give my heart, And pray to God that every day I may some good impart, Some little act of kindness, some simple word of cheer, To make some drooping heart rejoice or stay some falling tear.

"And when I've crossed the river, and passed its waters o'er, And feel that some will miss me upon the other shore, My grateful spirit ever shall bless the Lord divine, Who crowns the humblest efforts of a human love like mine."

It is thus apparent that, whether for being, enduring, or serving—and these are the sum total of Christian duty—our strength is in leaning hard on God.

John Bunyan counted it a turning point in his life when it burst upon him that the divine strength is made perfect in our weakness. As to assurance, "My grace is sufficient for thee," he says, "O, methinks that every word is a mighty word, as 'my' and 'grace' and 'sufficient' and 'for thee'; they are far

from co-operation, the co-operation bigger words than others be." of our feebleness with Omnipotence. The Examiner.

TAKE COURAGE.

Take courage and turn your troubles, which are without remedy, into material for spiritual progress. Often turn to our Lord, who is watching you, poor frail little being as you are, amid your labors and distractions. He sends you help and blesses your affliction. This thought should enable you to bear your troubles patiently and gently, for love of Him who only allows you to be tried for your own good. Raise your heart continually to God, seek his aid, and let the foundation-stone of your consolation be your happiness in being His. All vexations and annoyances will be comparatively unimportant while you know that you have such a Friend, such a Stay, such a Refuge. May God be ever in your heart.—St. Francis de Sales.

CONTENTMENT.

One evening when Luther saw a little bird perched on a tree, to roost there for the night, he said, "This little bird has had its supper, and now it is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodging on the morrow. Like David, it abides under the shadow of the Almighty." It sits on the little twig content, and lets God take care.—Martin Luther.

He who does not see the heroic in the commonplace of life would not find them elsewhere. After all, the heroic is in us, not in the circumstances or the occasion. These are but the opportunities for its exercise.—The United Presbyterian.

THE SECRET OF YOUTH.

De Soto looked for the secret of youth in a spring of gushing, life-giving waters which he was sure he would find in the New World. Alchemists and sages (thousands of them), have spent their lives in quest for it, but it is only found by those happy people who can digest and assimilate the right food which keeps the physical body perfect that peace and comfort are the sure results.

A remarkable man of 91 says: "For many years I suffered more or less with chronic costiveness and painful indigestion. This condition made life a great burden to me, as you may well imagine.

"Two years ago I began to use Grape-Nuts as food, and am thankful that I did. It has been a blessing to me in every way. I first noticed that it had restored my digestion. This was a great gain, but was nothing to compare in importance with the fact that within a short time my bowels were restored to free and normal action.

"The cure seemed to be complete; for two years I have had none of the old trouble. I use Grape-Nuts food every morning for breakfast and frequently eat nothing else. The use has made me comfortable and happy, and although I will be 94 years old next fall, I have become strong and supple again, erect in figure and can walk with any body and enjoy it. Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in each pkg.

Secular News Items.

Major-General Geo. W. Davis, chairman of the Board of Consulting Engineers, has made the statement in an interview at Panama, that he noticed much progress in canal affairs. He thinks the situation very satisfactory and believes the enforcement of sanitary measures will make the canal zone and terminal cities as healthy as tropical cities can be. Though the chairman would make no statement, it is reported that the majority of the board favor a sea-level canal.

According to the annual report of the Great Northern Railway Company, that company has saved to shippers by reason of rate reductions made on freight charges since 1881 the enormous sum of \$676,983,820. The gross earnings of the Great Northern proper shown by the report for the current year amount to \$42,526,988, an increase over the previous year of \$3,468,735, or 8.66 per cent. The net revenue from operation amounted to \$29,567,283.

President Roosevelt will be asked to incorporate in his forthcoming message to Congress a paragraph favoring joint Statehood for Oklahoma and Indian Territory. A committee will go to Washington about the first of November. Later one hundred leading business men of the two Territories will join the committee to push the claims for joint Statehood.

The President has, through the State Department, published an executive order of importance to every employe in the Civil Service of the United States. No explanation of the underlying reason for his issue is given. The order is as follows: "No officer or employe of the government shall, directly or indirectly, instruct or be concerned in any manner in the instruction of any persons or classes of persons with a view to their special preparation for the examinations of the United States Civil Service Commission. The fact that any officer or employe is found so engaged shall be considered sufficient cause for his removal from the service."

Secretary Taft upon investigating reports of an outbreak of cholera in the Philippine Islands finds that the disease has practically disappeared. From August 23 to date there have been 713 cases and 553 deaths.

Bids will be asked for at once for contracts for work on the New York City Sanitarium for consumptives, which is to be built in the center of Staten Island, where the city owns 130 acres, and is to cost \$2,000,000. It will accommodate 800 patients. Two hundred thousand dollars were appropriated last Spring to begin work, and by the time this is expended there will be quarters for 100 patients.

Secretary Taft has decided in favor of the contention of the Texas Representatives in regard to the improvement of the Brazos River. This permits the expenditure of the \$75,000 appropriated by the last Rivers and Harbors bill for the beginning of the work.

The President and his wife have received enthusiastic greeting in every Southern city in which they have been guests. They left Washington October 18 and will arrive in New Orleans October 27.

Disclosures of scandal and graft in connection with "high finance" in the United States have led Europeans to be chary of American business transactions, according to Fred W. Upham, President of the Chicago Board of Review, who has returned home after a tour in Europe. "At home we scarcely realize the black eye the insurance investigations are giving us abroad," said Mr. Upham. "I was told by prominent merchants it would take years for us to recover from the damage. Practically all the

"Knowledge is power"—if you use it. It is not the possession, but the application of the knowledge that produces results. If you are convinced that it is wrong to suffer with headache, because pain weakens and destroys the brain nerves, and you make no effort to relieve it, this knowledge has no power. But if you know that Dr. Miles' Anti-Pain Pills will stop headache in a few moments, and you take the remedy, your knowledge is power, because it has produced results. Use this knowledge and take Dr. Miles' Anti-Pain Pills whenever you suffer from neuralgia, backache, rheumatism, sciatica, or pain in any part of the body, and they will bring relief. If taken when you feel the attack coming on, they stop the progress of the attack and save prolonged suffering. This is applied knowledge, which is power. Druggists everywhere guarantee Dr. Miles' Anti-Pain Pills, and will return the price of the first box if they fail to benefit.

25 doses 25 cents. Never sold in bulk, Miles Medical Co., Elkhart, Ind.

American news published in London and Paris relates to the insurance disclosures."

The first wireless message to announce an accident at sea was received by Vernon H. Brown, New York agent for the Cunard Steamship Company, who has been notified that the steamship Campania was struck October 11 by a terrific sea, which boarded its port side and hurled the passengers to the decks so violently that twenty-eight were injured, ten seriously.

The Official Messenger at St. Petersburg published an imperial ukase, dated October 15, dismissing Grand Duke Cyril from the service because of his recent marriage to the Princess Victoria, the divorced wife of the Grand Duke of Hesse. The ukase also deprives the Grand Duke of his decorations and other honors. In addition to the other punishments already mentioned, Grand Duke Cyril is deprived of the right to bear the title of imperial highness and his entire Russian income, which is derived from the \$2,500,000 set aside for each Grand Duke at his birth, and which has since been augmented in various ways. The Grand Duke left Peterhof at once.

Accompanying the announcement in Tokyo of the ending of the war, an imperial rescript was issued, stating as follows: "We have always deemed it a fundamental principle of our international policy to maintain peace in the East and thus assure the security of our empire, and the promotion of this high object has therefore been our constant aim; but last year, for reasons dictated by the necessity of self-preservation, we, unfortunately, were forced into hostilities with Russia. After twenty months of war the position of the empire has been strengthened and the interests of the country advanced, and in so much as we have never wavered in our desire for the maintenance of peace, it is contrary to our will that hostilities should be protracted and that our people should unnecessarily be subjected to the horrors of war. Russia is again the friend of Japan, and we sincerely desire that the relations of good neighborhood, now re-established, shall become both cordial and intimate. We strongly admonish our subjects against manifestations of vainglorious pride, and command them to attend to lawful avocations, and to do all that lies in their power to strengthen the empire."

The refusal of the Republicans borough and county conventions in New York to endorse District Attorney William Travers Jerome, he is now in the field for re-election absolutely independent of any partisan support. Before the Republicans had reached a decision Mr. Jerome declared he was ready to go it alone, and announced there would be no personalities in the campaign from his side unless they were forced upon him. When notified of the action of the Republican Convention in nominating Charles A. Flammer for District Attorney, Mr. Jerome said: "It has not happened in my memory that a man has received such a compliment as the practically unanimous opposition of the district leaders of all political parties."

Judge Martin A. Knapp, Chairman of the Interstate Commerce Commission, delivered a lecture before the undergraduates of Cornell University at Ithaca, N. Y., in the course of which he suggested the possibility that a condition of affairs might exist in the railroads similar to that revealed in the investigation of the life insurance companies. The control of the two is in the same hands, he pointed out. The great inquiries which are in progress in regard to our life insurance companies," Mr. Knapp said, "and attempts which have been made to 'pry off the lid' in these matters give us only an inkling of what the full extent of graft may be. In looking over the names of the men who are connected with the life insurance scandals one thing alarms me, and yet it is a thing that I can hardly believe to be true. These men are the same as those who control many of the great railroad interests of the country. Is there not a possibility that we shall find the same rottenness and graft at the bottom of the railroad system? This is an idea that seems too awful to be true, but, nevertheless, it is one that cannot help but present itself." Nine railway systems in the United States, Mr. Knapp declared, controlled 70 per cent of the total mileage of the country, 75 per cent of the valuations, 77 per cent of the traffic and 75 per cent of the revenues. Mr. Knapp paid a high tribute to President Roosevelt, whose unalterable determination and wonderful courage, he said, was going to be the chief factor in the solution of the railway rate problem.

The following dispatch from Rome is dated October 16. Official reports of the enormous damage done by the earthquake in Calabria, which have

just been received at the vatican from the Bishops of the Dioceses most afflicted, bring the disheartening information that the number of Churches totally destroyed or very seriously damaged is about 300, including seven cathedrals. Pius X had already contributed \$200,000 for the urgent needs of the Churches and now he has added more money to the sum named.

President Roosevelt has cleared up a delicate question which has been puzzling Secretary Shaw and the Collector of the Port of San Francisco as to how the baggage of Miss Alice Roosevelt should be treated upon her return to this country. The President says his daughter will pay duty on everything dutiable, the same as any other American citizen. Miss Roosevelt is bringing home many rich gifts which she received during her trip to the Philippines, China, Japan and Korea. Some reports have it that these gifts are worth as much as \$100,000, upon which the young woman would pay the usual rate of duty, 60 per cent, or \$60,000. Some have suggested that these things should come into this country duty free, as Miss Roosevelt has performed a valuable service to the United States in cementing friendships between this and other countries. The Secretary of the Treasury was puzzled as to how to proceed, but the President has answered the question in his usual decisive manner.

Mail advices from Japan, received at Victoria, B. C., on the Empress of Japan, are to the effect that such scant provisions were made for the entertainment of Miss Roosevelt and her party while at Peking with the Taft contingent as to cause public comment. General Corbin severely censures United States Minister Rockhill for dereliction of social duty. The Japanese Advertiser says: "Execrable mismanagement of the reception and direct discourtesy on the part of the minister are charges freely made. The returning party say the marked scantiness of attention paid them was sufficient to elicit surprise from the various legation staffs of the other Peking embassies."

Charles E. Hughes, inquisitor for the legislative committee investigating life insurance companies, has, through his severe examination of witnesses, including John A. McCall, President of the New York Life, and Richard A. McCurdy, President of the Mutual Life, developed sensational testimony showing the methods used by the big insurance companies in the conduct of their business. Mr. Hughes has brought out that the "big three" companies have used enormous sums of money to "watch" the Legislatures of the various States and prevent the passage of any radical measures affecting insurance companies. Mr. Hughes recently declined the nomination for Mayor of New York on the Republican ticket. Mr. Hughes is the senior member of a leading New York law firm. He was born in Glens Falls, N. Y., in 1862, the son of a Baptist clergyman. He was educated at Brown and is a graduate of Columbia Law School.

"Let me warn you against the suspicion that we, as Jews, have no political convictions," Dr. Emil G. Hirsch, of Chicago, said in an address to his congregation. "There is a mistaken idea that Jews are gypsies in politics, but this is not true. There is no Jew in the world who controls my vote, except one Jew, and that is I, myself. The appeal has been made on behalf of a candidate for drainage trustee, 'Vote for a fellow Jew.' Even if I had made up my mind to vote for that man, I would not vote for him now. He has prostituted my people and my Judaism for his own selfish ends." Dr. Hirsch declared that the Jews originally were farmers, and that it was a public duty to try to deflect the Russian Jews who are pouring into this country from the city tenements to the farms.

Jerry Simpson died October 23 at Wichita, Kan. "The Sage of Medicine Lodge," as Jerry Simpson was called, was in many respects one of the most unique characters adorning the history of Congress. He was swept into the Fifty-Second Congress by a wave of Kansas Populism, charged with the task of reforming the whole Government and living down the only information his colleagues had of his personality—that he wore socks. The latter task he succeeded in accomplishing; in fact, although he never quite lost the title "Sockless Jerry." His legislative accomplishments consisted in turning popular Eastern sentiment regarding Populism from scornful ridicule to respectful consideration during his six years in Congress, when he was swept out by another Kansas wave. There was not a question of Congressional action during that time on which Jerry Simpson did not think and on which his conclusions were not strikingly and entirely different from those of any one else. His language and manner of speech were quaint in the highest degree. Jerry

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Secretary Taft has just received an exhaustive report from Surgeon General R. M. O'Reilly on the health conditions of the army. The report says that the enlisted strength of the army, as shown upon the monthly sick reports, was 58,740, and on the returns of the military secretary 60,139, and calculations are made upon the latter figures. There were 79,586 "admissions to the sick report" during the year, 406 deaths from all causes, and 1,377 discharges for disability. The figures, he says, show a steady and progressive improvement in the health of the army. The report says that by far the most important disease affecting the efficiency of the army during the year have been those resulting from immoral habits, which caused 16 per cent of all admissions. The strength of the army in the Philippines was 11,990, and there were 20,246 admissions to the sick report and 165 deaths. The strength of the Filipino troops was 4,610, and there were 5,242 admissions and 103 deaths.

Health Officer Tabor, October 23, raised the quarantine of the State of Texas against noninfected points in Louisiana and Mississippi. He stated that such action is taken in view of the second cold spell which penetrated the South. However, the quarantine against New Orleans and other infected points will continue in force, the State retaining its inspectors at the border and its system of inspection.

The little colony of Newfoundland is causing trouble again over the fisheries which may involve two nations in further diplomatic sparring or negotiation. The situation presented by the Gloucester fishermen has become serious. They represent that a Newfoundland cruiser with the minister for marines on board has forbidden the American vessels to fish along the treaty coast. The Newfoundland government denies knowledge of anything of the sort. Secretary Root took it up with the British ambassador, who is investigating. Representative Gardner of Massachusetts, with a delegation of the

Gloucester fishermen, laid the matter before the authorities at Washington. They demand prompt action. The claim is made that under the treaty which was made following the war of 1812 fishing rights were guaranteed to Americans on the Newfoundland coast; that the governor last year gave a warning that he would restrict this fishing, and that now some action has been taken to decide a number of questions under the treaty. There is a question also as to whether or not American registry carries with it fishing rights.

The ratification of the treaty of peace between Russia and Japan is formally announced in the Official Messenger in St. Petersburg, which says its operation began Sunday, October 15, the document having been signed by the emperors of the two countries on Saturday. As a graceful mark of appreciation of the part he took in bringing about the conference at Portsmouth and the resultant peace, President Roosevelt was the first person notified by the Russian Government that the Czar's signature had been affixed to the instrument. Before it had been brought back from Peterhof for the counter signature of Foreign Minister Lamsdorf the news was sent direct to the President. The necessary orders for the bringing home of some of the ships interned in neutral harbors have been issued. The date for the exchange of prisoners of war has not yet been fixed.

10 Cent Dolls

Marie Louise is a handsome Doll 8 1/2 inches high. She has a full wardrobe, consisting of three different dresses, with a hat to match each dress. All the dresses and hats are up to date. Children amuse themselves by the hour dressing and undressing these Dolls.
Doll and complete outfit sent postpaid for 10c. O. K. NOVELTY CO., Dallas, Texas.



PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

THE ROLL OF HONOR FOR BOYS AND GIRLS OF SIXTEEN YEARS OF AGE AND UNDER

My Dear Boys and Girls: On account of sickness, school work, cotton picking, etc., our honor roll is much shorter than usual, but the letters, notes and postals sent in by many who did not send the answers to the questions, show your interest is not abating. Some had studied the questions, but did not have time to write the answers; others had been too busy to study, but would preserve the Advocate and study the questions later, although they could not get their names on the honor roll.

A few have requested that the contest work—questions and honor rolls together with the letters to the boys and girls during the last six months—be published in book form. This would indeed be nice, but I suppose it is hardly practicable. The book would be small, and probably not of sufficient general interest to make it pay for itself, as the expense of publication is, I suspect, more than you imagine.

The correct definition to the word "amanuensis" was given by a number of our youthful correspondents.

To those of my girls who have written of their pretty fall and winter suits, and their new hats and wraps, I will say: While you are enjoying these, remember there are many, many other girls who are not so fortunate, and if you will be right thoughtful, perhaps you may find it in your power to help some of these.

I suppose most of the Leaguers and Junior H. M. Societies are now planning to send boxes to the boys and girls at the Orphanage. I hope you will see that the boxes which go from your League and Society are composed of neat, comfortable clothing, in good condition. If you have a nice dress, or a good warm cloak, which you have

outgrown, you might put it in the box; but we must not, for a moment, entertain the idea that "Just any old thing will do, so we fill the boxes." Remember that these children love to dress neatly and look pretty too, and since they have no mothers to buy and make nice things for them, we must do all we can to make them happy in the home the Church provides for them. See James 1:27 for a strong test of your religion. This is not a scolding, or lecture, for I am glad you have the elegant new things, and I believe you are large-hearted and generous; but I thought a little word of warning might make you more thankful for your own blessings and perhaps make you more thoughtful of those who are less fortunate than yourself.

No, Eugene and Garvin, I was not sick, but just busy—however I appreciate your interest, and thank you for your invitation to take me through the salt works, if I will make you a visit. This would be quite interesting to me, and I suspect you could tell me many things I had not known before.

Della, the contestants were about equally divided in opinion concerning the greatest test of faith. Some think Moses had to stand the severest test, others think Abraham's trial was greater. You ask for my opinion and my answer is that I cannot conceive of any test more severe than the one by which the faith of Abraham was tried.

Some of you are getting impatient for the promised personal letter. I have your letters all on file and am answering them as rapidly as possible. Except in a few instances, I am answering the letters in the order in which they were received. I think I can soon make more rapid progress in my letter writing, so I hope I shall not have to keep you waiting a great while longer. I shall always be glad to hear from any of you, and shall feel a deep interest in whatever concerns you.

MRS. ELSIE MALONE McCOLLUM.

Roll of Honor for the Third Paper on the New Testament.

- Jewell St. Clair,* Sulphur Bluff, Texas. Della Young, Lovelace, Texas. Albert Walker,* Fate, Texas. Mary Simpson,* Edna, Texas. Lena Simpson, Edna, Texas. Price Scott,* Mickey, Texas. Eugene B. Germany, Grand Saline, Tex. Garvin Germany, Grand Saline, Texas. Ruth I. Wilkerson,* Knob, Texas. Irene Wheeler, Stone Point, Texas. Lillian Marshall, Lincoln, Ark. Jane Bulkley, Crowell, Texas. Prebble Walker, Sharp, Texas. Louise Carter,* Terrell, Texas. *100 per cent.

LETTER FROM MISSOURI.

Our autumnal equinox for 1905 will be remembered because of the flooded streams, the result of two weeks of rainfall. The farmers and railroads lost millions worth of property. Many of our water courses were higher than ever known to be since the historic flood of 1844, and some of the old settlers say they were higher now than then, while others think differently.

As our conferences in Missouri all meet in September, we were much hindered in going to and fro by swollen streams. Some of us were just nine times longer getting home than we would have been but for the floods.

Yet, so far as I know, no fatal accident occurred.

The conference sessions were harmonious and pleasant.

The reports, both statistical and financial, show gains, though small.

For the first time in many years, I failed to attend any of the conferences, except my own, the Southwestern Missouri; and as our paper, the St. Louis Christian Advocate, is not worth a penny, as the reporter of conference proceedings, I know but little of what was done in the other conferences.

The Missouri Conference elected five clerical delegates to the General Conference, none of whom have ever been members before, all young men and all but one began their ministry in Missouri, and that one, a transfer, is chairman of the delegation.

Two of the lay delegates elected have been members before. The Southwestern Missouri Conference elected four clerical and four lay delegates, only one of whom serves his first term, and he is a transfer. The others began their ministry here. Two are sons of Methodist preachers. Also two of the lay delegates are sons of Methodist preachers, and have been members before.

The other two are new men. One of them is sixty-six years old and heads his delegation. The other is but a youth. All Missourians.

The two preachers' boys are em-

ment lawyers, one of whom is a judge and the other is the author of a history of the State.

The St. Louis Conference elected three each, all of whom are natives. The fathers of two of them were pioneer Methodist preachers in Missouri; one of these received 95 per cent of the votes on first ballot, and is good bishop timber. He was a member of the last General Conference and made his mark.

Of the 24 delegates from the State only one-third have been members of any former General Conference.

Our Veteran Missouri Methodist Preachers' Association met with the Southwestern Missouri Conference this year. None were present in person except members of our own conference, some others were present by letter and others by proxy. We had a good meeting. The annual sermon was preached by Milton Addison and was worthy of the man and the occasion. It was a great sermon.

The officers for next year are: J. H. Prickett, D. D., president; W. B. Henry, D. D., vice-president, and W. S. Woodard, secretary.

We organized in 1900, and have enrolled 72 members, 19 of whom have died, leaving us a present membership of 53.

We have in our conference a souvenir cane of which the oldest member is the custodian. It was made out of a stick of an oak log taken from the first Meeting House ever built in our conference territory. It was, when first made, presented to W. J. Brown, who was for 14 years the senior member of our conference. January 1, 1905, he emigrated to the country, where people never grow old, and canes are needed never more. H. N. Watts is now our senior member, but as he has not been present at a session of his conference since 1896, and is now living in Texas, and as I am next in the succession, I have charge of the cane.

For five years I have been the ranking member of my conference present. We have four members who are older than I in years, but only one in the ministry.

I have never missed but one session of my conference, and that one was held in the Confederacy and I was living in the United States and could not get through the lines.

During conference by the courtesy of Rev. J. R. Hedges, I had a peep into "Peeps of Life," the autobiography of Rev. J. Mathews, D. D. I read the book half through. It is good, better, best. Dr. Mathews is incapable of doing anything that is not helpful to humanity.

Ecce Agnus Dei, by Rev. J. C. Shackelford, A. M., of Sweet Springs, Mo., is a brand-new book, just from the press of our Publishing House.

I read the MS. and pronounce it good, edifying and helpful.

"I read these chapters with profound interest. Your view of the doctrine of the Atonement is confirmed, as it seems to me, by the Holy Scriptures, by common sense, and by the experience of true believers. With brotherly love, I am yours truly, "O. P. Fitzgerald."

Letter to the author. We are now having most delightful weather. No frost yet.

W. S. WOODARD. Sweet Springs, Mo., Oct. 5, 1905.

Cures Indigestion

HORSFORD'S ACID PHOSPHATE

Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

WHAT A BOY SHOULD READ.

"A boy of seventeen should intimately know the English Bible. He should know it as literature quite aside from its religious teaching. He should know it from having had it read to him from his earliest years, and from reading and studying it himself. A boy who grows up without this intimate acquaintance with the great masterpiece of all literature is without something for the loss of which nothing can compensate, and which nothing can replace." This is the judgement, not of a minister, but of a great literary authority.—Western Christian Advocate.

If your stomach is weak it should have help. Hood's Sarsaparilla gives strength to the stomach and cures dyspepsia and

Better to be despised like Zaccheus the tax-gatherer than to die like Ananias the tax-dodger.

If the Baby is Cutting Teeth

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

Educational.



BUSINESS—When you think of going up to school write for College Journal and Special Offers of the leading Business and Shorthand Schools. Capital stock \$100,000. Address J. H. KING, Pres., Raleigh, N. C., or Charlotte, N. C. (We also teach Book-keeping Shorthand etc. by mail)

Metropolitan Business College

The finest business college in the South—unrivaled in Texas—unsurpassed in America. Write for free catalogue. CHARTERED ELECTRIC SHORTHAND.

WANTED Young men to learn shorthand. Write for prospectus giving full information. DALLAS TELEGRAPH COLLEGE, Dallas Texas

ANNOUNCEMENT State Fair of Texas Dallas, Texas, OCTOBER 28-NOVEMBER 12, 1905.

The present organization, known as the State Fair of Texas, stands today without a parallel in the history of fairs. It is owned and managed by some fifteen hundred of the most prominent citizens of Dallas, who have donated the money to build a fire-proof auditorium and exposition building on the Fair Grounds, costing \$100,000, and in addition to this have advanced the princely sum of \$50,000 for premiums, attractions, etc., that the Fair of 1905 may go down into history as the largest and grandest event of its kind ever given in the Southwest.

Every stockholder of this institution. For further information and details address the State Fair of Texas, Dallas, Texas. Yours respectfully, SYDNEY SMITH, Secretary. C. A. KEATING, President

The St. Louis Southwestern Railway Company OF TEXAS.

Now has heavy steel rails, and ballast, over practically the entire system, is equipped with high-speed engines, modern wide vestibule day coaches, free reclining chair cars, parlor cars and Pullman's latest style of sleepers. In addition, we lay claim to the fact that our train crews are second to none in efficiency and courteous bearing to the traveling public. In placing these points before you, we do so with the statement that we will serve you to the best of our ability should we be favored with your patronage, in that your journey while in our charge will be a most agreeable one.

The following trains are scheduled to leave our points DAILY in either direction: Nos. 202 and 208 Eastbound. Nos. 201 and 207 Westbound. These trains make convenient connections at our junction points for all destinations, North, East, West or South. Detailed information regarding your trip anywhere, its cost from start to finish, will be furnished by any Cotton Belt Agent, or by



JOHN F. LEHANE, Gen. Freight & Pass. Agent, Tyler, Texas. R. C. FYFE, Asst. Gen. Frt. & Pass. Agent, Tyler, Texas. A. K. RAGSDALE, Pass. & Ticket Agent.

Sewing Machine and Advocate only \$23.50.



EL TORO DE LA SELVA

El Toro de la Selva Cigar

Fifteen Cents Before The War. The duty was \$4.50 per pound and 25% Advalorem or \$72.00 per thousand. Uncle Sam abolished the duty on Porto Rican Cigars so this fine Imported Cigar is sold by all dealers....

Five Cents Now!

ASK FOR EL TORO DE LA SELVA CIGAR. If your dealer will not supply you, send \$2.50 for a box of Fifty, or \$5.00 for One Hundred. Sent express paid. PLATTER TOBACCO COMPANY, DALLAS.

Epworth League Department

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas. Make all remittances for State League dues and assembly pledges to A. K. Ragsdale, Secretary, Dallas, Texas.)

State Epworth League Cabinet.

- President—Gus W. Thomasson, Van Alstyne.
- First Vice-President—Rev. A. D. Porter, Mt. Calm.
- Second Vice-President—Miss Belle Taylor, Houston.
- Third Vice-President—W. A. Palmer, San Marcos.
- Fourth Vice-President—C. A. Lehmburg, Fredericksburg.
- Secretary—A. K. Ragsdale, Dallas.
- Treasurer—Theo. Bering, Jr., Houston.
- Junior Superintendent—Mrs. C. W. Henry, Cleburne.

GOOD FOR ORANGE JUNIOR.

Note this from the Junior League at Orange: "In response to your letter of 5th. inst. please find New York exchange for \$10 in payment of the amount promised by the Junior League of Orange for credit of the Assembly Fund. The amount pledged by this League was \$5, but at their last meeting they unanimously voted to send \$5 more. If the Leagues in Texas could only realize what we have at Epworth and what it means to them in the future, we could easily get all the funds needed to put our grounds and buildings in excellent shape. This Assembly is owned by and conducted for the members of the Methodist Church in Texas, and every dollar invested means increased comfort and pleasure for those attending."

Pastors and Leaguers seem to respond very slowly to our Era pounding. Only ten so far have sent in the ten subscribers. Surely in the whole State of Texas we can find one hundred congregations who will send in the ten names. This will close November 1. If you cannot get ten, send five.

NOTES.

Fifty Indians will winter at Corpus Christi this year if accommodations can be had. Fifty cottages at Epworth would solve the problem. A hint to our brethren is sufficient.

A recent issue of the St. Louis Advocate contains a full register of the officers of the Missouri State Epworth League, of which we note the following: Pres't. Mr. Sam Bean, Box 246, Springfield, Mo.; Secretary, Mr. Clarence R. Comfort, 415 N. Broadway, St. Louis.

Robert B. Wear, ex-Secretary of the North Texas Conference Epworth League, who recently entered school at Austin, writes us under a late date as follows: "I am now a full-fledged Freshman in the Engineering Department of the University of Texas. I am well pleased with the Capitol, but can't say that I really like Austin. It has too many hills and rocks to suit me."

A late issue of the Raleigh Christian Advocate contains an article written by Prof. W. A. Palmer during his residence at Calvert and while he was Third Vice-President of the Epworth League at that place, the subject being: "How I made the Literary Department a success." It may interest Bro. Anderson to know that the author of the article in question is now at the head of the Literary Department in our State organization, and is making of this work, as of the other, a success.

A mission study class of members has been organized at Van Alstyne, Texas, with Miss Cora Alderson as leader. The class will meet weekly at the homes of the members.

A tastily printed leaflet, containing the following invitation, reaches us this week from Galveston: "The Epworth League of Central Methodist Church extends to you a hearty welcome to all its services and social gatherings. We would be glad to have you attend our Church services, which are held on Sundays at 11 a. m. and 7:30 p. m. You are cordially invited to make our Church your 'Church Home' while you are in the city." On the front page is this inscription: "Central Methodist Church, Corner 19th Street and Avenue L. Geo. S. Sexton, Pastor."

President W. B. Kendall of the B. Y. P. Y. Association, in a review of the tour of inspection recently made by the Assembly Committee of that organization, has this to say: "At Corpus Christi we were driven to a lovely

site on the bay front, a mile from the city, right on the railroad. This tract consists of fifteen acres of land and lies a few blocks nearer the city than the Methodist grounds. The bathing at this point, which was tested by your humble servant (solo) at 1 o'clock in the morning, is absolutely unimprovable."

Dr. Herbin, the editor of the Epworth Herald, thinks the International Epworth League Convention is to be a great factor in uniting the two branches of Methodism. It will, no doubt,

closed they had greatly increased. Not only were all my chairs occupied, but we were having a class in the church proper, and I was using a broken bench for some of my little children. I had used the stool of the school organ for myself, but had to give it up to a little, bright-eyed boy, and I—stood up! The enrollment this year went from seventeen to forty-two, and I have good reasons for expecting to open with fifty next year. I believe the Leaguers, one and all, who contributed, will receive better thanks than I can give them, in the blessings

"call" says, after referring to the success of a similar plan as operated by the Christian Endeavor Society: "The chance to promote, with the aid of the workers in the young people's department of our Missionary Society, the ideas of systematic giving, of mission study and of normal work through district institutes, must be accepted at once. There should be an interchange of ideas that will give permanency and scope to literary and philanthropic work. Special attention should be paid to Leagues through 'missions' and Bible study for the wise

was done under a disadvantage. In view of this the result obtained is commendable. We regret that more of our chapters did not respond to Brother Bering's earnest appeals for his diligence deserved even better reward than the favorable showing made. The following is the summary, viz:

Receipts.	
Local chapter dues.....	\$92.45
Lease rentals.....	37.50
Total receipts.....	\$129.95
Expenditures.	
General expenses.....	\$93.42
Advertising account.....	18.14
Deposited with the President..	7.50
Total expenditures.....	\$119.06
Balance on hand.....	10.89
	\$129.95

VISITORS' POINT OF VIEW.

From any point of view the first encampment was a great success, and the verdict of every thoughtful man is it means much to the future of our League and Church work in Texas. The guarantee of this prophecy is that the men who made it a success in spite of opposition and very great difficulties are still in charge, and with all opposition gone and everybody singing their praises and the success of the first encampment, why not indulge in bold prophecy? I look for ten thousand people at Epworth next year and for the very best ten-days' program ever known in Texas.

REV. ELLIS SMITH.

Houston, Texas.—My ten days' stay at Camp Epworth last month was one of the most delightful occasions of my life. Everything conspired to make it an ideal outing for every one in attendance. I feel sure that the location is unsurpassed, for beauty and convenience, by any other in the State. The absence of flies and mosquitoes was quite refreshing, and the breeze was positively exhilarating; the beach was faultless and the bathing was delightful and invigorating.

The Assembly Committee has brought Texas Methodism under lasting obligations for locating the Encampment at that place, and for securing to the Church that magnificent and valuable property. That these noble gentlemen started out, without a cent to invest and with instructions not to go in debt, to locate permanent assembly grounds for the State League Conference, and at the end of a year turned over to the Church property for the same valued at more than ten thousand dollars, seems to me strong evidence that the hand of God is in the movement.

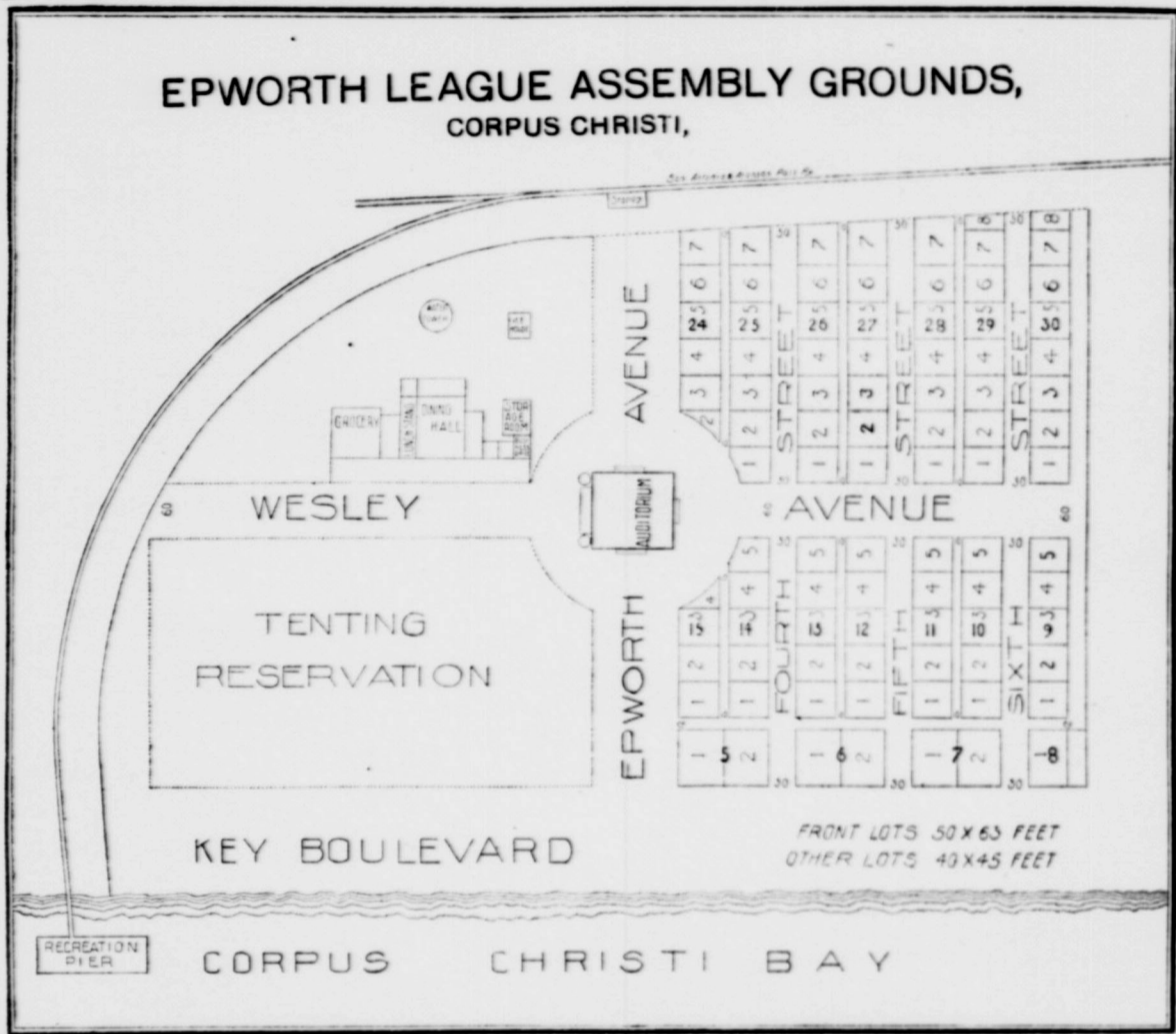
The value of the annual Encampment, both to old and young, if carried out according to the plans already laid, will be incalculable. The first Encampment was the greatest epoch in the history of the Epworth League in Texas, and I predict that the second will be far greater than the first. With best wishes for your success in the work this year, I remain, J. M. PERRY.

Station A., Dallas, Texas.—I desire to say that I have visited the Atlantic and Pacific coasts and other points on the Gulf, and I regard Epworth the most delightful place of any of the above. You were fortunate in getting a location between the Gulf and the Nueces Bay.

For this prevents the depressed condition of the atmosphere when the tide is receding. It was a phenomenal success this year and I am sure it will become a great resort and much good will be accomplished. The contour of our country offers no better place for such great and noble work for our Leaguers. I suggest that the committee have control of the restaurant and employ a good hotel steward or first-class restaurant man on salary and then there will be no trouble about the accommodations. I can give this enterprise my unqualified endorsement. (REV.) J. B. DAVIS.

McKinney, Texas.—My stay at Epworth was very pleasant indeed and it proved to be very profitable to me. I do not think the location could be surpassed; we know of nothing in the State comparable to it. We were among the first on the grounds and the last to leave, occupied tent No. 52 and took our meals at the restaurant. The mosquitoes never visited our quarters, we never saw nor heard a mosquito while there. Except a few hours one morning the sea breeze was constant, day and night, and it was most delightful indeed. Everything considered I never spent ten days in an outing that was more pleasant and profitable.

The permanent improvements on the grounds were far beyond my expectations and the committee ought to receive the applause and thanks of every visitor to the grounds for the splendid arrangements made. I am



We present herewith a revised map of the Assembly Grounds at Epworth, which is in accordance with the plotting as ordered by the State Epworth League at the first annual Encampment session. The present arrangement is a great improvement over the original plan, since the streets are run so as to receive the breeze from the bay and afford a view of the beach front from all parts of the grounds. The section designated "Tenting Reservation" will be the public domain, and its proximity to the business section, in the rear, will make it convenient for the campers, and the lo-

promote good fellowship, but down this way the Leaguers are few and far between who indulge any hope of a union.

A copy of the map of the Assembly Grounds, published in this issue, may be had for the asking by writing to the secretary, Brother Ragsdale.

Miss Norwood Wynne, in writing to us about her school work, and which letter we give elsewhere, has this to say regarding the outing which she is now enjoying: "We are living in tents, right on the shores of the lake, where we can hear constantly the splash of the waves on the rocks, and see the wide expanse of water and the great, blue mountains. It is fine for those of us who are shut up in a Mexican city most all the year."

Dr. James Campbell, the Presiding Elder of the Waxahachie District, has secured pledges amounting to \$100 for the Assembly Improvement Fund. If each of our forty Districts should make this average, the committee would be able to make a splendid showing by the time of the next encampment. Our plans look to a \$5000 subscription, and knowing the Texas Leaguers as we do, we have confidence in this amount being reached.

G. W. T. FROM MISS WYNNE.

Dear Brother Thomasson: I wrote to Miss Allison on receipt of the money, thanking her for her efforts in securing a part of it. I have not written to you before because I could not really write the letter of thanks to the Leaguers until I had applied it. However, I shall send you this note, as it will be another month before I can make the improvements with the League money. I told you of my needs in the letter I wrote, asking for the money. Before school

ation will afford an unobstructed view of the bay. The restaurant building is to be moved from its present location at the south end of Wesley Avenue to the location designated in the concession block. At this writing there are thirty-seven lots not taken, with twenty applications awaiting approval, leaving only about seventeen lots unoccupied. It would seem that the purchase of additional land is absolutely necessary, and this matter will receive attention at the general consultation meeting of cabinet officers and Assembly Committeemen, to be held at Dallas on the 2nd of next

month. The lots already taken are as follows: Block 5, 1 and 2; block 6, 1 and 2; block 7, 1 and 2; block 8, 1; block 9, 1, 2 and 3; block 10, 1, 2 and 3; block 11, 1, 2, 3, 4 and 5; block 12, 1, 2 and 3; block 13, 1, 2, 3, 4 and 5; block 14, 1, 2, 3, 4 and 5; block 15, 1, 2 and 3. Lot 4 in block 15 is a park, as is also lot 2 in block 24. Lot 3 in block 24 is the keeper's lodge. Block 25, 1 and 2; block 26, 1, 2 and 3; block 27, 1; block 28, 1; block 29, 1; block 30, 1. Application blanks will be furnished by the Secretary to those who wish to make selections from the remaining lots.

NORWOOD E. WYNNE. In Camp at Lake Chapala, Mexico October 13, 1905.

At Trinity Church, Dallas, a simple announcement was made at a League meeting of the Era "Pounding" and twelve subscribers were secured. Not only the Era, but all our Church periodicals would be better circulated if the proper attention was given them.

A FIELD SECRETARY FOR NEW ENGLAND.

The project now under consideration in New England is the appointment of an Epworth League field secretary, who will give all his time to League work, very much as the field secretaries of the Missionary Society serve the interests of missions. A call has been issued to the laymen of the First District asking for commendation of the plan, and for the financial support necessary to secure the right kind of a man for the place, and to enable him to work to the highest degree of efficiency. The

work of soul-winning. What a scope for a man of vision and experience! Such a man the cabinet of this General Conference district hopes to secure to set in motion these lines of training. He will be the agent of the cabinet in this far-reaching, practical and business-like home missionary work."—Epworth Herald.

BRO. PORTER ON THE LECTURE PLATFORM.

The members and friends of the Fifth Street League, Waco, had the pleasure of meeting State First Vice-President, Rev. A. D. Porter, on the evening of Oct. 13, and he endeared himself to all the Leaguers who heard him. Bro. Porter came to us by request, and delivered an address that was not only instructive and entertaining but will prove helpful to us. His message came especially to the young, and I am sure we were benefited by it. I wish other Leagues could enjoy the privilege of having Bro. Porter visit them. His visit has made us feel nearer to the State work and we hope to have him with us again.

A LEAGUER.

THE TREASURER'S REPORT.

Brother Theodore Bering, Jr., has filed his report as Treasurer of the State Epworth League, showing the receipts and expenditures of his office for the year 1904-5, and we take pleasure in giving herewith a summary of the same. The report as submitted shows the name of every chapter and individual from whom money was received, and the name of every item for which an expenditure was made, the whole being as neat and concise as we have ever seen. When Brother Bering took charge of the office of secretary and treasurer, the two being combined last year, there was no list of chapters, and scarcely any records by which they might be reached, so that his work

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