

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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Vol. LVI

Dallas, Texas, Thursday, October 14, 1909

No. 9

EDITORIAL

TWO PICTURES IN PASSING.

Some time ago we were traveling over one of our leading railways, and just across from where we sat we noticed a man and his wife. He was a well-developed man and elegantly dressed. His wife was a beautiful woman and faultless in her attire. He, at times, was reading a paper; then again he would sit as in a deep study, and occasionally yawn and gaze out through the window. In the meantime his wife tried to engage him in conversation, but he was listless and indifferent. Usually he would answer her in monosyllables, and sometimes in a tone that carried a spirit of annoyance in it. Then she would drop back in silence for some distance; but, womanlike, she would arouse herself and address a few words to him in a most bewitching way and smile sweetly in his face. He would only grunt and shrug his shoulders. For miles this was kept up. His whole demeanor was that of indifference. Not once did he return her smile, neither did he utter a pleasant or a polite word. He sat there mostly like an old, cross bear, engaged in introspection, until finally he repaired to the smoker and lighted his cigar. She sat there alone the rest of the time we remained in the car, with a pensive look, hungry at heart for the fellowship and communion of the man who was her husband in name only. There was a genuinely pathetic look in her face as she gazed about at the other apparently happy couples on the train. Such a woman could not be happy, even if she was beautifully dressed, and having about her all the evidences of wealth and luxury. From every indication it was very evident that she wanted the attention and the little courtesies of her husband. She showed a sense of neglect, and we detected a mist in her eyes. Poor little woman, we thought. She had married a man who seemed oblivious of her happiness and pleasure.

Some days after that we had occasion to look upon another picture on a railway train. Again it was a man and his wife. They both bore evidences of refinement, culture and good circumstances. He had something of the air of a lover in his manner. She was a piece of cold indifference. There was scarcely any response to his cordial nature. There was a peevish look on her face, and a sort of spoiled expression. No attention that he gave her was appreciated. His little courtesies seemed to annoy her, and occasionally she would speak in a fretted manner to him. When she requested him to get her a drink of water there was a whining tone in her voice. Now and then, in the same tone, she would request him to lower the window, and then in a few minutes, in the same whining way, she would ask him to raise it. Finally she became a veritable cross-patch and snapped at him in a disagreeable way. Nothing he could do for her seemed to please her, and his very attentions were covertly resented. Finally he settled down with a magazine, and then she began to nag him, and tell him

that he thought more of his own ease and comfort than he did for hers, and that she wished he would go to the smoker and not worry her by his indifference. She even forgot, apparently, that those nearest her were necessarily witnesses to her disagreeableness. Poor man! He was hen-pecked and deserved pity.

The husband in the first picture made his wife uncomfortable and unhappy in the presence of company. What was her experience in her home and out of the sight of company? The question is not hard to answer. The wife in the second picture made her husband worse than uncomfortable. She disgusted him, and we could see in his face that he was a badly mismated man. What was his experience in the inner circle of his home? Most anybody can imagine his fate. That old bear of a husband needed his ears pulled, but we leave it to the reader to say what the cross-patch of a wife needed. How many unhappy and miserable homes there are, simply because either the husband or the wife is selfish, unresponsive and mean! In either case, a good old case of genuine religion would improve conditions.

AN APPEAL TO THE LAITY OF THE CHURCH.

The conference sessions are rapidly approaching and the year is coming to a close. Soon the last Sunday will come and the records will be closed and the reports will be completed. In many places it has been a hard year. The drouth has been long and devastating. Crops are short and money matters strenuous. Many of you will have to have your notes renewed and the banks will have to carry you another year. To pay your usual assessments to the Church will be a hardship with some of you.

But, brethren, it takes times like these to prove your genuineness. The man who will stand by the ministry and the Church under present conditions is the man whose fidelity to the kingdom of Christ is of the purest type. God has something laid up for such a man in the bank of the skies. Therefore, let none of God's faithful, if possible, begin to economize with the fund they owe Christ and his cause. Take care of your preacher and his family, and take care of the benevolences of the Church, even to the point of actual self-denial. The preacher's salary is already fixed at a minimum, and it will require every dollar of it to meet his obligations and to go conference with a clear record. To cut it short is to pinch him at a vital point and to embarrass him and his family. Make an extra effort, then, to pay the last farthing you owe him. It may hurt you temporarily to do it, but you have health and strength, and the years are before you, and in the days to come you will be more than recompensed for your sacrifice.

Then be sure, also, not to let the benevolences of the Church come up short. The welfare of the Church is at stake. We have our men and their families in the mission fields of the world; we have our church extension obligation that must be met; the Bible cause is pressing and Christ's kingdom

will suffer a setback, missionaries and their families will go in want and the progress of the Church will be arrested if these collections do not come up measurably full. Hence this is a time to try the sincerity of our laymen and to tax their actual interest in our Zion. If they press themselves now and help pay out these claims, then they are God's faithful in deed and truth. So this appeal is to remind them of this great demand now upon us, and to sound a note of hope and encouragement in their ears. Christ is depending upon their liberality and faithfulness now as never before. May they not disappoint him in this day of his need and stress. Deny yourselves and help your preacher come up to conference with his collections. God's eye is upon his people today and he is expecting them to do their duty like heroic men and consecrated women. Let's not disappoint him! A strong and determined effort will bring forth the desired result. Then, even under the strenuous conditions of the present time, the Church will not have to retrench, neither will it have to take a backward step. Zion will continue to go forward and the kingdom of our Lord and his Christ will press forward with success and will spread holiness over these lands with joy and gladness.

THE FUND FOR THE WORN-OUT PREACHER.

One of the most sacred trusts committed to the active ministry is the care of the old preacher and the widows and orphans of our deceased preachers. Take our old men who are no longer able to go out before the people. The most of them have no means of their own, not even a place they can call their homes. They put in their young manhood, with its vigor, energy and talent, looking after the Master's interests. They never turned aside to lay by anything for a rainy day. Opportunities were offered them, and occasionally the inducement was strong to take advantage of the occasion to better their earthly condition, but the call of duty sounded in their ears and they heeded the voice of God rather than that of the world. They were willing to live hard, eschew the opportunity to lay by a competence and devote themselves to their divine calling rather than to make provision for the day of their age and infirmity. They felt that if they would remain true to God and his Church, Providence would look after them in the day of their need.

So year by year throughout the productive period of their ministry they went forth to save souls, to build up the membership of the Church and make possible the conquest of this country for God. They created the conditions out of which the present prosperity of the Kingdom of Christ is now being realized. They labored and sacrificed that we might be able to reap the fruits of a harvest now ripening in the fields of the world. Every parsonage, every well organized congregation and every handsome Church now the heritage of the present generation of preachers, is the direct result of their devotion and unstinted toil. Many of them are

still with us, but they are old men, full of age and decrepitude, and no longer able to put forth effort for their own support. But many of them are gone, and their widows and orphans are with us, struggling to keep the wolf from their doors. Their eyes are now turning wistfully toward the conference session, to see what the Church will do for them this year. Some of them have made a few debts at the dry goods store and at the grocery store, and these debts will have to be met. Others of them are anxious to lay in a few necessities before the rigor of winter breaks upon them. Will any preacher in charge permit that sacred fund for them to come up short? Can any preacher in charge fail to raise every dollar of it? We hope not. Brethren, let's take care of these dear old men and of the widows and orphans of those who have ceased to labor and to wait.

LET YOUR TROUBLES BE SACRED.

We all have troubles. Some of them we want to relate to those whom we love and get their counsel and sympathy. This is right. It relieves the heart to unbosom itself to those who respond with their love and friendship. But some of our troubles are too sacred to breathe, even to our dearest outside friend. We can not afford to whisper them into any ear save the ears around our own fireside and the ear of God. They are personal troubles, and relate to the inner circle where even no intimate friend has any right to intrude. To tell them to any one outside the home is almost unpardonable. The husband and the wife can talk them over and make them a subject of prayer; and sometimes the children can be taken into our confidence and share the sacredness of these experiences. But no one else has any right to hear these things mentioned. The wife ought not to entrust them to family connection, and the husband is a miscreant if he utters them to his closest friend. Keep them to yourselves, talk them over with God, ask for wisdom to solve or to bear them, but keep them on the inside of your own little home circle. The heart may almost break under them. But keep them sacred.

By and by the light may come to you. Time, patience and good common sense are wonderful agents in the readjustment of many things that almost threaten to disrupt the family circle. Then, after the storm has passed and the sun has broken through the clouds, you are glad that these delicate matters did not find their way into forbidden ears and pass into unkind gossip and criticism. Even the memory of them is forgotten and the home moves on as though they never had existence. But when the world gets them, dire mischief follows. Many a home has been hurt seriously by letting the outside tongue get hold of the little family secrets where misunderstandings and heart aches have arisen. Therefore let us impress upon you to make some of your family troubles sacred; and the world will never be the wiser and your domestic affairs will assume their normal condition as time goes by. Happy is the home that can keep its own little secrets from the gaping world.

THE TIME LIMIT

BY REV. JAMES W. LEE, D. D.

The esteem in which the Time Limit is held by the people called Methodists measures the power of long used customs to wear grooves for themselves in the minds of the people, as ruts in the stone-paved streets of Pompeii measure the power of cart wheels to plow furrows in the rocks by continuous turning.

The Copernican system of astronomy accommodates more celestial facts than that of Ptolemy, but it once cost as much as a human head was worth to say so, because the mechanism of the theory that the sun circulated around the earth had worn channels so deep in the thoughts of men that the wheel work of the firmament could conveniently roll round in no other.

Knowing that the world would never part with a doctrine of the skies, that had made a place for itself by more than a thousand years of use, without burning the pioneers who proclaimed any other, and having no irrepressible desire to ride to heaven before his time in a chariot of flame, the noble and prudent Copernicus waited until the year of his death to publish his exposition of the heavens.

I.

The feelings of regard we cherish for old places and methods, instead of being a discount upon human nature, are in reality the sweetest traits of our being. The person who can part with a situation woven by association into the moods of his life without tears is hard and inhuman. That man is not to be envied who can visit the home of his childhood, after years of absence, without having the fountains of his heart set to flowing. It is enough to make a healthy man cry to travel back in thought even to the old home where his father and mother suffered; to stand upon the falling steps where he played with his brothers and sisters; to kneel before the old fireplace, where the family were accustomed to pray; to walk under the bending trees that lined the path to the spring; to stroll through the old garden where the sage and the roses grew that his mother had planted. The person who, through memory, can make a pilgrimage like this without weeping, is as far from the simple impulses of our ordinary humanity as a petrified tree is from the bounding life of the common forest.

II.

It is said of Russell Sage that as long as he lived he kept in his office, not for use, but because of sentiment, an old, plain plank table, upon which he was accustomed to write when he began his financial career.

This was very beautiful of Mr. Sage, and disclosed a patch of green in his life the hot sun of prosperity could never cause to wither.

The Time Limit is a piece of ecclesiastical furniture the Methodists were accustomed to use when they started in business. It is entirely creditable that they cherish for it feelings of unfeeling affection, as Mr. Carnegie might for the arm-chair of his grandfather.

III.

But if I might be permitted to ask a question, without being suspected of lacking in regard for parts of our system made dear to our hearts by tender association, I would like to inquire if the period has not arrived in our history to do with the time limit what Mr. Carnegie would probably do with his grandfather's arm-chair—put it away as a relic to cherish, and not in the sitting room for daily use?

Every one will surely recognize that this is a question I am asking,

and not an argument I am making. It is well known that this matter must be settled by the General Conference, and not in the Church paper. It is well known, too, that whether the time limit is retained or abolished, we will all go on our way, as directed by our Bishops, preaching the gospel and building up the Church as the Lord gives us grace and strength.

IV.

One beautiful and handy thing about the time limit is that it can be retained or dropped without affecting in the slightest degree our gospel or our system of Church government.

With or without the time limit, the Bishops and presiding elders will continue to meet at the Annual Conference to determine the appointments of the preachers, as they have been doing from the beginning. Every pastor will receive his appointment from the Bishop once a year, as regularly without the time limit as with it. Changes in the pastorates will continue to be made, perhaps, on an average as often as they are now made. Baptist and Presbyterian preachers, it is said, change as often as do the Methodist pastors. Removal of the time limit will simply alter the basis of making changes among us.

With the time limit as a regulative rule in our economy, a part of the ordinary functions of the Bishops and presiding elders is performed for them by the revolving heavens.

As to whether a preacher who has served a certain charge for four successive years shall return to the same church for the fifth year or not is a question which Bishops and presiding elders are not even permitted to consider, the whole subject being settled for them by the wheeling suns.

V.

When the clock strikes twelve in the middle of the three hundred and sixty-fifth day of the fourth year of a pastor's stay at one church, we are up against a point in our system beyond which, in the case of the same preacher's return to the same Church, Bishops and presiding elders can no more think than if their heads were full of brass tacks, instead of the finest kind of brains.

Where lies the danger of rolling the entire burden of making changes every year and all years upon the capable heads and hearts of the Bishops and presiding elders? Do not the sun, moon and stars make a sufficient contribution to our itinerant machinery by shining upon it, without being assigned to duties for which they were never made, and which consecrated men can perform better?

VI.

If our highest officials, because of some psychological limitation, were incapable of thinking accurately in the case of a preacher's return for a fifth year to a charge he had served for four, it might be well enough to consult the zodiac, as the astrologers were wont to do, and thus enlist in behalf of our ecclesiastical machinery the friendly aid of a changing sky.

Bishops and presiding elders have proven themselves entirely competent to exercise satisfactorily their godly judgment in determining the fitness of a preacher for a particular charge for one, two, three and four years. What valid reason, then, based on the facts of the situation, and not on custom followed, can be given for the belief that the same consecrated men are not completely capable of settling wisely the question of a pastor's return to a Church for the fifth year after having served it four?

To a plain, unsophisticated countryman, it would seem that they were better prepared after four years of

experience to know whether to send him back the fifth year than they were to send him the first.

VII.

No one believes it would be wise to impose an arbitrary time limit upon such positions as are held by editors of Church papers, presidents of colleges, and secretaries of connectional boards. The work required to edit a paper, or preside over a college, or manage a connectional board, requires not only great ability, but plenty of time. If a person is adapted to any one of these positions at all, the longer he stays in it the better, both for the man's development and for the efficient operation of the position. It is a work far more difficult and delicate to successfully guide the fortunes of a Church than that required to preside over a subscription list, already secured, like the editor; or that required to preside over a college, already fixed in the hearts of its patrons, like the president, or such as is demanded to oversee the machinery of a connectional board, already turning by motive power supplied from the Church, like the secretary.

VIII.

Editors, presidents and secretaries are like the officials of the Government who mint and stamp the gold coins, after the raw material gets to Washington; the pastors are like the miners, who stand before the mountains with picks and spades, to dig the metal out of the hard rocks of the earth.

There is no intention to discount the duties of the Washington officials. Without their skillful handiwork the gold would not get into circulation. But seeing them constantly congregated in the treasury department, at the center of the nation, there is danger lest we forget that, burrowing deep beneath the hills, back yonder in loneliness, are the hard-worked miners, upon whose direct commerce with the elemental facts of slugs and ore the honored experts at the capital depend for their living and for the brilliant gleam of the buttons on their uniforms.

Not a scintilla of radiance too bright flames from the buttons on those who convert the bars of gold into standard money; but it does not seem quite fair to let them occupy shining seats, without limit, amid the centralized glories of the national life, while the miners are being arbitrarily shifted from shaft to shaft, for no other seeming reason than that based upon a time-honored custom, which required that no miner should work at the same shift any longer than it takes the sun to cross the earth's equator a certain number of times.

IX.

Now, take a pastor. He is placed in charge, say, of ten hundred souls, surrounded by a population with which they have become identified by countless ties of kinship, business and social affiliation. To understand how best to minister to these souls, one must acquaint himself with their various relations. He must know not only how to deal with human nature in general, but must gradually learn how to deal with the special ten hundred threads of it separately, and then collectively, after they have passed through the loom of relation, into the particular social texture over which he is called to preside. This will take patience, prayer, tenderness, sympathy and time without limit. Every Church has its particular keynote, determined by its own life and by the action and reaction of that life upon the various conditions which environ it. No preacher on earth can learn how to sweep with deft fingers the entire palpitating keyboard of a Church so as to bring out its deepest music in four years. About the time he begins to learn the hiding places of its melody he is forced by the arbitrary time limit to make a dash for some other keyboard, to pull what music he can from it in four years. Thus the performer never succeeds

in bringing out all the music there is in the instrument, and the instrument never succeeds in calling out all the power to play there is in the performer.

X.

To change our figure from the organ to the magazine. A pastor, in the beginning of his ministry of a Church, faces an aggregation of subtle and various and powerful human forces that a word may unite, or an unguarded statement may explode. To comprehend the use and peril of this magazine of animated centers of energy, to learn how to handle them without danger, and how to utilize the potential dynamite folded in them for the accomplishment of spiritual results, requires taste, insight, ability, refinement and time not demanded of any other worker in the Church, except in the case of the delicate duties performed by the Bishop himself.

If the time limit, as a piece of ecclesiastical furniture, is, therefore, to be retained in the Methodist household, out of respect for the old and sweet associations, let its use be confined to editors, presidents of colleges and secretaries of connectional boards.

The Bishops deal direct with the preachers, and the pastors direct with the people; the pastors, therefore, along with the chief pastors, should be exempt from arbitrary limitations, measured off by any number of the earth's revolutions on its axis.

XI.

Another blessed result would follow the removal of the time limit. It would almost completely relieve us from the grief and humiliation brought on us in modern times by the prevalence of that awful disease known as cheap Church politics. This is worse than the new terror called pelagra, for that only attacks the bodies of individuals, while Church politics, when it begins to rage, afflicts the entire Methodist organism.

It is not at all strange that we find here and there in the Church cases of this latest form of Methodist sickness. Fastened as the Churches are by the tether that limits the range of the shepherd to a four years' sweep of pasturage for himself and his flock, you can hardly blame the preachers, who long to expand in unfenced fields of living green, for failing to think it entirely providential, when their brethren, with their knowledge and consent, set in motion such connectional wheels as are likely to roll them out from the low grounds of limitation into the boundless plains of the ecclesiastical domain.

The desire to stand on top of the globe, where all degrees of latitude and longitude meet, and where one can encircle the earth by turning on his heel, as did Commander Peary, in April of this year, is altogether praiseworthy. But Dr. Cook, and every other denizen of the nation, should have an open chance with Commander Peary to enjoy the experience of dealing with Esquimaux, dogs, sledges and new ice, and of looking from the tip of the planet upon the blazing luminaries of the great universe. So every pastor should have the chance and the time, along with editors and secretaries, to all the splendid experiences that come to the aspiring soul from breathing under the unlimited expanse of the infinite. Not every one can cut the ice necessary to reach the North Pole, but surely the ambition of an explorer who would achieve the daring feat should not be thwarted by rules, set like traps, to fall upon the arrival of a certain number of equinoxes. No limitations should beset the path of our traveler to the mountains of purple snow, except such as are found in his lack of ability to cope with situations frozen by the winters of all the ages. Not many preachers among us can climb to the mental and spiritual heights necessary to quicken and guide the same congregation of immortal souls for forty years, as have the late Dr.

Theodore L. Cuyler, of New York, or Dr. Alexander Whyte, of Edinburgh, or the Rev. Dr. S. J. Nicolls, and the Rev. Dr. M. Rhodes, of St. Louis; but when ministers among us, like Dr. F. W. Gunsaulus, of Chicago, and Dr. S. P. Cadman, of Brooklyn, and Dr. Russell H. Conwell, of Philadelphia, and Dr. G. Campbell Morgan, of London, and hundreds of others who have left us, do show the qualities for building up a great national and international plant in our Church, they should have the time and opportunity to do it. We have been accustomed to emphasize our general system, rather than our men, but amid the currents and cross-currents of the social sea into which we are now sailing it will be necessary, in order to take care of our ecclesiastical marine, and in order to develop officials capable of guiding great vessels through stormy waters, to make more permanent the position of the captains in command of individual ships. That there are far more men in our Church, called, as they think, to walk amid the shining ranks of those who serve on the high table lands of Methodism, than will ever be invited by the General Conference to travel those exalted heights, is really pathetic. Take away the time limit, and every Church will become a peak, with surface amid the skies, upon which each pastor can stand and widen his life under the benign environment of vast horizons. Take away the time limit, and we will be able to keep our men who would grow to vast proportions in our own pastorates, except such, because of their peculiar adaptations, as the General Conference will require to sacrifice themselves by editing papers, presiding over colleges, or doing other connectional work. The General Conference then, instead of being at times like a restless sea, with more aspiring waves than can ever hope to crown themselves with the white-caps of office, will settle down with surface as placid as that of a peaceful lake embosomed in the restful solitude of the mountains.

A WORD MORE, IF YOU PLEASE.

A word more on the subject of Elliotism will no doubt interest some of the younger brethren, and also some others who have no access to libraries. Elliotism is a reincarnation and rehabilitation of the Reophlantropism of the French Revolution period. This is a matter of easy demonstration by reference to the history of the period.

The word as you may see at a glance (Theos-Philanthropos) means "Lovers of God and man." You see there was a felt need at this time of some sort of a religion to take the place of Christianity, and thus led to the adoption of a kind of natural religion. In 1797 Larevellere-Lepaux stood at the head of this new cult. They had four special festivals in honor of Socrates, Saint Vincent De Paul, Jean Jacques Rousseau, and Geo. Washington. They had the walls decorated with mottoes, "Children, honor your parents and respect your elders." "Husbands and wives, be kind to one another," etc. Their altar was a place for the deposit of fruits and flowers. They made a great ado at weddings and funerals. (Look it up; it is fine reading in comparison with the learned elegance of Dr. Elliot.)

But at last their sentimental trumpery was turned out of the Churches as no good, and not a substitute for anything of value.

The thing died dead. An attempt to give it a resurrection after the revolution of 1830 utterly failed. Is it not funny how history repeats itself? Sometimes it recurs in almost impassable verba. Of course Lepaux was vexed at the fate of his most excellent invention and went to the statesman and with Talleyrand with his complaint.

"I am not at all surprised," said Talleyrand. "This thing of inventing a new religion is no easy matter. But if you will take my advice it may be you can at last make it succeed." "What is your advice," asked Lepaux. "Go and be crucified, dead and buried and rise the third day, then go on cleansing lepers, raising the dead, and doing all manner of good, and it is likely you will succeed." Then the crestfallen philosopher wended his way in silence. Gladstone was right. The foundations of our holy Christianity are "Impregnable." That Rock of Ages will stand in spite of all the blastings of philosophers, present, past and to come. J. A. STAFFORD. Lufkin, Texas.

Devotional—Spiritual

IF I WAS RELIGIOUS.

If I was religious as I would be, I would look for the good only to see; The bad in my neighbor would remain obscure.

That the bad in me could not mature. The good I would magnify and learn to love, That the good in me might triumph above.

When the world condemned, I'd listen and look For the good that remained not written in books; I would ponder and think what I should do, If unfortunately placed in the guilty one's shoe.

Environments, passion or temper uncontrolled, Might weaken my forces and greater sins unfold.

The down-trodden soul I would not militate, The intricate, unknown conditions might mitigate. The right and the wrong I'd weigh in the scale, Expecting the right to play the part of the whale.

By swallowing up the wrong as delicious bait, Undisturbed now the world regarded my trait.

The flowers of life I'd scatter along the way, While mixing and mingling in the throng each day. The dead and its past could bury its own; Flowers bloom to be gathered and strewn.

For the living whose sorrow has filled the years, For the pure white soul smiling up through tears.

R. O. BRASWELL.

A PRAYER IN THE DARK.

A young boy was in bed with his brother when he heard his father's voice. It was late at night, and the two boys listened to hear whom he could be talking to at midnight. Presently they perceived that he was praying.

From small things great things grow. For a small boy to hear a voice in the dark was a small thing; but the life which he later gave to China as a result of that overheard prayer, was a great thing. If we could see the full inner story of any life, we should doubtless find that it was shaped by some apparently trivial thing. A sentence began the transformation of John B. Gough. With other men it has been the stroke of a bell, the crow of a cock, the random picking up of a book.

The father did not know that he was doing anything for the boy. He had no thought of influencing him. What he was doing he was doing unconsciously. So Peter did not invite John into the tomb, but he went in himself. "Then entered in therefore the other disciple also." What we do in the daylight is seen by others, and molds them; but even in the midnight ears may hear or eyes see, and a life be shaped by what we are in the dark.—New Guide.

"A FAIR THING."

The late Dr. George W. Woodruff, of the New York East Conference, used to tell with evident pleasure a little story about his son, then quite a small boy. He was reading the passage in the Bible story concerning the giving of two mites by the poor widow. As he read the account he put it thus: "She threw in two mites which make a fair thing!" Gracious illustration and lesson! To be "liberal toward God" is "a fair thing." Every consideration—our dependence, Divine love and providing care—urges us to the broadest liberality.

How inspiring the thought that we have the power and privilege of "rendering unto God the things that be God's!"

Are we tempted to say, "By my might and my wisdom I gathered these possessions?" Who gave the strength, the cumulative ability, to gather them? "Will a man rob God?"

"Tithing" is a good method to follow if one would be liberal toward God. In this way we are systematic in saving and giving, and no cause that appeals to us in Jesus' name need fail of some response from us.

I well recall a young lady of small income and not firm health, who laid aside the "tenth" for God and the Church as regularly as each month's

salary was received. She seldom paid less than \$5 to any of the benevolences. I asked her how it was that she had so much to give. She replied, with a smile: "Oh, I don't give it. I simply take it out of the 'Lord's box' when the help is wanted, and hand it over." And yet we all knew that she was "liberal toward God," and was very happy in making these contributions, though she asked no credit for them. She had learned that treasure was the vehicle of the gospel, and this God's people must supply.

God might, but does not, open the mines of gold and silver, and, minting it, circulate it throughout the earth. Nay, it is the "dollar from the human hand" that he receives, and in no other way is world-wide evangelism carried forward.

While "tithing" may cover the monetary obligations of one, only "tithes and offerings" can compass the obligations of another. "According to your ability" was the promise made at the altars of the Church.

Sad it is at times to witness the sordid giving where generosity should be expected. The late Rev. John Hall, of New York, used to tell of some of his congregation who would sing with great gusto,

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all;"

and would be at the same time feeling in their pockets for a five-cent piece!

How necessary that the young, the boy and girls of the family, should be trained to give, and to do it early in life, and give of their own accumulations! I heard former Missionary Secretary Dr. John M. Reid relate at a conference anniversary the story of a young people's missionary society to which he once belonged. He was the President of this juvenile organization, and so sat near to the "receipt of custom." Every Sunday the society met, and one had brought two cents and laid it on the table with undeviating regularity. "And," said Dr. Reid, "I have since seen that same boy, grown to manhood, bring \$25,000 at one time, and lay it on the altar for the missionary cause."

"As the twig is bent, the tree's inclined." More "twig-bending" today will mean a full treasury tomorrow. And that is the "fair thing" toward which we should constantly aim.—The Christian Advocate.

THE "GO" OF THE GOSPEL.

Whenever a sinner is converted from the error of his way, the Lord puts the gospel "Go" into him, so that it becomes a part of him.

Zeal is a universal mark of young convert life, and if he does not fall away, but continues steadfast in the faith so as to be saved, it will distinguish his Christian life to the end. The universal cry of the saved soul is:

"The arms of love that encompass me,
Would all mankind embrace!"

To lose the gospel "Go," or to flag in our zeal for souls, most certainly marks spiritual declension. Every soul born into the household of faith has his place and work; and as certainly as he is saved, so surely does the Holy Spirit write upon the inner consciousness of his soul the command, "Go, work today in my vineyard!"

There is a mighty "Go" in the gospel, as well as "Come." It is first "Come," then "Go." There are no finely-upholstered chairs in the "kingdom of God" where one may "sit and sing himself away to everlasting bliss." Jesus said to the cleansed leper: "Go, show thyself to the priest!" That is, "Go, acknowl-

edge me in the sanctuary, and worship there." Another who was healed declared his purpose to follow him, but he forbade him, and said: "Go home, and witness for me to your family and friends." To his disciples he said: "Go," heal and preach; to believers he says: "Go into the highways and hedges," and bring men into the kingdom; to each disciple he says: "Go to your brother or sister in Church relationship, who has fallen away, and plead with them to 'repent and do the first works.'" Go to your unconverted husband, wife and children; Go to your neighbors, friends and business acquaintances; "Go ye," or send, "into all the world;" be a "burning and a shining light;" let no interrogation points be placed after your name anywhere by any man as to what you are, and what you say, and what you mean.

Have you carefully weighed the fact that the "Go" of the gospel is not to you a mere question of volition, but underneath it is the authority of the King of kings and Lord of lords, and that it is the universal law of the kingdom, which every child of God must respect and obey?

Have you lost all interest in spiritual things? Is it true that the real gospel "Go" has gone out of you? Is it true that many of you have almost ceased from all work in the Church for souls?

Is it true that it is your highest ambition to ride on the "gospel wagon," have some one to spread an umbrella over you to keep off the sunshine, and wield a palm-leaf fan to keep the temperature down, while the pastor and a few old brothers and sisters are yoked up to the wagon to do all the pulling and pushing? God calls you to descend from your high seats, and work earnestly for the upholding of his Church and the conversion of the world.

Many professed Christians in our day do not obey the call to labor, and many Churches have no victories and no blessings, because they do not "Go." The "Come" and the "Go" of the gospel have gone from them.

Oh, for the baptism of the Holy Spirit on all the Churches!—Rev. William Runyan, D. D., in Western Christian Advocate.

A MESSAGE.

"Living in the promise of the glory that's a-coming." It was wash day, and poor Mrs. Jones had been standing over the wash-tub all the morning; that is, when she was not answering the door-bell; for it seemed on that particular morning as if all the peddlers and ragmen of the town had been turned loose. Everything had gone contrariwise; she could make no headway; she grew irritable, and could scarcely give a civil answer to the last caller; she began to wonder whether she were a Christian at all, to be so harassed over what, after all, were only trifles, when her little 3-year-old, a dainty little sprite with blue eyes and sunny hair, who was in the yard at play, burst into song, just one line: "Living in the promise of the glory that's a-coming." She sang it over and over, till Mrs. Jones thought to herself: "Wherever did the child learn that? I never heard it before." Then suddenly it flashed upon her: That's a message for me; sent because I need it. God is unchangeable—he knows my need. Why shouldn't he talk to "Sunshine" today, as well as to Samuel of old? She returned to her work with renewed vigor, and when speaking of it in the evening, she said: "It seemed as though I had been picked up bodily, and carried through the rest of the day. Paul might have given me the same truth, but if Paul had stood beside me this morning, and given his message, I should have said: 'Ah, Paul, you don't know anything about it; you never were in such a fix as I am.' But God put the words into the mouth of one who could not fail to reach my heart." Telling the story in the pastor's aft-

ernoon class, he said: "I am going to put her name on the class-book; it has as much right there as yours; her smiling face helps me as much as any one that comes." And Gertrude Elizabeth Jones went down on the roll.

I can not tell you how many hard places Mrs. Jones was helped over by the memory of that morning, but there came a day when she got so deep in the "Slough of Despond" that even the little song failed to reach her; in fact, she actually went to bed in it; she just wallowed; but somewhere in the small hours of the morning, her little one came and stood beside her, clad in a long white robe, with a halo around her head; not in her visible presence; she was living now in the "glory-land," but the mother saw with the inward eye, and heard with the inward ear, the same sweet song; and, soothed and comforted, she fell asleep.—Exchange.

BE TRUE TO YOUR OWN CHURCH.

Every once in a while it is a good plan to get into your blood the real idea that Bishop Simpson put into these words that have been adopted as one of the mottoes of the Epworth League: "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ."

That is only another way of saying that every Christian helps all the Churches most by doing his best for his own Church. Just as every owner of property serves all the other owners in his vicinity by taking good care of his own houses and lands.

Of course, it is not intended to be understood that we must never think of others in our Christian work, as if we belonged only to ourselves, and to the particular Church we have joined. No. But this is intended. That our own, being nearest to us, and having the chief claim upon us, is not to be neglected upon the mistaken ground of trying to serve all alike. Nor on the idea of serving others at the expense of our own.

Mere sectarian feeling is not to be cultivated. Narrowness in the Church is out of place in these times. But that is not the same as saying that we should not love our own Church with a fervent affection, and be willing at all times to do all we can for the advancement of the best interests of our Church.

Bigotry is neither Christian nor sensible. It has no place in the heart of the true follower of Jesus Christ. But every good thing may be abused. Denominational feeling, within proper bounds and consistently applied, tends more to blessing than to bane. Churchmanship may be the narrowest partisanship, exclusive and pretentious, more concerned for the indifferent and the temporary than for the essential and unchanging.

Every Christian holding Church relations should be intelligent and enthusiastic in his allegiance with his own Church. He should show his denominational preference by first and faithfully serving the Church that has enrolled his name and admitted him to its privileges. He may do all this and still believe in "the holy Catholic Church." He may do it and sincerely bid fellow Christians of different Church names Godspeed in all lawful enterprises; helping as he may have opportunity, without in any censurable way refusing or neglecting opportunities for service in his own communion.—Exchange.

Thou hast answered me also, O Lord, out of the whirlwind. I had been looking to the calm places for thy answer. I had listened upon my bed when the pulse of life beat low. From none of these did my answer come. Then the whirlwind swept by, and I said: "There will be divine silence now; I cannot hope for thy voice any more." And behold it was from thy whirlwind that thy voice came. What earth's silence could not give was given by the

Coddling the Stomach.

Do not pamper the children with hot-house methods; there is a common-sense method. If the children or the man or woman show a tendency to be "off their feed," if they begin to lose flesh, their stomach should be toned up with a harmless tonic which will increase the secretions of the digestive tract. A tonic made of native medicinal roots which will invigorate the stomach into greater activity and increase the secretion of the phosphates from the food—a remedy which will do this is one which has stood the test of public approval for nearly forty years, and contains no alcohol or narcotics. We refer to Dr. Pierce's Golden Medical Discovery. It can be given to the smallest child with perfect freedom. If the blood is impure, if pimples, boils, headaches occur, if the stomach is weak—first eradicate the poisons from the blood.

AN Imitation of NATURE'S METHOD

of restoring waste of tissue and impoverishment of the blood and nervous force is used when you take an alterative extract of native roots, made without the use of alcohol, like Dr. Pierce's Golden Medical Discovery. This vegetable medicine coaxes the digestive functions and helps in the assimilation of food, or rather takes from the food just the nutriment the blood requires.

Along with its use one should take exercise in the outdoor air, get all one can of God's sunlight and air; practice a deep breathing exercise every day. This "Medical Discovery" gives no false stimulation, because it does not contain alcohol or a narcotic. It helps digestion and the assimilation of such elements in the food as are required for the blood. Unlike a cod liver oil, against which the already sensitive stomach will declare open rebellion, this tonic has a pacifying action upon the sensitive stomach and gives to the blood the food elements the tissues require. It maintains one's nutrition by enabling him to eat, retain, digest and assimilate nutritious food. It overcomes gastric irritability and symptoms of indigestion, and, in this way, fever, night-sweats, headaches, etc., are done away with.

Dr. Pierce's Golden Medical Discovery purifies the blood and entirely eradicates the poisons that breed and feed disease. It thus cures scrofula, eczema, erysipelas, boils, pimples, and other eruptions that mar and scar the skin. Pure blood is essential to good health. The weak, run-down, debilitated condition which so many people experience is commonly the effect of impure blood. Dr. Pierce's Golden Medical Discovery not only cleanses the blood of impurities, but it increases the activity of the blood-making glands, and it enriches the body with an abundant supply of pure, rich blood.

A consideration of first importance in deciding what medicine to take for the cure of blood or stomach disorders is as to its harmlessness.

Dr. Pierce is frank and open with the public for he tells just what is contained in Dr. Pierce's Golden Medical Discovery—its ingredients are Golden Seal root, Queen's root, Stone root, Black Cherry-bark, Bloodroot, Mandrake and pure triple-refined glycerine. Concerning Golden Seal the highest medical authorities agree with Prof. John M. Scudder who says, "It stimulates the digestive processes, and increases the assimilation of food. By these means the blood is enriched, and this blood feeds the muscular system. I mention the muscular system because I believe it first feels the increased power imparted by the stimulation of increased nutrition. The consequent improvement on the nervous and glandular systems are natural results."

"In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

Concerning Bloodroot The American Dispensatory says, "Stimulates digestive organs, increases action of heart and arteries—stimulant and tonic. Very valuable as a cough remedy—acts as a sedative—further valuable as an alterative."

Read all about yourself, your system, the physiology of life, anatomy, hygiene, simple home cures, etc., in The Common Sense Medical Advisor, a book of 1008 pages. For cloth-bound copy send 31 cents in one-cent stamps, or for paper covered 21 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

stom. Let me never again fear the shut gate nor dread the interrupted tourney. Reveall to me there may be progress through life's pauses, music in life's maladies, beauty in life's burdens, work in life's wilderness.—Dr. George Matheson.

"May God make us patient to live; not that we should not have aspirations; but till the flying comes, let us brood contentedly upon our nests."

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

THE NIGHT ALSO IS GOD'S.

(In Loving Memory of Bishop Ward.)

What matters it—the call from out the night
Should come to him in distant lands?
The world is God's and to his loving child
There are no stranger hearts or hands.

What matters it—the post at which he fell?
For that his face was toward the goal.
We know that when the silent summons came
There stood the Captain of his soul.

What matters it—the port from which he sailed
Upon death's dark and silent sea?
For yonder where the mystic silence breaks
Await the songs of victory.

Who marks the tide that launched his spirit free?
Who heeds how wide the bark must roam?
For well we know to faithful hearts and pure
All ports, all tides, lead safely home.

FRANCIS McKINNON MORTON.

THE SETH WARD ENDOWMENT FUND.

I want to vote a strong yes in favor of the suggestion that we push to completion the work that Bishop Ward was so much interested in, and to which he was giving study, and for which he was making such large plans. It would not be a great task for his many friends to endow the Theological Department of Southwestern University, and certainly we could raise no more pleasing or worthy monument to his memory. To be identified with the work of training the young men who are to preach "the gospel according to Methodism" in this fast growing State, and who are to go as missionaries, preachers and teachers to the people in the far-away heathen lands is to have a part in the noblest work, and we who loved him and who cherish his memory can honor his memory in no better or more fitting way than to take up the enterprise that was so near his heart and push it to early completion.

Bishop Seth Ward was a loyal friend to Southwestern, and was planning for large things in her behalf, and I feel safe in saying, if he had lived two years longer he would have raised at least \$100,000 for the endowment of the Theological Department. But he has fallen at his post, a martyr to duty. Shall the work fail because he has gone? Shall the Church suffer for lack of properly equipped men to minister at her altars, and shall the young men who are striving to fit themselves for this high and holy work be denied these advantages because our noble leader has fallen. Let Texas Methodism arise and say, "We will endow this department of our great school as a monument to our worthy and honored friend and leader." His life was one of loyalty and sacrifice. Nothing that he has done was too good for his Lord; and if his friends who loved him while living, and who love him even more in death, will show the same spirit of sacrifice in raising this endowment, it will be done much more easily and readily than most of us think.

One of my good friends who is a member of one of our Texas conferences, and who was a warm friend of Bishop Ward, and who loved him sincerely, wrote me a few days ago and said: "Let's finish the work he started and endow a chair or department in the Southwestern in honor of Bishop Ward. I am ready to help and will give \$100 in four years to do it. He is a man who has always lived on small salaries, but is willing, out of the little that he gets, to help in this worthy undertaking, and I am persuaded that he is but one out of a large number who are ready to give cheerfully and liberally, out of small receipts and meager salaries, to help build this monument to our sainted brother. These, with many others who could give largely, ought to make the undertaking a certainty in a very little while. An appreciative Church ought not to think of letting the undertaking fail, because he has fallen. As was so well said in our Advocate editorially this week: "The very death of the man must be a stimulus to us to carry the work forward with out delay. It is our most practical way to show our appreciation of Bishop Ward as the man whom God raised up and gave to the Church. Yes, it is the most appropriate way to magnify his life and to honor his memory. Were he able to speak through his silent lips to us in articulate speech he would no doubt tell us not to try to enshrine his memory in granite or marble, but in the completion of the endowment fund for the better training of young men for the ministry. To raise this amount and put his name

to it will be the most suitable and sacred token of love and respect to Texas Methodism can erect and dedicate to the worth and merit of our sainted Bishop."

Will our great Church need urging and pushing into this great opportunity? Shall we fail to do this worthy thing, when we remember how much it is needed? I think not. Let intelligent plans be adopted, and I believe the Church will respond.

O. T. HOTCHKISS.

BISHOP WARD AND SOUTHWESTERN UNIVERSITY.

I have read with great satisfaction the glowing tributes to the memory of our late and now lamented Bishop Ward, in the Advocate of September 30. Dr. Hyer's gave me special pleasure. I knew Bishop Ward's feelings regarding Southwestern University, and his purpose regarding the raising of one hundred thousand dollars extra endowment. He said to me not long before he left for the Far East, "I almost regret the necessity that carries me away so soon, for my heart is very much set on raising this one hundred thousand additional endowment for the Southwestern. But I shall take it up soon as possible on my return, and I feel absolutely sure of success."

But God took him home from his far-away field of labor. What will Texas do with this cherished plan of his, now that he has gone? Let it fail! No, never! His native State which he loved so devotedly, and especially the Methodist Church in Texas, will not suffer it to die. They will rise up in their hearts' love for the good man gone and for the cause he represented, and Southwestern will receive the hundred thousand "Ward Memorial Endowment."

News comes from Georgetown that already the authorities have acted on Dr. Rankin's suggestion, and that plans are on foot to push the matter to a final success. The word will be passed all along the line, "A hundred thousand dollars Ward Memorial Fund for Southwestern University." I feel sure that his old conference (the Texas) will stand ready to co-operate from the start, and will do her full share. Already one-fourth of the amount is pledged from this conference.

This is the one work in which Texas, while honoring the memory of her only native Bishop, will honor herself vastly more by the raising of this memorial fund.

J. T. SMITH.

AN INCIDENT IN THE LIFE OF BISHOP WARD.

I have read your "Estimate of the Life and Character of Bishop Ward" and sincerely thank you for it. It so clearly delineates the salient points of his admirable character, so justly defines the elements which constituted his real value to the Church, and so inspiringly presents for the contemplation and emulation of his brethren his example as an ideal Christian minister that I feel impelled to express on their behalf the gratitude due you for this new service so efficiently rendered your constituency.

At one point touched in your "Estimate" I was forcibly reminded of an incident which came under my personal observation during the sitting of the General Conference in Birmingham. It was on the evening following that first great battle of ecclesiastical ballots. Many of our prominent ecclesiastics were being called by their friends to the high office of the episcopacy, for which three of their number were to be chosen. I stood with Dr. Ward in a retired corner of the rotunda of the Hillman Hotel. Del-

egates and others were busily engaged in animated conversation on the all-absorbing topic. As we were watching the movement of the multitude I studied the expression on his face. It was calm and dignified. He seemed by every psychological token to dwell both mentally and spiritually in the pure atmosphere of a higher realm. I remarked to him:

"Doctor, you do not appear to be as much disturbed as do some of the brethren who are in the running."

His reply I shall never forget. In substance it was this:

"Brother Duncan, I feel perfectly at peace, and the result of this election, whatever it may be, cannot disturb that peace. I sometimes fear my friends are over-estimating my fitness for this great office and shall not allow myself to be disappointed if they fail to elect me."

To my mind, in this statement he unconsciously declared himself an invincible conqueror of outward circumstances, and the subsequent result—his election—a demonstration of his divinely directed selection for the great work in the faithful performance of which he has laid down his life.

In the hour of the Church's great sorrow, bowed down as she is and impoverished by this new draft upon her militant forces, how needful that she wrestle in united and importunate prayer that the mantle of Seth Ward may fall on worthy successors—on men who breathe the same spiritual atmosphere as that in which he lived—an atmosphere of perpetual and triumphant fellowship with his Lord.

Unselfish service, the very best in the range of his ability to render, was his supreme aim in life. No vaulting ambition to hold high position merely for the honor and ease which might accrue to himself, ever animated the noble spirit of this ideal leader of Methodism. That his spirit may abound in those who succeed him, let all who love the weal of Methodism devoutly pray!

JEROME DUNCAN.

Stamford, Texas.

RESOLUTIONS OF RESPECT.

Resolutions on the death of Bishop Ward by the Joint Board of Publication of the Texas Christian Advocate, in session at Dallas, Texas, October 12:

To the President and Members of the Joint Board of Publication:

We, your committee appointed to draft resolutions touching the death of our revered, native Texas Bishop, Seth Ward, beg leave to report as follows:

We read with profoundest sorrow of the death of this eminent divine and beloved chief pastor among us. His death seems to us a strange Providence and the loss sustained by the Church almost irreparable. Cut down in the prime of manhood, when he was growing mentally, spiritually, and in all the graces that made him admired and loved by all, makes his death all the more sad. The Church looked to him for at least twenty more years of active and acceptable service, but God willed and he fell at his post in far-away Japan; therefore, be it

Resolved, first, That we bow to the will of our Father, knowing that He is too wise to err and loves his own too much to afflict them without a wise purpose.

Second, That we join the Church at large and the Methodist Church in Texas especially, in tendering to his bereaved wife and fatherless children our tenderest sympathies and that we will remember them at the throne of grace that their Father and ours may sustain them by his loving presence in this dark hour.

Third, That a copy of these resolutions be spread upon our Minutes and one furnished to the Texas Christian Advocate for publication and a third furnished to the wife and children of our lamented Bishop Seth Ward.

(Signed) J. T. SMITH,
O. F. SENSABAUGH,
JAMES CAMPBELL,
Committee.

IN MEMORY OF BISHOP SETH WARD.

We, a committee selected from the Official Board of the Methodist Episcopal Church, South, Huntsville, Texas, to report resolutions expressive of the sense of this Board and the membership of our Church upon the recent death of our beloved Bishop Seth Ward, beg to submit the following:

For four years, December, 1891, to December, 1894, Bishop Ward served this Church as preacher in charge. It is almost needless to say his work in all the various departments of the Church, both as preacher and pastor, was most thorough, highly efficient, and attended with abundant success. No duty was shirked, or anything left undone that men might be saved and the Church of God built up. His labor among us was evidently blessed of God, for such an impress for good and the higher and better life was made upon this Church and communi-

ty, that its beneficent fruits abide to this day. He not only fed us with strong spiritual manna from the Word of God that nurtured and sustained us in the faith, but by his watchful and tender pastoral oversight and care, he won the confidence and love of our hearts.

We deplore his untimely death in the prime and vigor of his manhood, and at a time when it seemed he could not well be spared, just as he was zealously prosecuting and carrying forward the great work entrusted to him by the Church and his Lord, in spreading scriptural holiness upon the earth, and preaching the glad tidings of a Redeemer's love and salvation from sin, to the people of far Eastern lands. Yet, while he has been called from us to higher spheres of usefulness, we can thank God for his pure and consecrated Christian life, which was so generously and unselfishly devoted to the betterment and uplifting of his fellow men. All of his work from circuit rider to Bishop was carried forward with an eye single to the "glory of God" and the salvation of the souls of men, and his life and actions were controlled and dominated by the Christ-like purpose and spirit of doing good to all with whom he met, or reached, in his work as an ambassador of Christ.

He has passed from us to a most glorious heritage on high, but the life he lived and the work he wrought while he was with us will live on as an inspiration and incentive to others to also experience that higher and nobler existence, crowned with a never-fading trust and love for our Savior Jesus Christ, which faith and trust was so fully exemplified in all the life and labors of our beloved departed friend and Bishop.

To the bereaved widow and fatherless children we extend our Christian sympathy and love, commending them to the care and keeping of our Heavenly Father, who doeth all things well.

W. W. ADICKES,
J. W. THOMASON,
W. L. DEAN,
Committee.

ST. LOUIS CONFERENCE.

By Theo. Copeland.

On September 15 this body met in annual session at Fredericktown, Bishop W. A. Candler presiding. The Bishop came to us in the fullness of the blessing of Christ. In the chair, in the pulpit and in the social circle his courteous demeanor and his timely utterances and fine Christian spirit brought him closer than ever to these Missourians along the border. His address Friday evening on Christian Education was a masterful effort, equal in every way to the man and to the occasion. Learning, logic, forceful rhetoric and fervid feeling, mixed and mingled with tremendous power, leaving us with a larger vision of duty and a higher purpose to meet our grave responsibilities. After the speech Dr. W. F. McMurphy called on the congregation for \$2000 to build a chapel for Marvin Institute, located at the seat of the conference. Responses came till more than \$4100 was secured. Few men in our Church could have gotten this amount. The Doctor has a great hold on this conference.

M. T. Haw, Clarence Burton and R. L. Russell, as usual, were made Secretaries. The reports were, in some respects, better than last year. These men of God seemed happy and hopeful. They are a fine body of noble itinerants. No word of complaint, no criticism of Bishop and cabinet. As the old prophet, gazing upon the supernal glory that filled the temple, and having his lips touched with its altar fires, exclaimed, "Here am I; send me;" so these preachers stood ready for their marching orders. They recognize and abide by the momentous truth that the Church of God in this age must be progressive and aggressive; that we stand face to face with serious problems, social, religious and political—problems whose solution requires heroic courage, the devotion of martyrs, and sublime loyalty to our risen Lord. The appointments for the new year, so far as I could learn, gave universal satisfaction, and we return to our labors with fresh zeal and larger outlook.

Our entertainment among the good citizens of Fredericktown was equal to the wants of the most fastidious. This scribe, with Bros. Goessling and Steimmel, enjoyed the hospitality of Mr. Lynn Grisham, in whose pleasant home we found rest, recreation and social profit.

Marvin Institute is located at this place. Prof. C. M. Gray, the President, is a man of ability and enterprise, impressing his strong personality on faculty and pupils. He is doing good work and meeting the imperative demand for higher Christian culture. The curators of the college are in touch with the spirit of the times and are ready to finance and otherwise advance the interests of their school. Bro. Basler, pastor of our Church here, is doing faithful work, and displays commendable zeal

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We want every man and woman, suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

The way to prove what this great remedy will do in your own case, is to just fill out free coupon and send to us and you will get by return mail a free trial treatment of Pyramid Pile Cure.

Then after you have proven to yourself what it can do, you will go to the druggist and get a 50-cent box.

Don't undergo an operation. Operations are rarely a success and often lead to terrible consequences. Pyramid Pile Cure reduces all inflammation, makes congestion, irritation, itching sores and ulcers disappear—and the piles simply quit.

For sale at all drug stores at 50 cents a box.

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Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 154 Pyramid Bldg., Marshall, Mich. A trial package of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.

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Street
City and State.....

and sound judgment in his pulpit and pastoral labors.

Dr. W. F. McMurphy, M. T. Haw and N. B. Henry were elected delegates to the next General Conference with Dr. S. H. Wainwright and Dr. John M. Moore as alternates. The lay delegates are Jno. W. Vaughn, Prof. B. G. Shackleford and C. L. Whitener, representative men, wide-awake and in sympathy with the great laymen's movement in our Church.

Several confectionary officers honored our conference with their presence and godly counsels. Dr. J. D. Hammond, Corresponding Secretary of the Board of Education; Dr. E. B. Chapell, leader of the Children's Crusade; Dr. H. M. DuBoise, who drives the facile quill for our organized young people; Dr. W. W. Pinson, eloquently pleading for world-wide missions, and Dr. John M. Moore, representing our great Central Organ, and Dr. George S. Sexton, were heartily welcomed among us. These men presented before us some of the most important departments of our Church machinery. Dr. T. E. Sharp was present also, to the delight of the conference. The sermon by Bishop Candler Sunday morning reached the high-water mark, evincing deep research, marvelous insight and profound conviction of divine truth. The vast audience wept and laughed alternately, as they were swept along by the irresistible momentum of the mighty message from the word of God. The Bishop is orthodox to the core, and abhors heresy in the Church and out of it. Like Carlyle, he is intolerant of shams, humbugs and simulations; like the brave Knights of old, his lance is hurled against old forms of corruption in social and civic life.

The St. Louis Advocate was well represented in the person of Dr. C. C. Woods.

St. Louis, Mo.

WILL HELP IN MEETINGS.

I will be ready to help in revival or supply work, especially in the Texas Conference, till the meeting of that conference (Dec. 1). Will furnish references if my services are needed.

H. HOWARD DAVIS.

Calvert, Texas.

If wishes were works how soon would the whole world be redeemed. Save where there has been much hard grinding, the gold is never on the surface of life.

You never lift people to any better things than you look for in them.

Glenn's Sulphur Soap

For the Skin
Relieves Itch, Dandruff, and Cures Pimples, Blackheads

Sold by all druggists.
Hill's Hair and Whisker Dye, black or brown, 50c.

Notes From the Field

Fort Worth Methodism.

Dr. S. R. Hay presided over the meeting. Rev. J. T. Bloodworth, the evangelist, was present. Rev. Smith (colored) was present and gave a good report of his work. Vaughn has paid all church debts on Diamond Hill church, and it is now prosperous. There were 12 or 15 additions and conversions reported. Dr. S. R. Hay spent Sunday at Grapevine. There were 25 conversions at the Weatherford Street Church and other things in proportion. Several hundred dollars paid on church debt. There was a great victory. The pastor, C. Chappell, is happy over the results.—Ashley Chappell, 522 Missouri Ave.

Wheatland.

We had the Rev. J. H. Griffin, P. C. Oak Lawn, Dallas, with us the night of October 5 to deliver a lecture on "The Making of a Man." It was full of life and thought, interspersed with fun-producing expressions and incidents. I have heard many expressions of commendation, especially by young people. There was a program that reached high-water mark, as part of the entertainment, rendered by Drs. Black, Mr. Gillespie and Mrs. Virgil Gillespie, giving solos and quartettes. Miss Marion Dardyn gave us some recitations, so well rendered all were delighted. The ladies served lunch at the parsonage before entertainment. This was a most enjoyable part of their visit to us. If you want a pleasant evening get them.—M. R. T. Davis.

Fort Worth Methodism.

Dr. Hay presided. Dr. Boaz lead in prayer. Dr. H. A. Boaz preached at Oak Cliff. Dr. R. C. Armstrong spent Sunday at Bowie. The pastors are making special efforts on conference collections. We are going to get excess to help out the drouth district. The week has been a good one. There were 50 additions and conversions reported. Dr. S. R. Hay spent the week on Azle Circuit. Brother Morris placed one child. Rev. J. T. Bloodworth was present and reported his work which was good. C. S. Field, Field Secretary of the Sunday-school, was present and reported good work.

Cotulla.

Cotulla Station is moving up. We have settled the debt on the parsonage of about a thousand dollars, put a splendid system of lights in the church, built a barn and painted the parsonage fence. The salary was raised considerably above what it has been before and it and the conference claims will be paid in full. We have received about fifty into the Church, the most of whom have come to us by letter. This is a new and growing country and has many possibilities. Bro. Woolis left this work in good shape, and we have tried to keep it moving on.—John M. Lynn, Oct. 11.

Tyler.

We have just closed a great meeting in Marvin Church, conducted by Rev. Jno. B. Andrews, of Siloam Springs, Ark. Bro. Andrews preached for three weeks and we never heard stronger and more heart-searching sermons from the lips of any evangelist. Great good was accomplished by the meeting. The Church has been greatly strengthened, both spiritually and numerically. We already had the largest and best prayer-meeting in Texas, but last Wednesday night our regular prayer-meeting occasion, the house was crowded. No better help can be found in the evangelistic work than Bro. Andrews.—New Harris, Pastor.

Glen Rose Station.

We are in the midst of a glorious revival, in which Rev. M. S. Hotchkiss, our Conference Missionary Evangelist, is doing the preaching and Bro. Stanley G. Burdine, of Corsicana, is leading the singing and personal work. Between sixty and seventy conversions already, and the convicting power of God increasing and spreading. We will continue over the second Sunday and hope for greater things yet to come. We thank God, take courage and press forward. Pray for us.—Chas. D. Spann, P. C., Oct. 5.

Azle.

We have been busy and have seen results of efforts put forth. Have had several conversions and a number of additions to the Church. Our meeting at Azle, of only a few days' duration, closed Sunday night, October 3. Bro. Hay, our presiding elder, did most of the preaching, and the decision is we had the best preaching that has ever been done at this place, and that means a great deal. Our fourth Quarterly Conference was held in connec-

tion with the meeting. Of course we had dinner at the church, and a feast it was! Soon after dinner conference convened and we had a splendid session. The stewards made good reports. About 89 per cent of assessment for preacher in charge and presiding elder has been paid. They think they will pay the salaries in full. Sixty-seven per cent of the collections have been paid and the whole assessment will have been paid before the Annual Conference convenes. "All things considered," we have had a good year.—H. D. Huddleston.

Meridian Station.

We have just closed one of the greatest meetings ever held in the town of Meridian, and some say the best ever held here in reaching the entire town. The interest was good from the beginning. My father, Rev. I. E. Hightower, did the preaching, and Bro. Sam Jones Edwards, from Polytechnic College, led the singing. The large tent we had erected on the church lawn was taxed to the limit at every service. The Training School students came in a body to the day service, and as a result nearly every student was made to feel the power of the Holy Spirit. We shall ever be grateful to the President, Bro. Bloodworth, for his help in bringing this important question before the student body. We are also under obligations to the public school Principal for giving his attention to this matter, in giving the pupils permission to attend. The Church is on higher planes, both spiritually and financially. Our conference collections and salary will all be paid in full. The visible results of the meeting are as follows: 85 conversions not counting reclamations and about as many additions. About \$160 was raised for incidentals. A Senior League was organized yesterday with 35 enrolled and Senator Mayfield as its President. Our Sunday-school has more than doubled in attendance and enrollment over last year.—C. C. Hightower.

Kempner Circuit.

We took charge of this work May 23, taking the place of Rev. H. Lee Vincent, who was elected President of Chappel Hill Female College. This is not an old charge and the pastor is confronted by many of the problems that exists in some of our western charges. The majority of the people rallied to their new preacher, and much good has been done. We have the conference collections practically all subscribed, and a good part collected. We have so far experienced no trouble whatever in collecting, and expect to report paid in full. The salary is coming up well at three points. We have held five meetings, one at each appointment and one at a fourth Sunday evening appointment. We held the first and was assisted in the others by my father, Rev. S. H. Morgan, of Elgin; Rev. A. B. Davidson, of Center Point; Rev. L. C. Mathis, of Brady; Rev. T. F. Sessions, of Lampasas. They were all good help, and the Church was greatly strengthened by their splendid work with us. We had 38 conversions and thirty additions. Our Sunday-schools are doing good work. We hope to give even greater efficiency to this department by adding some improvements. We have a rousing prayer-meeting at Ogle, at which all take part, and prayer is frequently asked for. The influence of this service is felt by entire Church. We hope to have one at each place. Our work here is on the climb.—J. Alfred Morgan, Oct. 3.

Argyle Circuit.

Have closed the summer revivals, beginning at Garza July 1; was assisted in the beginning of the meeting by the presiding elder, Rev. L. S. Barton, who rendered efficient service. Bro. Barton could stay only a few days, but he is a "live wire" and set things afire while he was with us; seven conversions up to the time he left. I preached the remainder of the week and the week following, resulting in twenty-three conversions—thirty conversions in all—and ten additions. Next I began our revival at Chin Chapel on Sunday night; the second service Monday, at 11 a. m., we had thirty conversions, fifteen of whom joined the Methodist Church. I ran the meeting seven days, resulting in sixty conversions and thirty additions. Next was Argyle, nine conversions, six additions. Then came our camp-meeting at John's Well, an old camp-meeting ground. The large tabernacle under which we held the meeting has been standing twenty-six years. Was assisted at this place by Rev. Bert Baker, of Lewisville. Bro. Baker is a Presbyterian, but he has some of the Methodist fire—a splendid preacher. With seven conversions and our people revived we closed out. During these meetings the pastor preached

seventy sermons and used the mourner's bench, sang old songs without the organ. My people have the old-time religion. The result of our four meetings was 106 conversions and fifty addition. We have organized two Sunday-schools this year, giving us now four live Sunday-schools. Have also organized a splendid Home Mission Society that is doing things. We have repaired the parsonage from floor to ceiling; also have done some repairing on the churches. This circuit is out in full and if we don't break a hamestrung will have some for special on missions. We have been hit hard by the drouth, but thank God we have religion.—T. W. Preston, P. C.

Fruitland Circuit.

We are rounding out our first year's work on this charge with pleasure, in spite of the many things that have come in our way. We have had good meetings at most of the places; had thirty-six conversions, thirty-one additions to the Church, baptized twelve infants. Finances well up and think we will be able to report in full. Our people have been exceedingly kind all the year. We had to sell the parsonage at Fruitland and move to Sunset, in February, which changes the name of the circuit for next year. Soon after our move here the Sunset people gave us a great pounding, and on the 4th of October repeated it with greater force, and said if we came back next year they would try and do better. Well, if we do not come back, some man will come to one of the best circuits in the North Texas Conference. You preachers need not be looking this way yet for three years, for it makes no difference what the Bishop says this fall about me moving or not moving, I am going to do just what he says.—C. N. Smith, Oct. 8.

Rule.

The conference will soon be here. We have had a good year on the Rule charge; about 125 conversions and 140 additions to the Church. We have had in a good many respects the best year of our life as a preacher. This is our second year on the Rule charge; in the two years we have received 400 into the Church. Last year we gave off Three Points and kept Rule and Rochester—Rule three Sundays and Rochester one. At Stamford we will ask for one-half time for Rochester and that Rule be made a station. We had good meetings at both places. At Rule Abe Mulkey led the forces, and at Rochester Bruce Meadow led to a great victory. Everybody knows Abe Mulkey; he is a success anywhere and under most any circumstances, as we found out in Rule. Rain-storm, tabernacle destroyed, but right on to victory he led us. Let Texas Methodism thank God for Abe Mulkey. Bruce Meadow, he is the biggest little thing in these parts anywhere; no better help anywhere; a mighty preacher and a soul-winner, a blessing to any preacher and his people who are fortunate enough to secure his help. Yes, we have had a good year. Crops are short, but collections will be in full. The best circuit, we believe, in the district; as good people as a man ever served. We are happy in the work.—M. M. Beavers, Oct. 9.

Vernon Mission.

We don't write much, but this does not mean that we are always idle. This is our third year on this charge and has been, by far, the best year of the three. Our meetings have all been far-reaching in results. We have in deed and in truth had a revival all over the charge. In the round we have baptized seventeen babies and received one hundred and seven members into the Church, nearly all by ritual. A large portion of this number were grown people, many heads of families, and several above fifty years of age. We were ably assisted in the summer's work by Bro. J. O. Leath, who with us through July and August. My people all loved him and appreciated his services very much. We also had Bros. A. L. Moore, W. E. Lynn and A. E. Butterfield, each with us for a few days. They did very acceptable service while with us. Our fourth Quarterly Conference was held at Wesley's Chapel the 17th of September and was a success in every way. Bro. J. H. Stewart, our presiding elder, did some excellent preaching out there. He is much loved by both preachers and people of the Vernon District. We serve a most loyal set of people. Anything that is right and ought to be done, our people are ready to undertake. They have indeed been faithful and we have had a good year in every respect.—L. E. Riddle, P. C., Oct. 7.

Corsicana Circuit.

Our fourth year is about closed. God has blessed our labors this year. Our first meeting was at North Corsicana; Bro. E. P. Williams did the preaching; God blessed him in the ministry of the Word; several conversions and additions to the Church. Next, Bro. Head,

WELCOME WORDS TO WOMEN

Women who suffer with disorders peculiar to their sex should write to Dr. Pierce and receive free the advice of a physician of over 40 years' experience—a skilled and successful specialist in the diseases of women. Every letter of this sort has the most careful consideration and is regarded as sacredly confidential. Many sensitively modest women write fully to Dr. Pierce what they would shrink from telling to their local physician. The local physician is pretty sure to say that he cannot do anything without "an examination." Dr. Pierce holds that these distasteful examinations are generally needless, and that no woman, except in rare cases, should submit to them.



Dr. Pierce's treatment will cure you right in the privacy of your own home. His "Favorite Prescription" has cured hundreds of thousands, some of them the worst of cases.

It is the only medicine of its kind that is the product of a regularly graduated physician. The only one good enough that its makers dare to print its every ingredient on its outside wrapper. There's no secrecy. It will bear examination. No alcohol and no habit-forming drugs are found in it. Some unscrupulous medicine dealers may offer you a substitute. Don't take it. Don't trifle with your health. Write to World's Dispensary Medical Association, Dr. R. V. Pierce, President, Buffalo, N. Y.,—take the advice received and be well.

of Groesbeck, came to assist me at Harrison's Chapel, but had to leave; Bro. Bishop came in Bro. Head's place. We had a feast of good things. My! my! how Bro. Bishop did preach in the demonstration of the Spirit! We had a good meeting. Dr. Campbell, of First Church, did the preaching at Pleasant Grove; his sermons swept us off our feet. We sat together in heavenly places in Christ, our Lord. Not only is Dr. Campbell a great preacher, but he is a revival preacher. There were ten conversions at one service. The meeting was blessed of the Lord, as a good number was added to the Church. The meeting at Eureka was good, there being eleven added to the Church. We are much indebted to these brethren for their services in the Lord. The Corsicana Circuit is in good condition; four good churches, a good parsonage, a good people to serve. May God bless all her interests.—W. Vinsant.

Tuxedo.

Our revival meetings for this year on the Tuxedo Circuit are over. The good done eternally alone will reveal. The visible results are: about 105 conversions, about eighty-five accessions to our Church, and the Church greatly revived. We held our own meeting at Ledger Chapel; not a great number of conversions, but a good revival in the Church. Rev. R. J. Tooley did the preaching in our great meeting at Tuxedo, and it was well done; he is a faithful, true man of God, and did some of the very best and most telling work for the Church here that has ever been done in any meeting. It was an old-time revivals; about 55 conversions, and most of them joined our Church. In many respects it was a great meeting, and we all want Bro. Tooley again next year, when we may have more time. We had only ten days this year; we ought to have had two weeks. We had to go to Anderson Chapel to hold another meeting. Bros. W. H. Terry, of Anson, and C. F. Kicker, of Hamlin, assisted, and both did good preaching and faithful work. Our people love them. We had a good meeting; not very many conversions or accessions to our Church, but a very good revival in the Church. Our collections will be full. I think salary will be paid in full. Many old Church debts paid, which were very much in the way and very embarrassing to us this year. All the interests of the Church are doing well now. These are splendid people and have stood by us nobly this year. May God bless them. All of our officials take the Advocate and many others.—J. H. Watts, P. C.

Center Circuit.

The fourth Quarterly Conference of the Center Circuit was held at New Prospect last Saturday and Sunday. Prospect is one of the best country Churches in the range of our knowledge and they did the nice thing in entertaining the conference. The entire circuit worked together to make the occasion a success, and right well did they succeed. Bro. Tower, the presiding elder, preached well and presided with grace and ease. He has been on this district six years and the people would gladly keep him longer. We are in splendid condition financially and otherwise on this circuit. We have had good meetings throughout the circuit, with fifty accessions to the Church, and our finances are well up. We have two new churches in prospect, one of which we believe will be nearly completed by the end of the year. This is a delightful people to serve. It has two excellent young local preachers on it, who have rendered us valuable service this year. They both expect to do pastoral work some day. Bro. Irvin Andrews, a young preacher of Center, spent the summer with me in my meetings and did us much good. Bro. R. M. Stewart, an excellent local preacher of Burkeville Circuit, was with me in two of my meetings and gave us valuable service. Bro. Stewart is one of

God's noblemen. A host of good people on this circuit worked faithfully and helped to make our meetings and other work a success. We have learned to love them very much. A thousand blessings upon them!—M. I. Brown, Oct. 6.

Travis Charge.

Travis and Chilton consist of six appointments, Travis being in the center of the territory occupied by the other appointments. All points are in good farming country. In this immediate section crops are tolerably good. I feel safe in saying that all claims will be in full at Annual Conference. I held a protracted meeting at all six places. Began at Chilton; Bro. R. C. Armstrong, of Fort Worth, did most of the preaching at that place. He preached with power and demonstration of the Spirit; his sermons were full of thought and spiritual food. A fine meeting it was for the Church; four joined our Church and one the Presbyterian Church. My second meeting was at Cedar Springs. Had two accessions. My third meeting was at Power's Chapel; Bro. M. L. Lindsey assisted me at Powers and did us fine work; his preaching was to the point and forceful, and was enjoyed by the people. The Church was strengthened. One addition to the Church. My fourth meeting was at Travis; Bro. S. S. McConney assisted me at Travis, to the delight of all who attended. We had large congregations and a good meeting; twenty-two accessions to the Church and the members strengthened. Fifth meeting was at Sneeds; we had a good meeting, the Church was revived and two accessions to the Church. Ward's Chapel, the place of our sixth meeting, was very poorly attended. It was enjoyed and helpful to those who did attend.—S. D. Horger, Oct. 9.

Pinkerton Charge.

We are moving along very nicely on the Pinkerton charge. This is our first year on this charge. Have four appointments; give half of our time to Pinkerton. Work at this point is progressing very well. We have a good Woman's Home Mission Society; they are doing some fine work on the new church proposition at Carney. We be-

Continued on Page 13

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THE HOME CIRCLE

THE WISEST WAY.

"Monday, I think, is the nicest day," said Neil, as she merrily left her play.

On Tuesday, too—why, nothing went wrong. So happy was the whole day long.

"Of Wednesday I wish I had a ton—They bring a girl such heaps of fun."

Thursday, though raining the morning through, saw her get done what she wished to do.

Friday she spent in helping her brothers. And, somehow, that day surpassed the others!

Saturday, with so many errands to run. Really equaled her Wednesday's fun.

Now, isn't our Nell's the wisest way—To make the most out of every day?
—Selected.

PRAYING DICK.

Some of the railroad men declared it was only a fortunate accident, but others, even some of the wickedest, always insisted it was a providence. As for Praying Dick, he would only say, "That's the way it was," and never tried to explain it.

Dick Cameron, known to the other railroad men on the Missouri division of the A. T. & S. F. railroad as Praying Dick, was day operator at Mud Flat. In fact, he was the only operator at Mud Flat, and also agent. He went on duty at six o'clock in the morning, and worked until half past seven in the evening, selling tickets, handling freight, baggage, and express, and doing all the telegraphing.

Mud Flat was a very sorry sort of place; a little rain-splashed, sunburned wooden town of fewer than two hundred people. It was situated near the bank of a torpid, dirty river, and most of its inhabitants belonged to that class contemptuously referred to as "river rats." There was not a church in town, and only one Sunday-school, which met Sunday afternoons, as that was the only time Cameron, the Superintendent, could leave the depot.

It was his interest in this Sunday-school, together with the constant appearance near his telegraph-key of a well-worn Bible, from which he sometimes sent messages over the wire when business was slack, that gave him his nickname.

Cameron was not agent at Mud Flat from choice. When he had moved there with his young wife and baby girl five years before, they supposed it would not be for more than a year at the worst.

Just why he had not been promoted was rather a puzzle. Some of the trainmen said, with an oath, that it was because he was too pious; a fellow had to be a "sport" to stand in with the "brass collars," they declared. Others said—and no doubt more correctly—that it was because Dick did his work well and was not always raising a row, as every other agent did who was sent to Mud Flat.

But there was something more than either of these reasons, something of which Dick Cameron was quite well aware: and that was his lack of any marked ability. He was a fair, painstaking operator, a faithful, accurate agent; but he possessed no special qualifications that would push him forward and mark him for promotion.

He had never expected to be a great railroad man; but he had hoped and longed for a good station in a good town, where they could have good Church and social advantages and an adequate salary. He longed for such a change more than ever now that the little girl was old enough to enter school.

At the height of his ambition he had sometimes dreamed of being agent at Wellington, the next station above, fifteen miles up the road. Wellington was a fine town of five thousand inhabitants, good schools and Churches, nice, clean streets, and buildings that were attractive, just the sort of town in which they would best enjoy themselves and in which to raise and educate the little girl. The salary, too, was good, a hundred and twenty dollars a month, more than twice what he received at Mud Flat. But of late he

had not hoped for any promotion; even a change at the same salary would have been welcome.

The despatchers sat at their keys in the railroad building at Mayfield, headquarters for the Missouri division. It was a pleasant May night, and a vagrant breeze wandered in through some open window and stirred the sheets on the despatchers' tables. One of the despatchers relaxed for a moment, and yawned. Everything was running smoothly. The Limited was on time, and there was no congestion anywhere along the line.

His companion, the despatcher handling the east end, and on whose line was now the fast California Limited, checked that train out of Marion, looked at his watch—it was exactly two o'clock—and turned to speak to Griffith, the night chief, who had just come up and stood leaning on the railing behind him.

Instantly the despatcher whirled and caught the key. Quickly and sharply he asked a question of the night man at Wellington, and grew deathly pale as the answer came back haltingly. With nervous haste he ordered Wellington off the line, and called Marion, the next station below Mud Flat.

"Is the Limited out of the yards? The question fairly cracked along the wires.

"Yes," came the answer. "Goodness! Griffith,"—the despatcher turned a ghastly face to the night chief—"there's going to be a wreck. Fool at Wellington forgot orders. Limited and fast freight headed straight for each other. Get the train master quick. Get out the wrecking crew, and take every doctor in town."

The terrible news ran through the building like a shudder; and the first thought in every man's mind was of the suffering and death in store for the passengers sleeping securely, and of their fellow trainmen hurrying on those two monsters to their own death.

Every man about the building who could leave his post ran up to the despatchers' rooms. Among them was the superintendent, who had just come in on a train, and stopped at his office to leave some orders.

The despatcher was still trying desperately to find some way to stop one of the trains. The superintendent and the others, most of whom were old operators themselves, stood by with drawn faces, silently reading off the wire the messages that went and came.

"For heaven's sake, man," the despatcher was saying to the operator at Marion, "can't you reach Mud Flat some way? Can't you do something?"

"Nothing," came the reply. "Station there closes seven-thirty; no night telephone service; no time if there was."

The despatcher leaned back, and breathed heavily. He took out his watch, and most of the men did likewise.

"They will meet"—he stopped as if choking for an instant—"in six or seven minutes. It will be about a mile below Mud Flat, on that crooked stretch of road. Nothing on earth can save them."

No one spoke, but each man watched the second-hand of his watch as it crept around and around. Outside down in the yards the shrill whistle of the wrecking train blew again and again, calling the crew to duty, the trainmaster was busy at the telephone calling doctors; along the platform and in the yards men raced in preparation for the rescue-train.

But inside the men stood silent, paralyzed by the horror of it, watching the seconds tick away.

One minute, two, three, four—The despatcher could stand the silence no longer. He caught the key, and again began to curse the operator at Wellington. "You crap-shooting ham, you have murdered a hundred people"—and on and on in swift, lurid oaths he abused the guilty man.

Then some one down the line broke in. The despatcher ceased his blasphemy, and stared at the key as if he saw a ghost. And every man of the scared, anxious group leaned forward in amazement.

"The Lord be merciful and gracious," the message came slowly and evenly, "slow to anger and plentiful in mercy; he hath not dealt with us after our sins—"

"My!" exclaimed the despatcher. "That is Praying Dick!"

He grabbed the key, and called frantically, "CG CG CG."

"As a father pitieth his children—"

"CG" desperately repeated the despatcher, and then Cameron answered his call.

"Red Hebe quick—stop train," said the despatcher.

"All OK," came the slow, even reply. "Freight now on siding."

Several of the men turned away, not daring to look into one another's eyes.

The relief was too great; the despatcher's hand trembled so he could

not hold the key. The night chief stepped in, and took hold of the instrument.

"How long have you been there?" he asked Cameron.

"About five minutes," answered Dick.

"How did you happen to be up at this time of night?"

"Don't know."

"What waked you?"

"Don't know. Just waked up, and came over to the depot. Heard despatcher talking to Marion. Got out and flagged freight."

That was all the explanation he ever gave, or ever could give.

The next day Dick Cameron, the day man at Mud Flat got a message from the superintendent, rather an unusual one from such an officer. It read:

"Praying Dick—Shake, and accept thanks. Auditor will be down on 14 to check out. You are to take charge to-morrow as agent at Wellington. 'All things work together for good to them that love God.'"

"LANEY, Superintendent."
—Christian Endeavor World.

A BERRY AND FISH STORY.

Two little girls with checked sunbonnets on their heads and tin pails in their hands, were walking along the sidewalk of a certain town in Maine. One was named Lizzie Pulsifer, and the other Hannah Cooke. Lizzie was eight years old; so was Hannah. I would mention the name of the town, but they are both women now, with little girls of their own, and they might not like to be laughed at. Did I tell you it was a spring morning? Well, it was in early May. When they reached Fred Stark's, Fred, who was out in the yard, screamed: "Good morning, girls! Where are you going?" "We're going blueberrying," said Hannah. "Ha! ha! ha!" was Fred's reply. "I hope you will get your pails full. Blueberrying! Ha! ha! ha!" "Well, I think we shall," replied Lizzie. "I know where they used to be very thick." "You do?" said Fred. "I hope they will be thick now. You'd better go fishing. That's what I'm going to do." And he turned away, still laughing heartily. When they left Fred, the girls walked along quietly until they reached the railroad. "We shall have to walk along the track a little way," said Hannah; "but we can watch for trains." They walked for some time, stepping from sleeper to sleeper, until Lizzie saw smoke in the distance. Hannah said it was a train coming, and that they must hurry off the track as fast as they could. So, long before the train arrived, they had climbed the fence and were in a pretty pasture on the edge of the woods. There they looked around for blueberries. They found plenty of lovely pink and white anemones (or, as they called them, May-flowers) and great bunches of purple violets, and white houstonias with their yellow eyes, and groundnut blossoms; and on bushes which looked, Hannah said, very much like blueberry bushes, they found pretty, white bell-shaped flowers, just tinted with pink, but they couldn't find any blueberries. They picked the young checkerberry leaves which were just peeping out of the ground; and, at last, getting bolder, they strayed a little way into the woods and gathered some lovely ferns. But not a blueberry was to be seen.

"It's queer," said Hannah. "I wonder where the blueberries are? I know this is the place where they used to be so thick, 'cause that's the very stump mother climbed over. Just then the town clock, in the distance, struck. "Oh! it's eleven o'clock," exclaimed Hannah, who had counted each stroke aloud, "and mother told us to be home at twelve. We shall have to start, and we haven't got a single blueberry. What do you s'pose made Aunt Sarah laugh so, when I asked her if we could stay till we got our pails full?" "I don't know," said Lizzie, thoughtfully, "and Fred laughed, too, when we told him we were going blueberrying. What was he laughing at?" "Oh! I don't know, I'm sure," said Hannah; "he always laughing. But I don't care. We've had a good time, anyway." They climbed the fence again, and found themselves close to the ditch beside the railroad. The spring rains had filled it with water. They could not resist the temptation to take off their shoes and stockings and wade in. They were having the best time of all then, when Lizzie exclaimed: "Hannie, we might catch some fish. See! there's one. Let's try."

"We haven't any hooks," objected Hannah. "Well, we might hold our pails and catch some," and Lizzie held hers against the running water, and, sure enough she caught a little one that was coming down with the current. "Oh, Hannie! perhaps we can get enough to fry for dinner!" she cried. She put her fish up on the bank in a safe place and then she and Hannah went to fishing in good earnest.

It was rather slow work after that; but when Hannah had caught three and Lizzie three, they heard the clock striking twelve. So, with their bunches of ferns, flowers, and checkerberry leaves, and their pails of fish, they started for home. Their dresses were

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dragged and spattered with mud and water, and they carried their shoes and stockings in their hands. They did not dare to take time to put them on, lest the fish could not be fried for dinner. "How many blueberries have you picked?" shouted Fred, who was on the lookout for them. "We couldn't find the place," said Hannah; "so we thought we'd go fishing, and we've had good luck. Lizzie and I caught three." "What kind are they?—trout?" "Yes, I think so," said Hannah, as she lifted the pail cover cautiously, for him to peep in. Fred was well acquainted with the different kinds of fish in the neighboring streams, but when he saw Hannah's three he gave a roar of laughter. "Oh, my!" he screamed. "Trout! what beauties! They'll do to go with the blueberries you didn't get. Oh, dear, that's too rich! Hurry home, girls, or you can't get 'em fried for dinner."

The girls went on, wondering what pleased Fred so much. As Lizzie went up the hill to her uncle's house she thought she heard a loud laugh from Hannah's father. As she went in at the back door, she met her uncle James, who was just coming out.

"I never saw such a laughing time as this!" said Hannah to him, with a rather respectful pout. "But I don't care. We got some trout for dinner. There are three—one for you and one for Aunt Sarah, and a little one for me. It won't take long to fry 'em, will it?" "No, I guess not," said Uncle James. Let's see," and he opened the pail. Then he laughed boisterously. "Here, Sarah," said he, as soon as he could speak, "put on the frying pan—Lizzie's been fishing." Aunt Sarah took the pail and looked into it.

"Polliwogs!" said she, contemptuously. "Polliwogs?" said Lizzie, inquiringly. "Polliwogs!" said Uncle James, emphatically.—Advance.

THE LITTLE BLIND GIRL.

Margery and Alice were in high glee when they started on their long journey, but at the close of the first day they began to be very tired and cross.

Mamma did not know how to entertain them, for they had already drawn ladies with colored pencils and amused themselves in every way she could think of. She felt discouraged and tired. If they were going to fret and complain, how would she be able to bear the four-days' trip?

At last she said: "Look at the people in our car and let us see if we can guess what they do. That stiff young lady is a schoolmarm, I believe, and that dude with so many suit cases is a drummer, and—"

But she was interrupted by eager voices, out of which the fretful, tired note had gone.

"And that man talking to the candy boy is a minister, and that one, a merchant," said Alice, looking down the car for new faces.

"And, mamma, there is the queerest-looking girl in the end of the car, with a man who must be her father," said Margery. "I saw her when we got on, and she must be a stupid, for she hasn't once looked out of the window or seemed to care for a thing. Look how she leans on her hands and how her father looks."

Mamma looked, and saw in an instant why the child looked queer. She was blind, and her face was sad and old for her years.

"Dear, she is quite blind and cannot look out the window and see the beautiful trees and sky, nor any of the things that you have seen to-day and care so little for. Let me go and speak to her father, and perhaps she will come and sit with us. We may help to make the journey brighter for her."

In a few moments she led the child back, talking gaily to her of her two little girls. And instead of being stupid, Ruth Dale was bright and sweet, and only needed such companions to make her forget her blindness.

Margery and Alice had never seen a blind child before who went to a blind school, and knew quite as much as they did, even more, for she knew many new games which she gladly taught them, and they were surprised at the books she had read, the fairy tales that she knew quite as well as they did. She told them she was going to see her grandmother in Texas. Her own mother was dead, and every year, when vacation came, her father came for her and took her on this long trip. She always dreaded it, for her father seemed so sad, somehow, but now that she knew somebody, it wasn't going to be nearly so bad.

The days spent on the train were very happy ones and went by so quickly. The children were eyes for Ruth, describing the places they passed, telling her of many things they saw as they whirled along. Mr. Dale was most grateful, and the sad look

left his face; indeed, there was no merrier party than the three children on the train the whole way.

When the time came for Ruth to leave them, there were almost tears shed. But Mr. Dale promised to bring her to see them her next vacation, and that she should write to them.

Whenever Margery and Alice became impatient and grumbled, they would think of patient Ruth Dale, with her sweet face and poor blind eyes, and they always felt ashamed and ready to be sunny again.—The Child's Gem.

"A. M." AND "P. M."

Slow is the process by which changes in methods of computing time are brought about.

On almost every clock dial you will find the four capital "I's" for the hour of four, and you will find them almost nowhere else.

In the United States we have four time standards, corresponding clumsily with the earth's action in rolling from west to east. At Detroit the central standard time is nearly one-half hour slower than the sun time, but for the sake of uniformity the people put up with it.

Throughout the world the custom is in vogue of speaking of forenoon hours as "a. m." and the afternoon hours as "p. m." This distinction is supposed to be necessary in order to avoid confusion.

But in Russia a break in this old-time usage has just been made by the adoption of the twenty-four-hour clock.

Beginning August 1 the Russian telegraph system was made to conform to this new time order.

With the twenty-four-hour clock, the numerals twelve to twenty-three will be used to designate afternoon. Why will not that be better than the everlasting bother with "a. m." and "p. m."?

The Russians may be slow about some things, but they seem to know a good thing on the clock dial as soon as they see it.—Michigan Christian Advocate.

The people who close their eyes in meeting usually make up for it with their mouths.

Life is made up, not of great sacrifices of duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart.—Sir Humphrey Davy.

The very place that fills the Father's own glorious nature—the peace which in the experience of human hearts is so closely allied with love and faith, the peace of the Lord Jesus Christ—will settle down on the troubled, restless heart, as the evening, with its cool air and majestic beauty, settles on the fevered landscape.—Anon.

MAY BE COFFEE

That Causes all the Trouble.

When the house is afire, it's like a body when disease begins to show, it's no time to talk but time to act—delay is dangerous—remove the cause of the trouble at once.

"For a number of years," says a Kansas lady, "I felt sure that coffee was hurting me, and yet, I was so fond of it, I could not give it up. I paltered with my appetite and of course yielded to the temptation to drink more. At last I got so bad that I made up my mind I must either quit the use of coffee or die."

"Everything I ate distressed me, and I suffered severely almost all the time with palpitation to the heart. I frequently woke up in the night with the feeling that I was almost gone—my heart seemed so smothered and weak in its action that I feared it would stop beating. My breath grew short and the least exertion set me to panting. I slept but little and suffered from rheumatism."

"Two years ago I stopped using the coffee and began to use Postum, and from the very first I began to improve. It worked a miracle! Now I can eat anything and digest it without trouble. I sleep like a baby, and my heart beats full, strong and easily. My breathing has become steady and normal, and my rheumatism has left me. I feel like another person, and it is all due to quitting coffee and using Postum, for I haven't used any medicine and none would have done any good as long as I kept drugging with coffee." "There's a Reason." Read the little book, "The Road to Wellville," in pkgs.

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

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"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

Poor Preaching—The Path of Royalty—Venice—A Village of 2,000,000—Sausage and Strawberries—A Dog Tail—Theatres and Circuses.

"Ein Bacchanal."

Article 16

We all went to Church at Innsbruck, as we have by the way every Sunday where there was any Church. We have heard some mighty poor preaching in several places. This particular service was "Church of England" service—that is Episcopalian. The ritual was 60 minutes long and the sermon was 10 minutes long and one second deep. It tallied in every respect to the story of the Scotch woman's answer to a parson who asked her what she thought of his sermon. "I did not think much of it," she replied, "There were three things that matter with it. First, you read it; second, you did not read it well; third, it was not worth reading anyway." The reading of many of the preachers I have heard is simply atrocious. They sound like nasal kazoo on a sea-saw board. Then the whangdoodle tone that many of them assume is enough to utterly ruin their message. It is positively sinful, for the genesis of it is a desire to appear different in the holy office of a clergyman from other men. It is a species of sanctimonious vanity, and sacerdotal conceit. It's plain egotism. There is only one rule of good reading and good delivery, and that any man can follow who isn't an idiot. That rule is, "Be natural." I speak strongly because I feel strongly on this subject. Having been for three months now an auditor I know how it sounds to the other fellow. Nor am I addressing these "few remarks" to European preachers only. They apply at home. Only the divine power latent even in poorly delivered gospel truth has saved many a pulpit from disgraceful failure. Demosthenes said that action was the soul of eloquence. Naturalness includes action, so we can get it all by being natural. Let's quit "holy whispers," "heavenly tones," and all approach to those marvellous notes that a "nigger" preacher strikes when he winds up a brilliant peroration by referring to the "land of Hepsibah, where the lion mourneth for his first born, and the whangdoodle whangeth his whang!"

The Path of Royalty.

All the way up from Innsbruck we followed in the path of royalty. Old King Joseph, Emperor of Austria-Hungary, was coming up to Salzburg to open a handsome new railroad station house, and everywhere flags, decoration, flowers and soldiers were on the platforms. By the way, the Government owns the railroads in nearly all these European countries, and the system seems to work very well indeed. The service is vastly improved over what it was nine years ago, as now every convenience, sleeping and dining cars, corridor, vestibule, lavatories, etc., are to be enjoyed on these railroads. The station at Salzburg had all its dining rooms decorated for a big banquet that was to follow the King's dedicatory address.

"Uneasy lies the head that years a crown," and heavy the heart beneath a purple or an ermine robe, seems sadly true in the case of nearly all of the monarchs in Europe at the present day. Take the cases of the country. There's the Shah of Turkey laments that we have touched on this quishing in prison where he ought to have been; ears ago. The young King of Spain has a revolution on his hands. Old Emperor Joseph is universally respected, but it is believed that the Empire will fall, either into two kingdoms, Austria and Hungary, or into the hands of Germany, when Joseph dies. His wife was murdered, and his son, the Crown Prince, died under circumstances that I cannot write. Leopold, the King of Belgium, is execrated all over the world for his slave-driving rubber trade on the Congo. An Englishman, cultured and a retired major of the English army, said this to me the other day: "King Edward is a great gambler. His principal occupation seems to be the attendance upon horse races and going to country houses where card games for money are the principal attraction. He would not be received at some of the houses of the true nobility. Crown Prince Clarence, his eldest son, died under circumstances that cannot be mentioned. The present Crown Prince, Henry, is greatly addicted to 'looking upon the wine when it is red.' He was married to a beautiful girl, and she bore him two children. Afterward royal decree annulled that marriage and he was compelled to marry another woman. His first wife is now in the insane asylum, and he himself, broken-hearted, has fallen into dissipation and ruin." So the chapter of royal history reads. The Emperor of Germany seems to

be about the only crowned head around which a black halo does not loom. And the beloved young Queen of Holland also bears a beautiful history, both private and public.

Watering Trees.

When we arrived at Vienna we knew we were there. It is a city that cannot hide itself. The capital of Austria, with a population of more than two millions, is no mean city. It is a beautiful city also. That means more over here than in America. One night I was passing along the street and I saw forces of men digging deep trenches around the trees that grew along the edges of the sidewalks. They were watering the trees. They dug trenches two feet deep around the trees, kept them filled with water till daylight, then put the earth back in the trenches, smoothed it down and the streets were normal again when daylight came. This gives an idea of the extraordinary attention that is given to the beautifying of the city. Wonderful effects are obtained in the gardens and parks by the festooning and training of rose-vines in arches and squares and the mingling of the colors according to a harmonious plan conceived when the bushes were planted. The landscape gardener sees a vision of red and gold and purple, like the fire flowers of the evening sky, and he incarnates it in the blossoms that he causes to spring from the dust. Even the curb guards of iron are molded in the form of angels and the lamp posts and electric poles are all artistic creations of poetic iron workers.

Taste Spoiled for Prunes.

The Votive Church with its slender spires looking like marble lace work, floating 300 feet into the air, the St. Stephens Church with its great gothic steeple, and Carls Church with a majestic dome, are all splendid ecclesiastical buildings; but when one has seen St. Peter's, and the Milan Cathedral, he is like the poet in this little story. A poet ate dinner with a rich man. "Have some strawberries," said his host. "O no, thank you," replied the poet. "What, don't you like strawberries?" "Oh yes," the poet replied. "I like strawberries, but I live in a boarding house and if I eat strawberries they will spoil my taste for prunes." I've had my ecclesiastical taste spoiled for prunes by these real strawberries of church architecture.

Sausage and Strawberries.

The trade mark of Vienna is a sausage. "Wiener Wurst," a name that is familiarized to Americans by the cries of hot sausage vendors, simply means "Vienna sausage." Near my hotel was a big market where hundreds of booths were congregated, and where every edible under the sky was vended. I went out one morning and bought a breakfast and brought to our rooms and ate it with my companions. I got wild strawberries, touters, Vienna bread, butter, a jug of milk and some hot "wiener wurst." It was a good breakfast and cost us 10 cents apiece. The wild strawberries are about as big as currants, but they have a very delicate and woody taste that makes them a delicious dish. While we are at the market let me pause to make your drouth stricken mouths water. Beginning our journey at the far south we have kept up with the ripening of the fruit for several months. That is to say, the orchards have been at their very best wherever we have been. Great big mellow, white, red hearted, sugary figs we enjoyed down in Palestine; magnificent red and black and pink cherries with morning dew and nectar mixed in their rich cups, and apricots with the size of big peaches and the flavor of ambrosia dashed with the perfume of apple blossoms, have greeted us from Italy to Holland, and here in England we are having strawberries as big as apples and as delicious as the sweetness of roses and bird songs. Now haven't I gotten a good ways from sausage?

A Dog Tail.

It was at Munich, however, that we got the sure enough sausage flavor. There the delicacy of these Dutch comestibles was accentuated by the fact that these manufacturers were sage manufacturers had been arrested and fined for grinding up dogs into sausage meat. Now I know that's an old story as a joke, but it is a literal fact that these manufacturers were arrested and fined as above stated. This is a dog tail, it is true, but it is a true dog tale nevertheless.

Theatres and Circuses.

We went to the theatre while we

were in Vienna. Also we have been to at last a dozen circuses in London. However, there'll be no necessity of turning us out of the Church, as we merely went through the empty Royal Theatre at Vienna, and a circus in London is only a circle in the streets, a round square we'd call it in Texas (if we were of Irish descent). The Royal Theatre in Vienna is the handsomest in the world, I suppose. It has a wide marble stairway, ornamented with all the gorgeousness that gold and rainbow frescoes can give, as an entrance for each department of the house. A foyer fifty feet wide and several hundred feet long runs in a semi-circle around the building. This is the promenade of the elite, between the acts. Buffets, cloak rooms, private salons, or parlors, are arranged for each section. We went into the Emperor's private box, sat down in his gold and satin brocaded chair, enjoyed the beauty of his royal salon, visited the reserved section for royal guests and had all this contact with crowned and coroneted greatness for a nickel. In spite of the fact that at least two-thirds of this great building is taken up for entrance and special rooms of all sorts, the auditorium seats nearly 3,000 people.

This theatre is on the "Ring Strasse" or Circular street of the city. This is a very wide boulevard that runs for several miles in a circular form round the center of the city, and is only prevented from being completely circular by the Danube River that cuts off the circle on one side. On this street are more marvels of architecture than on any other street in the world. It is impossible to give an adequate conception of them, but I will venture to quote a short description of one little arc of this almost celestial circle of palaces: "On the Pranzengraben we came to a group of buildings surpassed in grandeur of design and execution by no other city of the world. Hansen's magnificent creation, the Parliament building, strictly classical in its forms, bears a wealth of Greek sculptures; quadrigas (four-horse chariots) by Pitz, and the "Giving of the Constitution," by Helmer, ornament the beautiful structure; and the broad ascent leads to the pillared vestibule and fine assembly halls. "Horse breakers," by Cox, disport themselves in front of the building. Between the ramparts towers the huge bulk of the Minerva fountain, topped by a figure of Minerva fourteen feet high and flanked by two allegorical female figures. Next to the Parliament Schmidt placed the incomparable Rathaus (city hall), in which the "German Mason," as Schmidt called himself, succeeded in finding new Gothic motives. A spire over 300 feet high, whence an iron banner bearer looks down into the depth below him, surmounts this Gothic marvel with its large arcade court, fine vestibule, and above all its magnificent festal hall. The erection of the Rathaus cost about \$3,000,000. The avenue leading to the Boulevard is flanked on both sides by statues of prominent men of the time of Maria Theresa and Joseph II. Across the street is the Volk's garden, an extensive park with every richness of color and form that art and nature can create, from sunbeams, or the revelations of Celestial thought, incarnated in marble or gleaming in the fresh scenery of arbors and leafy arcades. I have quoted this description, not that I expected my readers to be able to see these great buildings by the aid of words only, but that with the suggestions that these elements give, elements of statuary, fountains, massive walls, graceful colonnades, kindly names, etc., each one could erect his own castle in the clouds and see therein something of the beauty that I saw. That after all is the best province of description, either with word or pen, or chisel or brush. To lead a man into a palace of his own is better than to invite him into your palace.

"Ein Bacchanal."

Of course we went to several great picture galleries in Vienna. Of a dozen or more paintings on which I took notes, one entitled "Ein Bacchanal" or "A Drunken Orgy," was the most striking. Bacchus, the god of wine and drunkenness, in a drunken stupor, fat, beastly, sodden, lies amidst a rich confusion of grapes and drinking vessels. Behind him are two seductive women, the one drinking and the other crushing grapes. A great tiger lies in the midst of the grapes, with a sinister light just commencing to glow in his eyes. Bacchus has his arm around the tiger's still harmless neck, but the fire in the wild beast's eyes, the slight parting of the lips, drawn back from the cruel fangs, seems to say, "Beware of the tiger that sleeps in the grapes!" Now that's a good text on which to make a few observations on the prohibition or temperance question, as I've seen it illustrated in these eight or ten countries through which we have passed. We are often told in America that if we would only drink as the Europeans do we would be all right. In Italy and

France the economic aspect of the subject was illustrated not long ago when there was a bread famine caused by the over-production of wine. That is land that should have grown grain was given to grapes and starvation was the result. In Italy wine is the natural drink. It is true that there, as in France, you do not see much drunkenness. The reason is simple. Drinking all the time they become so accustomed to it that they can not be "put under the table," but they are sodden with liquor all the time. The sexual immorality of France is directly connected with the inordinate use of stimulants—and that immorality has not been exaggerated even in the worst French novel. In Germany more beer is drunk than anything else and everybody drinks it—men, women and children, together in the bar rooms. They do not drink because they are thirsty, but because they have a vitiated and depraved taste. There is no question about that, for I doubt very much if a hog would touch beer when it was first offered to him. Two beer drinkers, the one a German the other an Englishman, have said to me in the last few days: "Beer is not good for me. It greatly affects my rheumatism. It is not good for my health." Drinking amongst the Germans does not end with beer. A German who scoffed at my teetotal principles in a Munich restaurant, told me in the next breath that his wife had died from drinking whiskey. And in America the second generation of Germans nearly always drink whiskey. It's a cumulative curse. I saw hundreds of drunken men in Brussels, and some drunken men in various parts of Austria and Germany. In England the consumption of brandy and whiskey is enormous and the effects are easily readable on many a countenance, and in the vast poverty of the poverty-stricken. The landlady of the boarding house where we are staying in London has casually mentioned a recent lady lodger who several times had delirium tremens, and a young fellow now in the house who is utterly ruined by drink. In some parts of Europe the drink habit and custom is not as bad as in America; in other parts it is worse, but everywhere there is only evil in the cup. "Beware of the tiger that sleeps in the grapes." This text is being acted on marvelously in comparison with what it was when I was in Europe nine years ago. Finland and Norway are almost entirely under prohibition laws. France even has outlawed absinthe. England has just passed a law forbidding children under 14 entering bar rooms. All over Europe scientists, doctors, reformers, politicians and preachers are commencing to wake up to the fact that liquor is bad except in its own place, and that "its own place is hell." The gleams of a new day are on the horizon. The advance is slight compared to America, but it is prophetic. A cultured Englishman of wide observation said to me this morning, "Ten years ago no one believed it would ever be possible to pass the law forbidding children to enter bar rooms. It was hooted at as grandma legislation, but it has come." So will

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every good and every right law come in the good days that are ahead of this growing old world of ours. "So mote it be." "On with the battle." We will all go to Munich, whose trade mark is a beer mug, in my next, and then go on to Cologne, whose trade mark is a perfume bottle, and sweeten up some there.

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The Railroads of the Southwest will offer very low rates to Dallas account of the twenty-fourth annual meeting of the State Fair of Texas.
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Continuous program in Music Hall from 9 a. m. to 10:30 p. m. during each of the sixteen days of carnival. Liberati's Famous Band and Grand Opera Company. Seventy talented musicians, twenty great vocal artists and a grand array of instrumental soloists in a series of musical festivals, under the personal direction of the Imperial Cornet Virtuoso and Band Master, Alessandro Liberati. Vaudeville acts of the highest merit, including the Great McGarvey, America's leading female impersonator; Galletti's Musical Monkeys, in a farce comedy entitled "Green's Night Off"; and Mrs. D. H. Kincheloe, a Kentucky woman, famous as a whistler, reader, vocalist and pianist.
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The entire Fair Grounds will be ablaze with light from screaming rockets and fiery cobras, the production of the Pain's Fire Works and European Carnival Company. The program will be long and will contain many spectacular and unique features of marvelous beauty. The program will start with a discharge of 101 aerial guns and be followed by the lighting of 250 prismatic fires, which change colors a number of times. The "Battle in the Sky" will, undoubtedly, be the feature. A city is shown, with its spires and lofty buildings. An airship is seen passing over it, followed by others. These turn and are met by an opposing fleet, when a battle occurs. One airship after another is set afire, and falls. In the meantime other airships float over the city, dropping fiery bombs, wrecking the buildings, which crumble and fall until all are destroyed. The scene will be marvelously realistic.
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BLAYLOCK PUB. CO. Publishers

Office of Publication—116-418 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2 00
SIX MONTHS	1 00
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4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

IMPORTANT NOTICE.

The committee elected by District Conference to license to preach and recommend proper persons for admission on trial, is called to meet in Morrow Street Church, Waco, Monday, October 18, 1909, at 4 p. m. Let all take notice who are concerned. It requires a unanimous vote in either case. See Discipline, paragraph 77.

W. L. NELMS, P. E. Waco District.

In this issue of the Advocate will be found a warm communication on the elimination of the time limit in our Church by Dr. Jas. W. Lee, of Atlanta, Georgia. Dr. Lee has been very prominent as pastor of our leading Churches for a great many years, and he seems to have become familiar with the inconvenience of moving every four years; and furthermore he has had ample opportunity to study the quadrennial changes that take place in our large city pastorates. Whether you agree with him or not, he makes himself very interesting. He is a bright man, wonderfully well cultivated, and he is accomplished in the use of his pen. This is the first communication on this a very live subject, and the matter is now open for discussion.

In the Advocate of October 7 an article appeared entitled, "A Warm Number From a Sheriff." The signature to said article was "D. T. Nunsell," when it should have read "D. L. Hensell." And, by the way, if the reader overlooked that contribution, it will be of interest to at once look up the paper and read it. It is "good to the use of edifying."

Storms have prevailed throughout the Gulf coast region of late, and while no great number of deaths have been reported, yet the property destruction has been very severe. Along the Florida coast it is estimated at over two millions. The Texas coasts have had considerable disturbance, but not so great as further South. At Key West, Florida, it was greatest. The wind is said to have reached a velocity of one hundred miles an hour. The city was badly wrecked.



REV. GEORGE C. RANKIN, D. D.

The Joint Board of Publication of the Texas Christian Advocate instructed me to write a report of its meeting, held in First Methodist Church in this city last Tuesday, the 12th inst., to be sent to all the patronizing conferences in Texas and New Mexico. This I shall do at the proper time. In the meantime, in view of the splendid report of both editor and publisher, I can not refrain from writing a short epilogue for the information and encouragement of the readers of the Advocate in general; and as Dr. Rankin was unanimously re-elected as editor, I have taken the liberty to present him to our people in the above engraving. I am glad to give our people a picture of our editor, who enters upon his twelfth year in our service with a

calm sea and a clear sky. It is now up to us—all of us—to push the circulation of the paper to the highest possible point. It is the consensus of all our preachers that the paper is the best assistant they can get in their work, and that their best and most intelligent co-laborers are the people who take and read the Texas Christian Advocate. Our numbers are increasing constantly, and our paper should have and must have the largest circulation of any religious paper in the South. There is no other channel through which more effective work for the advancement of the Church can be accomplished than through the columns of this excellent paper.

JAMES W. HILL,
President Board of Publication.

THE MEETING OF THE JOINT BOARD OF PUBLICATION.

The meeting of the Joint Board of Publication took place in this city last Tuesday. Rev. Theophilus Lee, Rev. J. M. Alexander, Rev. James Campbell, Rev. W. L. Nelms, Rev. O. F. Sensabaugh, Rev. J. W. Hill, Rev. J. M. Peterson, Rev. O. S. Thomas, Rev. J. T. Smith, Rev. W. W. Watts and J. E. Armstrong were present and answered to roll call. Only absentee was Rev. J. T. H. Miller. Rev. J. B. Cochran, of the New Mexico Conference, was admitted to the membership of the Board as the representative of the New Mexico Conference. A resolution of sympathy was also adopted expressing the deep sorrow of the Board over the death of Bishop Ward. The Board then proceeded to unanimously elect the present incumbent editor of the Advocate for the ensuing year. There was not a dissenting vote. We appreciate this expression of confidence far more than words can express, for it is the twelfth time we have been put in this responsible place. During all these years we have done our best, and to have the continued confidence of the Board is not lightly esteemed. With the further cooperation of the Church throughout the patronizing conferences we hope to make this the best year of our administration. We ask the prayer and the sympathy of our entire constituency to this end, and, with the help of the good Father above, let us make the Advocate our most potent factor in the development of the spiritual life of our people. With good will toward all and without malice toward any, but with uncompromising opposition to all forms of evil, we enter

upon this new year with hope and faith to do the work of the Church.

The following paper was unanimously adopted by the Board:

Resolved 1, That we have heard with pleasure the reports from the editor and publisher of our paper and that we rejoice with them in its continued prosperity. Through all of its history this deservedly popular paper has been forging its way to the front, until it stands in the very first rank of the best religious periodicals of the day. While it has always been held in high esteem by our people, it was never more popular with the masses than now.

By its fearless defense of the truth and by its uncompromising war against evil, wherever found, it is one of the mightiest forces in our midst for the development of civic righteousness and the advancement of Christianity. We would rejoice to see this strong arm of ministry in every home in the land and plead with every pastor to, as far as possible, put it into every Methodist home.

Resolved 2, That we most heartily endorse our editor, Dr. Rankin, in the wise and conservative manner in which he has conducted the editorial department of the paper. We most fully endorse his bold stand against every form of vice, especially that of the whiskey traffic, and we also note with pleasure the elimination of asperities and the high and manly plane upon which most of the discussions have been conducted. He is doing a great work for both Church and State.

Resolved 3, That we express to the publisher, Mr. L. Blaylock, our high appreciation of the efforts he is making to give us one of the very best papers published in our land, and the generosity he has shown in the amount he is annually paying into our superannuate fund.

The Board received the following action of the Methodist Preachers' Meeting at Houston:

The Methodist Preachers' Conference of Houston at its regular meeting passed unanimously the following resolution:

Resolved, That the campaign conducted by Dr. G. C. Rankin, editor, in

the columns of the Texas Christian Advocate in behalf of temperance and civic righteousness has the hearty endorsement of the Methodist preachers of Houston.

A STRENUOUS DAY ON THE FROST CHARGE.

Frost is a town located on the Cotton Belt road between Corsicana and Hillsboro. It has a population of about twelve hundred, and it is situated in a productive section of Navarro county. Rev. Walter Griffith is the pastor of the Church on that charge, and he has five appointments. He lives in Frost, and that is his principal appointment. For some time he has had an engagement with us to spend a Sunday with him and to devote the day to the work of dedicating church houses. So last Saturday night he met us at the train and installed us in his good parsonage home. We found it a home of sorrow. Their only son, a most dutiful and promising young man, died some weeks ago in Porto Rico and his remains came about a week ago, and the funeral services were still fresh in the minds of the family. It was a severe affliction and a very great trial, but God is sustaining the family and they are all submissive to the Father's will.

We had a most delightful season of communion in that good religious home. Every token of hospitality is there manifest. It is well ordered and ensamble to the homes of the flock. The next morning a large congregation greeted us at the Church. It is a handsome framed structure, worth at least thirty-five hundred dollars. It was built some few years ago, but recently they paid the last of the indebtedness and had it ready for dedication. It is beautifully finished and furnished and well-equipped for purposes of worship. It is in every way creditable to the community and our people are justly proud of it. After the sermon the Chairman of the board presented it for dedication, free of debt and in good condition. We followed our beautiful form and set it apart to the worship of God. The service was a very spiritual one and the audience was responsive. In the afternoon we drove four miles into the country to McCord's Chapel, and there found another excellent country church building, built a few years past, but recently renovated and paid out of debt and it, too, was ready for dedication. It is easily worth twelve hundred dollars. It was crowded with attentive and intelligent people. After the sermon it was set apart to the worship of God. The service was a helpful one, and the people were in sympathy with the Word as preached. This is a prosperous community; they own good land and it is productive. While the crop is short this year, yet the price of cotton is putting ready money into circulation, and the community is in the main prosperous. We have a good and substantial membership there, and many of them take the Advocate. It was a pleasure to meet those people and look into their faces, and they gave to the editor a cordial welcome.

We then drove over to Jones' ranch, some four miles, took supper with Brother Smith and then repaired to the church. It is a brand-new structure, worth at least fifteen hundred dollars. It was built this year, and it is a very substantial building and neatly finished and furnished. It, too, was out of debt. It was crowded with people. The service was inspiring. The people sang well, and they entered heartily into the worship. It was a delight to preach to them. The officials presented the edifice for dedication, and it was solemnly set apart to the worship of God. We have a good membership at this point. It gets the name, Jones Ranch, from the fact that years ago, a leading man of that name owned a large tract of land and handed it down to his posterity intact. It is still in the family, and there are tenants living on it who have been there for twenty-odd years. Josh Halbert, of Corsicana, is one of the heirs to the estate and he manages it. He is one of our leading

laymen in Corsicana, and he is interested in the religious work at the ranch, and aided the people in the erection of this building. We also have a number of readers of the Advocate at this point and they gave to us an old-fashioned welcome. It helps us in our work to know that people appreciate what we are trying to do for God and humanity through our Church organ.

Rev. J. H. Walker, of Irene, and a number of his people, came over and took part in the worship. He is doing well with his charge. After the service we drove back to the parsonage and spent the night, having gone through with a hard day's work. Bro. Griffith is serving his second year with those people and he and his family are justly popular. He is a deeply spiritual preacher and he has good meetings at all the points in his charge. His reports will come up in full. He knows how to attend to all the duties of a Methodist preacher. Our stay with him was a genuine help to us. He is a man of faith and full of the spirit. We heard good reports of Rev. Horace Bishop, D. D., the presiding elder. He is held in high esteem by those people, and his preachers are devoted to him. We learned that the Training School at Blooming Grove has had the best opening in its history. All room is full and they will have to make additional accommodation next year. Brother Wiseman is bringing things to pass in that charge. He is a great help to the school. But we must bring this to a close.

THE CHURCH AT JACKSONVILLE.

Last Sunday was a great day in Jacksonville with Rev. W. W. Watts and his people. It was the occasion of the opening of the new church building, and Rev. George S. Sexton was present and preached the initial sermon. It is said to have been a masterful effort. A great congregation filled the splendid auditorium and it was a memorable occasion. In fact, it was the realization of the hopes and the dreams of the pastor and his faithful people. A magnificent church structure costing \$30,000, and a model of modern architecture, really one of the best, outside Houston, in the Texas Conference. All honor to the enterprising pastor and his heroic people for this monument of their faith and liberality. After the sermon a collection was taken to pay off the remainder of the debt and the amount received in good subscription astonished the pastor and the congregation. It was a trifle over \$10,000! This cleared the decks and now the Church at Jacksonville is far to the front. The town is ready for the session of the approaching conference, and the brethren will hardly recognize Jacksonville Methodism.

HUMOR AT THE EXPENSE OF BRO. WATTS.

Rev. W. W. Watts was in the city this week attending the meeting of the Joint Board of Publication, and he happened to tell the brethren that it was the seventeenth anniversary of his marriage; and the brethren slipped to the telegraph office without his knowledge, and sent the following humorous telegram to Mrs. Watts: Mrs. W. W. Watts, Jacksonville, Tex. Commiseration on seventeenth anniversary. Wish you better things for the next seventeenth.

L. BLAYLOCK,
GEO. S. SEXTON,
T. S. ARMSTRONG.

We venture the assertion that these brethren will give Sister Watts a wide berth at Conference, for she has an idea that she has about the only husband in that neck of the woods. And in some respects we agree with her, for we have known him forty-odd years. When he was a small boy we conducted a meeting in his neighborhood in Gordon County, Ga., and Brother Watts came to the altar and professed religion in the old way, and to-day he is one of the most useful men in Texas Methodism. May he and his good wife live to enjoy more than one more return of their seventeenth anniversary.

Publishers' Department

Rev. Theo. Copeland, of St. Louis, Mo., writes the editor as follows: "I want to thank you for your magnificent tribute to Bishop Ward. Every word of it is true."

Rev. C. B. Smith, of West, Texas, believes in starting his young people right. In sending a subscriber he says: "Charlie is just a boy. He gave his heart to God last Sunday, joined the Church and now wants the Advocate sent to him."

Rev. C. A. Evans, of DeLeon, writes: "I am closing out twenty-six years in the itinerancy in Texas, and the Texas Advocate has been one of the strong arms on which I have leaned, and if I have had any success hardly anything has helped me more than the Texas Christian Advocate." And the publisher takes pleasure in saying that Bro. Evans has during all those years shown his faith by his work. He has never failed to circulate the paper among his people.

We take the liberty of printing the following private letter to the publishers:

Enclosed find check to apply on my daughter's (Gladys) subscription. She is now ten years old. She was only three weeks of age when she became a subscriber to your paper. We all read the Advocate. We feel that its influence in our home has been indelibly stamped. We hope to continue reading it. My wife was a Bonner, of Lufkin, Texas. She thinks Texas the best State and Southwestern University the best school and the Texas Christian Advocate the best paper. She thought Bishop Ward the best preacher and best Bishop. Wife and I attended Annual Conference two years ago in Shreveport and heard Bishop Ward preach. His death was sad news to us. I want you to tell Doctor Rankin that I always read the first page of the Advocate, and I believe the influence this paper carries is doing more for the cause of prohibition than any other paper published. I know that the influence of the Texas Christian Advocate was the cause of liquor being voted out of Shreveport a year ago.

J. T. MEANS.

Ida, La.

THE BAPTISM OF JESUS.

The above is the title of a neatly printed pamphlet of sixteen pages on the above subject by Rev. R. C. Hicks, of Paris, and a member of the North Texas Conference. We have taken the time to read this pamphlet, and we are prepared to pronounce it a well written and a thoroughly thought-out and Scriptural argument on the baptism of Christ. He takes the position that Christ was a priest in the regular line of succession; that he was inducted into his priestly office by the right of baptism, and that this baptism was not by immersion, but by sprinkling; and he produces the texts of Scripture to sustain his position. We have not the space to give even an outline of the argument, but suffice it to say that it is logical and convincing from start to finish, and it is put in such form as to be convenient and easily understood. It is prepared for popular use and it ought to be put into the hands of our people. It is a powerful antidote to the position taken and so often presented by our immersionists that Christ was baptized by immersion and that immersion is the only Scriptural mode of baptism. The reading of this pamphlet by our people, and especially by our young people, will do much toward establishing them in the truth, and it will go a long way to disabuse their minds of the errors imparted to them by the persistent efforts of immersion preachers. It can be had at five cents per copy or fifty cents per dozen.

The Anti-Saloon League is doing a great work in Texas. Its headquarters are busy and the leaders are keeping in touch with all parts of the State. The saloons hate the League with intense bitterness, and whiskey politicians have no love for it. Of course it is not a perfect institution,

No human institutions are perfect, but the League is the best organization we have for fighting the saloons. Occasionally it may make a mistake, but the trend of its work is in the right direction, and as long as the saloons fight it, it is worthy of our utmost co-operation.

President Taft is swinging round the circle, moving westward. He will take in Texas, and the event is looked forward to with great interest. He will reach Dallas in time to take in the Fair, and preparation is being made to receive and entertain him. It is a great event in the experience of a community to have the Chief Magistrate of the nation visit it, and all the people regardless of party affiliation will participate in the exercises of the occasion.

The rains have been generous and general throughout Texas the past week, and the long drouth has been broken. Not in the memory of the oldest inhabitant have we had such a protracted dry spell as the one just ended. It has lasted practically one whole year. True in places we have had local showers, but no satisfactory season has been put into the ground for this long period. And the season is not thorough yet, by any means, but there has been a good precipitation and great relief is the result.

We enjoyed a visit recently from those two old veterans, Uncle Dick Thompson and Uncle Buck Hughes. They both happened in at the same time. Their health is only measurably good. Both of them have suffered some during the past few months, and the former for two years. But they are cheerful and full of faith and hope. For many long and faithful years they were active in the work of the Church; but now they are resting quietly, biding their time. But their interest in the Church is as keen and inspiring as in the days gone by. May the Divine Father keep his hand gently on these two aged men as they pass on down the way of life. With both of them there is light shining brightly on their eventide.

The conferences are close at hand, and what is done toward bringing up the collections ordered by the Church must be done quickly, if not already done. The dry weather will operate some against these claims, but a strong effort and a persistent effort will do much to offset this stringency. It is a time when preachers and people ought to do their level best, for the needs of the Church are pressing.

We are in receipt of an invitation to the silver wedding anniversary of Rev. and Mrs. D. W. Carter, of San Antonio. It is a singular coincidence that this twenty-fifth anniversary will take place on the twenty-fifth of this month. It will occur at their home in West End. We wish for them a most happy occasion, and it would delight us to be present and share in its pleasures. We have known both of them for more than thirty years when Dr. Carter was a young preacher in the Holston Conference, and his wife a bright, happy girl in her father's home in Athen, Tennessee. She is the daughter of Col. and Mrs. Alexander Keith, and we were their pastor when she was in her early teens. Dr. Carter is now the presiding elder of our Mexican District in West Texas, and one of the most faithful men in our Methodism. The Advocate sends them its greetings.

PERSONALS

Dr. Brown, of Goldthwaite, made the Advocate a most delightful visit this week. He is a faithful layman and gives to his preachers most hearty co-operation. And he is a wheel-horse in a prohibition contest.

Rev. Joseph Thomas Boyd, a most useful local preacher at Texarkana, died the 26th day of last month. He was a good man, full of faith and of the Holy Ghost, and his end was that

of peace. He has many friends throughout the State who will feel a touch of genuine sorrow when they read of his departure.

Rev. M. S. Hotchkiss is conducting a revival at Glen Rose, and he is doing some most effective preaching. They have a good prospect for a railroad to that town now, the dirt having been broken looking to that end.

BROTHER ANDREWS ATTENDS TO BROTHER HIGHTOWER'S CASE.

In the Advocate of September 9th, Brother E. Hightower, my neighbor and co-laborer in Waco, gives us a great array of figures in answer to my article concerning the division of the Northwest Texas Conference. His article shows he had bestowed much labor in its preparation. I agree most heartily with him in the figures, but have not been able to draw from them the same conclusions he draws. Indeed, these figures prove the very thing for which I contend, viz.: that the six districts have been so busy trying to build churches and pay good salaries to their pastors that they have not given the attention to the connectional claims that those claims deserved. They have paid as well on what has been assessed upon them as the other section of the conference has done, but their assessment has been light in order to give them an opportunity to do the very things they have done—pay good salaries and build good churches. But Brother Hightower needs to learn—indeed, he knows now—that the individual member of the Church will gladly pay \$100 or \$200 to the pastor he loves, or to build a church in his community, when if you ask him to increase his contribution to conference collections from \$10 to \$20 he will decline. People must be trained to pay on the benevolences as they are trained on the other things.

The six districts received last year \$4,902.50 more on church extension and missions than they paid. Brother Hightower divides this up among the 27,277 members of the Church in that territory and shows that it is only 15 cents apiece! Then smiles, like Little Jack Horner, who "put in his thumb and pulled out a plum and said, 'What a smart boy am I!'" The fallacy of dividing the thousands of dollars out among the members and saying, "it is only 15 cents apiece," has been exploded so often by actual experience that I am surprised that Brother Hightower should use the argument. People will contribute hundreds of dollars to a local enterprise which will not give a cent to conference collections, and that is why the "15-cent" plan will fail. As a rule, not more than one in five of our members pay anything to conference collections. At least, that has been my experience.

I do not say—I have never said—that the six districts cannot stand the tremendous increase in conference collections at once. I have simply raised the question "Will they do it?" The total for conference collections in the six districts this year is about \$19,834. The increase when division takes place will put those figures to about \$24,735. There are 130 pastoral charges, and 61 of them are missions. There are 351 organized congregations, and more than half of them, or 195, have no house of worship. Will this large increase on conference collections not endanger the housing of these 195 congregations and bring privations upon some of these 61 missionaries? Nobody disputes the ability of the membership to take care of the \$4,902.50 increase. But never having been accustomed to such large contributions on conference collections, will they do it? Rather than run the risk of crippling those great enterprises I raised the question: Would it not be better to distribute this increase over, say, three years, rather than put it all in one year as will be done if the General Conference divides us.

Brother Hightower shows he has very little confidence in the conclusion he draws from his figures. In fact, he concedes all I contend for when he says: "It will be an easy matter for our general boards to so adjust the assessments as to have nearly all the money contributed in the new conference to be expended at home while its expansion continues." Now compare that statement with this: "It seems to this scribe that it would be nothing less than a calamity for the Methodists of Northwest Texas to feel that they are dependent on outside help for another hour. And they are not a people who desire to be pampered." Can these two statements be reconciled? Can even Brother Hightower, with his astute mind, reconcile them? In one statement the general boards are to be asked to allow these "would-not-be-pampered" Methodists in Northwest Texas to keep "nearly all" their money at home, for home consumption, so to speak, and yet in the other statement he says "it would be a calamity for the Methodists of Northwest Texas to feel like they are

dependent upon outside help for another hour." (See these statements in Bro. H.'s article at the bottom of the first column.) He first appeals to the pride of the 27,277 Methodists in the six districts, which is a "play to the galleries," but in the midst of the deafening applause Brother Hightower forgets and tells us that if these 27,277 Methodists find they are obliged to have outside help they can change the source of supplies, and instead of drawing on the ten districts south of the proposed line, they can draw on the general boards! My, what a brilliant idea that is! Does Brother Hightower not see the inconsistency of these two statements? Does he not know also that the general collections are prorated to the conferences by a scale, and that that scale is fixed by a rule laid down in the Discipline, paragraph 423? The general boards have nothing to do with lessening or increasing those collections. Two things alone fix the scale—the membership in the conference and the amount paid to the support of the ministry. Now, using Brother Hightower's own figure of speech about the children going out into the world to take care of themselves rather than "foist upon the community a set of dependent old maids and bachelors," he would send these children out into the world to stop in front of the door of the General Board of Missions or of church extension and beg for alms. I believe parents may so train their children as to make them beggars in the community, but I do not believe any section of Texas Methodism has been so trained as Brother Hightower seems to intimate. Much less is that true of the vigorous type in the Panhandle. That section of our conference has received help from our boards these many years, not because the people were paupers, nor because they were stingy, nor because they were ignorant. The average of intelligence is no higher in any section of Texas than in the West. They are not stingy, for the figures show they pay more per capita than is paid in Central Texas. And if anybody thinks they are poor, let him make a visit out there and learn better. The boards have put large sums of money out there principally because of the sparseness of the population. It is not infrequently the case that a Church consists of not more than ten or fifteen persons—two or three families. They were intelligent and liberal. The boards appreciated their struggles and assisted them to build church houses and maintain pastors who were capable of ministering to intelligent congregations. During all these years we have laid small emphasis on the conference collections in that section, but rather put the emphasis where it should have been—on preaching and church building. For that reason my contention has been that it is hazardous to church extension and missions in those six districts to double those assessments in one year, as will be the case if the General Conference divides us. I have contended that it is safer to distribute that increase over three years. But in order to the latter, it will be necessary to again ask the General Conference to allow us to divide. Brother Hightower concedes that these interests are more or less endangered, and that is my whole contention.

But, to make an end of this controversy: I found, some months ago, upon a careful and prayerful study of the figures, that division by the General Conference means the sudden increase, and a possible hazard, to church extension and the missionary interests in those six districts. I felt it my duty to show these things to my brethren and point out what I believed to be a better way. In my first article I pointed out the difficulties and suggested a remedy. In the second article—my answer to Brother Miller—I gave a remedy, which is: To indorse fully all that the Committee on Division has done, but change the form of the request we make of the General Conference, and instead of asking that conference to divide us, request them to allow us to divide after we have raised the assessments in those six districts to correspond with what they receive.

Having pointed out the difficulties and a safe solution of those difficulties, I felt like I had done the right thing even though some of my best friends suggested that I was doing a very unpopular thing. Having done this, I decided that if, with all the lights before us, a majority of the preachers in those six districts still think that division by the General Conference and the instant increase of practically \$5,000 on conference collections, is the better thing under the circumstances, then I would not stand in the way of their wishes, though my judgment might indicate that the other method is the safer one. Those preachers are on the ground, know the conditions and whether or not they can successfully meet those conditions. Accordingly I have taken the time and the pains to find out, from sources that are entirely trustworthy, that probably two-thirds or three-

The Mission

Of those corpuscles in your blood that have been called "Little Soldiers," is to fight for you against the disease germs that constantly endanger your health. These corpuscles are made healthy and strong by the use of Hood's Sarsaparilla.

This medicine is a combination of more than 20 different remedial agents in proportions and by a process known only to ourselves and it has for thirty years been constantly proving its worth. No substitute, none "just-as-good."

fourths of the preachers in the six districts, in view of all the circumstances, think division by the General Conference is better; and they believe they shall be able to take care of the extra increase in assessments.

Now, with a majority of the men who are most involved asking for division by the General Conference, and saying they can take care of the situation, I think it would be unwise for our conference to hesitate a moment on what to do. For my part, I shall assist them to the desired object—division as soon as it can be had.

W. B. ANDREWS.

Waco, Texas.

PERSONAL.

As has been previously announced in these columns, Bishop Candler transferred our pastor, Rev. Claude M. Simpson, to the Missouri Conference and stationed him at the Westport Church, Kansas City, Mo. Missouri has claimed our pastors two years in succession. From this we infer those people don't know we have good preachers in Texas and it devolves upon Navasota Methodism to "show 'em."

Bro. Simpson was doing splendid work here for God and the Church. He stood high with people of all denominations and of no denomination, and we can but view his removal at this time as a mistake. Bro. Simpson married early in the year, and such was the citizenship's estimation of Mrs. Simpson that, if possible, her departure was more keenly felt than was his. Rev. A. J. Frick, of Normangee, at great sacrifice to himself, is filling the unexpired year most acceptably.

STEWARDS.

HOUSTON PREACHERS' CONFERENCE.

Sunday was given to the Wesley House. Collection at St. Pauls over \$50 per month, at Shearn \$100 per year, to be largely increased; First German \$150 per year; McKee Street \$275 per year; other congregations to hear from. Revivals in progress at McKee, where J. W. Bergin started the meeting now being carried on by pastor; twenty-six additions in two weeks. At Washington Street C. J. Oxley has just started; at Grace Church Abe Mulkey began Friday; J. T. Smith has been preaching at McAshan; many conversions; three additions yesterday.

Accessions at Trinity, three; Shearn, three; St. Pauls, four. Measured by members received and amount of money raised, this has been perhaps the most successful year in the history of Shearn, which is now called First Church. H. M. WHALING, JR., Secretary.

Oct. 11.

Fortify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

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

EUROPE IN 1910.

I am getting up a limited party for a trip through Europe in 1910, leaving about June 1. The great Missionary Conference will be in Edinburgh, Scotland, June 14-24; and this is the Passion Play year. These alone will be worth a trip across the waters. I have personally conducted several parties through Europe, and am familiar with all the details of travel. My wife will accompany me and act as chaperone for girls. Write at once for particulars, as only a limited number can be accommodated. I can give you the trip of your life at a small cost. Countries we will visit: Scotland, England, Belgium, Germany, Switzerland, Italy and France—64 days. J. C. MIMMS, Member of the Northwest Texas Conference, Mexia, Texas.

SPLENDID OPPORTUNITIES.

The very best opportunity presents itself here for a bank, doctor and local preacher. This opportunity may close any day. Inquire quickly. No opposition. Methodist preferred.

E. M. EDWARDS.

Axtel, Texas, Oct. 10.

Epworth League Department

Gus. W. Thomasson, Editor
 215 McKinney Ave., Dallas, Texas.
 Address all communications intended for this department to the League Editor.

In making remittances the following order should be observed, viz: Lease funds and improvement donations should be sent to Rev. S. C. Riddle, Decatur; Bond money should be sent to Judge C. C. Walsh, San Angelo. This applies particularly to those who have subscribed for bonds. Local chapter dues and free will offerings for support of Field Secretaryship should be sent to F. L. McNeny, Dallas.

STATE LEAGUE CABINET.

President A. K. Ragsdale, San Antonio.
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SAN MARCOS TO THE FRONT.

So far as reported San Marcos leads all other congregations in Texas in the amount raised on Epworth Day, the sum being \$120.05. We are publishing the advance notice as it appeared in the local newspaper at San Marcos, advertising the occasion, together with a word of comment by the leader of the day, Rev. B. F. Buchanan, and a rejoinder by State President Ragsdale, viz:

"Epworth Day" at Methodist Church Tomorrow.

All over the State there will be one of the regular services of the Methodist Church turned over to the Epworth League to be observed as "Epworth Day," the purpose being to stress the matter of the annual encampment of the League at Epworth-by-the-Sea. An interesting program has been arranged for the local Church, and will be held in lieu of the regular preaching service tomorrow morning at 11 o'clock. Rev. B. F. Buchanan will conduct the service.

1. Hymn.
2. Prayer—Rev. Jno. Anderson.
3. Solo—Wilton Woods.
4. Reading of the Scripture Lessons—David Peel.
5. Hymn.
6. The Purpose of Epworth Day—Rev. B. F. Buchanan.
7. Violin Solo—Professor Albertus Shelley Hester.
8. (a) "The Institute Feature of Epworth"—Miss Lena French.
 (b) "The Inspiration of Epworth"—Miss B. Malone.
9. Male Quartette.
10. Collection.
11. League Benediction.

Dear Allan—We had a big time yesterday; collection \$120.05. It was given in about ten minutes.
 San Marcos is still "o. k."
 Sincerely,
 BUCHANAN.

Good for Mr. Buck and San Marcos! If we had more like them we would have the greatest plant in the U. S.—A. K. R.

GEORGIANS PLANNING ASSEMBLY.

The Georgians are planning an Assembly. This information comes to State President Ragsdale in the nature of an inquiry about our plant at Epworth-by-the-Sea, the writer being Rev. S. P. Wiggins, pastor of our Church at Jackson, Ga. His letter in full is as follows, viz:

"Allan K. Ragsdale, President Texas State Epworth League, San Antonio, Texas:

Dear Brother—I desire to get a copy of the constitution and by-laws of the Texas Methodist Assembly movement which centers at Corpus Christi, and have been directed to you for same. We are contemplating a similar movement in Georgia, and as secretary of the joint committee I am desirous of getting hold of the principles and facts in the institution and life of such movements. I will appreciate very much any information you may give me on the question, and any suggestions growing out of your experience. Fraternalty yours,
 "S. P. WIGGINS."

"CHRIST OUR EXEMPLAR OF LOVE AT WORK."

(Paper read by Miss Lillie Black at the session of the Paris District

League Conference, held at Blossom, September, 1909.)

God sent His only begotten Son into the world to show His great love for us and to be an example for us to follow. He was of flesh and blood just as we are and was subject to the same temptation. He spent a great part of his life in doing kind things, deeds of love and mercy and making people happy. God has put it in our power to make those around us happy, and that is greatly accomplished by being kind to them. What a little thing it is to speak a bright and cheery word to everyone we meet, and yet it might change the whole day for them!

Jesus humbled himself and made himself of no reputation and gives this advice: "Let this mind be in you which was also in Christ Jesus." He is our exemplar in humility and lowly service. He washed the disciples' feet as an example of lowly service. I do not think He expected us to wash each other's feet, but it was an example to do anything, no matter how lowly and humble, to minister to the comfort and well-being of our fellow men and in so doing exhibit our love for them.

The rich young ruler was told to sell all he had and give to the poor, thus calling upon him to exhibit the same spirit that was in him who, "though He was rich, yet for our sakes became poor." The foxes have holes and the birds of the air have nests, and yet the Son of Man hath not where to lay his head. All of our noble missionaries are following his example in this. They give up home and all.

When Mrs. John G. Paton went home once for a visit, she took with her one of the native girls, whom she had been training. The girl, after witnessing the joy of Mrs. Paton and family at seeing each other again and seeing the beautiful home, was found crying as if her heart would break. When asked the cause of her grief, she replied, "I didn't know what you had to give up to come to us and I fear you will not go back."

He gave us a form of prayer and told us to pray after this manner, expecting us to adapt it to the needs and requirements of varying circumstances.

When asked by a certain lawyer what he must do to inherit eternal life, our Lord replied by giving him the parable of the Good Samaritan, who ministered so lovingly and self-sacrificingly to the man who fell among thieves. Jesus said, "Go thou and do likewise."

Jesus did not summon the multitude when He would perform a miracle. He hates ostentation and forbids our praying on the street corners to be seen of men, or doing of alms before men. It is sometimes the case that great deeds of philanthropy that are heralded abroad in flaming headlines and receive world-wide praise, are intended to seek the praise of men, rather than of God. Deeds prompted by love are apt to make the least show. When Jesus healed the sick, the lame and the blind, He said, "See thou tell no man."

Jesus fed the five thousand on five loaves and two fishes. He doesn't expect us to do this, but it was an example to us to always do what we can for the needy and hungry. Jesus performed the miracle not to show his power, but because He had compassion on them.

The Apostle Paul speaks through Christ in Gal. VI, "Bear ye one another's burden: and so fulfill the law of Christ." This to me is one of the most important commands. We are all weak, but can always find someone whom, with love and patience, we can help. "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." And let us not be weary in well doing, for in due season we shall reap. If we faint not, Jesus is the same, yesterday, today, forever. His work did not cease when He ascended on high. He still works in the world. In the Gospels we have the history of what He began to do in the days of his humiliation; while in the Acts we have the account of how in his state of exaltation He carried forward the work He had already begun. When He ascended He did not rise to a place of celestial inactivity, but to a throne of infinite power, from which He ever puts forth divine energies in the interest of the kingdom over which He reigns. Anyone who will not share with him toil and suffering in behalf of the kingdom, forfeits all claim to any part of his glory. If we suffer we shall reign with him; if we deny him, he will also deny us.

CHURCH BULLETINS.

We have received several Church bulletins of late. One comes from Tenth Street Church, Austin, and in

It we find a two-column write-up from the pen of Miss Laura Allison regarding the late encampment at Epworth-by-the-Sea. Among the notes mention is made of Bishop Key as one of the most active Leaguers on the grounds. It is Miss Allison's opinion that the 1909 session was the best encampment yet held. The bulletin of this Church is twice the ordinary size, is well printed and brimful of Church news. The editorial staff is not given, but we hazard a guess that we can name at least one of the moving spirits.

"Parker Memorial Outlook" is the name of the official bulletin of Parker Memorial Church, New Orleans, La., and we owe thanks to the pastor, Rev. C. D. Atkinson, for Vol. 5, No. 28. Brother Atkinson was a visitor at Epworth this summer and in a personal note speaks complimentary of the place and the Texas work.

"The Epworth Bulletin" is the name of the official organ of the Leagues of Louisville (Ky.) Conference. Vol. 1, No. 1, is before us. It contains a full report of the recent session of the Louisville Conference of Epworth Leagues, held at Litchfield, Ky. About 100 delegates were in attendance. Department conferences, held at different churches about the city, simultaneously, were a feature. Stress is laid upon the reports from chapters as an interesting part of the proceedings. We note that one League reported fourteen conversions at cottage prayer meetings. More than \$1,000 was pledged for the Hiroshima school in Japan. The conference authorized the publication of an official bulletin, and chose E. O. Harbin, of Louisville, as editor-in-chief. His first number is of a most excellent type, containing eight pages of the size of the Era. The subscription price is quoted as 10 cents per year. We think this is in error, as this sum would scarcely pay the postage. Editor Harbin is an artisan in building an official bulletin and has set a high standard by which to work. We wish him success.

"League Bulletin" is the title that appears on a modest little four-page sheet issued by the Arlington Leaguers, under the direction of Mrs. C. A. Hargett and Mr. Zac T. Slaughter as editors. A splendid portrait of the late Bishop Ward, with biographical sketch, adorns the first page, while the others are given over to Church notes of various sorts, chief among which are interesting items about the Leagues, Senior and Junior. Arlington is the home of Miss Christopher, late Superintendent of Junior Leagues in Texas, and we see much about the Junior work in this bulletin. Editor Slaughter is a recent acquisition to the town and church, his former home being at Van Alstyne, where we knew him. We are pleased at his journalistic adventure and trust the creditable little sheet will receive sufficient financial support to keep it coming from the press once a week. Rev. Ed R. Wallace is pastor here, and is finishing his fourth year. He has a stirring appeal in the Bulletin in the interest of a good ending for the year.

G. W. T.

THE INCONSISTENCY OF DR. ELIOT'S LECTURE.

The daily press has treated us recently with a second synopsis of Dr. Eliot's lecture before the Summer School of Theology of Harvard University. The more we see of this deliverance the more are we impressed with the fact that this lecture, emanating from a great scholar, is inconsistent with itself. It promises to furnish us with a new religion. First, the lecture tells us what his new religion will not be; second, he tells us what his new religion will be. The learned Doctor is not sufficiently clear in stating his claim for newness for his religion. Plainly, the basic idea in the Doctor's religion is founded on the assumption that nothing supernatural has occurred or can occur in this world. This idea crops out plainly in his lecture, but this doctrine or idea is not new. In 1826 Ferdinand Christian Baur entered the university at Tubingen, Germany. He is recognized as the founder of the Tubingen school of higher criticism. He appears to have been a man of great learning and indefatigable industry, and a man of very fine character. For thirty-four years he stood at what might be called the head of that great university. He only lacked six years of being equal to Dr. Eliot in his university career, and, like Dr. Eliot, he discarded the doctrine or idea of the supernatural in religion. He sought in the most laborious and painstaking way to discover the natural factors or principles by which to account for the wonderful rise and progress of Christianity. Going into the wilderness of wonderful phenomena, without carrying with him the only light that could have guided his footsteps, he made many criticisms and predictions that have long since been clearly refuted by the most legitimate evidence. The only sure foundation, to his mind, and that on which the New Testament theology

could securely rest, were the four great epistles of St. Paul, the Romans, the two Corinthians, and Galatians. These documents were unquestionably reliable in authorship and contents and date. It is passing strange that so great a scholar, profound thinker and earnest worker should rest on St. Paul, whose conversion was miraculous, whose deliverance time and again was miraculous, and who, in the fifteenth chapter of Corinthians, expounds the doctrine of the resurrection. Again, one hundred years before the days of Baur, David Hume, the Scotch historian and noted scholar, who was called the patriarch of literature, declared it to be inconceivable that anything supernatural ever had or could occur. He seems to have been a man of almost unblemished character, and won for himself the reputation of being an infidel, all growing out of that basic idea of denying the supernatural. The learned Doctor says, "Nor will there be in the religion of the future any identification of any human being, however majestic in character, with the eternal deity." This sophistic thrust at the divine claim of Jesus Christ is very near two thousand years old. In fact, the claim of Jesus being the Son of God was the real cause of his being put to death.

It was a class of very learned men who brought in the charge of blasphemy against the Christ. They had ample sources of information by which they could have arrived at the truth, but they, ignoring the true basis of knowledge, failed to see in him his divine nature. Our would-be prophet lays great stress on educated people. It is unpardonable presumption in any one to assume that educated people are a modern product and belong only to the present and near future. Two thousand years before the birth of our Lord there were educated people, and they knew things that we, with all of our boasted intelligence, have not been able to understand. There are writings in existence today containing nuggets of wisdom that all of the superficiality of our boasted learning is not able to duplicate. If Dr. Eliot will read up on Job he will find he had disciples in that remote age in his new religion. If he will read up on Plato with the purpose of getting the facts, he will find that that great scholar, who in seeking for the true light left a monument of scholarship and learning that challenge the attention of every succeeding age.

The capstone of the Doctor's new religion exceeds anything imaginable as a contradiction of religion outlined by him. Hear him: "Finally, this twentieth century religion is not only to be in harmony with the great secular movements of modern society, etc., but also in essential agreement with the direct personal teachings of Jesus as they are reported in the gospels. The revelation he gave to mankind thus becomes more wonderful than ever." Now, just how a learned man and a sincere man can repudiate Jesus Christ from beginning to almost the final sentence of a long lecture, and he must repudiate at the same time the gospels which give us the history of Jesus Christ, and then close with the statement, "The revelation he gave to mankind thus becomes more wonderful than ever," constitutes the most glaring inconsistency that either a learned or unlearned mind could conceive.

Dr. Eliot poses in the double role of teacher and prophet. In his teachings he is eminently inconsistent, and this leads us to seriously doubt his calling to the prophetic office.

Jesus unequivocally claimed to be the Son of God. He claimed to be equal with the Father. This claim is founded on the gospels, or rather in the gospels. Now, he was either divine or he was not divine. If he was not what he claimed to be, then he is the greatest impostor that has ever set foot on this earth. The greatness of this imposture is clearly manifested in the mighty grip he has had on the human family, especially the civilized portion of it, for nearly two thousand years, and he still has on the great mass of the foremost minds of the present, and bids fair, by the augmenting forces of his matchless genius, to gain upon succeeding generations. Dr. Eliot, in repudiating the claim of Jesus Christ to Sonship with the Father, must necessarily take one horn of the following dilemma: If Jesus was an impostor, how can the Doctor pay such splendid tribute to his teaching as he does in his peroration? He must claim that the gospels as they have come down to us are spurious. If that is his claim, then why does he refer to the "personal teachings of Jesus as they are reported in the gospel?" The revelation he gave to mankind thus becomes more wonderful than ever." It is beyond all human conception how such wonderful revelation could emanate from an impostor. These criticisms are not written with the faintest hope that either Dr. Eliot or any of his school of thinking will be in any wise influenced to a change in their belief, but this is done with the sincere hope that characters in the forma-

Making a Good Impression

A Person with Bad Breath Invariably Impresses People Unfavorably.

Every one desires to make a good impression with other people with whom they come in contact, whether in a business or social way.

No matter how well dressed a person may be, or how well educated or accomplished, if he or she has an offensive breath, every other consideration and good quality is likely to be overlooked, and the impression made is likely to be an unfavorable one.

The employer in selecting an employee is almost certain to reject the applicant whose breath is offensive, even though he may seem a good acquisition in every other way.

No merchant cares to employ a clerk whose breath is foul, to wait on his customers; he would probably drive trade away. Neither does an official desire to have such a person employed in his office.

Many a person making an application for a position has been rejected by a prospective employer on account of this undesirable possession, which proves so disagreeable to other persons, and often the applicant hasn't the slightest idea as to why he was "turned down," since he seemed to fill the requirements of the position in all particulars.

Every one who is so unfortunate to possess bad breath, whether caused by disordered stomach, decayed teeth or nasal catarrh, should use STUART'S CHARCOAL LOZENGES, which afford immediate relief from this trouble.

Charcoal is a powerful absorbent of foul gases, and quickly oxidizes and purifies bad breath. The charcoal from which these lozenges are made is the best that money can buy, and possess a higher power of absorption not present in other and minor brands.

Bad breath from any cause cannot exist for a moment when they are used, and all persons who are subject to foul and offensive breath should rid themselves of what amounts to a positive nuisance by using these powerful absorbing lozenges.

Use them freely before going in company, or to church, or to the theater, in fact, to any place where you will be brought in close contact with other people.

Before visiting your dentist, or your physician, or your barber, purify your breath, and take a box of Stuart's Charcoal Lozenges with you, and keep your breath pure and free from taint.

These lozenges surpass all others in their marvelous powers of absorption, as it has been proved again and again that they will absorb one hundred times their own volume in gases.

Every druggist has them in stock, price 25c per box. A free sample package will be sent to you, if you will forward your name and address to the F. A. Stuart Co., 206 Stuart Bldg., Marshall, Mich.

It is a common mistake to think that a false state may not be fatally misled by such unwarranted teachings.

W. P. WILSON.
 Dallas, Texas.

Unquestionable.
 If you were to see the unqualified volume of unimpeachable testimony in favor of Hood's Sarsapilla, you would uphold yourself for so long delaying to take this effective alternative and tonic medicine for that blood disease from which you are suffering.
 It eradicates scrofula and all other humors and cures all their inward and outward effects.
 Take Hood's.

Just as a mother would not love a child the better for its being turned into a model of perfection by one stroke of magic, but does love it the more deeply every time it tries to be good, so I do hope and believe our great Father does not wait for us to be good and wise to love us, but loves us, and loves to help us in the very thick of our struggle with sin and folly.—Juliana Horatia Ewing.

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LETTER FROM LONDON.

By Capt. W. H. Wagley.

London, England, Aug. 18, 1909. I have never used the press or lecture platform as a safety valve for my escaping vanity, nor am I preparing a book of travel to be sold for money, but when I go away from Hubbard City my good friends and neighbors, with whom I have lived forty years, expect me to divide with them the best of all I see or find out. But I do not forget that I have many Methodist friends scattered from my old Virginia alma mater, all along my pathway of life, across to the Pacific Coast, and there, from San Diego to Seattle, not a few who read the Texas Christian Advocate; then perhaps a scrap from my diary might interest them. Leaving our quiet retreat in the beautiful hill and lake country of New Jersey we joined my brother, Dr. Wagley, of Cleburne, Texas, in New York, on his voyage around the world, to accompany him as far as Europe. We sailed directly for Liverpool, and thence turned north to the beautiful hill and lake country of England and Scotland.

While I have written this up for my home paper, to resume briefly:

We first reached Lake Windermere, proceeded by steam gondola to Ambleside, thence to the home and tomb and lovely section immortalized by Robert Burns; thence to Glasgow, Scotland; thence to Lock Lomond, and by steamer to Inversnaid; through the Grossachs to Lock Katrine by four-horse coach. Those who have read "Lady of the Lake," by Scott, will recognize the names I use. By steamer on Katrine to more Grossachs and more stages and rail to Edinburgh, thence south to Abbotsford, the greatest home and collection of books, valued relics and curios ever built and collected by any literary man—the former home of Sir Walter Scott, the author of Waverley; thence south to Stratford-on-Avon, the home and tomb of that bard, Shakespeare, the source of the inspirations of genius will ever remain a marvel to the intellectual world, how he won his wistful sympathy with the joys and sorrows of all countries and all times, analyzing the emotions and affections of men.

Having sent to my home paper my notes on old Westminster Abbey, I herewith send those on that old gloomy state prison just over "The Bridge of Sighs."

The oldest and youngest intelligent man or woman has read something of London Bridge over the Thames, from which many suicides have flung themselves to destruction, and of London Tower, the ancient fortress and gloomy state-prison of London, and historically the most interesting spot in England. It is an irregular mass of buildings erected at various periods, surrounded by a battlemented series of walls and a deep moat, now drained. It stands on the bank of the Thames, and outside the bounds of the ancient city walls.

Though at first a royal palace and stronghold, the Tower is best known in history as a prison. It is now an arsenal and is kept in repair as a formidable fortress.

The chapel in the "White Tower" is mentioned in 1189, though the Romans had both fortifications and bridges here. The great hall in which Anne Boleyn was tried was pulled down by Cromwell.

The list of celebrated prisoners in the Tower who were beheaded speak to us from the rude scrolls they wrote on their dungeon walls, "man's inhumanity to man." Sir Thomas Moore, Anne Boleyn, Thomas Cromwell, Margaret Pole, Queen Catharine Howard, Lord Admiral Seymour, John Dudley, Lady Jane Grey and her husband, Lord Guildford Dudley, beheaded 1554. This execution has always appealed most to my sympathy, but none the less when I stand where the executioner's axe fell, by her tomb or look upon her bust in its niche of fame in old Westminster Abbey.

I desist from giving the long roll of those beheaded, poisoned or strangled in this tower.

Of other celebrated persons who were confined in the Tower for a longer or shorter time I note William Wallace, the Scottish patriot, David Bruce, King of Scotland; Lord Cobham, the most distinguished of the Lollards (burned as a heretic at St. Giles, 1416); Anne Askew (tortured in the Tower and burned in Smithfield as a heretic, 1546); Sir Thomas Wyatt (beheaded on Tower Hill in 1554); Shakespeare's patron, 1562.

The last prisoners confined in this Tower were Thistlewood and the other Cato Street conspirators, hanged in 1820.

The quaintly attired Warders or "Beef-Eaters," who are stationed at different parts of the building, are all old soldiers of meritorious service. The crown jewels and regalia are found in this veritable castle and are open to inspection.

The King's crown, originally made in 1838 for Queen Victoria, and altered in 1902 for Edward VII (the present King) is a masterpiece of the modern goldsmith's art, adorned with no fewer than 2,818 diamonds, 300 pearls, and other gems. The uncut ruby ("spl-

nel") in front is said to have been given to the Black Prince in 1367, by Don Pedro of Castile. The large sapphire below is said to have belonged to Edward the Confessor. The Prince of Wales' crown of pure gold without precious stones, the Consort's crown of gold set with jewels, the silver gilt baptismal font for the royal children—all these are spread out before you under glass case and your guide explains all and the total value of this regalia is estimated at £3,000,000 or \$15,000,000.

In front of us, as we pass out under the Bloody Tower, is the gun-carriage on which the remains of Queen Victoria were finally conveyed to the Mausoleum at Frogmore.

The collection of old armor in the upper floors requires Mark Twain or a western cowboy to describe, only I will say one cowboy would rope a Cavalier with this gear on him or any sharp-shooter would make sport of the bridge of their noses with full armor on.

The British are called Vandals because they have collected here in a great many large buildings the rarest and most interesting of all ages, and all climes, continents and islands.

The British museums will pay a trip from America, and hundreds are here with us. Besides paintings by the best masters, outline in highest ideals, worth all the way from £70,000 to \$1,000,000. These by different galleries and masters and schools adorn the walls of many art buildings where you can spend days, weeks and months, and long to come back again.

I was ushered into a single library, built in rotunda form and high dome, said to contain 3,000,000 books that you must select or read upon easy seats and desks—can't take one away.

We next take in the different Legations—our own at the Court of St. James—Hon. Whitelaw Reid. The building in every way worthy, with a large American eagle perched over the balcony. Next the home and handsome grounds of the Prince of Wales. Then the center attraction of all Englishmen, Buckingham Palace, the home of the present King Edward and his family.

While all is good taste, there is no excessive display not in keeping with an English gentleman, able to have a large and elegant home, large and well kept grounds and stables in keeping with the dignity and demands of his position. One would expect a riding school and training school for his boys; also the "Life Guards" for his protection against assassins and cranks, and these picket and patrol, as at Washington, to protect our own President.

We next visit the Albert Memorial, a magnificent monument to Albert, the late Prince Consort (died 1861), erected at a cost of \$600,000.

On a spacious platform, to which granite steps ascend on each side, rises a podium or stylobate, adorned with reliefs in marble, representing eminent artists of every period—poets, painters, architects, sculptors, etc. In the center of the basement sits the colossal bronze gilt figure of Prince Albert, wearing the robes of the Garter under a gothic canopy, borne by four clustered granite columns. The canopy terminates at the top in a gothic spire, rising in three stages, and surmounted by a cross.

The whole monument is 175 feet in height and is gorgeously embellished with a profusion of bronze and marble statues, gilding, colored stones and mosaics. It is the most beautiful monument I ever saw.

I now directed the driver to put me down at the "Old Curiosity Shop," and leave me alone, as I was sure I would be at home with Charles Dickens, and walk in home after an interview with "Pickwick," "Mr. Micawber," "Mr. Weller," "Uriah Heep"—(when I was quite a young boy I got to know what humbleness did and I took to it)—"Sergeant Buzfuz"—"Chops! Gracious heavens!—and tomato sauce!—and the little Marchonis." (I do plain cooking, I'm housemaid, too. I do all the work of the house.)

Charles Dickens did for the bottom rail of society what Shakespeare and others, not only for the gents and ladies of their day, but ages to come.

INFANTS IN CHRIST.

The very able address delivered by Dr. E. W. Alderson at a State-wide Methodist Sunday-school convention at Waco was by request or order of the body published in full in the Advocate. It was polished, somewhat revised and came before the readers of the Advocate a gem of beauty and in composition, logic and rhetoric a string of pearls. The only objection that could be urged against it was the major premise that infants are born in Christ in a state of salvation and need no further regeneration to fit them for heaven, unless they fall from grace, and the argument he builds on this unscriptural premise is erroneous from start to finish—a tissue of doctrinal error.

The Doctor's address, of course, had the applause and favor of the body, as it was ordered for publication, and as no opposing views have been published in the Advocate I suppose it represents the views of the Church generally. In fact, one of the leading pastors of this North Texas Conference told me that I, Dr. Tom Pierce, now crowned in the kingdom, and about as many more as he could count on his fingers, would be all that would dissent from the doctrine the paper teaches. Hence it goes forth with almost unanimous approval to Texas Methodists as the slogan that young children are born in a state of salvation and need no further purification for eternal salvation. I am proud to enter my protest against such heresy. I avow it is un-Methodistic. It is Pelagianism, and strikes at the very foundation of depravity, one of the basic doctrines on which the Methodist Church has achieved much of its past success. If an inherent sinful nature was true in the past, it is true now; if false now, it has always been false. Such vital truths are not tentative with God. I will not in this article enter into a discussion of this whole question; neither will I shrink from it if necessary, for he that hath truth on his side is thrice armed. That would require a review seriatim of the address. But for the high regard I have for the Bible and high esteem I have for its characters and the veneration I have for the home, for families and motherhood, I cannot refrain from coming to the rescue of David's mother and the Jesse family as it is discussed and held to public view in that very learned address. I have not the address before me or I would quote the exact words, but can be, from memory, near enough the exact words not to affect that Doctor's meaning. He says, in the first place, the 51st Psalm is not certainly Davidic, and makes some argument to prove it is not. I assume it is Davidic and that the contrary cannot be proven, but for the use he makes of it it doesn't make any difference, as it does not amount to much—it is only the wail of some pious one about his bastard origin. We will hear him, the Doctor: "As the Scripture is silent as to David's mother, it was a wail of David that he was born of a mother who was a sinner, or it was some pious person bewailing his illegitimate birth," and with a rhetorical flourish he dismisses the passage as having no significance beyond some son publishing to the world that his mother was an impure woman, and if the Doctor is correct it matters not whether it was David, John Smith or Tom Brown—it was only a little family matter and concerned no one but the family, and the wonder to me is it has come down through all these centuries as a part of God's word.

There are a great many persons in the Bible hard things are said about. Even at the present day some say Christ was a bastard. But I never heard, by friend or foe, an unkind word about Jesus and his family until the Doctor makes David arraign his mother before the world with the charge of impurity. Under the Doctor's interpretation he arraigns his mother, and nobody else. David did not say, My father was a man of no reputation, and my brothers had the same stain on them I have, but he heaped the whole blame on his mother. In sin did my mother conceive me. The one that gave me birth and being, that nursed me in a mother's arms in the days of my helplessness, on whose swelling bosom I rested my infant cheeks and from which I drew the life-giving nourishment, whose hand caressingly and fondly steadied my little tottering form and taught my tiny feet their first steps to take. She I want to sing in one of my best songs to the world was a corrupt woman. If the above is not a fair statement of the meaning of the argument from the 51st Psalm it is because I have not been able to show it. Now I make this bold assertion, and am not afraid of its contradiction, that there is not a refined man of sane mind, living or dead, Christian or infidel, Jew or Gentile, saint or sinner, that would say such a thing about his mother, no matter how it might be true. Nor would he allow any one else to say it if in his power to prevent it; if it answers no higher and better purpose than just its publication to the world.

I was well acquainted with a distinguished minister who was born in a home of sin, but no one ever heard from him the slightest reference to it, and if his brethren ever spoke of it, it was with bated breath. It is known to many and still remembered that two of the most distinguished ministers of the Southern Church became life-long enemies because one of them made but a slight intimation that the other came from a sinful home. I have assumed the Davidic authorship of this 51st Psalm, and that the utterance was for a higher purpose than to expose to public gaze a mother's weakness and sin. It was David bewailing his own sin, begging for mercy and pleading in extenuation of his sin that he had inherited a nature—not a reputation—a nature from his mother that naturally led to sinful conduct. Let us examine the passage of Scripture and see where David places the blame. David says,

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THE YOUTH'S COMPANION, BOSTON, MASS.

"Have mercy on me! Wash me thoroughly from my iniquity and cleanse me from my sin. Against thee only have I sinned and done this evil in thy sight." It is a confession of personal sin. Now as a reason for the sin he confesses he was shapen in iniquity and conceived in sin—not the slightest hint that he felt the sting of social caste on account of a mother's personal conduct, but an inherent sinful nature. A lawyer is hard pressed when he reaches the point in his trial that he is willing to sacrifice the character and reputation of a witness that stands in his way to success. Without he gets rid of the witness the case must be lost, and in the extremity of his cause the witness must be destroyed. But the Doctor, to support infant salvation interpretation, not only blackens the character of David's mother, but Jesse and his entire family. But the strangest part of this whole matter is in this new use of this Scripture that God should have sent Samuel to a disreputable family to anoint a king for Israel and that he selected the very child on whom the odium had most heavily fallen and anointed him king of Israel and to be both the type and progenitor of Christ. I wish to conclude by saying in doctrine I am a Methodist of the olden type and strictest sect. That Christ did much for man but nothing in him. That we are born with sinful natures entailed by our federal head; that a child is but the second self of its parents. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again.

WM. A. EDWARDS. Dallas, Texas.

MARRIED.

Mays-Hill.—At the Methodist parsonage in Mesquite, Texas, on the evening of September 28, 1909, Mr. Ed Mays, of Willspoint, and Miss Maude Hill, of Troup, Rev. W. R. McCarter officiating.

Meredith-Hughes.—At the Methodist parsonage in Mesquite, Texas, on the evening of September 28, 1909, Mr. B. W. Meredith and Miss Minnie Hughes, Rev. W. R. McCarter officiating.

Emerson-Butler.—At the home of the bride's parents, Mr. and Mrs. J. F. Butler, near Allen, Texas, on Wednesday evening at 7:45 o'clock, September 22, 1909, Mr. R. M. Emerson and Miss Lizzie Butler, Rev. O. E. Moreland officiating.

Perkins-Marks.—At the home of the bride's parents, Mr. and Mrs. Jas. Marks, in the Cottage Hill commun-

ity, near Weston, Texas, Wednesday evening, September 8, 1909, at 7:30 o'clock, Mr. Frank Perkins and Miss Beulah Marks, Rev. O. E. Moreland, of Allen, Texas, officiating.

Nelson-Reed.—At the Methodist parsonage in Allen, Texas, Sunday morning, September 19, 1909, Mr. J. W. Nelson and Miss Janie Reed, Rev. O. E. Moreland officiating.

El Paso District—First Round.

- Odessa, Oct. 16, 17. Judkins, Oct. 20. Toyah, Oct. 23, 24. Pecos, Oct. 24, 25. Sierra Blanco, Oct. 26. Alpine, Oct. 30, 31. Sanderson, Nov. 3. Maria, Nov. 6, 7. Trinity, Nov. 9. Carrizozo, Nov. 12, 14. Tulareosa, Nov. 14, 15. Alamogordo, Nov. 16. La Mesa, Nov. 20, 21. Las Cruces, Nov. 22, 23. Highland Park, Nov. 24. Clint, Nov. 25. Lordsburg, Nov. 27, 28. Deming, Nov. 28, 29. Malaga, Dec. 4, 5. Carlsbad, Dec. 5, 6. Dayton and Lakewood, Dec. 8. Hope, Dec. 11, 12. Artesia, Dec. 12, 13. Hagerman, Dec. 18, 19. Dexter, Dec. 19, 20. Roswell, Dec. 22. J. B. COCHRAN, P. E.

Clovis District—First Round.

- Clovis, Oct. 9, 10. Texico, Oct. 13. Texico Circuit, Oct. 16, 17. Portales, Oct. 23, 24. Elida, Oct. 25. Kenna and Boaz, Oct. 30, 31. Causey, Nov. 6, 7. Knowles, Nov. 13, 14. Blacktower, Nov. 20, 21. Melrose, Nov. 27, 28. Cantara, Dec. 4, 5. Talban, Dec. 11, 12. Roosevelt, Dec. 18, 19. Grady, Dec. 25, 26. B. T. JAMES, P. E.

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The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.
All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

In 1793, when Carey went to India, the cow there was higher in rank than a woman, and widows were burned on the funeral pyre of their husbands. Now the power of the gospel has changed these things much, and the millions of gods are giving way before the knowledge of the one true God. Over a million Protestant Christians may be found in India, with thousands of accessions every year.

It is earnestly hoped that the auxiliaries of the Woman's Foreign Missionary Society of the four conferences of our Church in Texas are all now actively engaged in carrying out the well arranged plans for the membership crusade, full returns from which are expected in November's monthly meetings of the auxiliaries. Let one and all fall into line in active effort so that Texas may make a creditable showing when the full and final results of this special forward movement for an enlarged membership are all brought in.

Editor Woman's Department.

A WORD OF LOVING SYMPATHY.

"The Lord hath comforted his people, and will have mercy upon his afflicted."

In love and tenderest sympathy our hearts are touched with the recent sorrow that has come to our beloved President of the Woman's Board of Foreign Missions, Miss M. L. Gibson, in the death of her noble sister, Mrs. Francis, of Kansas City.

We have only the meager message of her going. It has been our pleasure to know Mrs. Francis personally and to enjoy her company when visiting at the Training School. She has an only daughter, Miss Anna Francis, most charming in person, a member of the faculty of St. Mary's College, Dallas, Texas.

It seems only a short day since Miss Gibson was in the midst of the annual meetings of our several Texas Conference Foreign Missionary Societies. The blessed inspiration of her presence and messages linger still.

We know not what an hour may bring forth. We only know "God is love" and abundant in mercy.

We cease not to remember these bereaved ones. The Father's love never fails—they know its power and comfort.

Grace, mercy and peace be yours.
MRS. W. F. BARNUM,
Vice-President Western Division W.
B. F. M., M. E. Church, South.

FROM SAVANNAH, GEORGIA.

As a former Texan (recently of Waco), and as one of the directors of the Young Men's Christian Association of Savannah, I wish to extend through the Woman's Department in the Advocate an advance welcome to the Texas delegation to the annual meeting of the Woman's Board of Home Missions, to be held in Savannah, and to express our desire that the delegates will visit and inspect our new and splendid Y. M. C. A. building while in Savannah. The building is just now complete and represents a fine spirit on the part of the citizens of Savannah.

The delegates will find this city one of interest from the standpoint of both Church and State history. There are many things to remind one of the heroes of the Civil War, and of the Revolution, likewise of John Wesley and other pioneers of the faith.

The streets and homes of Savannah are attractive, the people are cultured and hospitable.

The ladies of Wesley Monumental Church are planning industriously for the entertainment of their guests and the ladies from the Lone Star State may anticipate a season of pleasure and profit.

S. R. STEELE,
Educational Director.

(We regret the foregoing kind message did not reach us in time for last week's issue.—Editor's Woman's Department.)

NOTICE.

The Woman's Home Mission and the Woman's Foreign Missionary Societies of the Waxahachie District will hold a joint district meeting at Italy on November 2. A full representation of both societies is desired. Preachers and their wives are cordially invited. Those who expect to attend will please send names to Mrs. C. H. Goodnight, Italy.

MRS. LEE CAMPBELL,
MRS. LEE HAWKINS.

FROM SALTILLO, MEXICO.

(A letter to Mrs. W. F. Barnum, of Fort Worth, Vice-President of West-

ern Division, Woman's Board of Foreign Missions.)

I am in my new home—Saltillo—and as we say in Spanish, "Estoy muy contento." Mrs. Carney left the day after my arrival, and I came into possession of her cozy room—just where I long most to be—in the dormitory with the girls. In her sweet, whole-souled way Miss Roberts gave me a cordial welcome and when my trunk was brought to the dormitory the eight girls who had remained at the cottage during vacation gave me another, and each wanted a part in the arrangement of my room, unpacking of trunks, etc., etc. They proved themselves as other girls in showing their delight as each new simple gingham, shoes for a whole year, my pictures and the numerous little things were brought out, and we made fast our friendship in a brief time. Our Mexican girls are made up of the very same material as our United States girls, and are just as genuine as other girls. I should like to introduce to you "personally" every precious life that comes to us this year.

I wonder does Methodism in the States know how exceedingly far-reaching is the work that Miss Roberts has done and is doing through this plant to-day. This work is competing with the biggest, broadest, best modern equipped institutions to be had in the Republic. Three blocks from us stands a magnificent State Normal, with all modern apparatus, that cost the State four hundred thousand pesos, and yet Miss Roberts is counting the centavos, actually cutting out a normal grade each year (allowing the girls to have the year of practice) that she may save the expense of salary of one teacher. The equipment, as Bro. Weeks, of San Antonio, said is pathetic, and yet there is a premium on every girl that goes out from this institution, and wherever she goes she is a credit to Methodism and puts a spiritual stamp on the community.

From the depths of my heart I wish you might have witnessed what I did yesterday. After having completed the four years normal course and a year of practice, four of our girls returned from graduation, and for four long hours I witnessed the most interesting thing I have seen since I came to the Republic a year ago. Under the scrutiny of a Board of State Examiners those girls never wavered, and I marvelled as I listened and noted their ease, confidence and intelligence. Then I remembered the great storehouse of power that those dear girls knew about and how the four went off in a room alone and put it all on the Lord before they went out. Here lay a great secret that not even their examiners knew about.

The seal of the State was put on them and they are to take State positions. Can you not see what that means? Let me tell you what those girls did that called forth praise even from the most scrutinizing examiner. First, each girl was called on to teach a grade (not knowing until she came what that grade would be). The teacher and pupils from the city schools were brought in. Then, each read a thesis—the subject having been assigned only two days before—and then a volley of questions orally from examiners.

Forty-two just such useful lives have gone out from this place in the last nine years. This is the work that is telling for State, home and individual, and Miss Roberts deserves the praises of Southern Methodism for her keen, far-sighted judgment. Seeing as she has that the need of Mexico is good Mexicans, with good Spanish and not English. Every other school ought to be connected with this and send her girls here. The girls here are taught English and they can go from this school to the schools in the States, as has been done in the case of Miss Rebecca Tejada, who is now in Kansas City, and Miss Isaura Gomez, who finished the course at the Peabody Normal and is now an instructor here.

I believe this is really the greatest work of the Woman's Board in the Republic, for here we have the finished product. Young women who are taking the responsible positions and are the moulders of the youths, all over the Republic, and I believe if the needs of so important a work could really be seen by our people who have the means that Miss Roberts would have the equipment necessary to compete with the schools who are doing exactly the same work and yet not Christian.

We need to-day more dormitory room, modern desks, pictures to make things home-like, an equipped sewing room, gymnasium, laboratory equip-

ment, assembly room, dining room, laundry equipment, and the work is absolutely hampered because we have them not.

Don't you know some big-hearted Methodist who would be glad to see and give, that things might be accomplished, that could not be otherwise? It would mean so much to the work here! God's word tells us: "The gold and silver are mine, and the cattle on a thousand hills." Would God grant that some of his many trustees might hear the cry of our immediate needs. Yours lovingly,
MARTHA NUTT.

"THE FIELD WHITE UNTO THE HARVEST."

(A paper read by Mrs. C. B. Bryant, Whitewright, Texas, at a District Meeting, and published by request.)

"Men can reap, but they can not ripen a harvest. Neither can they delay the harvest time. Hence white harvests call for reapers and demand haste." Do we wonder when the words of our Lord as clearly applicable as they are now. "The fields are white already to harvest." One of the most unmistakable evidences that a person has been really converted is his manifest desire to tell others about it. The love we have for God is decided and measured by the love we have for perishing humanity and the sacrifice we are willing to make to reach and win them to Christ. This is also true of the Church. Do we wonder why we have no more power with God to prevail with men? The key that unlocks the secret vault of our hearts will open to the world the love we have for Christ.

We, it seems, have reached a state of self-sufficiency, and have taken the responsibility of Church work upon our own shoulders without much thought of Christ as leader, and the result is we have fallen into a rut of indifference which is a reproach upon our Heavenly Father's name. It does not matter so much about our growth as we bring things to pass, as it does to have our little faith touch the great Almighty God, with whom all things are possible.

God can not use to his own glory any one of us who is filled with self. Service for self is a sublime part of life's mission, but there is a greater which brings things to pass, and which serveth nothing but himself.

The greatest hindrance to the advancement of Christianity is not so much the lack of money, as some believe, as the lack of a personal feeling of responsibility upon the part of each individual Church member to God concerning his divine will. There is a place for each one to fill in the Church of Christ.

Ask the pastor who of his members gives him the most help and encouragement in his work? Invariably he will bring to you the one who is always present, ready and willing to do the work required of him, gives him most help. Ask the Presidents of our auxiliary societies whether they depend on the brilliant member, the well-informed member, the talkative member, the practical member, or the member who comes to every meeting, and they will tell you they would not give that one for a whole church full of others. Surely, if we are the most at fault, we can do this. But is this all we can do? We can, with God's help, do our best whatever work is required of us. Our best efforts the first time will strengthen us to do better the same thing next time.

Let us abandon the idea, for it is only an imagination, that some one else can do my work.

It may be a sacrifice of your will and feeling to do some things asked of you, but you are supported by the promise of God, when said is crushed and you do your best. God's command and promise is: "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." If any of you lack wisdom, let him ask of God, who giveth liberally, and upbraideth not; and it shall be given him. "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

We are confronted almost daily with excuses of different kinds for not doing church work. The only way to answer intelligently these excuses is to turn the light of God's truth upon them.

First: "I have no time, my hands are so tied and my life is so full of care." Turn on the light! God says: "Seek ye first the kingdom of God and his righteousness." "Casting all your care upon him; for he careth for you." "Take heed lest at any time your hearts be overcharged with care, so that ye may be laden with burdens, and ye know not it." "That which fell

Take Off the Fat

Where It Shows

Most women suffer much humiliation because of great quantities of fat, so located that no matter how they dress, everybody sees that they are abnormal. This is the day of the slender figure, and fat women are simply not tolerated either in business or social affairs. Women may not know it, but men when they see a fat woman pass them on the street or in public places make all manner of sympathetic remarks about her. They do not mean to be unkind or to seem unmanly, but it is natural for a man to dislike fat on a woman. Where fat shows the most there is where it must be removed, and as quickly as possible. This season's dresses seem to be made for the fat woman's misery and the slender woman's delight. They expose all the charms of woman and her ugliness as well. Exercise and diet will not remove fat. This has been proved. The famous Marmola prescription which has met with such phenomenal success and has so many of our society women as its sponsors, is now being sold in tablet form to meet the demand of the public for this style of treatment. These little tablets go into your system just like food. They stop the stomach and digestive apparatus from producing fat and reduce the fat upon the body at the rate of from 12 to 15 ounces a day. They are harmless and can be carried in your purse and taken even after you have indulged in a hearty meal away from home. They are sold at all drug stores at 75 cents a box, or if you prefer you may write the Marmola Company, Dept. 741, Detroit, Mich.

among thorns are they, which of this life, and bring no fruit to perfection."

Second: "There will be a call for money, and we have not enough for what we actually need."

Third: "Turn on the light. God answers: 'Every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee.' There is that scattereth seed, and yet increaseth; and he that watereth shall be watered also himself."

Fourth: Some work for home missions, but not for foreign missions, thinking they have done their whole duty.

God's answer comes quick and strong: "These ought ye to have done, and not to have left the other undone." "Go ye into all the world, and preach the gospel to every creature."

We must be loyal, brave and true to this commission if our Christian lives are acceptable to the will of God. By obeying the command of God we witness the power of God and our faith is confirmed by its results. Faith always justifies itself, not by reasoning beforehand, but by results that follow obedience.

Now a word in behalf of our Woman's Foreign Missionary Society:

When the great loving Father looked down upon us and redeemed us from sin, are we doing our duty to him as obedient children if we minister only to those about us and in our homeland?

This must be done; but the religion which our Lord preached and taught is not a Jerusalem religion. We must be at Jerusalem, "go through Samaria and Galilee and unto all the world."

There has been a difference between home and foreign missions, it seems, but if we see the providence of God has swept it away, so that now the man who goes to foreign lands or the man who stays at home is a missionary if he does his duty. We can not hide behind the home mission bar and do our duty toward God.

If home missions interest in those near at hand insures an interest in those further away. This truth is missed by those who try to dodge responsibility for the foreign field by professing an absorbing interest in the home field. If home missions depended for support upon those who give nothing for foreign missions, the Home Mission Boards would have to wind up business.

There is no such thing as a limited interest in Christ's cause or in one's fellows. Unless our interest takes in all, it takes in none in the true sense.

The Church and missions go hand in hand, and it is an unmistakable fact that the Church which makes the greatest advancement in all lines of Christian work is the one which is a spiritual force at home and in foreign lands.

Let us get this work on our hearts and we will pray for it. Pray for the missionaries, and you will give to support them. Pray and give, then you will read what deeds of heroism have been done on the mission field. When we pray and give and read about missions, then we will work for the salvations, then we will work for the heathen at home or abroad. The more we pray, give and read missionary literature and work for the cause, the closer the link binds us to God.

"I must work the works of him that sent me while it is called today, for the night cometh when no man can work." "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest." At home and abroad we hear the call for more laborers. Has this call touched your heart deep enough to cause you to make a willing sacrifice to heed it?

We can not pray with sincere hearts "The kingdom come," unless the service of our lives is called to immediate action. All time is sacred, because charged with opportunity and responsibility. All days are memorial days, could we but read all of the story of life.

Down through the ages Paul's message to the Corinthian Church has been sounding with gained force and strength. "The time is short." Are we reckoning the time? What did we do yesterday, last week, last year, to obey Christ's command to "Carry the gospel to every creature?" What do we intend doing today? Do you expect sometime, when you are not so busy, to join the Foreign Missionary Society and attend the meetings?

When times are not so strenuous, do you hope to interest some or many in missions? When the demands upon your pocketbooks are not so great, do you expect to give liberally to help hasten the coming of the kingdom?

"Time is short." Do it now!

Make use of the little time, the one talent, the means God gives you now.

The souls who are starving today for the "bread of life" may have perished before you find the time in the future to send them aid.

The life you could influence for God today may have passed beyond your reach ere you find a convenient time to speak the word. The mite you are withholding from God today would, God-blessed and heaven-directed, multiply in his hands until it would far exceed in value the dollars you expect to give.

"One wept that his harvest was small, With little of fruit or of grain; While his neighbor, with barns running over,

Still followed the full-freighted wain. "How much didst thou sow?" I said, "Friend,

"A handful of wheat, less or more." "And didst thou expect broad acres would bend from such scanty store?"

To thy sickle from such scanty store?"

Who sparingly soweth must look For little of fruit or of grain; 'Tis only the bountiful sower can reap A bountiful harvest again.

"A lesson," I said, "to thee, Soul. For harvest time soon will be here; Sow with bountiful hands lest thou weep at the last,

When the Lord of the harvest draws near."

Some believe they are interested in foreign missions, but are unwilling to assume the responsibility of joining the Woman's Foreign Missionary Society. You show me a woman consecrated to the cause of foreign missions, and almost without exception this woman is a good home worker.

Dear sisters, would you give to Jesus Christ the excuses you give for not working in both societies, were he to approach you in person? Most assuredly you would not, but with quickened pace you would, like the poor widow,

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old.

Sold everywhere.

bring all you have and lay at your Master's feet.

Have you never thought of giving yourself? We need workers in the Woman's Foreign Missionary Society, willing workers, women who are stripped of self and so filled with God's Holy Spirit that they will undertake the work, trusting God to supply all means. This organization is the mother of missions to lost womanhood in the M. E. Church. From the spirit of this fountain-head the Home Mission Society has drawn its missionary power in the home land. Can you acquire the means that are needful to your own soul, and not work for both the heathen at home and abroad?

The work which our women have done and are still doing can never be fully estimated until we reach the judgment throne of God.

Through untiring zeal, earnest consecration and efforts and the gathering of the mites from all quarters, this society has prospered and multiplied its usefulness. Surely the blessings of the Lord have sustained it in the past.

Can we recount the sacrifices, the labors and the sufferings by which Christ paid the redemption price of a world of lost souls, and not be reminded of the strength and fervor of that divine compassion which sustained him in the humiliation of his life, and the agonies of his cross, and not remember along that it was the world he loved—for the world he died? Oh, could we think a soul in heathenism equally dear to Christ with ourselves, how our zeal would be quickened and our efforts and sacrifices multiplied to seek and save them!

Dear sisters, if you are interested in foreign missions, show your interest for heathen womanhood by active work, which is the only sure test of sincerity. Shall you, shall I, offer unto the Lord a sacrifice which cost us nothing? When our labors here are ended and we are called to the judgment bar of God to give an account of ourselves, may you, may I, be able to say:

"With fluttering heart and quivering hand I brought my little gift and laid it down upon God's holy altar. I had so prayed that, touched by his Almighty hand—his dear pierced hand—it might become a holy thing. Meet for his service. And then I watched for that "dear hand to take it up. My little faith would scarce believe that his omniscient eye would notice take of gift so small, so mean as mine. When, lo! it was returned so changed, so beautified, I clasped it to my heart with tears of joy.

It came so multiplied. So radiant with his love, I smiled that I should have withheld it from His hand so long. The gift was naught, But God's dear hand upon the gift was all."

My little faith would scarce believe that his omniscient eye would notice take of gift so small, so mean as mine. When, lo! it was returned so changed, so beautified, I clasped it to my heart with tears of joy.

HANDBOOK OF TEXAS METHODISM

Giving the number of traveling and local preachers, and members by conferences, together with full statistics of Sunday-schools, Epworth Leagues, missions and education, and a complete directory of all the traveling preachers and supplies in Texas Methodism. Also an account of the institutions of Methodism in the State. J. W. STORY, Editor. Price 10 cents per copy, \$1 per dozen.

SMITH & LAMAR, Dallas, Texas, or of the author Hereford, Texas.

Communion Set For Sale

Handsome quadruple silver plate, 6-piece set; cost \$40, good as new; will take \$15 cash; will ship for inspection. Address (Rev.) J. D. Young, Belton, Texas.

FOR SALE

(Stereopticon outfit.) Many pastors are using the stereopticon in Church work. A lecture on the life of St. Paul will prove interesting to any audience. Can get illustrations for any Bible subject. Illustrate your Sunday evening sermon. Write to Box 74, Station A, Fort Worth, Texas.

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NOTES FROM THE FIELD

Continued from page 5.

gan our summer's meetings the 24th of July at Hutto, assisted by Rev. M. S. Leveridge, of Knox City; a fine meeting it was. Here we had nine conversions and many reclamations. Our next meeting was at Pinkerton, the second Sunday in August, assisted by Rev. A. E. Bell, of Aspermont; this was a fine meeting indeed; thirty-three conversions and many reclamations. Our next meeting began the fourth Sunday in August at Carney; there we were assisted by Rev. M. M. Beavers, of Rule; a very fine meeting, resulting in forty-seven conversions and many reclamations. Now comes Jud, fifth Sunday in August; was assisted by Rev. J. N. Vincent, of Clyde. Bro. Vincent came to us in fine health physically and strong spiritually, and I feel sure that he never preached with greater power than on this occasion; this was our third quarterly meeting, also. Our beloved, Rev. J. T. Griswold, was in fine shape and preached four sermons, to the delight of all who heard him. We are now in the second meeting at Jud, assisted by Rev. M. M. Beavers. We hope for a great revival indeed. We have had ninety conversions and sixty additions to the Church this year. Our fourth quarterly meeting convenes at Pinkerton October 16-17. We expect to round out well for conference November 10.—R. E. L. Stutts.

Putnam.

Bro. M. S. Hotchkiss began a meeting at Putnam the 17th and closed the 26th of September. Visible results, eleven accessions to the Church, a Woman's Foreign Missionary Society organized with twenty-one members, many lukewarm professors revived, many sinners, besides those who accepted Christ, convicted and a respectable collection on conference assessments taken. I anticipate greater results. I think the meeting was a great blessing to the town and community. I never heard greater more earnest appeals to the unconverted and preaching more to the point. Bro. Hotchkiss is in the work soul and body. If it suits him, I hope he will continue in this work another year, for I want him to help me in at least one meeting, wherever I shall be. His presence was a blessing to me personally. Our fourth Quarterly Conference was held at Pisgah while our meeting was in progress here. Bro. Barnes was in his place and we surely had a spiritual feast. A number of the brethren and sisters got happy, and so did the preacher. Finances are considerably behind, but we hope to do much before conference. We must pull through. Let all my people who see these lines help their preacher.—H. P. Shrader.

Roanoke.

On Sunday, September 20, closed the greatest revival that has ever been held in Roanoke, conducted by Rev. G. A. Marvin, one of the strongest evangelists in Texas Methodism. The meeting was a great one from the first service. The revival was held in the new church and it was insufficient to accommodate the crowds that gathered from time to time. The visible results of the meeting were fourteen conversions, twenty-three accessions to the Church, with more to follow. The contribution for the evangelist's labor was liberal. The spiritual uplift received by all who attended this revival can never be measured by finite mind, the future alone revealing the results. Rev. Marvin, with his untiring energy and great love for humanity, yields a powerful influence over men for Christ. One of the great features of his revival was his 3 o'clock services for "Volunteer Workers." It has been of inestimable value to us, teaching us how and why we should assist in the meeting.—J. W. Roark, Oct. 8.

Lexington.

We are moving nicely on in our charge and hope to go to Jacksonville with full reports on everything this fall, but will have to work very hard to get up all our collections on account of the long drouth and very short crops of corn and cotton. We closed our third and last protracted meeting at this place on the night of the 5th and I am glad to say that we had a good meeting. About a week before the meeting began we came back home from the prayer-meeting and found a splendid lot of groceries on the gallery and several ladies came into the parsonage and we found that we had been pounded while we were at the Church. For this handsome pounding we return our sincere thanks to the good people here, and will promise to feed their souls the best we can with "the bread of life." We began our revival on the night of September 24, and continued about ten days. The writer preached the first four sermons and Bro. Gollighugh, of Somerville, came in on Monday and did all the preaching till the

meeting closed, and did it well. His sermons were clear, scriptural and convincing and much good was accomplished in the name of the Lord. We held the meeting under a large tent on the public square, and many people attended who were not in the habit of going to Church. While it was not strictly a union meeting, yet the Baptist pastor and many of his people, together with the pastor of the German Methodist Church and his people, were in attendance and took an active part in the meeting. Several of the young people among the Germans took their places in the choir and sang, and they sing well, too. We had about ten professions and about ten or twelve backsliders reclaimed, and nearly all the Church members lifted to a higher plane of Christian living. Besides this, we think the members of the different denominations were drawn closer to each other and will love each other more than in the past. Bro. Gollighugh arranged to have ladies' prayer-meetings in nearly all parts of the town in the afternoon and there were six of these meetings going on at the same hour. Sometimes there were as many as sixty prayers and from twenty to thirty songs sung in the same afternoon. This was something new for our people, and they liked it. We had two additions to our Church, one of whom was a very intelligent and well educated German, who will be quite an acquisition. Some of the converts will unite with the Baptists and we confidently expect that others will join our Church very soon. Our people showed their appreciation of Bro. Gollighugh's valuable services by giving him \$52.50 for his labors and he was well satisfied with it. We love our people, and they love us, and with strong faith in God and a firm determination to do our duty, we hope to close out a good and successful year.—W. W. Horner, Oct. 8.

Marlin's New Church.

I take time this morning to let you know that we let the final contract last night for the erection of our new church in Marlin. The lot has been bought and paid for, the contract for the foundation was let early in the summer, and the foundation was completed about the last of July. Work will begin at once and we expect to push it to as early completion as possible. When finished it will be one of the best churches in Texas. Flanders & Flanders are the architects, and the contract was awarded to Mr. J. A. Phipps, a very efficient contractor of Marlin. It is our purpose to ask the Texas Conference to meet in Marlin in 1910.—I. F. Betts, Oct. 11.

CONFERENCE CLAIMANTS.

While the different boards and agents for boards are appealing to our pastors and people to raise the collection for the particular cause, all of which I approve, yet no one seems to make any special appeal for the superannuate preacher, and the widows and orphans of deceased preachers. These particular people have a very tender place in my heart, for I have worked on the Joint Board so long, and have seen so much of their needs and sufferings, that I believe I know what it means. Not only so, but my long work on this line among these old men is absolutely causing me to become an old man myself before I had thought much about it. I love this special feature of our Church work, and thank God that our Church has always looked after the men who have spent their lives for the Church, and not only so, but looks after their widows and minor children after their departure.

This collection can be raised on a charge when you would fail on every other collection. The man who will not contribute to this cause will never give you a cent for missions, education, church extension or any other cause. If any young pastor doubts this statement, let him give his people a chance on this line and see what they will do.

As these old men, widows and orphan minors have no Board of Stewards or other agency to look after these collections other than the pastor, a grave responsibility is placed upon him in this regard. As a rule, all of our pastors are in hearty sympathy with this collection, but occasionally we find one who has his heart fixed on some other cause so strongly that he overlooks this collection in a special way and I sometimes think it is because no special appeal is made for it.

Brethren, every one of you are going on to this relation, but I know you are not "groaning" for it, yet it is coming to you. We shall need every dollar assessed, and I appeal for this great cause.

Again, let me say that the brethren who have some special one about whom they desire to address the Joint Board, will greatly oblige us by reducing his statement to writing, and handing it to some member of the board, or mailing it to us. Claimants who have some special point to stress, will

likewise oblige us by stating it in writing in answer to our questions mailed to each of them. We would love to hear orally from brethren representing claimants and from the claimants themselves, but our work is heavy, the list of claimants lengthy and our work responsible. The board desires its work to be as nearly perfect as possible, and to make it so we must have time to think as we act, and experience has taught us that representation in writing is the wise course to pursue and in keeping with the law on that point.

If the claimant will give us the facts in his or her case in answering our written questions, and brethren who desire to make us a speech will give us his address in writing, we will not greatly miss the correct result.

I make this appeal in all kindness and seriousness, and as a matter of justice to claimants and our board. Will all claimants who have changed their postoffice address since last conference kindly address me at once?
JAMES M. ROBERTSON,
Sec.-Treas. Joint Board Northwest Texas Conference,
Meridian, Texas, Oct. 9.

A COMMENDATION.

We learned to love our presiding elder, Rev. Jno. E. Roach, from our first acquaintance with him. He is one who is loved throughout the district, by both the clerical and laity of the Church. He knows how to handle the spiritual as well as the financial part of the Church. He is one who commands the love and respect of every one with whom he comes in contact. We wish to thank the conference for sending him to us, and thanking in advance the next conference for his return. We extend to him our love and best wishes for success in his great work.

LEWIS KENDALL,
R. J. TAYLOR,
Stewards Bowie Mission.

UNANSWERED LETTERS.

Oct. 6.—F. P. Hunsucker, subs. A. E. Carraway, sub. A. F. Hendrik, sub. R. F. Dunn, sub. T. H. Morris, sub. C. R. Wright, sub. W. W. Moss, sub. H. G. Williams, sub. T. R. Morehead, sub. G. W. Riley, sub.

Oct. 7.—Jesse Mason, subs. A. Nolan, sub. S. W. Stokely, subs. C. W. Weatherby, sub. C. P. Martin, sub. J. W. Head, sub. E. C. Escoe, sub. Ben Hardy, sub.

Oct. 8.—C. E. Gallagher, sub. J. R. Morris, sub. M. K. Fred, sub. O. S. Thomas, sub. W. M. Pope, subs. B. C. Anderson, subs.

Oct. 9.—Gus Garrison, sub. J. L. Murray, sub.

Oct. 11.—M. J. Allen, subs. J. L. Russell, subs. J. D. Snyder, has attention, E. W. Morton, subs. W. A. Pounds, subs. L. G. White, sub. C. T. Tally, sub. R. C. Hicks, sub. A. B. Davidson, subs. B. E. Kimbrow, subs and trial subs. J. C. Jones, subs. W. H. H. Biggs, subs. Z. B. Pirtle, subs. J. O. Jorden, subs. C. N. Smith, subs.

Oct. 12.—C. W. Daniel, sub. L. F. Palmer, sub. H. B. Henry, sub. J. C. Stewart, sub. C. W. Weatherby, sub. E. Hightower, sub. F. P. Hunsucker, subs. R. B. Bonner, sub. S. W. Stokely, sub.

STATE FAIR OF TEXAS.

The twenty-fourth annual meeting of the State Fair of Texas will begin Saturday, Oct. 16. Only a few days intervene until Hon. T. M. Campbell, Governor of Texas, will formally open the greatest fair in the history of the association. The first day will be Democratic Day and Children's Day. Gov. Harmon of Ohio will be one of the principal speakers. The leading Democrats of the State will officiate at the opening ceremonies.

President E. J. Kliest announces for the management that all is in readiness. Exhibitors are busy putting the finishing touches on what will be the most elaborate displays in history. The agricultural building will present a bewildering display of the farm, orchard and garden products of the State. Representatives of forty-four counties, with their assistants, are making this great structure hum with industry. Superintendent Scholl has completed the placing of different hives of bees in his department. There is a wondrous display of honey, honey products and beeswax. The machinery for butter-making during the fair is installed. Every representative creamery and dairy in the State has sent in entries. Exhibit stock is arriving in the live stock department each day. Several carloads of jacks, jennets and mules from Missouri and Kentucky arrived last week. In the poultry building coops have been placed in readiness for an exhibition of over three thousand birds. Mrs. M. B. Robertson, superintendent of the textile and culinary department, has an office at the grounds and has completed the organization of a large force of efficient assistants. For weeks past machinery that will be in operation during the fair has been arriving by the carload. Hundreds of buggies and vehicles of all kinds, automobiles, etc., are being arranged in the implement building. Handlers of popular and expensive varieties of dogs are en route to the fair and the dog show will have over 750 entries. Mrs. Sydney Smith, Jr., has completed the hanging of pictures in the art loan department. The collection of over one hundred paintings was received from New York last week. Practically every stall in the racing department is now filled, and the harness and running tracks present a lively scene each morning and afternoon, with the horses in training for the coming meeting.

Liberati's band and opera company arrive early next week. Bandmaster

WHISKEY AND DRUG ADDICTIONS

Mt. Vernon, Texas, June 20, 1909.

WHITE SANITARIUM:—Concerning my cure for the morphine addiction, I take pleasure, and deem it my duty, to state that I am well and hearty. I have had no desire for morphine since I took your treatment, three years ago. I am thankful that I found your great institution, and can heartily recommend your treatment to any unfortunate one suffering from the drug habit. I am now able to do my farm work and people say I look better than for years. If this letter will be the means of getting your wonderful treatment before suffering people in the way of a testimonial, you are more than welcome to use it.

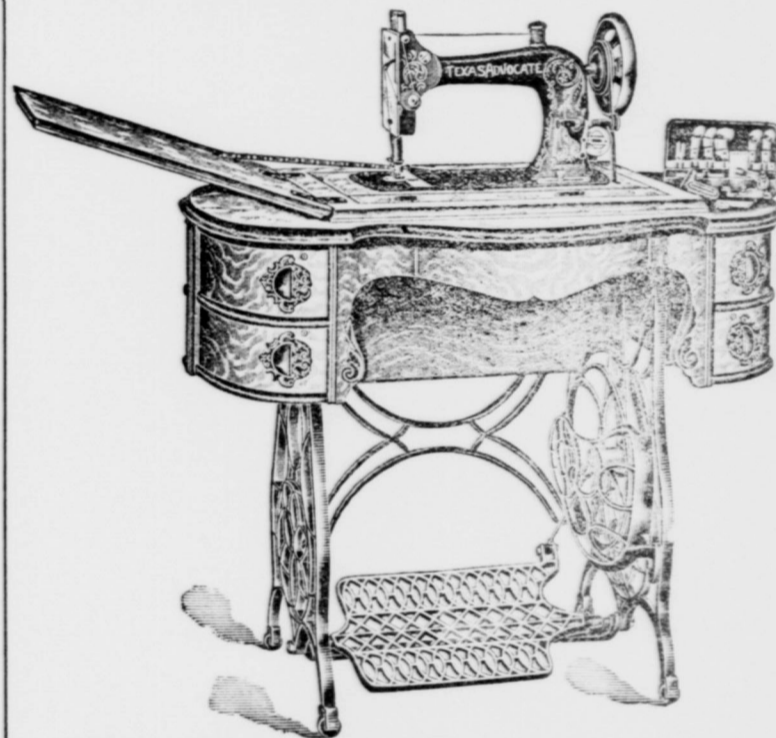
Yours truly,
(Signed) LAWSON GILL.

Those are the words of a man who was a slave to opiates for many years. The poisonous effects of the drug had torn down his health and laid him on the shelf. He, like many who will read this announcement, was merely—barely—existing. Our treatment transformed his life—made him well, rosy and happy. The same, only better help, is available for every sufferer from whiskey or drug addictions, because the capacity of the institution, its comforts and conveniences, have been increased, and our methods of treatment improved and perfected beyond comparison. You can't afford not to take treatment and in taking treatment you can't afford to overlook the

WHITE SANITARIUM

10th and Tyler Sts., OAK CLIFF (Dallas), Texas. Phone Cliff 142.

Texas Advocate Sewing Machine



MANY TESTIMONIALS FROM SATISFIED PURCHASERS.

Why Pay

Three Prices for a Sewing Machine

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

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas

Liberati has arranged for a series of preliminary concerts in preparation for the Music Hall attractions. All the other artists, including Galletti's musical monkeys; McGarvey, the famous female impersonator, and Mrs. D. H. Kincheloe, a famous Kentucky warbler, reader and pianist, have arrived. The programs will be given three times daily, morning, afternoon and night.

Every pace and stake in the racing department has filled with the class of horses of much superior quality than any meeting held previously. Racing will be continuous from 1 to 6 p. m. each day (without betting), with automobile and motorcycle events on the afternoons of Oct. 28, 29 and 30. There will be over one thousand race horses in attendance at the meeting. The steeplechase events—four in number—promise to be an exciting feature. Canadian steeplechasers of worldwide fame will participate. Chevrolet, the famous automobile driver, writes that preparations are being made by all the Northern manufacturers to send their best drivers to the fair. President Fair, of Pain's Fire Works and Grand Opera Company, has a large force of men at work in the race track infield on the preliminaries for his great pyrodrama entitled "Battle in the Clouds." This production will necessitate a stage 250 feet long and acres of realistic scenery. Amusement Park has been turned into a miniature "Coney Island" and tent city, where hundreds of showmen are busy installing their attractions, as unique and interesting as ever seen in that popular portion of the grounds. All the permanent attractions have been repainted and decorated by thousands of incandescent lights. The management is preparing for one of the greatest meetings in history. Intense interest is manifested all over the Southwest. Every day will have special features and all the latest in the amusement and scientific world will be found.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word.** Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

TURNER.—Mrs. Mattie J. Turner (nee Scott) was born in Walton County, Georgia, in 1840. She was graduated from the Furlow Masonic Female College in her twentieth year; was converted and joined the Presbyterian Church in 1860; was happily married to Green B. Turner in Sumter County, Georgia, May 17, 1864. Two years later they removed to Texas, finally settling near Cleburne, Johnson County, Texas, where they had since resided. Some years after coming to Texas, "Mother" Turner united with the Methodist Church, and continued a faithful member until the day of her death, which occurred at the family home Sept. 7, 1909. The best description I could give of this good woman is found in the thirty-first chapter of Proverbs. She was a true wife and devoted mother, who lived and labored for husband and children. She was intellectual and in her young days was a contributor to the press of her home town. She was the mother of five children—Dr. John S. Turner, of Dallas; Dr. Ben Hill Turner, of Cleburne; James R., Charles W., and the only daughter, Elizabeth M. The three latter remain in the old home, and ministered to the patient sufferer in her last illness, together with the father and the two sons, who are physicians. For five years she had been greatly afflicted and for two years was bedridden the most of the time, and through it all she had the most constant and devoted care of her only daughter, Lizzie. She has left her impress on her children, and they rise up and call her blessed, and now that she has ascended, heaven seems nearer and dearer to her loved ones. She had the love and confidence of all who knew her, as was attested by the large circle of friends who gathered to pay the last tribute of respect to her memory. Her funeral was conducted by my brother, Rev. E. Tightower, of Waco, and myself, and her remains were laid to rest in the Cleburne Cemetery. "And she, being dead, yet speaketh." **L. E. HIGHTOWER.**
Grapevine, Texas.

BARBEE.—W. M. Barbee, the subject of this sketch, was born in the State of North Carolina, Dec. 1, 1827; departed this life at Hamilton, Texas, Sept. 20, 1909. Bro. Barbee moved from his native State with his parents to Alabama when a small boy, where he was reared to young manhood. He was then married to Miss Ophelia Peas, Feb. 14, 1851, and moved to Texas the same year. To this union eight children were born, three of whom are living. In Waco, Texas, Dec. 24, 1882, he was married to a second lady, Miss Sallie Wood. Six children were born to them. The mother and two daughters are left to mourn their loss. Uncle Roe, as he was called, was a true and brave soldier in the Confederate Army, a kind husband and father; a more upright and honest citizen never lived. While Bro. Barbee didn't belong to any Church, he left the assurance that he was going home to live with God, where sorrow and affliction never come. Dear bereaved ones, look up from your weeping and sorrow here, to Him who said, "Let not your heart be troubled." Trust in him, and when the last struggle in his life is ended, Jesus will call you home, where you will meet loved ones to part no more.

F. P. HUNSUCKER.

Fairy, Texas.

NORRED.—Wesley Norred was born in Burnet County, Texas, Aug. 10, 1873, and went to his reward Sept. 10, 1909. He was married to Miss Maud Campbell Dec. 20, 1893. To this union six children were born, all of whom are living. Brother Norred was converted and joined the M. E. Church, South, in November, 1894. He loved the Church and was a devout Christian character. He was a kind husband and tender father. In his lingering illness he was patient and enduring. He frequently talked of his future hope and gave every evidence that his way was clear. As he neared the end he grew more triumphant. He sang and rejoiced until a few hours before he died when he became unconscious. He leaves a lonely wife and six little children to mourn his departure. But weep not, he has gone to rest. We shall not see him again on this earth, but when God's blood-washed throng shall gather around his throne there, we shall see him again. May his loved ones all meet him there. His pastor, **S. T. CHERRY.**

VALLIANT.—Dr. J. T. Valliant came to visit us at our home in Orange County, Cal., the latter part of June, but to our great disappointment and sorrow was soon stricken down, and died at the hospital in Santa Ana, Cal., July 17, 1909. Dr. Valliant was born in Alabama, March 9, 1840, but moved to Falcon, Ark., when quite a boy. Here he was educated, and later went to medical school two terms at Nashville, Tenn., and in 1861 entered the Confederate Army and was appointed assistant surgeon. He was captured at Corinth, Miss., Oct. 4, 1862, and was carried to Chicago to prison, and served as surgeon for the Confederate prisoners. He was released in the fall of 1863 and returned to the army, where he remained until the close of the war. Dr. Valliant, when a young man, joined the army of the Lord, and remained a faithful soldier until the end. I am glad it was my privilege to be with him in his last moments. They were the moments of a well developed Christian, looking for and expecting his reward. Dr. Valliant had a hard struggle all through life. When he returned from the army he found his father and mother both dead, and he had to look after his four brothers and see to their education. In 1865 he was married at Falcon, Ark., to Miss Mary Brandon, who died in 1877, leaving a five girls and one son. He married the second time, Mrs. J. N. Hobbs, of Hope, Ark. To this union were born two daughters. Dr. Valliant raised all his children to be grown, except Arthur, a son, who died at 18 months of age, one week before his mother died. The doctor leaves a widow at Youngsfort, Texas, and his children are Mrs. Lottie Raymond, of California; Mrs. Della Willis, of Bruceville, Texas; Mrs. Allie Clauch, of Hamilton, Texas; Mrs. Dora Prague, of Dallas, Texas; Mrs. Amie McDowell, of Kena, N. M., and C. S. Vainant, of Stamford, Texas. Two of his daughters preceded him to the better land—Mrs. Rosa Kincahon, wife of G. E. Kincahon, of Bruceville, Texas, and Mrs. Gussie Ballard, wife of J. W. Ballard, of Youngsfort, Texas. To all these bereaved ones and to the host of friends that mourn his loss, both in Arkansas and Texas, I would say, live as he lived and all will be well with thee. His son-in-law,

R. R. RAYMOND.

Santa Ana, Cal.

COLBURN.—Mrs. S. S. Colburn, widow of the late Rev. S. S. Colburn of the Southwest Missouri Conference, died Sept. 20 in St. Louis, Mo., after a long illness. She was born in Alabama, became the wife of one of our preachers and spent the most of her life in the itinerancy. She had been a member of the Methodist Church for sixty years and the Church never had a more devout and good woman. The writer of these lines was her pastor in Kansas City, and also in Dallas several years ago. She was the mother of Mrs. A. C. Zehner, the great temperance worker, known and appreciated by so many of our people. She was on a visit to one of her daughters in St. Louis at the time of her death. For years she made her home with Mrs. Zehner in Oak Cliff, but some months ago desired to return to Missouri for a stay through the summer, but her illness became extreme and she died as above indicated. Her end was one of peace and her translation triumphant. After a long and useful life she lays down its burdens and she is now at rest. **G. C. RANKIN.**

SPINKS.—Mrs. Zolzie Spinks (nee Thompson) was born in Harrison County, Tex., Feb. 29, 1862. Departed this life Sept. 26, 1909. At 10 o'clock Sunday night Sister Spinks was well and hearty. Between 10 and 11 o'clock she was at the water bucket for a drink. At 11:20 o'clock she was out of this world of suffering and in the hands of our Heavenly Father, who doeth all things well. Her husband hearing her hard breathing went to her and raised her up, but she never spoke and in a very few moments passed out into the world beyond. She joined the Baptist Church at fourteen years of age and on Nov. 25, 1886, was married to Judge John S. Spinks (County Judge of Van Zandt County and is Judge at this time). In 1894, in order to be with her husband, she joined the Methodist Church. To them were born five children—three sons and two daughters. All of these are at home save William, the oldest, who resides in Dallas. Miss Blanch, the oldest daughter, was at Denton in school, where she intended graduating this year, but alas! the sad news brought her home, where she will resume the responsibilities of housekeeper for the family. Sister Spinks was a polished lady, a most hospitable hostess, an humble Christian, true and affectionate wife, a devoted mother. She leaves a husband, five children, two sisters, a large number of relatives and friends to mourn her departure. Loved ones, we can not call her back, but we can go to her. Be faithful here and God will take you to be with all the good and the pure.

D. S. BURKE, P. C.

HILL.—R. W. Hill, known as "Dick" Hill, was born June 18, 1868, near Rusk, Cherokee County, Texas. In childhood his parents moved to Grandview, Johnson County, where he was reared. On July 15, 1896, he was happily married to Miss Annie Kuhlman at Gainesville, Texas. Unto this union were born four children, one daughter and three sons. On Sept. 6, 1909, in the city of San Antonio, he peacefully entered into rest. Bro. Hill was a good man. He felt that he was called to preach, but never gave his consent. This caused him often to become despondent in his Christian life. He was a great sufferer from rheumatism for several years. It was my privilege to be with him in his last sickness. He told me on Sunday afternoon before he passed away on Monday that he knew his end was near and that he was ready. He spent two years in this city, hoping against hope to recover his health. No man ever made a harder fight against disease, or suffered defeat more nobly. His brother, Rev. M. D. Hill, of the Northwest Texas Conference, tried to reach him before he died, but arrived too late to see him. His remains were carried to Marlow, Okla., and buried beside his only daughter, who had gone on before to be with God. His wife, children, brothers and sisters are in sorrow, but they know where to find him. I expect to see him where there is no pain and where there will be no more parting. **J. H. GROSECLOSE.**

San Antonio, Texas.

WASSENICH.—Mrs. J. A. Wassenich, daughter of Rev. and Mrs. John S. Gillett, of the West Texas Conference, was born in Bexar County, Texas, Sept. 13, 1870. While a little girl of 9 years she was converted at a camp-meeting near San Marcos, Texas, and became an active member of the Methodist Church. In Luling, Texas, Oct. 24, 1888, she was happily married to Mr. J. A. Wassenich, and to this union were born eight children, all of whom are still living, except a little one that passed away about four years since. On Sept. 25, 1909, at Elgin, Texas, Sister Wassenich entered into rest, and by tender, loving hands was laid in the quiet burying grounds at Granger, Texas. Having been her pastor two years, I had opportunity of knowing something of her life and character. After her own family, two objects held uppermost place in her life. These were the Church to which she belonged, and the pastor who ministered to her and hers in spiritual things. For these she never tired in her devotion and service, and she never felt that she had done all she desired. Being a musician of unusual talent, she delighted in using it for her Lord. Having been reared in a Methodist parsonage, she knew full well how to bless the preacher's home. Often we heard the soft tread of the good angel at our front door. We saw her not, for she had gone, but her blessing we found. A tender mother, patient and loving; a cheerful wife, constant and devoted; the preacher's friend, thoughtful and appreciative; the Church's servant, loyal and faithful, has gone to be with God.

T. F. SESSIONS.

PEACOCK.—Martha Elizabeth Peacock (nee Barton) was born Jan. 18, 1843, in the State of Georgia. She was married to J. H. Peacock Dec. 24, 1868. She was converted and joined the M. E. Church, South, at 12 years of age. She died at the home of her daughter, Mrs. C. W. King, in Joshua, Texas, Sept. 21, 1909, and was laid to rest in Old Caddo Cemetery, to await the resurrection of the just. Sister Peacock leaves a husband, three children (all married), two brothers, one sister, five half-brothers and three half-sisters, with a host of friends, to mourn their loss. Sister Peacock was a constant sufferer for the last ten years of her life. She had been confined to her bed most of the time for the last eight years. The religion which sustained her in her earlier life was sufficient for her during this period of suffering. Her life was a benediction to all who visited her. But God has released her and she has gone to her rest. We know where to find her. Blessing upon her loved ones.

B. R. WAGNER.

RICHARD.—W. W. Richard was born in Shelby County, Texas, Jan. 22, 1844, and departed this life in Stanton, Texas, July 6, 1909. He was married to Miss M. E. McLellan Feb. 6, 1872. To them were born four children. All are living. Brother Richard was converted at an old-fashioned camp-meeting, conducted by Rev. Levia Harris in 1878, Bosque County. They moved to Stanton in 1907. Brother Richard was a kind and affectionate husband and Father, loved by all. Especially was he loved by the little children wherever he lived. He had been a steward in the Church since conversion. At the time of his death he was a teacher of the Bible class. There was not a more faithful man in the Church than was this good man, being present at every church

service during this conference year. We will miss him in Sunday-school, prayer-meeting, preaching service and in the meeting of the official board. Though death came unexpected, he was ready; faithful soldier of Christ laid down his battle-ax to put on the crown of life. May the consoling grace of the Spirit be given the grief-stricken wife and children. His pastor, **F. M. JACKSON.**

ANDERSON.—The character of this sketch we knew well. Since his death have become related to him. Albert Gallion Anderson was born in Smith County, Miss., near Homewood, in the year 1855, Jan. 18. He was of the family of Albert Gallion Anderson and Mary Roxana Devilyn. He professed religion about the age of 22 and joined the Missionary Baptist Church and lived a consistent Christian life till death took him from us. He was married to Elizabeth Price Wommack on Sept. 2, 1877, by Rev. James Williams of the Old Trinity Methodist Church, Miss. They moved to Wise County, Tex., in 1889 and settled near Briars and lived around this town and Aurora until they finally settled near Paradise, Tex., where Brother Anderson lived, adding all things to his community that were essential. His life was that which reflected the life of his beloved Savior. Often has the writer heard him state how he rejoiced when the consciousness of his sins being gone came to his life. He was a devoted husband and a kind and loving father. He has gone to the home of no sorrow. He died near Paradise Dec. 10, 1901, and was laid to rest in the Paradise cemetery. His going home was sad to his loved ones, but they console themselves that some sweet day, some happy day, they may meet him in that home to stay. Written by his son-in-law,

L. D. SHAWVER.

ANDERSON.—Mrs. E. P. Anderson. The home in Chico, Tex., was made sad on July 17, 1909, when Mrs. Elizabeth Price Anderson (nee Wommack) passed to be with God and her husband and children who have preceded her. She was born in Smith County, Miss., March 26, 1862; professed faith in Christ at 16 and joined the Methodist Church, South. After her marriage to A. G. Anderson she joined the Missionary Baptist Church and lived a devoted Christian life. Her husband died some eight years ago and left her with a family of eight children. She lived to see her tender, loving care impressed upon all of her children. She was a mother in all that the word means. God was her sole dependence for guidance. She bore her own sorrows and griefs. How often has the writer found her in her silent room, with her face bathed in tears, looking heavenward, in an attitude of prayer. When asked what troubled her, she would meekly answer as she dried away her tears with her apron: "Oh, nothing." She had been talking to God. She was wishing for the time for God to call her. She wished for her life to be spared longer, only that she may see all of her children of age and enjoying the religion she knew. Seven of her eight children she saw happy (the seventh one professing faith in Christ two days before Mrs. Anderson's death.) All of her children were converted before they reached their sixteenth year. We are sure that the baby child will desire the Christian life when she reaches discretion. We mourn her loss. A vacant place is in our life. Her prayers are not offered for us now. How lonesome we are. The chair is vacant. Her voice is silent. She is gone. Our mother is gone. Her spirit is with God. Her body lies in the Paradise cemetery. Her son-in-law, **L. D. SHAWVER.**

JORDON.—Bro. John F. Jordan was born in Georgia, May 28, 1854; moved to Texas in the early '70s, and died at his home in Gonzales, Texas, Feb. 28, 1909. He was happily united in marriage to Miss Bettie J. Brem in 1882 at Seguin, Rev. H. G. Horton performing the ceremony. He soon after settled in Gonzales. Bro. Jordan joined the Methodist Church in 1884; was a constant reader of the Texas Christian Advocate for twenty-five years; loved his Church, and lived a good, quiet life. Though his sufferings were great toward the last, he was patient and resigned. His family did all in their power to nurse him back to health, but since it was God's will to take him, they are looking forward to a happy reunion in heaven. He leaves a wife, daughter, son and four grandchildren, but they mourn as those who have a sweet hope of meeting their loved one in a better world. **A. W. WILSON.**

RABB.—The home of my friend was saddened by the accident which happened on June 30, 1909, when little Ruth Rabb was drowned and which took Ruth, the youngest child of Brother and Sister P. P. Rabb from their home to the heavenly home. Little Ruth Rabb was born Jan. 13, 1908, and died June 30, 1909. She was the granddaughter of Rev. Penn Rabb,

Constipation

Inward Piles. Fullness of the Blood in the Head. Acidity of the Stomach. Nausea. Heartburn. Diarrhoea of Food. Fullness or Weight in the Stomach. Sour Eructations. Sinking or Fluttering of the Heart. Choking or Suffocating Sensations when in a lying posture. Dimness of Vision. Dizziness on rising suddenly. Dots or Webs before the Sight. Fever and Dull Pain in the Head. Deficiency of Perspiration. Yellowness of the Skin and Eyes. Pain in the Side. Chest. Limbs and sudden Flushes of Heat. Burning in the Flesh. A few doses of

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who was for a long time before his death a member of the North Texas Conference. She was a bright and attractive child and the accident which took her caused grief and heart-ache to the family and friends. But she has gone to rest and is an addition to the heavenly throng. She is with her grandfather awaiting the arrival of her father and mother. Those ties of love are not broken, but the object of affection is transferred to the other world and are bonds that draw her loved ones to her. Some day we shall join them. **C. T. TALLY,**
Former Pastor.

JONES.—Fidella Newton Jones was born in Alabama, April 23, 1824. She was converted and joined the M. E. Church in 1844, and remained a member in good standing till death. She was married to M. S. Jones in 1842. To this union were born ten children, of whom five are living. Grandma Jones, as we all called her, was a good mother, wife and neighbor. She was very feeble in her last days. She did not attend the services of the Church, but she greatly enjoyed her pastor's visits and the gathering in of Christian people. The writer has visited her in her last days and talked with her about religion and heaven, and prayed for her in her home. We gathered in her home on the evening before her death, and sang some good, old-time songs for her, and she told us she was fast passing away, but all was well and she was ready to go. She died Aug. 30, 1909. We buried her by the side of her husband in the West Fork Cemetery. Her pastor, **P. S. WARREN.**

FRAZEL.—E. W. Frazel was born in St. Louis, Jan. 1, 1836; died at his home in Cooke County, Sept. 27, 1909; was converted and joined the Methodist Church fifty-three years ago. During the long journey of fifty-three years he was true to his duty as a man could well be. He was one of the finest types of a Christian gentleman. He was never boisterous, but consistent and true. The people that knew him had no trouble in knowing where he stood on any great moral issue. He was always on the side of God and his Church. His home was known as the preachers' home. Many weary Methodist preachers rested in his earthly home. He leaves an aged wife and many friends to mourn his departure. He has entered the heavenly home, to meet those loved ones gone before and await the coming of those left behind. **J. B. MINNIS.**

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DONALDSON.—Miss Hattie L. Donaldson was born in Bedford County, Tennessee, Jan. 5, 1882. She came to Texas with her parents in December, 1882. She was converted and joined the Church in 1896. In December, 1904, with her parents, brothers and sisters, she moved to the Pecos Valley, New Mexico. In Carlsbad, N. M., at the home of her sister, Mrs. Murray, she answered the summons from above and went home to her "Father and her God." She passed over Sept. 30, 1909. Hers was not the life that shone with a diamond's brilliance, but was such a life as was the cornerstone of faithfulness and devotion in her father's and brother's homes. A quieter, more unassuming life it would be hard to find. She was faithful in little things; she has become the victor and conqueror of many things in the unseen kingdom of glory. Simple and modest in her tastes, loyal and faithful to her friends and quietly and sincerely devout, hers will be a great surprise, to find in the Father's house that "inasmuch as she has done it unto the least" here, she will find welcome and plaudits divine from Christ and his angels. God comfort her bereaved family and make her memory a sweet incense to her little nephews and nieces, who truly loved "Aunt Hattie." She was buried at the Loving Cemetery, near Loving, N. M., by Bro. R. H. Lewelling, her pastor.

BROTHER JOE.

WOMACK.—At Anderson, Sunday, Oct. 3, 1909, we buried in the Masonic Cemetery the body of Uncle Abe Womack. He was born in Georgia, March 5, 1830; came to Texas with his parents when a boy, and had lived in Grimes County ever since, where he met and married Miss Adeline Lawrence, the daughter of M. B. Lawrence, at Retreat, July 5, 1853. Surrounded by his children, grandchildren, and numerous friends and relatives, we tenderly laid his body in the grave, assured that it will rise again. Uncle Abe had long been a faithful member of the Methodist Church, whose ordinances and institutions he truly supported, serving his God cheerfully with both his time and means. He waited not until old age had crept upon him and enfeebled his mind and body before he thought of this sad hour of dissolution, but in the midst of life, with all its busy scenes, trials and temptations he thought of it, and in the strength of his manhood and vigor of youth he prepared for death, of which I have often heard him speak as affectionately as the meeting of his friends, and why not? Has he not proved his faith by his works? Yea, while his body is slowly returning to dust, his soul has returned to the God who gave it, there to receive its reward and crown at the hands of him who said: "As often as ye did unto these the least of my brethren, ye did it unto me; enter therefore into the joys of thy Lord." Uncle Abe was kind and unselfish, and generous even to his enemy. His house had long been a home and a refuge for any one in want or distress, and neither man nor beast ever went from his home cold, hungry, naked or sick, without first having his wants ministered unto. He was a faithful husband, a kind and loving father, a generous neighbor, a good and honest citizen. His body truly is dead, his life has gone out, but his deeds of love and charity shall live forever. K. P. JONES.

TALYOR.—Mrs. E. J. Taylor was born in Lauderdale County, Mississippi, Jan. 16, 1834. She joined the M. E. Church, South, when quite a child. With her parents, she came to Texas when about 15 years of age. In 1857 she married Mr. J. M. Stevens, a young druggist, with whom she lived happily for ten years. Death came and took him away. Some years after this she married Dr. Job Taylor, a local Methodist preacher, well known to all the old-time members of the Texas and East Texas Conferences. Their house was the home of preachers. They lived at Longview, Texas. Many tired servants of God found their home a splendid resting place. Sister Taylor was given to hospitality. She knew how to keep a good table and a good bed. She loved the Lord, and loved those that loved him. After the death of Dr. Taylor she made her home with her daughter, Mrs. R. B. Ayres, until her death, which occurred June 27, 1909. In her last days Sister Taylor was a great sufferer, but her religion was her stay, and the blessed Master passed through the waters with her. She is at the home of the good. May we meet her in the sweet bye-and-bye. Her old friend and brother, R. W. THOMPSON.

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That rest is a secret for every heart to know, for never a tongue to tell. Only by having it can we know it.—George MacDonald.

NORTHWEST TEX. CONFERENCE

Abilene District—Fourth Round.
Cross Plains, at B. B., Oct. 16, 17.
Escota, at Newman, Oct. 23, 24.
Truby, at Hodges, Oct. 30, 31.
Anson, Oct. 21, Nov. 1.
Nugent, at Nugent, Nov. 1, 2.
Abilene, Nov. 3.
Nubla, at White Church, Nov. 4, 5.
GUS BARNES, P. E.

Waco District—Fourth Round.
Aquilla, at Ross, Oct. 16, 17.
Elm Street, Oct. 17, 18.
Hewitt Cir., at Stamford, Oct. 20.
Reisel, at Reisel, Oct. 23, 24.
Mart, Oct. 24, 25.
Bosqueville, at Bosqueville, Oct. 27.
West, at West, Oct. 30, 31.
Abbott Cir., at Willow, Oct. 31, Nov. 1.
Lorena, at Lorena, Nov. 3.
Axtell, at Axtell, Nov. 6, 7.
Fifth Street, Nov. 7.
W. L. NELMS, P. E.

Dublin District—Fourth Round.
Eastland Sta., Oct. 16, 17.
Desdemona Cir., Oct. 17, 18.
Carbon Cir., 11 a. m., Oct. 19.
Gorman Sta., 8:30 p. m., Oct. 19.
DeLeon Sta., Oct. 23, 24.
DeLeon Mis., Oct. 24, 25.
Bunyan Cir., Oct. 27, 11 a. m.
Cisco Sta., Oct. 29, 8:30 p. m.
Cisco Mis., Oct. 30, 31.
Harbin Cir., Nov. 4, 11 a. m.
Dublin Sta., Nov. 7.
J. G. PUTMAN, P. H.

Waxahachie District—Fourth Round.
Maypearl, at Maypearl, Oct. 16, 17.
Venus, at Venus, Oct. 17, 18.
Lillian, at Lillian, Oct. 23, 24.
Britton, at Britton, Oct. 24, 25.
Bethel, Oct. 26.
Red Oak, at Chapel Hill, Oct. 30, 31.
Midlothian, Nov. 1.
Ovilla, at Sardin, Nov. 6, 7.
T. S. ARMSTRONG, P. E.

Georgetown District—Fourth Round.
Salado, at Salado, Oct. 16, 17.
Glorietta, at Heidenheimer, Oct. 23, 24.
Rogers, Oct. 24, 25.
North Georgetown, at Weir, Oct. 30, 31.
Georgetown Station, Oct. 31.
W. H. VAUGHAN, P. E.

Stamford District—Fourth Round.
Pinkerton, at P., Oct. 16, 17.
Rule, at Rule, Oct. 16, 17.
J. T. GRISWOLD, P. E.

Vernon District—Fourth Round.
Weinert, at Weinert, Oct. 23, 24.
Haskell Sta., Oct. 24, 25.
West Stamford and Liberty, Oct. 27.
Stamford Mis., at Sunnyside, Oct. 29.
Knock City, at Cliff, Oct. 30, 31.
Munday Sta., Nov. 6, 7.
Crowell Sta., at Black, Oct. 14.
Crowell Station, at Crowell, Oct. 15.
Vera, at Benjamin, Oct. 16, 17.
Childress Sta., at Childress, Oct. 22, 24.
Childress Mis., at River Side, Oct. 23, 24.
Seymour Mis., at Lively, Oct. 30.
Seymour Sta., at Seymour, Oct. 29, 31.
Estelline, at Estelline, Nov. 3.
Vernon Sta., at Vernon, Nov. 5, 7.
J. H. STEWART, P. E.

Brownwood District—Fourth Round.
Sipe Springs, at S. S., Oct. 15.
Rising Star Sta., 8 p. m., Oct. 15.
Pioneer Cir., at Pioneer, Oct. 16, 17.
Winters Cir., at Winters, Oct. 23, 24.
Wingate Cir., at Wingate, Oct. 24, 25.
Blackwell Cir., at Hylton, Oct. 27.
Robert Lee, at R. L., Oct. 29.
Bronx Cir., at Bronx, Oct. 30, 31.
Brownwood Sta., 8 p. m., Nov. 3.
J. A. WHITEHURST, P. E.

Clarendon District—Fourth Round.
Higgins Station, Oct. 16, 17.
Amarillo Station, Oct. 23, 24.
Canadian Station, Oct. 25.
Glazier Mission, at Glazier, Oct. 26.
Stratford Station, Oct. 30, 31.
Daihart Station, Nov. 1.
Texline Mission, Nov. 2.
J. G. MILLER, P. E.

Cleburne District—Fourth Round.
Morgan and K., at M., Oct. 16, 17.
Walnut Springs, Oct. 17, 18.
Glenrose Sta., Oct. 19.
Glenrose Mis., Oct. 20.
Joshua, at J., Oct. 23, 24.
Burlison, Oct. 24, 25.
Brazos Ave., Cleburne, 8 p. m., Oct. 26.
Blum, Oct. 28.
Cresson, Oct. 30, 31.
Main St., Cleburne, 8 p. m., Nov. 2.
Anglin St., Cleburne, 8 p. m., Nov. 5.
Godley, Nov. 6, 7.
E. A. SMITH, P. E.

Colorado District—Fourth Round.
Colorado Mission, at Union, Oct. 16.
Westbrook, at Union, Oct. 16, 17.
Colorado Station, Oct. 17, 18.
Seminole, at Seminole, Oct. 23, 24.
Dunn, at Ira, Oct. 30, 31.
Clairemont, at Jayton, Nov. 4, 5.
SIMEON SHAW, P. E.

Corsicana District—Fourth Round.
Horn Hill Circuit, at Big Hill, Oct. 16, 17.
Thornton Circuit, at Thornton, Oct. 17, 18.
Groesbeck, Oct. 18, 7:30 p. m.
Kirk Circuit, at Ben Hur, Oct. 20, 11 a. m.
Richland Circuit, Oct. 22, 11 a. m.
Kerens Circuit, at Roane, Oct. 23, 24.
Munger Circuit, at Munger, Oct. 30, 31.
Coolidge Station, Oct. 30, 31.
HORACE BISHOP, P. E.

Plainview District—Fourth Round.
Emma, at E., Oct. 16, 17.
Floydada Sta., Oct. 17, 8 p. m., Oct. 18, 9 a. m.
Lockney, at L., Oct. 18, 3 p. m.
Dimmitt, at Olton, Oct. 20, 11 a. m.
Turkey, at T., Oct. 23, 24, 9 a. m.
Silverton, at S., Oct. 24, 8 p. m., Oct. 25, 9 a. m.
Bovina, Oct. 26, 3 p. m.
Umbarger, at U., Oct. 27, 11 a. m.
Post City, at Wells, Oct. 30, 11 a. m.
Tahoka Sta., Oct. 30, 8 p. m., and Oct. 31.
Wildorado, Nov. 4, 11 a. m.
Hale Center, at H. C., Nov. 6, 7.
Plainview Sta., Nov. 7, 8 p. m., Nov. 8, 9 a. m.
G. S. HARDY, P. E.

Fort Worth District—Fourth Round.
Kennedale, Oct. 16, 3 p. m.
Central, Oct. 18, 7:30 p. m.
Mulkey Memorial, Oct. 19, 7:30 p. m.
Boulevard, Oct. 20, 7:30 p. m.
McKinley Avenue, Oct. 21, 7:30 p. m.
Glenwood, Oct. 22, 7:30 p. m.
Smithfield, Oct. 23, 3 p. m.
Polytechnic, Oct. 25, 7:30 p. m.
First Church, Oct. 26, 7:30 p. m.
Brooklyn Heights, Oct. 27, 7:30 p. m.
Missouri Avenue, Oct. 28, 7:30 p. m.

Weatherford Street, Oct. 29, 7:30 p. m.
Handley and D. H., Oct. 31, 3:30 p. m.
Mansfield, Nov. 1, 7:30 p. m.
Riverside, Nov. 3, 7:30 p. m.
Preaching dates on Sundays will be arranged privately with the pastors.
SAM R. HAY, P. E.

Gatesville District—Fourth Round.
Turnersville, at T., Oct. 16, 17.
Pearl, at —, Oct. 20, at 11 a. m.
Gatesville Station, Oct. 23, 24.
Gatesville Cir., at Winfield's Ch., Oct. 30, 31.
Valley Mills, at V. M., Nov. 1.
Copperas Cove, at C. C., Nov. 3.
J. M. SHERMAN, P. E.

Weatherford District—Fourth Round.
Grafado, at Palo Pinto, Oct. 15.
Mineral Wells, Oct. 16, 17.
Eliasville, at Eliasville, Oct. 23, 24.
Farmer, at Red Top, Oct. 25.
Graham Miss., at Salem, Oct. 27.
Graham Sta., Oct. 28.
Davis Mis., at Profit, Oct. 29.
Throckmorton, Oct. 30, 31.
Whitt, at Bethesda, Nov. 4.
Peaster, at Poolville, Nov. 5.
M. K. LITTLE, P. E.

TEXAS CONFERENCE.

Beaumont District—Fourth Round.
Nederland and Sabine Pass, at Deweyville, Sept. 25, 26, 27.
Warren Mis., at Spurger, Oct. 2, 3, Nov. 11.
Brownell and Brookland, at Remlig, Oct. 9, 10.
Aldridge Mis., at Holly Fork, Oct. 16, 17.
Call Mis., at Buna, Oct. 19.
Kirbyville Station, Oct. 22.
Jasper Mis., at Jasper, Oct. 23.
Jasper Station, Oct. 23, 24.
Port Bolivar and Amelia, at Port Bolivar, Oct. 26.
Wallisville Mission, Oct. 27.
Woodville Mis., at Rockland, Oct. 30, 31.
Liberty Cir., at Liberty, Nov. 6, 7.
Dayton Station, Nov. 6, 7.
Saratoga and Batson, at B., Nov. 9.
Kountze Cir., Nov. 13, 14.
Port Arthur, Nov. 16.
Cedar Bayou, Nov. 17.
Burkeville Cir., at Newton, Nov. 20, 21.
Silsbee Station, Nov. 22.
Orange Station, Nov. 24.
Cartwright and Spindletop, Nov. 27, 28.
First Church, Beaumont, Nov. 27, 28.

Preachers two separate dates are given, the first will be a preaching service and the second the time of the business session. Pastors are requested to see that the trustees make their reports.
D. H. HOCHKISS, P. E.

Brenham District—Fourth Round.
Ray City, Oct. 16, 17.
Belville, at Sempronius, Oct. 22.
Sealy, at Sealy, Oct. 23, 24.
Caldwell Sta., Oct. 30, 31.
Caldwell Sta., Oct. 30, 31.
Waller, Nov. 6, 7.
Lexington, Nov. 13, 14.
Lufkin and Brookshire, Nov. 19.
Rosenberg, Nov. 20, 21.
Richmond, Nov. 21, 22.
Somerville, Nov. 27, 28.
A. A. WAGNON, P. E.

Calvert District—Fourth Round.
Kosse and Reagan, at R., Oct. 16, 17.
Marlin Station, Oct. 17, 18.
Centerville, at Evans Chap., Oct. 23, 24.
Fairfield, at Fairfield, Oct. 30, 31.
Teague Station, Oct. 31.
Iola, at Normangle, Nov. 6, 7.
Maysfield, at —, Nov. 13, 14.
Wheelock, at Hickory Grove, Nov. 20, 21.
Franklin Station, Nov. 21, 22.
Jewett, at Oakwood, Nov. 27, 28.
E. L. SHETTLE P. E.

Huntsville District—Fourth Round.
San Jacinto Cir., at Mary's Ch., Oct. 16, 17.
Colds Springs Mis., at Point Blank, Oct. 23, 24.
Dodge Mis., at Dodge, Oct. 30, 31.
Bryan Sta., Oct. 27.
Huntsville Sta., Nov. 1.
Willis Cir., at Willis, Nov. 6, 7.
Conroe Sta., Nov. 7, 8.
Navasota Sta., Nov. 10.
Shepherd and Cleveland Mis., at S., Nov. 13, 14.
Groveton Sta., Nov. 20, 21.
Willard Cir., at Saron, Nov. 21, 22.
H. C. WILLIS, P. E.

Jacksonville District—Fourth Round.
Eustace, Mallard Prairie, Oct. 16, 17.
Neches, at Neches, Oct. 23, 24.
Grace, Oct. 24.
Jacksonville Cir., Turnpike, Oct. 30, 31.
Rusk, Oct. 31.
Brushy Creek, Mt. Vernon, Nov. 5, 6.
La Rue, Frankston, Nov. 7.
Malakoff, Becks, Nov. 13, 14.
Athens, Nov. 14.
Kilgore, Belton, Nov. 20, 21.
Jacksonville, Nov. 21.
Mt. Selman, at Mt. S., Nov. 27, 28.
Bullard, Nov. 28.
ELLIS SMITH P. E.

Pittsburg District—Fourth Round.
Nash, Oct. 15.
Mays Memorial, Oct. 16.
Redwater, Oct. 23.
Winfield, Oct. 29.
Mount Pleasant, Oct. 30.
Quitman, Nov. 4.
Wynnsboro, Nov. 6.
Hughes Springs, Nov. 12.
Dainersfield, Nov. 13.
Naples and Omaha, Nov. 20.
Pittsburg Cir., Nov. 27.
Pittsburg Sta., Nov. 29.
R. A. BURROUGHS, P. E.

Marshall District—Fourth Round.
London (Church Hill Cir.), preaching a. m., Oct. 17.
Henderson Sta., preaching p. m. Oct. 17.
Shady Grove (Rhonesboro Cir.), preaching a. m., Oct. 24.
Hopewell (Gilmer Cir.), preaching p. m., Oct. 24.
Shiloh (Kelleyville Cir.), preaching Oct. 30, 31.
Harleton, at Smyrna, Quarterly Conference, Nov. 6, 7.
Marshall, First Church, Quarterly Conference, p. m., Nov. 8.
Hallville Cir., at Winterfield, Quarterly Conference Tuesday a. m., Nov. 9.
North Marshall, Quarterly Conference p. m., Nov. 10.
Kelleyville, at Shiloh, Quarterly Conference Thursday a. m., Nov. 11.
Jefferson Station, Quarterly Conference p. m., Nov. 11.
Waskom Cir., at Waskom, Quarterly Conference Nov. 12, 14.
Longview Sta., Quarterly Conference Nov. 17.
Beckville, at Beckville, Quarterly Conference 2 p. m., Nov. 18.
Henderson Cir., at Good Springs, Nov. 20, 21.
Church Hill Cir., at London, Quarterly Conference 10 a. m., Nov. 22.
Henderson Sta., Quarterly Conference p. m., Nov. 22.

Sherman District—Fourth Round.
Pottsboro Cir., Oct. 17.
Tom Bean Cir., Oct. 23, 24.
Trinity and Preston, Oct. 29-31.
Waples Memorial Sta., Oct. 31.
Sailer Mis., Nov. 4-7.
Walesboro Sta., Nov. 7.
Southward Cir., Nov. 11, 12.
Pecan and Friendship, Nov. 21.
C. M. HARLES, P. E.

Paris District—Fourth Round.
Roxton Circuit, at Roxton, Oct. 16, 17.
Henderson Cir., at Mt. Tabor, Oct. 23, 24.
Deport Circuit, at Deport, Oct. 30, 31.
Shady Grove and Marvin, at S. G., Oct. 31, Nov. 1.
Rosalia Circuit, at Rosalia, Nov. 6, 7.

Rhonesboro Cir., at Shady Grove, 10 a. m., Nov. 24.
Gilmer Cir., at Hopewell, 10 a. m., Nov. 25.
Harrison Cir., at Grover, Nov. 27, 28.
Let trustees of Church property be ready with their reports. This is important.
H. T. CUNNINGHAM, P. E.

San Augustine District—Fourth Round.
Minden, at Mt. Enterprise, Oct. 16, 17.
Nacogdoches, Oct. 22.
Corrigan, at Moscow, Oct. 23, 24.
Melrose, at Chiner, Oct. 30, 31.
San Augustine, Oct. 31, Nov. 1.
Kennaar at Belcher, Nov. 6, 7.
Lufkin Station, Nov. 8.
Livingston Circuit, Nov. 9.
Berk Circuit, Nov. 10.
Gary, at Clayton, Nov. 13, 14.
Garhage Station, Nov. 14, 15.
Appleby, Nov. 20, 21.
Garrison Station, Nov. 21, 22.
Hemphill and Bronson, Nov. 27, 28.
C. A. TOWER, P. E.

Houston District—Fourth Round.
Angleton, Oct. 17, 18.
Columbia and B., at C., Oct. 19.
Taternac, Oct. 24, 11 a. m.
Brannan, Oct. 24, 8 p. m.
Harrisburg and Pasadena, Oct. 30, 31.
Trinity, Nov. 4, 11 a. m.
McKee Street, Nov. 4, 8 p. m.
League City and Texas City, Nov. 14.
Humble and Katy (Houston), Nov. 18, 19 p. m.
Harris County, Nov. 18, 3 p. m.
St. Paul's, Nov. 21, 11 a. m.
Shearn, Nov. 21, 8 p. m.
Gaiveston, First Church, Nov. 26, 8 p. m.
Gaiveston, West End, Nov. 27, 8 p. m.
CHAS. F. SMITH, P. E.

Tyler District—Fourth Round.
Edom, at Union Grove, Oct. 16, 17.
Colfax, at Holly Springs, Oct. 23, 24.
Alba, at Golden, Oct. 29, 31.
Tyler Circuit, at Center, Nov. 6, 7.
Emory, at Dunbar, Nov. 13, 14.
Ameoia, Nov. 17.
Marvin Church, Nov. 19, 21.
Cedar Street, Nov. 20, 21.
Wheaton, at —, Nov. 27, 28.
C. B. GARRETT, P. E.

NORTH TEXAS CONFERENCE.

Bonham District—Fourth Round.
Petty Mission, at Direct, Oct. 16, 17.
Honey Grove Circuit, at Rock Point, Oct. 23, 24.
Ladonia Station, Oct. 24, 25.
Gober Mission, at Hale, Oct. 30, 31.
Telephone Mission, at Telephone, Oct. 23.
Honey Grove Station, Oct. 31, Nov. 1.
Dood and Windham, at Dood, Nov. 6, 7.
Bonham Station, Nov. 7, 8.
Petty and White Rock, at Petty, Nov. 13, 14.
South Bonham and Savoy, at Savoy, Nov. 20, 21.
J. B. GOBER, P. E.

Bowie District—Fourth Round.
Iowa Park, at Park, Oct. 16, 17.
Electra, at Electra, Oct. 17, 18.
Post Oak, at Newport, Oct. 19, 20.
Byers, at Byers, Oct. 22, 23.
Wichita Falls, Oct. 23, 24.
Archer City, at Archer, Oct. 24, 25.
Bonia, at Buxley, Oct. 30, 31.
Montague, at Montague, Oct. 31, Nov. 1.
Licensing Committee, Bowie, Nov. 2.
Bowie Mission, Bowie, Nov. 3, 1 p. m.
Bowie Station, Nov. 3, 8 p. m.
Nocona Cir., at Belcher, Nov. 6, 7.
Nocona Station, Nov. 7, 8.
Holiday, Nov. 10, 11.
Henrietta Station, Nov. 14, 15.
Henrietta Circuit, Nov. 14, 1 p. m.
"Everything in full."
JNO. E. ROACH, P. E.

Greenville District—Fourth Round.
Quarterly Conference, Nov. 9.
Wolfe City Sta., Sept. 19, 8 p. m.
Quarterly Conference, Nov. 3.
Leonard and Orange Grove, at Leonard, Sept. 28, 9 p. m.
Quarterly Conference, Nov. 5.
Kavanaugh Station, Sept. 12, 8 p. m.
Quarterly Conference, Nov. 11.
Commerce Station, Sept. 19, 11 a. m.
Quarterly Conference, Nov. 2.
Celeste and Lane, at C., Sept. 26, 11 a. m.
Quarterly Conference, Nov. 4.
Lee Street and Jones-Bethel, at Lee St., Oct. 2.
Lone Oak Cir., at Lone Oak, Oct. 3, 4.
Fairlie Circuit, at Fairlie, Oct. 9, 10.
Grenville Miss., at Salem, Oct. 16, 17.
Merit Circuit, at Merit, Oct. 23, 24.
Campbell Cir., at Twin Oak, Oct. 30, 31.
Kingston Mission, at Ballard, Nov. 6, 7.
Quilian Circuit, at Q., Nov. 7, 8.
Floyd Cir., at Caddo Mills, Nov. 13, 14.
Commerce Mission, Nov. 20, 21.
R. G. MOOD P. E.

Dallas District—Fourth Round.
Wheatland, Oct. 16, 17.
Wesley Chapel, 8 p. m., Oct. 17.
Hutchins and Wilmer, at H., Oct. 23, 24.
Lancaster, Oct. 24, 25.
Cedar Hill and Duncanville, at D., Oct. 30, 31.
Grand Prairie, at G. P., Nov. 6, 7.
Oak Lawn, 8 p. m., Nov. 7.
Trinity, 11 a. m., Nov. 14.
Oak Cliff, 8 p. m., Nov. 14.
Grace, 11 a. m., Nov. 21.
J. M. PETERSON, P. E.

Decatur District—Fourth Round.
Bridgeport Sta., Oct. 16, 17.
Mexican Mts., Oct. 17, 18.
Chico Cir., Oct. 23, 24.
Chico Sta., Oct. 24, 25.
Oakdale, Oct. 30, 31.
Jacksboro Sta., Oct. 21.
Bryson Cir., Nov. 6, 7.
L. S. BARTON, P. E.

Gainesville District—Fourth Round.
Myra and Hood, at Myra, Oct. 16, 17.
Maryville Cir., at My., Oct. 17, 18.
Wesley and Bethel, at Hemming, Oct. 22, 24.
Collinsville and Tioga, at T., Oct. 24-25.
Era Cir., at Melvin, Oct. 30, 31.
Sanger and Bolivar, at Bolivar, Nov. 1.
Aubrey, at Cooper, Nov. 5, 6.
Pilot Point, Nov. 9.
Dexter Cir., at Dexter, Nov. 13, 14.
St. Jo Cir., at St. Jo, Nov. 21.
D. H. ASTON, P. E.

Sherman District—Fourth Round.
Pottsboro Cir., Oct. 17.
Tom Bean Cir., Oct. 23, 24.
Trinity and Preston, Oct. 29-31.
Waples Memorial Sta., Oct. 31.
Sailer Mis., Nov. 4-7.
Walesboro Sta., Nov. 7.
Southward Cir., Nov. 11, 12.
Pecan and Friendship, Nov. 21.
C. M. HARLES, P. E.

Paris District—Fourth Round.
Roxton Circuit, at Roxton, Oct. 16, 17.
Henderson Cir., at Mt. Tabor, Oct. 23, 24.
Deport Circuit, at Deport, Oct. 30, 31.
Shady Grove and Marvin, at S. G., Oct. 31, Nov. 1.
Rosalia Circuit, at Rosalia, Nov. 6, 7.

Clarksville Mission, at McCoy, Nov. 7, 8.
Woodland and Kanawha, at K., Nov. 13, 14.
Avery Mission, at Lydia, Nov. 16.
Bagwell Mission, at Liberty, Nov. 18.
White Rock and Williams Ch., at W. C., Nov. 20, 21.
J. M. SWEETON, P. E.

McKinney District—Fourth Round.
Allen Cir., at F. H. Ch., Oct. 16, 17.
Blue Ridge Cir., at B. R., Oct. 23, 24.
Weston Cir., at Cottage Hill, Oct. 30, 31.
Celina Station, Oct. 31, Nov. 1.
Josephine Cir., at Honaker Ch., Nov. 6, 7.
Nevada Station, Nov. 7, 8.
Wylie Cir., at Murphy, Nov. 9.
Princeton Cir., at Wilson's Ch., Nov. 11.
Farmers Branch and Carrollton, at C., Nov. 13, 14.
Anna Circuit, at A., Nov. 20, 21.
J. F. PIERCE, P. E.

Sulphur Springs Dist.—Fourth Round.
Como Cir., at Forest Academy, Oct. 16, 17.
Yowell Circuit, at Yowell, Oct. 23.
Klondike Circuit, at K., Oct. 24.
Colburn Baptist Circuit, at Dennis Chap., Oct. 30, 31.
Brashear Circuit, at Brashear, Nov. 6, 7.
Relly Springs Circuit, at Park's Chap., Nov. 4.
Purley Circuit, at Saitillo, Nov. 13, 14.
Sulphur Springs Stato, Nov. 20, 21.
W. D. MOUNTCASTLE, P. E.

Terrell District—Fourth Round.
Fate, Oct. 16, 17.
Roysce, Oct. 17, 18.
Pleasant Mount, Oct. 23, 24.
Mesquite, Oct. 24, 25.
Rockwell Mound, Oct. 30, 31.
Garland, Nov. 4, 7 p. m.
Chisholm, Nov. 6, 7.
Forney, Nov. 7, 8.
Kaufman, Nov. 10.
Mabank, Nov. 13, 14.
Kemp, Nov. 14, 15.
Terrell, Nov. 17, 18.
M. L. HAMILTON, P. E.

WEST TEXAS CONFERENCE.

Austin District—Fourth Round.
Walnut, at Merriltown, Oct. 16, 17.
First Street, Austin, Oct. 17, 18.
Smithville, at Smithville, Oct. 20.
University Church, Austin, Oct. 22.
South Austin, Austin, Oct. 23.
Tenth Street, Austin, Oct. 23.
NAT B. READ, P. E.

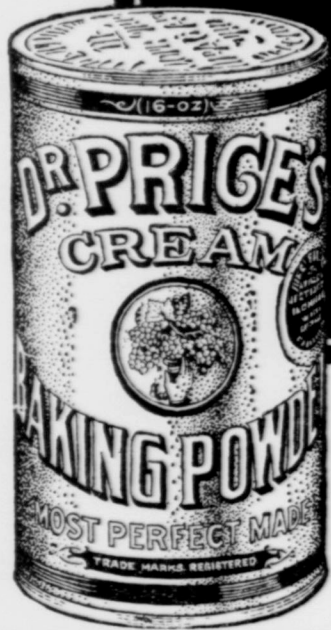
Beeville District—Fourth Round.
Beeville Station, B. 8 p. m. Oct. 7, P. 8
Brownsville, 8 p. m. Oct. 21.
Corpus Christi Station, B. 8 p. m. Oct. 14.
Floresville Station, B. 8 p. m. Oct. 23, P. 11 a. m. Oct. 24.
Karnes City Circuit, at K. C., B. 3 p. m. Sept. 23.
Kingsville Circuit, at K., B. 8 p. m. Oct. 9, P. Oct. 19.
Mathis Circuit, at M., B. 8 p. m. Oct. 2.
Mercedes Circuit, at San Benito, B. 8 p. m. Oct. 23.
Normanna Circuit, at Beeville, B. 8 p. m. Oct. 5.
Oakville Circuit, at Clairville, B. 4 p. m. Oct. 16, P. Oct. 15, 17.
Pleasanton Circuit, at Pleasanton, B. 8 p. m. Sept. 25, P. Sept. 20, P. 11 a. m. Sept. 19.
Rockport Circuit, at R., B. 10 a. m. Oct. 15, P. Sept. 5.
Sinton Circuit, at S., B. 8 p. m. Oct. 12.
Notes—Explaining the above, "B" denotes the hour for business session and "P" the hour for preaching and "P. E." A. L. SCARBOROUGH P. E.

Cuero District—Fourth Round.
Palacios, Oct. 15, 17.
Buckeye, Oct. 18.
El Campo, Oct. 19.
Ganado, Oct. 20.
Nursery, Oct. 23, 24.
A. A. HOWLAND P. E.

Llano District—Fourth Round.
Kingsland, Oct. 16, 17.
Marble Falls, Oct. 17, 18.
Llano, Oct. 19.

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Pure, Healthful
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ENDOWMENT FOR SOUTHWESTERN.

Since I took up the pen to advocate a second hundred thousand dollars endowment for Southwestern University the Methodist Episcopal Church, South, has been called to mourn the loss of Bishop Ward, honored and loved over the entire Church, and Texas Methodism has been bereft of her noble son and first representative in the College of Bishops. Southwestern University has lost one of its truest and wisest friends. Because he was particularly interested in the Biblical School of the University, the suggestion has been made that we take up the work he loved and, in honor of his life and character, endow the Biblical School with a hundred thousand dollars and call it the "Seth Ward Endowment Fund." I understand that one-fourth of that amount has already been pledged by one person.

I therefore think it wise to stop the movement for general endowment, and to turn in with the special friends of Bishop Ward in building to his memory this monument. I feel, also, that there are others, more capable than myself, who stood nearer to the Bishop in personal friendship than myself, and that to these close personal friends should be given the privilege of carrying forward this movement. I shall, therefore, turn this matter over to those friends, assuring them that I will contribute to the fund. So this note will close my writings at present.

J. E. HARRISON.

CHILDREN OF MINISTERS.

Dr. Friedrich Von Schulte has been inquiring into the influence of parsonage life in Germany in shaping the tendencies of children of pastors toward professional life. He has found 319 theologians, fifty-six physicians, twenty-eight astronomers, mathematicians and physicists, 112 jurists, 132 officers of state, diplomats, ministers, etc., twenty-eight philologists and philosophers, seventy-seven historians in the strictest sense, 109 poets, writers, literary historians, satirists, critics and delvers in belles lettres.

A GREAT DAY AT UNIVERSITY CHURCH, AUSTIN.

For the past three years the congregation of the University Methodist Church at Austin has been calling upon the Methodists of Texas to help them to build such a church as would be adequate to the demands of this most important situation. The church, although not finished throughout, was ready for use at the opening of the present session. Those who have contributed to this enterprise will doubtless be interested in knowing in what measure the Church is succeeding in reaching the Methodist students of the University. On September 26, the Sunday following the opening of the University, 166 University students attended our Sunday-school and a much larger number the preaching service. The total attendance at Sunday-school was 310 and the collection

was \$10.36, which breaks all previous records. On this same Sunday 53 people united with the University Church—56 by letter and 2 on profession of faith. Of this number 49 were students. At the night service a young man just entering the University was baptized and received into the Church on profession of faith.

As the University is just opening and we are just beginning our systematic canvass of the Methodist students we hope by the end of the conference year to enroll 300 University students in our Sunday-school and to secure the Church letters of at least 50 more who will transfer their membership to this Church. I wish to once more impress pastors and parents the importance of urging their young people to put their Church membership in this Church while they are in the University. This will entail much extra work upon the pastor of this Church, but it will enable him and this Church to secure a much better hold upon the students. I wish to urge the pastors to whom we write for Church letters to send them promptly so that we may be spared the trouble of writing a second time. I bespeak the prayers of all our people for this work. Rev. H. D. Knickerbocker, of Ft. Worth, has been engaged to conduct a meeting in the University Church, beginning November 14. Let us all pray that a mighty revival of religion may sweep through the student body of our great State University. CULLOM H. BOOTH.

A BREACH OF MINISTERIAL COURTESY.

There is an unwritten law among Methodist preachers not to invade each other's territory to perform marriage ceremonies, or to bury the dead, without an invitation from the pastor or in his absence. Now some one may say why should preachers observe this law? In the first place the pastor is assigned to the charge as much to marry the people and bury the dead as he is to preach the gospel, and no other preacher has any more right to do the above without an invitation from the pastor than he has to fill his pulpit without his invitation. In the second place for him to invade another preacher's territory and do his work without his invitation he embarrasses his neighbor pastor and places him at a discount with his people. I never have gone into another pastor's charge to do that that the Bishop sent him there to do without his invitation. Brother, if you are guilty, let's practice a little more ministerial courtesy.

E. M. MEYERS.

Fairfield, Texas.

THE QUARTERLY INSTITUTE OF WEST HALF OF THE CLEBURNE DISTRICT.

This body of preachers and workers met with Glenrose Methodist Church, Thursday night before the 5th Sunday in August and continued through Friday, Saturday and Sunday, preaching, teaching and expounding the peculiar

or distinctive doctrines of Methodism, interspersed with genuine and vital godliness and spiritual fire. It was an occasion long to be remembered in Glenrose and by all present. Among those participating in the program were Rev. E. A. Smith, our beloved; Revs. E. V. Cox and H. B. Owens, of Granbury; Rev. J. M. Neal, of Godley; Rev. J. P. Patterson, of Cleburne; Rev. W. H. Crawford, of Covington; Rev. E. B. Hawk, of Walnut Springs, and Rev. H. B. Landrum, of Glenrose Mission.

Saturday afternoon was devoted to the women's work, and Sisters Cox and Owens, of Granbury; Sister Neal, of Godley; Sister Patterson, of Cleburne, and Sister W. E. Nowlin, District Secretary of the W. H. M. Society, of Cleburne, rendered effective service in talks and papers upon the various phases of our women's auxiliaries.

There were many laymen and "laywomen" from various parts of the district, some of whom camped in the parks surrounding the tabernacle under which the institute was held. Many people from the country around Glenrose attended and they, with us, were greatly strengthened in the faith. There was one conversion and several reclamations during the religious services of the institute.

These institutes should be better attended by our preachers and workers, and should be kept going every quarter from year to year until Methodism shall be preached throughout the length and breadth of our district, in every appointment thereof. Other districts in Southern Methodism should do likewise. Our doctrines are the doctrines of the Bible. They are therefore attractive to men and women who think. They are most prevalent where best known.

The next session is at Godley, beginning Thursday night, October 28, and Pastor Neal already has an elegant program published.

C. D. SPANN.

A CONFERENCE FOR DEPENDENT CHILDREN.

At the eleventh anniversary of the Children's Home Society at Ft. Worth we have decided to have a two days' conference of all the workers engaged in the work of orphans or dependent children November 4, 5. We have invited the superintendents of all the orphanages—Baptist, Methodist, Presbyterian, Masonic, Odd Fellows and State Asylum to attend. We want to have a regular old-time Methodist class-meeting (without the shouting). Of course nobody would attempt such a thing as that now in a city church or city hall. We have invited some of the most experienced workers in this line of work. We hereby extend an invitation to all charity workers in our Home Mission Societies, Epworth Leagues or city mission work. We want to know how you do your work on this line. Remember it is not in the interest of education, missions, Church Extension, prohibition or anti-prohibition; but what I believe all Christians are interested in—the dependent children of Texas. Let everybody come who can.

I. Z. T. MORRIS.

COLLECTIONS FOR UNIVERSITY CHURCH.

Since our last list was published in the Advocate the following charges have reported collections taken for the University Church at Austin:

Milburn Cir., W. Tex. Conf.	\$ 2 30
Buckholts Cir., Tex. Conf.	25 00
Midland Sta., W. Tex. Conf.	50 00
Mt. Pleasant Sta., Tex. Conf.	4 15
Calvert Sta., Tex. Conf.	6 00
Lubbock Sta., N. W. Tex. Conf.	5 00

In the first printed list Jewett charge, Texas Conference, should have been credited with having paid \$1.85. This charge was among the first to send in its report, but by an oversight the name did not appear on the printed list.

CULLOM H. BOOTH,
Pastor University Methodist Church.

A VISIT TO ARKANSAS.

I left Dallas on July 6 and arrived at Arkadelphia the same evening, where I spent the greater part of my time during July, August and the first two weeks in September, except ten days we spent in the Caddo Mountains at the summer residence of Mr. R. B. F. Key. There I found the finest water that flows from Mother Earth. During the hottest days in July blankets were necessary to keep us warm at night and in the early morning. Caddo Gap is a nice growing town with twelve or fourteen business houses, one splendid hotel kept by Mrs. Vaught, a most estimable Methodist lady. This little city is situated on the Southwestern Railroad, which has one of the finest roadbeds in the country. This road runs from Gurdon, on the Iron Mountain road, to Warmbel, in Montgomery County. The managers are now surveying and expecting to continue the road to Fort Smith, Ok. Arkadelphia is situated on the Iron Mountain road, just three hundred

miles northeast of Dallas, on the Washita River. They have a beautiful little city of seven or eight thousand. They have two good colleges, one Methodist and the other Baptist. Our Methodist church is a thing of beauty. Bro. A. O. Evans is the pastor and I consider him a "live wire." He has a large membership and one of the finest Sunday-schools it has been my pleasure to visit for many a day. Bro. Evans is a fine preacher and one of the best Sunday-school workers and managers to be found. His people, both old and young, hold him in high esteem.

Crops are very good considering the seasons. Early corn is very fine, but the late corn was cut off by the drought. The cotton will make heavy bottom and middle crops, but the boll weevil and the hot winds in August destroyed the top crop, though the high price of cotton will overbalance the loss of the top crop. Arkansas is in a prosperous condition. They have a world of timber and the farmers make good money when not engaged in their crops.

The Texas Advocate is read by many Arkansas people and they say that we have the best editor and the finest paper in the connection, and I most heartily agree with them, and pray that the editor may live long to bless the Church.

W. F. CLARK.

Dallas, Texas.

METHODISM IN BROWNSVILLE, AND BROWNSVILLE.

The following letter written to Dr. Thorn, whose mother is a member of this Church, will explain the early history of Methodism in this city:

"My father, D. W. Fly, and my mother were in Brownsville in 1858. My father was sent there for the purpose of organizing Churches, if conditions justified, that is, in the lower counties. The Church at Brownsville was organized a few years prior to this time.

"R. P. Thompson was the pastor while my father was there. The church building was owned by the Church. Judge G. W. Fly was a leading member and steward of the Church while they were there. My mother thinks that the Church was abandoned during the war. (Signed)

"D. W. FLY."

"Hondo, Texas."

I have tried to get some clue to the Church back of 1858, but thus far there is unbroken silence.

The next trace that I get of Methodism is in 1882. Two Methodist preachers came in and preached two nights in the Presbyterian church, then passed on. The next trace found is the appointment of Rev. C. S. Mills, who came in November, 1904, remaining till June, 1905.

Some time in the 70's the lot on which the long wooden building stood, which was used for Church and school, was exchanged by the Mission Board for an inside lot on Washington Street, which is one block east of Elizabeth Street on which the church building stood. On this lot a foundation was built for a neat brick church building while Rev. Mills was there; but was abandoned on account of his transfer in June, 1905, to another charge, and the removal of many of the members to other parts.

Rev. L. B. Newberry came in July, 1905, and remained till conference of that year, which left it to be supplied by Rev. J. A. Foster, who came in March, 1906, and remained till the conference of that year, which left it to be supplied by Rev. A. T. White, who came in April, 1907, and remained till the conference of that year; when Rev. C. E. W. Smith, member of the Texas Conference, came, gathered the Methodists of this city as much as possible, also in the new towns in the valley, organizing them where he could.

This is as near correct as we can get it; and if others have anything that can be added to this, we will be glad to have it sent to us.

Many have spoken derisively of us because we have not had a plant here in the dim past; but to this I will say that it is no fault of those who have been in the forefront, either preachers or members, for many people came while few remained till the railroad, waterworks, electric light plant, ice plant, and some other things, came into use; which shows that steam and electricity may be turned to spiritual account.

Methodism is the fourth or the last of four Protestant Churches to build, and I am sure that we are the stronger of any one of the four.

The writer received his appointment the 2nd of November, 1908, to this charge, and came as a transfer from the Southwest Missouri Annual Conference. The charge consisted of Brownsville, forty members; Raymondville, fourteen members. Arrangements were made in the early part of the year for Brownsville to have full time, as the increase of membership, the pastoral demands and the building of the church made it absolutely necessary. While the membership in Brownsville

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I have scores of testimonials from persons who will gladly write to those now suffering, telling of perfect cures. My Mild Combination Treatment destroys growth and eliminates disease from the system. Write for Free Book, "Cancer and its Cure," and large book of testimonials from cured patients in every state in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope; write at once for my book.

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BAKER BROS.,
FORT WORTH, TEXAS.

has been more than doubled, the decrease in Raymondville has made it impossible to sustain it, unless there be a change very soon.

Though the majority of our members who represent many States North and South, and have been members of well-equipped churches, ranging from three hundred to one thousand members, all of them are pleased with the stucco church, which stands not on the lot where the foundation was started in 1905, but on a corner lot, the church almost facing the Federal building, one hundred feet distant, where once stood the long wooden structure in which Methodists in 1858, and back of that, sang the same Wesleyan hymns that we sing.

The picture that we sent to the Advocate does not do the church justice for the reason that part of the front is not visible in it.

In addition to the church we have a six-room dwelling, though not modern, on the lot by the church.

I was transferred when nearly three months of my third year in Kansas City had gone, by order of physicians to seek a genial climate for my wife, which we found in the Gulf breeze and the sunny clime of the Lower Rio Grande that has restored perfect health to her.

For the toils of those who have gone before, for the increase of membership, for the generosity of the people, for the thriving condition of every department of the Church, for the house that the Lord has built through the heroic efforts of his people, for the health regained, we thank God.

A. NOBLE JAMES.

October 7, 1909.

The Royal Month and the Royal Disease.

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula—its lumps, cutaneous eruptions, and wasting of the bodily substance—without thinking of the great good many sufferers from it have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

ANNUAL CONFERENCE NOTICES.

West Texas.

Uvalde expects to give ample entertainment to West Texas Conference, which meets here next month. In order that there may be no embarrassment, it is necessary that I should have information as to those who propose to be in attendance. I must have this by Oct. 15. Please let me know:

1. The names of those who are coming whose names are not found in last year's minutes. This information should include names of preachers' wives.
2. The names of lay delegates, those coming up for admission and transfers. I should be glad if the presiding elders would attend to this at once.
3. The names of those who expect to drive through to Uvalde. This is necessary if livery stable bills are to be avoided.

THOMAS GREGORY.

Northwest Texas.

The presiding elders of the Northwest Texas Conference will meet at the residence of Rev. J. T. Griswood, Stamford, Texas, Nov. 9, at 2 o'clock p. m.

J. M. SHERMAN.

SPECIAL NOTICE.

The Board of Missions of the Northwest Texas Conference will convene in the college building in Stamford on Tuesday morning, Nov. 9, 1909.

HORACE BISHOP, President.

Stamford District, Give Attention.

The Licensing Committee will meet in the Methodist Tabernacle in Stamford at 2 o'clock p. m., Oct. 21. All interested in this meeting, take notice. The following constitute the committee: C. D. West, J. H. Watts, R. E. Goodrich, C. B. Meador, J. W. Fort.

J. T. GRISWOOD, P. E.

Brethren, let every preacher who will have the pleasure of his wife's company to conference let me know definitely by Oct. 25.

We are planning to take good care of the preachers, their wives, the lay delegates and all connectional officers. Take notice and give me the required information by the 25th, otherwise we can not heed any request.

ROBERT E. GOODRICH, P. C.
Stamford, Texas.

North Texas.

To the Preachers of the North Texas Conference:

If your wife expects to attend our conference, and you desire entertainment for her, you will please notify me not later than Nov. 1. By doing so you will help us greatly.

G. E. CAMERON.
Paris, Texas.