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TEXAS CHRISTIAN ADVOCATE

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No. 10

EDITORIAL

THE SURVIVAL OF THE FITTEST.

Does the fittest survive? That depends on what one means by the fittest. Naturalists tell us that of two plants or animals, the one which can best adapt itself to its environment will always survive, and in the struggle for existence will prove itself the fittest.

Admitting this to be true, and supposing the world to have been projected upon that basis, we encounter a serious difficulty at the very outset, for the same naturalists who bring us this definition tell us that the tendency in nature is from the lower to the higher. We see this contradicted upon every hand, however. Wheat is a higher order of plant than Canada thistles, but in an even-handed struggle for existence the thistle will always survive. The fine-blooded horse is a higher order of animal than the broncho, but if left to themselves the fine breeds would soon disappear and the scrubs be left in possession of the ranch.

These illustrate the whole field. We are looking at what nature itself will do when left alone. We are not speaking of what will take place under the skillful touch and interference of man, for such modifications as come of breeding, grafting, cultivation and domestication are not to be set down to the credit of natural law.

Remove the fences from the orchards, and soon no fruits would be left except the coarsest and most unfit varieties. Turn all the stock upon the commons, and under the law of reversion to type we would soon be left with only wild and untamable herds. Go into the jungles of Africa, where nature has had full sway from creation till now; where the law of the survival of the fittest has been unmolested from the beginning, and see how much improvement has been made upon aboriginal types.

Where nature has been let alone there is no trace of any upward tendency. That tendency appears only where the skill of man touches and modifies the laws of nature, and, as stated above, these manipulations of man are from without, and, as Dr. Mark Hopkins contends, are not to be regarded as any part of the workings of nature.

Nature does not improve. Her laws are ever the same. Like begets like, and every plant bears fruit after its kind, and only so. The same effect follows the same cause without deviation, and all the universe proclaims that there is nothing new in nature—no upward tendency, bringing new laws, new truths or new relations into view. And under these natural laws, as already seen, the higher forms of life do not survive. Man alone is capable of improving either his own or any other species. Only under his skillful touch does any upward tendency appear.

The question then arises: Is this progressive, upward tendency in man natural? Does the desire and power to improve himself and other species originate within himself? We hardly think so. We incline to the belief that only those who have had the light of divine

revelation have been so endowed. One may ask, "What about Confucius, Zoroaster, Aristotle, et al., who seemed to rise so high in the scale, and whose teachings have had a certain civilizing effect upon men?" But there is the best evidence that these men were not wholly without the light of revelation, distorted though it may have been. Take the men and the nations that have not in any sense come in touch with God or his people, and the signs of that "stream of tendency that makes for righteousness" are wanting. The Hottentots of Africa and the cannibals of the South Sea Islands will readily occur to the reader as cases in point. And even our own ancestors of ancient Britain and Northern Germany began to rise only after the gospel breathed upon them.

Hence any improvement in man himself or in anything he has touched, is due to a divine revelation, and not to any law or process in nature known as the survival of the fittest. Nature is forever the same, and her laws are uniform and unvarying, except as they are modified by a higher law—the supernatural. Evolution says we are what we are because we have won out under a natural law in the struggle for existence; but the gospel says we are what we are by the grace of God. And there is no reconciliation possible between the two.

SOME POLITICAL TEACHINGS A MENACE TO LAW.

We have several gentlemen now full-fledged candidates for Governor of Texas, though the next State election is more than one year in the future. Some of them are making speeches in different sections of the State, expressing their views on public questions and outlining their contemplated policies. With the aspirations and with the politics of these gentlemen the Advocate has no concern, but with the moral phases of their political teachings it is our province to deal.

One of these gentlemen, who is a standing candidate for this high office, and has been for a number of years, is now busily engaged in addressing himself to the saloon element of the State, and to all intents and purposes is the avowed candidate of this class of people. He loses no opportunity to rail against any attempt to submit a prohibition amendment to a vote of the people, and he is equally as bold and aggressive in denouncing State prohibition. And he goes to the extent that he expresses himself as strongly opposed to any further restrictive legislation, meaning thereby any further laws restraining the liquor traffic, and the brewers and saloon men all over Texas are applauding his speeches. He expresses himself as favorable to local option, but thousands of people will remember that four years ago, when he was a candidate for the same office, he lost no opportunity to ridicule local option and to express his opposition to its adoption; and prior to that time and while he was in private life he managed anti-prohibition campaigns in Kaufman County and did everything possible to defeat the adoption of local option. So that we do no violence to the truth when we say that down in his heart he is just as vio-

lently opposed to local option, as a principle, as he is to submission and State prohibition.

All this is bad enough, but recently he was invited to make a speech before a large audience of German citizens upon the occasion of a reunion of Germans in one of their largely settled communities. Even there he could not forego the temptation to lug into his address a species of cunning politics, and in doing it he advocated resistance to the constituted authorities of the State and severely criticised the present Governor for using State Rangers in certain localities to enforce laws where the local authorities were either incompetent or in sympathy with law-breakers. He based his criticism on the assumed fact that the Governor was guilty of usurping authority that belonged to the local constabulary, and in doing it he struck a blow at local self-government. He seemed to overlook the fact that the Governor is the Chief Executive of the entire State, and that he has an oath upon his conscience to enforce all the laws of the State where the local authorities either fail to do it or are unwilling to do it. And it is his duty to do it whenever any number of law-abiding citizens apprise him of the dereliction of local officers. For this very purpose the laws of Texas place State Rangers at his command. Recently he followed this course at San Antonio, in Comal County, at Galveston, Amarillo, Overton and other places. And the very best results have been obtained in nearly all these cases. Were it not for this needed help, the liquor desperadoes would ignore law in many places and terrorize the people.

But the candidate for Governor now in question arraigned Governor Campbell for doing his sworn duty in the premises, and for some time held him up to ridicule and contempt. He went so far as to intimate that if he were Governor no such oppression would be practiced, and that local self-government would be sustained at all hazards. And he meant by this that were he in the place of our Chief Executive at Austin, the people in given localities might plead with him in vain for relief, where moral legislation was being trampled under foot by the lawless element, and that unless the local authorities requested it, no Rangers would be sent to meddle with lax conditions. That is, he would permit these local authorities in places like Amarillo, Overton, San Antonio and the like, who are in sympathy with evil-doers or incompetent to handle the situation, to lie down and give a loose license to the enemies of law and order. In such event the people would have no recourse whatever.

We take it for granted that the most of the intelligent Germans whom he addressed on the above occasion are law-abiding citizens and believe in the enforcement of law and order. If they are not, then they are not good American citizens. In either event, the speaker who addressed them did himself no credit, and he reflected upon their moral sense and patriotism. He was making every effort to inspire in their hearts a well-developed opposition to the laws of the State and to its constituted authorities. In doing so he was striking a deadly blow at the very

foundation of our moral and civic system. He was taking advantage of what he assumed to be the antagonism of foreign sentiment to our laws and institutions; and in thus appealing to the passions of the saloon element and to people of foreign extraction, some of whom are out of sympathy with our customs and usages, this candidate for the highest office within the gift of the people of Texas, placed himself dangerously close to the principles of anarchy. Instead of telling his German auditors that they ought to respect our laws, he tried to impress them that our laws are oppressive and ought to be resisted. In order to curry favor with the Germans, he took it for granted that they are opposed to restrictive legislation and to all forms of prohibition, and he catered to that sentiment for political purposes pure and simple. We do not hesitate to say that the expressed views of such a man are a menace to the peace and order of the State, and his public speeches bode no good to the civic and moral weal of the Commonwealth. The trend of his teachings is to cultivate among certain classes of our people disrespect for law and enmity to our constituted authorities. It is, therefore, time for right-thinking and law-abiding people to stop and ponder these things. If the sanctity of our laws is to be attacked, and if the righteous act of our Governor in his effort to enforce these laws is to be ridiculed and treated with contempt, then it is time to ask ourselves the question, Whither are we drifting?

"In the beginning was the Word." Here we have the eternity of Christ. "And the Word was God." Here we have the oneness of Christ with God. "And the Word was made flesh and dwelt among us." Here we have God revealing himself through Christ, so that the finite mind can take hold of him and appropriate him. In other words, Christ is God accommodating himself to human limitations and infirmities. Only in Christ can God become a vital reality to the souls of men.

When Paul entered a city he always hunted up the synagogue as a place of worship; but if that was closed to him he went out under God's sky and spoke to whomsoever would listen to him. It might be a handful of women or a few men, but he gave them the truth as it is in Jesus. Since then open air worship has had its place in the progress of Christianity. The Church needs houses, but if it can not at first build them, it will find some way of reaching the people with the gospel.

Zaccheus climbed a tree in order to see Christ, and he did it because the hostile crowd elbowed him off; but some men nowadays climb trees, when great moral issues are passing, in order to avoid meeting their duty face to face. They want to stand in with both sides, which is an impossible position. Men may think that they can adopt this course successfully, but they will only wake up to find themselves deceived. This age demands men who will stand flat-footed and declare themselves.

Our Letter From Georgia

By Rev. Geo. G. Smith

These are days when the opportunities for physical and mental enjoyment are on all sides of us, but they are not more so than in those days when men knew no other source of happiness than that of the senses and who had never heard of what is to many people still unknown religious enjoyment. Paul had learned the secret of a happy life, but he found it necessary not only to warn Timothy to "flee youthful lusts," but said he labored to keep his own body under subjection lest having preached to others he should himself be a castaway. The Christian is still human and no degree of religious excellence will put him where he does not have to watch and pray and remember that while the spirit is willing the flesh is weak. The revolt from asceticism has gone too far. Everything that is enjoyable is not justifiable, and we may expect some danger near where we possess delight. We may be carnally secure and our carnal nature may become dominant. Paul told the pleasure-loving Corinthians that he himself was in danger as well as they, and that he had to buffet his body lest it should get control and he who had preached to others should be a castaway. To all these warnings are wise; to a Christian minister they are all important. They are but men and their position and their advancement in piety do not secure them against the assaults of the adversary. Times have changed, but men have not. We are exposed to the same perils as those to which the people in Corinth were exposed. After we have had the most heavenly experiences we may be overcome by the tempter. In the letter to the Corinthians Paul tells them that they were exposed to the same temptations as the children of Israel in the wilderness and in enumerating them he warns us of this day. If we know the real state of things we will find in Dallas or Houston or Galveston what was in the wilderness and what was in Corinth. Their first danger was not of outward transgression, but was inward. It was lust for evil things; not always gross things, but things which were in low degree innocent, and yet became evil by excess. The young preacher who has an undue love of ease, of luxury, of social pleasures, of handsome apparel, of worldly prominence, may for a time be free from scandalous conduct, but he is in danger. He is skirting the broad road and unless he is especially careful he will go into it. I tremble when I see a popular society preacher, a pet of rich people—one who is the especial favorite of the fashionable and worldly and who is evidently fascinated by the glamour of high life. Lusting for evil things springs from an undue estimate of our own privileges. "I am no Puritan, therefore I will be fastidious in dress. I will seek access to the highest circles. I will try and please the ear of my hearers, even if I must be unfaithful to my Master." These are temptations addressed to all. I have never known a time when it seemed to me there was more need to watch against the lusts of the eye, the pride of life and the lusts of the flesh than in these days. Thomas Arnold, the earnest Englishman, had little patience with the sentimentalists of the Lake school. Life was too real for that. A frivolous, trifling, gay young preacher is always in danger. I am an old man, but I am sure at no time of my life did I ever so belittle my calling as to regard it as a means of livelihood or of mere enjoyment, but that I have too often been betrayed by frivolity and that I have been tempted to indulge these evil desires I am painfully conscious.

Are we in any danger of idolatry? The Jews were, the Corinthians were. Are we? Are there no idols left for us to worship? May we not idolize fame and wealth and power? May we not be as those Philippians were who minded earthly things and whose God was their sensual pleasures? Paul warns the Corinthians against idolatry. In a city where the lovely Goddess Venus had her temple and where each home was under the protection of some imaginary Deity we would think the warning was called for, but for us of America is there danger? Does he not speak of the worship of mammon, of covetousness, which is idolatry, of those whose god was the belly? Does not John urge against love of the world and James call it adultery? Idolatry is anything which comes before God's kingdom in our hearts, and which is rated at a higher price than God's personal favor and protection. The worship of a Church, even of Methodism, the worship of Wesley, or Fletcher, is as very idolatry as the worship of a false god. The worship of money, when the one absorbing idea is how to gain and invest and increase our fortunes, is as very idolatry as bow-

ing to an image. The greed of gold is not confined to the men who handle millions, but may be found in the heart of an humble, poorly paid preacher, or the poor farmer seeking to buy new acres to enlarge his holdings.

Closely akin to this absorbing desire to get more property is found the temptation to murmur at God's providences because we do not have what we think we want. Many a preacher has lost his joy and gone far in the way of backsliding because he thinks he has not had his due. Many a poor man has lost his faith in God because the path he treads is a thorny one, and it requires much grace to say when things are adverse that it is as God wills and be submissive. There was another danger against which Paul warns that I shrink from alluding to, but it was never greater than now—the danger of yielding to the temptation to impurity. It has been the sin of all ages. God who implanted human passion has provided for its proper indulgence, but men and women shrinking from the cares of a family are oftentimes criminal in their yielding illicitly to the surging religion. It was in Corinth a part of religion. Courtesans were found in the religious temples. None recognized the duty of self-denial in this direction and even after they became Christians many were by no means chaste. The sins of impurity have been the most wide sweeping and the most demoralizing of all sins. The Roman Catholic Church which seemed demanding a celibate clergy to put the highest estimate on continence actually puts fornication among venial sins, not even to be confessed to their priest, nor to do penance for. This danger grows with the age of the world. There was a time that a Southern white woman was rarely dissolute or unchaste, but alas that time has past, as our rescue homes can attest. The tone of the Protestant Church is high, and its ministry is generally without stain, and no member known to be dissolute is in good standing, but the danger of fall is imminent. We must, old and young, always be on our guard. We cannot trust our native strength; we must have divine aid. The man who hopes to live right and get to heaven must learn to keep his body under subjection.

The days of the ascetics have passed. The effort of the Romish Church to develop piety by rigidly prescribed bodily exercise, telling its people what they should eat and how long they should fast, has been a sad failure, but the warnings the Apostles give against undue self-indulgence and the need of self-control, or temperance, are too many for one to suppose at any time he can indulge all his appetites without restraint. The bodily appetites are God-given and a lawful indulgence of them is a duty. God has so mercifully made us that that which is necessary for our existence cannot be done without enjoyment. The most ascetic vegetarian cannot eat his grapes or his figs or drink his cup of cold water without pleasure. No parent can have a family and love his wife and children without a joy that springs from loving. Friendship and brotherhood bring pleasure in their wake, but these joys may lead into forbidden ways and we must learn to deny ourselves lest we become slaves to appetite and victims of passion or make idols of our children. As ministers we should especially be on our guard lest we become slaves to any physical or even mental pleasure. I do not write now only of criminal pleasures, of drinking of gormandizing, of more pronouncedly wicked enjoyment, but of being on our guard against anything which may lead to these things. I could give a number of cases where young men who were handsome and attractive have fallen victims. I knew one who had the most wonderful talents, the most witching ways, the most genial temper, who could talk like an angel, who was the idol of the leading people in one of our best cities who fell so far that no loving hand could reach him. I knew one who was the most brilliant and fascinating of ministers, who received the highest honors of the Church below the Bishopric, to become dissolute and degraded as to be expelled from the Church and die in exile. These were Methodists. I knew a Presbyterian minister of the best of families occupying the highest position to escape the State prison by a technicality who had undoubtedly been criminally intimate with a young girl, a member of his own flock.

I knew of a leading Baptist who was pastor of a leading Church to be guilty of most grievous sin and flee his town. I have known Episcopalians and Catholic priests to fall, but the story is too sickening to go on. No religious profession nor Church

connections can save; no education nor gifts—nothing but grace. The sensualist who says eat, drink and be merry cannot be a Christian. We must walk in the spirit if we would not be overcome by the flesh. I write with real pain concerning these things, but I have three-score-and-ten years behind me, and I feel that these warnings are timely to us as they were to the Corinthians.

Much that I have said refers to preachers, for Paul was a preacher. As a class they are the purest men in

the world, but when they fall the fall is fearful.

The strongest orthodoxy, the highest attainments, are no sufficient protection if we allow ourselves to trust in them, but if we are prayerful and watchful we may be sure no temptation can overtake us for which there will not be provided a way of escape.

I hope my young friend, Wray, of Houston, will send the Advocate his poem on "The Fallen Star." It will be an admirable addition to these plain words.

PRUDENT PULPIT THEMES

By Rev. C. H. Buchanan.

No question is of more importance than this one of our pulpit themes. Who does not feel that it is the height of folly to lug into the pulpit unsettled questions which no living soul can settle, and by their discussion upset the mental quiet of a whole audience? A preacher should be a preserver of the peace and not a disturber of people. He should aim always to feed the flock of God, and not frighten them with uncertainties. Who would wish to appear before the public in a half-finished garb? Yet there are those who are willing to disturb the people with half-truths and all manner of unsettled issues. Not a great while ago a cultured city lady said to her pastor: "We would never know of the doubts and the unbeliefs which trouble the minds of so many if we did not hear them from the pulpit."

Here was told the whole secret—one to open the eyes of any thoughtful man. In their lack of shrewdness, those pastors were doing the very thing they were aiming to undo. In their great zeal to combat evil teaching they were spreading the contagion of unbelief. The one thing the publishers of a bad book want is spirited attacks from the pulpits of the land. Many of the old issues in religious beliefs have long outlived their day, and are to-day an imposition on our patience because of mistaken zeal. Long since they would have died of neglect like a fice dog, if preachers had let them alone. But they have been kept alive and honored into dignity by pulpit notice.

Bob Ingersoll was never more flattered than when the great Gladstone stooped to notice him. That was what his egotism craved; if men of importance had ignored him he would have died of wounded vanity.

The erstwhile James D. Shaw presumed to challenge the gentle Sam Jones to a joint discussion of the truths or errors of the Bible. Now that would have been "rich, rare and back." But what did Mr. Jones do, racy cowardly down? This is his remark on the spur of the moment: "I wonder if that vulture thinks I am going to gather great audiences of people for him to spew on them?" This happened twenty years ago; we all know the subsequent career and end of the two men. Jones' remark was not the voice of cowardice, but of shrewd, cool courage, and of him we may all learn wisdom.

There is no sadder spectacle in this day of grace than a preacher of the gospel standing before an audience of hungry souls longing for the living bread of life, while he, their pastor, fumbles over the bones of some musty controversy a thousand years out of date. Why can't he see that it is not "answering Ingersoll," or "exposing the errors of evolution," or replying to all the present day doubts that feed the soul, but the simple sweet gospel that is the power of God unto salvation. The further one drifts away from the dear old Book the less will become his pulpit magnetism, but the more of the "sweet old story of love" he has to declare the greater will be the sway of his power.

No live preacher wishes his pulpit to become a stagnant pool to breed contagion and death; neither does he wish it to become the storm-center of disturbing discussions. Where, then, is there a more vital question than this of our pulpit themes? Vital to the soul of the hungry listener as well as to the future of Christianity! Just how to decide and what to do is a most delicate task; and yet there is no point at which a bit of discussion will tell to a better effect than in the avoidance of those themes which of themselves will start a whole pack of unbeliefs a-yelping about one's footsteps. A good home thrust of solid sense is worth volumes of labored arguments.

Henry Ward Beecher in company with Robt. G. Ingersoll once said: "I saw a sad sight to-day. It stirred my very soul to indignation. I saw a poor cripple hobbling across the street on crutches when a brute came up and kicked the crutches from under him and let him fall in the mud." "Why did you not resent that and have the brute arrested," said the noted infidel. "Wait a moment," said Mr. Beecher, "humanity is that cripple; Christianity is its crutches; you are the brute who kicks them from under him; sin

of a good man's life do not cease at the point we call death, for "though he be dead, yet he speaketh."

Abel is not the only saint of God whose voice is heard testifying for Christ more effectively after death than while yet living. This is a great mystery, but a living truth. The death of the saints has always been the seed of the Church. A triumphant death after a faithful life always gives point and force to a good man's life, not realized during his life. Samson did more for Israel in his death than during his life. The Master himself toiled through what seemed to be an unsuccessful life, and yet his death was soon crowned with thousands of converts which has been, is now, and will continue to increase until the "kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

These facts are recorded in Holy Writ for our instruction and comfort, and, while there is no human record by which we can trace the fruitage of a good life after death, yet we rejoice to know he can, like the sainted Job, say with confidence, "My witness is in heaven and my record is on high." These facts serve to soften and mollify the poignancy of our grief over what seems to be the untimely death of our brother.

Judge Finley was the son of his old comrade and brother, Rev. R. Finley, D. D., of the East Texas Conference, one of our most polished pioneer itinerant Methodist preachers. This writer had the sad pleasure of visiting Dr. Finley in his last illness in the home of his son, the Judge, and of being the last man he ever recognized this side the dark river. The worthy father and noble son are now reassociated in the sweet by and by, never to part again, and are waiting and watching at the beautiful gates for loved ones left behind. Such a life as was lived by Judge Finley ought to not be soon forgotten.

There was no one feature in the life of Judge Finley which shined so brightly as to obscure other points of equal importance. He was an all-around Christian gentleman. In every sphere of life in which he moved he was always faithful and true and stood well to the front. He was discreet, prudent and courteous, and never went off at a tangent. He seemed to regard the old adage "to think twice before speaking once."

In his profession as a lawyer he was never a shyster, encouraging malicious and unjust litigations. His practice was on the highest plane of his honorable profession. This method of honorable practice was well calculated to help fit him for the responsible office of Associate Justice of one of the highest courts of the great State of Texas. To this position he was soon promoted. In this office he served with the same conscientious prudence and ability which characterized his life. He was painstaking and sometimes slow in making up his opinions, which were usually wise and correct, and are respected to this day by the highest judiciary of the country.

As a citizen his life was without reproach. He was a politician and at one time Chairman of the Executive Committee of his party in the State, but, like W. J. Bryan, he demonstrated by his godly life that a man could be a politician and yet maintain a consistent Christian life.

As a husband and father he was uniformly kind and considerate in all the amenities of the home circle, and thereby enthroned himself in their undying affection.

These facts and many others in Judge Finley's life placed him before the public and gave him a wide field for usefulness which he utilized well for the uplift of his fellowman.

But, after all, the crowning feature in Judge Finley's life was his firm and unswerving devotion to the Church and to the religion of Jesus Christ. While there was no tinge of bigotry or egotism in his make-up, yet when it became necessary he was ready to sacrifice business and reputation for good morals and right. He had the spirit and courage of a martyr for Christ. This was illustrated a short time ago when there was a popular clamor in favor of the practice of betting on the races at the State Fair. It was asserted by those in favor of betting that there was not twenty men in Dallas in favor of an act by the Legislature prohibiting race-track gambling. And even some Church members said such a law would ruin the fair. Judge Finley was told that if he favored such a law it would blast his political prospects and injure his business; yet in the face of all this he rose in his place in a public meeting and delivered a strong and manly speech against the unmitigated curse of gambling, assuming that it would be far better for the fair to be ruined than for our young people to be ruined by gambling.

Judge Finley was a prince and leader of the laymen in the hosts of Methodism in Texas. He filled many places of honor during his short ca-

is the mud." For once Mr. Ingersoll found silence most suitable to the occasion. What could he say?

In the very statement of the forms of doubt one may set a trap to trip some poor soul for eternity. He who goes into the pulpit loaded down with "answers to latest unbeliefs," or "materialism mastered," or the like themes, will simply "dig up more snakes in one hour than he can kill in four years," and they will keep busy biting the unwary. The reasons are simple: In the heart of the sensual and unbelieving there is a lurking fondness for the sensational or anything which seems to destroy the old severities of the truth. The "new ideals" of unbelief suit their liking. In stating the terms of unbelief the listener is alert enough. But when the tedious and laborious onset of the reply comes the listener loses interest and fails to catch the force of the answer; but he has caught all the new unbeliefs. They impressed themselves by their very novelty and cannot be forgotten. Doubts are fed and unbelief grows, while the gospel truths are discounted and forgotten. Thus the evil is done.

Then, "spiritual things are spiritually discerned." While skepticism is a matter of the mind, religion is a matter of the soul and realized by faith. To answer and satisfy the mind is not to reach the soul. One may overthrow all the strongholds of unbelief, and yet fail of convincing or converting a single soul. A Christ proved is not necessarily a Christ realized in the soul; a Christ proved in argument may be far from a Christ in the moral consciousness, as a personal presence and eternal verity. Declaration and not defense is what the Bible truths need. By shining the sun demonstrates its own power. Dr. Cuyler once said he "would no more think of defending the Bible than he would defend the sunlight or the fragrance of a rose."

This is not to say that a preacher is not to study the questions of the day, nor to know the issues of the hour, or to speak out in defense of the truth. All this he should do, and do well, and if the necessity arises he should deal a death-blow to unbelief. But the great question is how best to do this and not do the other unwise thing. A wise man will surely avoid starting a whole community to reading a bad book by making reference to its defects or ugliness. Truly a pastor finds ample use for all his cunning and his best wisdom. He needs to keep close to the cross and to adhere to the gospel. Thus he will find ample use for all his powers—his learning, his eloquence and his love.

It has been well said that "a Christian life is the best defense of the Bible." A Christian life faithfully lived is the unanswerable argument against all unbelief, and no amount of argument in book or sermon will hush the voice of skepticism if Church members live in open violation of Christ's teachings. The presence of Christ in the heart giving power and peace and sunshine to the whole life is worth more than all the books ever written in defense of the Bible. These have their place; but the "tree is known by its fruits." Life is greater than all books.

After all, the blessed old Book of life is the treasure house of God for pulpit themes. With this open before us, why need we go to the latest newspaper sensation for a vital theme? Why becloud the mind of our hearers with the empty dreams of the latest fiction when the aurora penicillings of God's great soul are aglow upon the sky? How hungry an immortal soul becomes when deprived of its God-given food—the sweet old story out of a heart all aglow with the realities of the gospel! Comanche, Texas.

JUDGE N. W. FINLEY.

By Rev. W. H. Hughes.

The death of Judge Finley from a human viewpoint seems a real calamity; but when we remember that God our all-wise Father is at the helm, and by his infinite goodness and mercy is directing all things for his glory and the best interests of his children, we bow our heads in humble submission, knowing that what He wills is best. The activities and usefulness

reer—such as Judge, Chairman of Executive Committee of Democratic party, Sunday-school superintendent, Chairman of Board of Stewards of his Church, and Regent of State University, and in all of these positions he acquitted himself with honor, and stood in the front rank. But few men have filled these places with the same degree of distinction and satisfaction to all concerned.

We can point the maturer life of Judge Finley as one of rare merit and worthy of the wisest commendation.

GEORGE A. KELLY—A TRIBUTE.

I have just returned from Longview where I had been called by the death of one of my dearest and best earthly friends, Mr. George A. Kelly. The funeral service was conducted just as he had wished to have it—plain and simple without ostentation or show. Brother Bergin, the pastor, conducted the ritual, and the writer delivered the discourse from 1st Thessalonians 4:13-18. The discourse was in keeping with the other part of the service. It was his desire that his virtues should be made the occasion of the most modest mention, and so it was. Brother Kelly was born in East Tennessee 77 years ago. Longview did itself the honor to close all its places of business to attend the funeral of its distinguished citizen and ex-Mayor. The active, attendant and honorary pall-bearers was composed of 38 of the leading citizens of the city. His factory operators, white and colored, attended in a body, as did also the large Baraca class of which his youngest daughter, Miss Virgie, is the leader.

Brother Kelly was truly a great man—a man of keen, far-seeing intellect; an inventor, an organizer of great forces, and an executor of plans. If he had been willing to adopt the methods that many have adopted in getting rich he would doubtless have died a millionaire. Even as far back as thirty years ago he had built up a business from small beginnings that made him worth \$75,000 at that time; but reverses came, he went to the wall, made an assignment, gave up all he had and paid what he could and was legally free from debt.

He moved from Kellyville to Longview and by the aid of friends reestablished himself under the corporate name of the G. A. Kelly Plow Com-

pany. He made money. What did he do with his old debts from which he was legally free? Paid them dollar for dollar. He was as honest with God as with men. His books will show that he was a strict tither. But his title was his debt to God, but far beyond that he went in his benevolences.

He was raised an old-school Presbyterian, converted at home while attending a revival at the Baptist Church and joined the Methodist Church, because he was a Methodist in heart and spirit. From then till death he was one of the truest of Christians. He did not hide his light under a bushel, neither did he sound a trumpet when he did a good deed. One case will show: When our General Board of Missions was burdened with debt more than once did it receive from an unknown source bank exchange for \$500. Perhaps no one but his pastor knew that he was the sender. His hand was always open to the poor and needy. It is said, "That he worked his men shorter hours, and paid them higher wages than any labor union ever demanded."

Brother Kelly was not only a good man himself, but raised as fine a family as blesses the Church of God in Texas to-day. There are four daughters and two sons, all regenerated, active leaders and workers in our Church.

His sons will continue the large and prosperous business, and the Church will continue to receive its share of the profits.

Sister Kelly, aged, lingers for a while with the children. She was by training, nature and grace a fit companion for the noble husband she has laid to rest. Hers and the children's resignation to God's will in this their hour of grief is beautiful and becoming.

I have written with a purpose to understate whether than overstate anything, because I know any overstatement would be very distasteful to his family as well as to myself.

Another hand better qualified than mine will write his obituary. One by one the friends of my earlier years are leaving me, but by God's help I will fight it out to the end and meet them some day "on that beautiful strand where no storms ever beat, while the years of eternity roll." Till then good-bye, dear Brother Kelly. His friend of twenty-seven years' standing.
J. T. SMITH.

Devotional—Spiritual

PRAYER.

Our Father in heaven, Thou hast not left us to find out by oft-repeated experiment and failure the true pathway in life, but thou hast made the way so plain that none need err therein. We have the life chart in our hands in which we are taught by precept and by example, and the teachings of which are confirmed by all the centuries. Forbid that we should be untrue to the light, or that we should turn a deaf ear to the voice that calls us. We praise Thee for Him who tabernacled among men and left us an example that we should follow in His steps and whose sweet word to us is, "Follow me." Amid all the alluring sounds may we hear His voice only, and amid the flickering lights that would lead us aside may we see none but Jesus only and follow him in joyous and single-hearted service into the ever ascending heights. Amen.

BANNED PLEASURES.

There are some thoughtless and ill-informed people who hold religion to be an enemy of innocent enjoyment, a morose spirit which

"Nips youth i' the head, and pleasure doth emmew,
As falcon doth the fowl."

Never was a graver misapprehension. It is true that Christians are occasionally to be met with who wear long faces, just as if their Maker, the Son of Glory, were an undertaker, giving an impression that "the pleasant things come from the devil, and the dreary things from God;" but as a rule the saints are a cheerful folk. It is true, moreover, that religion draws a straight line through the catalogue of pleasures; yet thereby it cuts off only the injurious, while adding to all others the sunshine of the smile of God.

The following rules may be of use

to some in determining what enjoyments are lawful, and what not:

1. Any form of pleasure which in any wise injures the body, "the temple of the Holy Ghost," is banned.
2. If it be of a character to dull the higher faculties of the soul, or prevent one's gazing clear-eyed on the Master's face, it is banned. "This little hand," said Whitefield, "can hide the sun."
3. If by indulgence in any pleasure I am liable to cause a weak brother to take just offense, that bans it.
4. If any amusement involves a profligate outlay of money, that bans it. Ruskin says: "We talk much of money's worth, yet perhaps may one day be surprised to find that what the wise and charitable public give to one hour's pleasant warbling of Lucia would fill an Alpine valley with happiness, and pour the waves of harvest over the famine of many a Lammermoor."
5. If it consume too much time, that bans it. For time is more than money; it has in it the possibilities of an endless life. To "kill time" is murder most foul.
6. If any habit of indulgence has gained so strong a hold upon me as to become my master, by that token, however otherwise innocent, it is banned.
7. If there be any pleasure which I, if thus moved, can not pray over, that bans it.
8. Or if there be any on which I can not freely and cordially ask the blessing of God; enough, that bans it.
9. Of if there be any which, being called in question, has not been tried before the court of conscience, it lies under the ban until I have passed upon it.
10. If conscience pricks me as to any indulgence, that bans it. Con-

science must have the benefit of the doubt.

11. If I have gone to my pastor, or to any other person, for counsel, in the hope that he might relieve me of the responsibility of determining for myself as to the lawfulness of any pleasure, that presumptively bans it. For if, with the appointed helps at my command, namely, a Bible, a conscience, and a mercysent, I am still divided betwixt two, the inference is that indulgence would be sin.

It may be said, "This makes a serious matter of enjoyment." True. Life is a serious matter. Its chief end is not self-pleasing, but to glorify God. Time was when pleasure was esteemed the highest good. In the last days of the Roman Empire there were 385,000 seats in the amphitheater. On the ruined walls of Pompeii may still be seen show bills announcing games to be held for a hundred successive days. Tertullian called them "pompa diablo." Devil's games, indeed! Not even after death did a man rest from the carnival. On a tomb by the Via Appia is this inscription: "Hail, Titus Lollius! We bring thee crowns and flowers! (That is, the game still goes on.) The earth be right upon thee!" Blessed be God, we have gone further in the philosophy of life. We believe that a lad in time outgrows his rattle and rocking-horse. "The life is more than meat," more than a gratification of sensual desires and appetites. Locke says: "Life is doing well." Certainly pleasure is not life's business. He is a poor workman who leaves his bench for every passing life and drum.—Christian Intelligencer.

SANE OPTIMISM.

Optimism is a large word, much overworked and little understood. If one should ask a dozen different persons who claim to be optimists what they mean by the term he might get a dozen different definitions. There is a blind, ignorant, irrational optimism. This kind of optimism never looks on the dark side, and never even acknowledges that there is a dark side. He sees nothing in the heavens but stars and rainbows, and nothing on the earth but roses and lilies. He is not disturbed by the tragedies of the world because he professes to believe that whatever may happen all will somehow come out right at last. The burden of his song is, "God is in heaven, and all's right with the world." These are they who, as Jeremiah says, "cry peace, peace, when there is no peace." Their assertions are contradicted by the daily experiences of mankind. They are blind leaders who know not whither they are going.

On the other hand, there are many among us who never look on the bright side, and will not admit that there is a bright side. They see nothing in the sky but thunder-clouds and fiery lightnings, and nothing on the earth but thorns and briars. They tell us that our cities are far worse than ancient Babylon and Rome ever were, that our country is on the verge of ruin, that public men are not trustworthy, that the Church has so far degenerated that it no longer, in any sense, represents Christ among men, that the world is trembling on the brink of everlasting destruction, and that recent earthquakes and tidal waves are manifest tokens that the God of heaven has already begun to pour out the vials of his wrath upon the earth and to make an end of the whole wretched tragedy of human history.

These positions are both wrong. There is evil in the world, but there is also good, and the good predominates and is gaining ground. The shadows are thick about us, but the morning cometh, and joy cometh in the morning.

Jesus was a sane optimist. He did not ignore the dark side. He saw the dark side of his own life—the cruelty, hypocrisy, treachery, and wickedness of the foes that dogged

Stomach Blood and Liver Troubles

Much sickness starts with weak stomach, and consequent poor, impoverished blood. Nervous and pale-people lack good, rich, red blood. Their stomachs need invigorating for, after all, a man can be no stronger than his stomach. A remedy that makes the stomach strong and the liver active, makes rich red blood and overcomes and drives out disease-producing bacteria and cures a whole multitude of diseases.

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his steps and hounded him to death. He saw that every step led him nearer to the cross. He saw clearly the tragic fate that awaited him and the open sepulchre beyond the brow of Calvary. But beyond all he saw the morning shining, the morning of the resurrection and immortality. He saw the tribulations to which his disciples would be exposed. He said, "Behold, I send you forth as sheep in the midst of wolves." He saw the world bearing down on the little company of followers he was about to leave and overwhelming them. But he said: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven." He said: "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." He was a safe leader. He recognized the fury of the storm, but did not quail. He appreciated the strength of the foe, but saw the triumph from afar. He has passed through all the ills we are called to face and conquered, and standing on the mount of God he waves before the eyes of his tempted followers the signal of triumph, and cries, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world."—New York Advocate.

"IN THE SPIRIT ON THE LORD'S DAY,"

Great events take place only as the man and the hour meet. Apocalyptic visions depend upon a happy conjunction of the spirit and the occasion. Opportunity itself means nothing to him who fails to be alive to its possibilities. The air may be vibrant with wireless messages, but only that metal tip translates them into sound which is keyed to the same vibrations. The electrician will show to his visitor two tables which to the eye are precisely alike. But the copper ball placed upon one will remain "dead," while laid upon the surface of the other it will quiver, then oscillate and presently revolve with incredible velocity. The second is in the center of a field of electrical energy, and the ball, sensitive to that invisible power, responds with the swiftness of thought.

Many a man drags himself through the grand tour of European capitals and sees nothing, hears nothing, remembers nothing but his discomforts. A shilling overcharge in his bill has made a deeper impression upon his mind than Mont Blanc or Rome's Easter music or the Dresden Madonna. Nature and art alike fail to move a man in whom there is no voluntary response of the spirit. His happiest moment is when he gets home once more and can order from his familiar lunch counter the pork and beans which no Parisian chef could produce to his liking. When the conductor of an orchestra uncovers that a nocturne from Chopin or a serenade from Schubert has put his audience to sleep, he throws in a potpourri of ragtime and vaudeville and sends them home "delighted."

Whether a holy Sabbath is to the man a delight or an intolerable bur-

den depends upon the spirit with which he meets it. The man who has never had any "thoughts that wander through eternity" can not understand why his neighbor should prefer the church to the ball park; and the woman who has never known a serious aspiration after something worthy of her life, regards the day as a fit occasion for a more elaborate menu and an afternoon of bridge whist. Whether the Lord's day be a time of petty amusements or of apocalyptic splendor depends, first of all, upon the spirit with which we meet it, whether antagonistic to its purpose or responsive to its privileges.

But our richest spiritual experiences are never wholly independent of circumstance. To the beloved disciple, an exile and a prisoner among the mines and quarries of Patmos, there was one day which awakened all the best there was in him, and that was the day which "saw the Lord arise." It was the day upon which One walked with two sorrowful friends to Emmaus and was known of them in the breaking of bread. It was the day in which the Master had come to them, the doors being shut, the day which his friends had ever since marked by spiritual communings and a common worship. To a soul that was already instinct with the heavenly life such a day returning meant a vision of pearly gates and golden streets and the epiphanies of Isaiah and Ezekiel grew pale.

In all supreme moments we guard ourselves from distractions, however innocent in themselves, or however welcome they may be at other times. On the wedding day the world of toil ceases to be. When we would "talk with New York" we do not place the telephone in the middle of the street. We shut it up in the closed-socket booth. We go into the carefully guarded silence of that tiny sanctuary. We close the door upon all the outer world, and then only can we hear the voice that is calling to us so miraculously over such long leagues of space.

No one can get much from the Lord's Day who does not shut out a thousand things, innocent enough in themselves, but just now intrusive, because he would talk with God. Set aside from all ordinary pursuits and avocations, mighty through its accumulations of worship, the Lord's Day, to one "in the Spirit," is an apocalyptic vision of the soul's possibilities and the soul's Savior and the soul's God.—Interior.

If your name is to live at all, it is so much more to have it live in people's hearts than only in their brains! I don't know that one's eyes fill with tears when he thinks of the famous inventor of logarithms, but a song of Burns or a hymn or Charles Wesley goes straight to your heart and you can't help loving both of them, the sinner as well as the saint.—Oliver Wendell Holmes.

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Sixteenth Annual Report of the Directors of the Methodist Orphanage

To Texas Annual Conferences.

Dear Brethren: The Board of Directors of the Methodist Orphanage met in annual session at the site of the Orphanage, Waco, Texas, Oct. 13, 1909.

Members present, B. R. Bolton, James Kigore, L. L. Jester, F. F. Sessions, G. G. Johnson, W. D. Thompson and John H. McLean, business manager.

B. R. Bolton was elected President and G. G. Johnson Vice-President.

The annual report of the Business Manager brought out the following facts:

First, a grateful recognition of God's providential care in the preservation of the lives of the children, and their exemption from serious sickness.

Second, in coming into being, he found 112 children in the Home—about an equal number of boys and girls—and during the year has received 61—26 boys and 35 girls—making a total enrollment of 173 up to the time of the meeting of the board.

Third, of this total enrollment, 20, who were thought to be self-sustaining, have been placed in homes and in business relations where they can earn a living and enter upon their life work; 22 not capable of self-support, upon application, have been given to near relatives as members of the family; 6 small children have been adopted by worthy persons having no children of their own; 3 have been placed by friends in higher institutions—one in the Southwestern University, one in the Training School at Terrell, and one in a private boarding school—while 3 worthy boys who have advanced beyond the classes of the Home are allowed to remain in the Home, and attend the Douglass-Schuler school of the city, an institution of high grade, thus leaving in the Home at the above date 122—64 boys and 58 girls.

Fourth, about six thousand dollars had been invested in material improvements. The fencing has been made anew; the buildings renovated, repaired, repainted, refurnished; a new system of water pipes has been installed, connecting with a six-inch water main recently laid by the City Commissioners in front of the buildings, with a fire plug between the two large dormitories and one in front of the cottage occupied by the Manager, thus giving us a better supply of water, a better sewerage system, and excellent fire protection, a benefit which we had not enjoyed before. The excellent barn that was destroyed by fire in July has been replaced by two barns, one for horses and one for cows, and approximately out of the insurance realized from the barn that had burned.

Fifth, the Manager further disclosed the fact that little over one-half of the amounts assessed upon the conferences for the maintenance of the Orphanage had been paid at that date, and in consequence had given him much solicitude and embarrassment, thus emphasizing the necessity for early collections—at the very beginning of the conference year, and surely not later than the first quarter.

Sixth, on account of an increase in the numbers in the Home, the average having been about 135 during the year, and further on account of an advance in the cost of living, and added to this the utter failure to raise any feedstuffs, hay or corn, on the Orphanage farm, because of the unprecedented drouth—with these extra expenses imposed, we shall need not only early collections, but collections in excess of the assessments, to meet these increased expenses, and to provide also a fund outside of the living expenses, to keep up all necessary re-

BIG DAY FOR METHODISM AT JACKSONVILLE.

Three years ago Rev. W. W. Watts was sent here to serve us as preacher in charge. We liked him and he seemed to like us, but anyone could see that Bro. Watts was not entirely satisfied with everything. We were not long in suspense, however, for the gentleman in question "spoke right out in meetin'" and said, "We must have a new church." And almost before you could say "Jack Robinson," the old church in which the Methodists of Jacksonville had worshiped for nearly thirty years was on wheels and on its way to the Alexander Institute to be fitted up and used as a dining room for the dormitory. Let me say right here that it is serving a good purpose and makes a splendid dining hall.

When the old church was rolled out from under us and we had no place to call home, it set our good people to thinking and seriously too.

The opera house was secured for Sunday services and the Presbyterians kindly invited us to hold our Wednesday evening prayer-meetings

pairs and improvements on the premises. To this end we would invite and invoke contributions from the Home Mission Societies, Sunday-schools and Epworth Leagues, in addition to those coming from the congregations. We beg that the pastors do not restrict themselves to the assessments, but place the Orphanage before the congregations upon its merits and encourage the people to give freely and liberally to this most worthy and commendable cause, emphasized so forcibly by the Master.

Seventh, the Manager paid tribute to the great service rendered the Orphanage by Rev. Abe Mukey in the past in making possible the large and elegant brick dormitory for the girls, known as the Mukey building, and for his continued contributions to the Home through the present year. Also, most commendable mention was made of Mr. and Mrs. B. Miller, deceased, Catholics, who had resided at Rusk, and bequeathed one-half of their estate to two Protestant orphanages and the other half to two Catholic orphanages, in which we shared, thus making possible the reconstruction and enlargement of our boys' dormitory, which bears their honored name. Will not some other generous benefactor and another much needed building to our system, a building for the accommodation of our school work, with suitable recitation rooms, chapel, work rooms for girls and boys, where the girls can be taught sewing, cutting, dressmaking, millinery and scientific cooking—the whole line of household duties—and the boys certain lines of handicraft? Aside from smaller contributions for material improvements, we are grateful to report a contribution of \$500 from a generous lady, whose name we are not now at liberty to give, and a generous and sympathetic brother for \$450, whose name is also withheld for the present. Let this good work go on! No better cause!

Eighth, most complimentary mention was made of the former Manager, Rev. W. H. Vaughan and wife, for the great work accomplished through them in founding the Orphanage and carrying it to a high state of development; also of Rev. T. E. Bowman and wife, who served so faithfully the past four years and resigned to enter the Southwestern University, preparatory to the work of the pastorate. These faithful servants will ever find a hearty welcome at the Orphanage. Two young lady teachers, Misses Hunt and Ryan, who had been reared in the Home, married at the close of the past session and retired from the institution, after having greatly endeared themselves by their services and associations. These vacancies have been filled with capable and experienced teachers, with the addition of a teacher of industrial arts, a graduate from the School of Industrial Arts for Girls, located at Denton. This department promises to be very popular and helpful to the girls.

Dr. John H. McLean was re-elected Business Manager, subject to the appointment of the presiding Bishop.

The assessments upon the several conferences are the same as last year, and as follows:

Northwest Texas Conference	\$3,500
Texas Conference	2,500
North Texas Conference	2,500
West Texas Conference	1,250
German Conference	250

The administration, by unanimous vote of the board, was complimented upon the satisfactory conduct of the affairs of the institution.

Respectfully submitted,
B. R. BOLTON, President.
Waco, Texas.

with them, which invitation was graciously accepted. Soon active steps were taken towards the erection of a new and commodious concrete block church edifice. Mass meetings were held, committees appointed, and, as always happens, the ladies organized and went in to win. In fact, all departments became interested in raising money.

But, with all of this organized effort, we found ourselves far short of the required \$30,000. Nevertheless, the work was begun and pressed just as rapidly as funds and material could be obtained, and on October 10, 1909, we had our opening services in our most elegant new edifice, though it lacked some few finishing touches being completed, and we lacked many dollars having it paid for. In fact we groaned under the burden of the debt. Those of us who knew the exact condition of affairs could not feel as jubilant as we desired on this our opening day.

However Bro. Watts had not been sleeping on his rights. He had engaged Rev. George Sexton, Assistant Secretary of the Board of Church Extension, to come and preach the opening

sermon. He came, and all other denominations having kindly called in their appointments, and the occasion being well advertised all over the country, we had about 1500 people ready to hear him.

Just before the sermon the Board of Trustees was called into the pastor's study and Bro. Sexton said, "I am authorized by the Board of Church Extension to loan to you \$3000 provided all other indebtedness be covered by subscription." Bro. Watts then made his statement. He said: "To cover all indebtedness, including the \$3000 loan, would require a collection of \$10,000, and that he expected to raise that amount just after the sermon."

I am confident no one present believed it possible, because it seemed that our people, after paying about \$20,000 on our new \$75,000 school plant, and having already paid and subscribed liberally to the church building fund, had done all they could do.

It was decided that subscriptions should be given in note form, these forms having already been prepared on cards, and that subscriptions could be made payable in as many as four equal annual payments.

Earnest prayers were led by Rev. B. R. Bolton, Rev. Ellis Smith and Rev. Geo. Sexton, after which we passed into the auditorium where Brother Sexton preached a strong spiritual sermon on "The Establishment of the Kingdom of Christ Among Men." His effort was distinctly religious and spiritual and fully in accord with the occasion.

The refreshing rain on Friday night, the beauty of the Sabbath morning, the imposing church edifice, specially prepared music and the "rousing big sermon, put our people in good state for the collection and in a short time ten thousand, two hundred and five dollars were subscribed.

This completes our church and covers all indebtedness and we are the happiest little band of Methodists in the land.

We were glad to have Rev. B. R. Bolton, of the Northwest Texas Conference, with us, who assisted materially in the collection. This is his boyhood home. He said: "My father and mother went to heaven from this charge, and I want to have a part with you in this great work." He closed his remarks with a subscription of \$500.

We are all very grateful to Bro. Sexton for his life-giving, soul-stirring sermons at 11 a. m. and 7:30 p. m. Bro. Sexton said he had been in the best churches in the land, but ours was the best for the money expended. He also said, and Rev. B. R. Bolton agreed, that our church which shall have cost when completed about \$30,000 here would cost in Dallas, Fort Worth or Houston not less than \$50,000.

We look forward with pleasure to the coming session of our Annual Conference, which meets in Jacksonville, first week in December. We can now house it.

Bro. Watts and the Church have labored hard and long in the building of this magnificent structure, and it has cost much money and sacrifice, but we have a monument to Methodism and to God that will stand for ages to come. E. R. STROTHER, Layman.

AN APPRECIATION.

By Rev. John L. Williams.

For more than twenty-five years the people have loved Seth Ward and trusted him as never a man was trusted. He has now fallen asleep the best beloved son of this commonwealth. The people are good judges of men. The masses do not long continue to give their confidence to a man unable, or unworthy, to serve them. They may be captivated for a day, and give favor where it is but little deserved, but the reaction comes, and they punish with vindictive indifference, or scornful indignation, the objects of their misplaced confidence. But this man they have honored with unwavering trust for more than a quarter century.

Bishop Ward lived during the most wonderful period of American history, in fact, no one can examine the annals of history between the years 1858 and 1909 without concluding that this particular period marks an epoch in Church and civil history.

Born just at the period when our country was in the throes of a terrible Civil War, and after peace had again been restored, he came to youth and young manhood when the times were sufficient to try the hearts of men. Our educational institutions at the close of the Civil War had nearly all been destroyed, or at least made very poor. Our State institutions likewise had become depleted, yet he was able by the advantages afforded to make rapid progress in his studies. He was not what we generally call a "college-bred" man, but in every true sense of the word he was a finished scholar. He never ceased to be a student, and for years he has had

access to the best literature the nation or the Church has afforded. The busy cares of the pastorate did not prevent his doing an unaccountable amount of hard study. When called from the pastorate to the presiding eldership he imposed on himself additional burdens, beside the care of all the preachers and the Churches, yet no man amongst us read so many great books as he, yet how he did this sometimes under circumstances so adverse is a wonder.

Bishop Seth Ward was self-made; nothing of the place-seeking spirit in his nature; he made himself competent and places sought him. Without the least difficulty he filled every place full to which he was called. He came into the public eye early in his ministry, and the reason is that he made himself fit for the public good.

The world is never overstocked with capable men, men whom our Lord can use to promote his kingdom. Bishop Seth Ward possessed unusual mental powers. He had a large and mighty vision of things.

When Missionary Secretary he stirred and thrilled the whole Church throughout the connection. Paul the apostle never had a stronger and larger vision of his work than Bishop Ward of the imperative demands upon the Church of sending out the light and the glorious gospel of God's dear Son to the world's remotest bounds.

He possessed unusual physical powers; his endurance was marvelous; he toiled so assiduously and effectively. It was not surprising to some of his friends, though in very poor health, that he went to the Orient to testify to the gospel of the grace of God.

He had preached missions everywhere, but now, in testimony of his faith in this gospel, our martyred Bishop died away from his home and his country.

Truly by every rule of measurement he was a great man. He lived well; he died well.

"Rest comes at length, though life be long and dreary.

The day must dawn, and darknesses night be past;

All journeys end in welcomes to the weary,

And heaven, the heart's true home, will come at last."

Houston, Texas.

HEARTY APPROVAL OF WARD MEMORIAL ENDOWMENT PROPOSITION, AND A WORKING PLAN SUGGESTED TO CARRY IT OUT.

All our new subscriptions for endowment of Theological Department of Southwestern University are being directed to the Ward memorial. The proposition suggested by Dr. Rankin editorially in the Advocate to establish this lasting memorial of Bishop Ward by completing in his death what his heart was set on doing if he had lived, meets with the perfect approval of both preachers and laymen. It will be a living, growing and multiplying agency for good for all time to come, and will speak the appreciation of Texas Methodism of the man, whose unceasing efforts in behalf of this department showed that he confidently believed that here lay the source not only of the most effective, but the only adequate supply of an equipped ministry for the future of the Church in Texas.

As Commissioner for all the conferences in Texas I heartily approve the proposition, and am willing to lay myself out for all I am worth to carry it to successful completion. The following is suggested as a speedy and convenient way to put the movement in operation:

Let each conference in Texas, at its approaching session, initiated through its Board of Education, agree to undertake to raise a certain amount of the desired \$100,000. Immediately after the session of the Texas Conference, which convenes on Dec. 1, let all Texas Methodism observe the third Sunday, Dec. 19, as Ward Memorial Day, and give all our people an opportunity to identify themselves, by contribution, with this most befitting and worthy cause. Let each Conference Board of Education give us a Secretary of Education, who will have the management of his own conference, and secure the co-operation of each presiding elder to carry out the plan in every district and every charge in Texas. If we will all work together, at the same time and in the same way, it is not hard to prophesy what the result will be. This is written with the conviction that the above plan is practical, and with the desire to secure uniformity on the part of all the conferences. B. R. BOLTON, Georgetown, Texas.

FIELD NOTES FROM FIELD.

It was indeed gratifying on the approach to Mart to see acres and acres of cotton bales piled in the yards by the railroad track!! This is one of the few favored localities this year, and with cotton at 13 cents and

seed \$28 per ton, Mart is a busy Mart this fall.

Bros. Walker and Hunter have a fine Sunday-school. We had a good meeting; organized a Study Circle Class and assisted in the work of more perfectly grading the Sunday-school.

Central Church, Fort Worth.

A day with Central is an inspiration. Bro. Webb took hold of this congregation three years ago. He found little more than an aching void. The congregation was out of heart and really deserved to disband. But with wonderful resolution, religion and energy Bro. Webb undertook a great enterprise. He has built up a fine membership, which is constantly growing. Has a magnificent Sunday-school; has secured a splendid lot; built a new parsonage and enterprised a forty thousand dollar church, which is now under way, and Bishop Key will lay the corner-stone on November 8, 1909.

In my travels I have noted no more heroic work in the bounds of our conference and feel that this pastor and congregation richly merit this mention.

San Angelo.

San Angelo is the young San Antonio of the West. It is a thrifty town of about 18,000, and growing very rapidly.

It is well watered by three rivers. We have a splendid plant here, a beautiful gray brick church and parsonage of same material, erected under the pastorate of Rev. Simeon Shaw. Bro. Kirkpatrick is the Sunday-school Superintendent. I was glad to meet him again, after many days. The Sunday-school is up-to-date, with a splendid primary department, organized class work, teachers' meeting, etc.

Brother Walsh conducted the teachers' meeting on Wednesday evening. It was good to hear this worthy layman unfold and explain the Holy Scriptures.

Brother Howell entertained us in his home with genuine old Virginia hospitality. We found that we were from the same city, Lynchburg, Va.; had been as boys members of the same Church and Sunday-school, the old Centenary Church, Lynchburg, Va., Rev. W. H. Christian, pastor, in by-gone days! Such associations arouse tender and precious memories.

We saw again the winding rivers, the granite hills, garlanded in blooming honeysuckle and festooned with the wild dog rose. The blue, hazy mountains, figures of the strength and fixedness of God, in the hazy distance.

These meetings cause the wheels of time to turn backward in their flight, and we are children again. With a splendid congregation, a beautiful family life, a handsome competency of this world's goods, a cultivated mind and memory of a life of blessed service, it appears to me that Bro. Howell pursued the even tenor of his way, and was getting as much real satisfaction out of life as any man I have met. The past without regret, the present crowned with blessings, and the future rosy with hope and promise for this talented servant of God.

San Angelo Collegiate Institute.

Brother Crutchfield is doing a fine work in this Church school. He has a beautiful building adorning a 60-acre campus, just south of the city.

On Monday night the societies of the school gave a banquet which it was my pleasure to attend. The dining hall was tastefully decorated, the menu excellent, the speeches rare and racy. A fine assembly of brave, enterprising men, fair women and young life of "Concho Land" filled the spacious dining hall.

Rev. W. B. Wilson is Financial Agent of the school. He has done a fine year's work. He raised money in the face of all obstacles.

I go to Waco today, and will spend Sunday with Rev. E. Hightower in his fall Sunday-school rally at Morrow Street Church.

Conference will soon be here. The Lord bless the faithful pastors as they go up to Stamford! One blessing of my work is that I have been able to see and appreciate the work and character of so many of our Methodist preachers. I have entered more into sympathy with them in their arduous labors. C. S. FIELD, Fort Worth, Texas.

The real life of any church is measured, not by its motions, but by the way that it leads us all to live the life of Christ.

The longest hours and the shortest years belong to the man who has no task before him.

Metropolitan BUSINESS COLLEGE

DALLAS, TEXAS.

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The high-grade business college of Texas. Absolutely thorough. Wide-awake, progressive and influential. A quarter of a century of success. Business, stenographic and civil service courses. Write for new catalogue. State course desired.

Notes From the Field

Tenaha.

We are rounding up for conference, and every indication is that we will make a happy landing. We certainly have a very fine set of people to serve on this charge. Our salary was fixed at \$800 and we are glad to report that every cent of that amount will be paid in full. We feel sure all of our conference collections will be paid in full. We have received about 60 persons into the Church this year, and we are having conversions and accessions to the Church at our regular services. One fine, young man joined the Church last Sunday night and last night another fine, young man was happily converted. So we take courage and press the battle. We will have two new Churches to report at conference. We have placed pews in our church at Joaquin at a cost of \$500. Our people tell us that they appreciate our efforts and we can truthfully say we appreciate our people. Bro. Tower, our presiding elder, is very much loved by all the people, and the people would rejoice to see him returned to the district. Well, we will have lots to talk about when we get to conference, and especially to P. R. White.—L. B. Saxon.

Glenrose.

Our meeting closed Sunday night, October 10, and Brother M. S. Hotchkiss left for Waco Monday. Members here say this was the best meeting held in Glenrose in years. It was certainly a great meeting in many respects. There were, all told, seventy-one conversions and reclamations among the young people and children, besides a general revival among the Christian people of our town. Sunday was red letter day for our own Church in Glenrose. The balance on our conference collections was raised, and a "leete the rise," which will yet be increased several dollars. Also our pro rata of the special assessment for the Laymen's Missionary Movement was raised and over, making a total of \$314, or \$86 above all assessments for the year, with more to come. But, best of all, besides extra money for foreign missions, Glenrose contributes a foreign missionary in the person of Miss Nan E. Edmiston, one of our choicest and most accomplished young ladies, who is now teaching in our public schools here. She bravely and voluntarily came forward in response to the call of God, which she has realized for some time, and gave her name to Brother Hotchkiss, our Conference Missionary Secretary, at the special service Sunday afternoon, and the scene which followed beggars description. Every one in the audience was visibly affected, and not a dry eye was to be seen, as all, including her many friends and associates, and the children, came and gave her the hand of rejoicing and God-speed. Brother Hotchkiss is the right man in the right place, and may the Lord spare him for many more years of usefulness. This pastor will wind up the year in good shape and go to conference with a good report, despite the severe drouth and moving away of many of our members; for all of which we thank God and take courage.—Chas. D. Spann, Oct. 12.

Vera.

After our great meeting at Vera, of which I wrote, I held a meeting at Cottonwood-holes, a schoolhouse five miles from town. We ran seven days and the Lord was graciously with us. Seven souls were saved and I took five heads of families in the Church, and they are leading men and women, and thus our strong Church at Vera is strengthened. This has been a good year with us. Our people have loyally stood by us in our every effort and our Lord has lavished his blessings upon us. We give him the praise, the honor and the glory. We have had sixty-one conversions and eighty accessions, and hope yet to swell the number ere we report at Stamford. Of course we expect to be able to report everything in full and quite a sum on specials, and how could it be otherwise with so true and loyal membership as we have in this charge. With our beautiful church at Truscott, Vera charge is among the most pleasant charges in this part of our Lord's vineyard and whoever is sent to serve this noble people will not feel any "Hallowed Horrors," for surely his lot will have been cast in a goodly land and among the faithful and the good.—M. D. Hill, P. C., Oct. 11.

Hallville Circuit.

Have had in many respects a good year. Our fourth Quarterly Conference convenes at Winterfield November 9. The pastor has held six revival meetings; the first was at Hallville in May. Brother Packard, of Marshall, did most of the preaching.

He is a strong, forceful preacher. The Church was much revived, many converted and thirteen added to the Church. The second revival was at Summerfield. Brother Cunningham, presiding elder of the Marshall District, did the preaching the first four days and did it to the delight of all who heard it. The pastor did the preaching after Brother Cunningham left us, with no visible results. The third meeting was at Winterfield. Brother Bergin, of Longview, did the preaching. He is a deeply spiritual preacher and a great revivalist, too. The Church here was wonderfully revived, sinners saved, and nine accessions. Our next meeting was at Lagrone's Chapel. The pastor did the preaching. This was a great meeting. The older people say it was the best at this place in many years. We never count conversions in our meetings, but out of this revival seven were added to our Church and six to the Baptist Church. Our next meeting was at Maple Springs Schoolhouse. The pastor did the preaching here. We had a mixed congregation of Methodists, Campbellites and Baptists. Full house at each service, but failed to see any results. Our next meeting was at Riley's Chapel. Brother Davis, a local preacher, assisted in this meeting. This meeting was a success, too, and the Church is in a better condition spiritually than it has been in seven years, so they say in that community. We give all the praise to God. Hallville charge is not dead; no, not by any means. Listen, will you: A brand-new suit of clothes for the preacher to go to conference, new hat and new shoes. These tokens of appreciation came from Winterfield. Brother Joe Webb gave the suit, Brother Pack Adrian the shoes and Brother G. B. Richardson, my district steward, gave the hat. I greatly appreciate the gifts, and pray a Heavenly Father's richest blessing upon these good people.—J. A. Carr, Oct. 13.

Johnson City.

Our meetings are all over for this conference year. We have taken 62 into the Church this year, 50 on profession of faith. We will report our conference collections in full, and we think the salary will be paid. There has been about \$100 worth of improvements placed in and around the parsonage.—W. A. Hart, Oct. 14.

Garden City and Stiles.

The two years I have served this charge have been full of work, and we trust much good has been accomplished. We began with thirty-two members; to this we have added 105 (most all on profession of faith), not including a small congregation recently organized about twenty miles out from Garden City. This has been a hard year with us. We have lost heavily, by removal, both as to membership and working force, and also finance. We have issued twenty-nine certificates, leaving our membership 108. Owing to the drouth and our loss by removal our financial report will come up short; however, an heroic effort is being made to make it as full as possible. We have dedicated two churches since coming on to the field—the one at Garden City we built from the stump; the one at Stiles was just about ready for dedication when I took charge. Our Church at both points is fairly well organized, doing good Sunday-school, League and prayer-meeting work. I have spent the last two weeks lecturing to our people on the "Identity, Perpetuity," etc., of the Church. During this series of lectures I availed myself of the opportunity of paying my respects to "A Brief Catechism on Baptism" as published in the Advocate of September 30.—H. J. Holland, Oct. 14.

Aquilla.

We are getting things in shape for conference on this charge; have just closed our last meeting Sunday, Oct. 10. We began the summer's meetings at Aquilla, and had the pastor's brother, C. H. Adams, of Kirbyville Station, Texas Conference, to do the preaching which was good, and the meeting caused twenty-seven to accept Christ and twenty-four to unite with the Methodist Church. Ross was the next place, and another brother of the pastor, R. W. Adams, of Teague, Texas, was with him and preached some soul-stirring sermons, and four united with our Church. Wesley Chapel, the home of our beloved Bro. Charley Kiker, and where Uncle Charley is, there is a thorough Christian man, and that is enough to say about anyone. We had the greatest meeting of the work here—sixty-four converted to God and forty-nine united with the Methodist Church. Seven were heads of families, and as fine bunch of young people as you could find in Texas. They are doing the

work of the Church and I believe God will call some of them to do special work from this Church. Lebanon was the next place and God came in great power and saved fifty-eight and thirty-eight united with the Methodist—most of them by baptism. Twenty united with other Churches. Here we find a class of people ready to step out on God's side and the side of the Church and do something for the kingdom. The last place we battled for God and righteousness was in the Brazos Bottom, near Wesley Chapel, and God heard our prayers and saved five souls, four of whom joined the Methodist Church; making a total of 119 that joined our Church. The pastor did all the preaching at the last three places with the exception of three days. Bro. T. N. Lowrey, of Merkel, Texas, was with us at Lebanon, his old home, and the people all know and love him because he is lovable in character, and his preaching is of the highest order. We have been with him in two meetings this year and don't think Texas has any better evangelist and Christian man than Tom Lowrey. God bless him and give him a strong body. We think, at this writing, that all the finances of this charge will come up in full, and if God spares our life we know the conference assessments will be in full.—J. F. Adams, P. C., Oct. 12.

Fort Worth Methodism.

The Brown and Curry meeting began at First Church yesterday with splendid interest. There was a great day at McKinley Avenue. Conference collections were very successfully taken in the Churches. Several conversions and additions reported. Bro. Bickley baptized three grown men. Dr. S. R. Hay spent the week in the country assisting the pastors in their work.—Ashley Chappell, Secretary.

Stanton.

Rev. Simeon Shaw came on the 9th and held our fourth Quarterly Conference. He preached two great sermons Sunday. The financial outlook is encouraging. This has been a very busy year; we have organized a Junior League that has grown into a splendid League of forty members. We came here last November after serving four years on the Blanket charge. The people gave us a royal welcome in the form of an old-time pounding. We have a good people here—men who love the Church and will guard her every interest. We found a small three-room parsonage on the rear of the church lot and we occupied same until August 1 when we purchased a more commodious residence, which is comparatively new. Our present parsonage has five good rooms all newly canvassed and papered. The property is worth \$1,200. The W. H. M. Society has partly furnished the house and when they get through it will be a gem. God bless these good women. We have recently been the recipients of a genuine pounding. These good people know how to make a Methodist preacher and family delight in them. Our revival meeting did not bring to us the visible results that we desired, but was a great spiritual uplift to the Church. I was ably assisted by A. M. Martin, of Midland. All the conference collections will be in full.—F. M. Jackson.

Logan and Cuervo, N. M.

We left our charge at Rhome, Texas, October 13, 1908, arriving at our post of duty two days later. When we came to this work it was by no means encouraging. Leaving well-organized Sunday-schools and prayer-meetings, and the Churches in good working order, then coming to a country where the Sabbath was so often desecrated, it was not very encouraging to say the least of it. Many times have we tried to preach when just a few yards from our place of worship we could hear music and the tramp of feet in the ball-room, and this on Sunday evening. But all of our people are not of this class. We have some of the most faithful and devout people here it has ever been my pleasure to meet. And if we are looking for great examples of faith we do not have to go outside of New Mexico to find them. We found good and loyal Methodists here who take pleasure in looking after their pastor's needs so far as their ability will permit. We feel that our efforts have not altogether been a failure. Just closed a revival meeting a few days ago where thirteen gave their lives to the Lord. Nine united with the Methodist Church. It is the "old-time religion" we have in this part. It reminded us of the old camp-meetings of other days to see the great power of God manifested in the conviction and conversion of some of these sinners. Truly they wrestled with God, and did not let him go until he blessed them. It was a great feast for the Christian people. Many came several miles to attend the meeting, it being the first meeting in this part of the country. When we came to Logan our presiding elder notified us that the

Logan charge extended from the line of Texas to Vaughn, New Mexico, except Tucumcari, a distance of one hundred and fifty miles. We looked over the field as best we could and around Cuervo found quite a number of Methodists who were anxious for the gospel. We succeeded in organizing enough people to warrant a new charge. At our conference just adjourned at El Paso, Bishop Hendrix read us out to Cuervo charge. Thus we have two men now to do the work one man was trying to do last year, and yet our needs are great. We enter upon the new year with great faith. With the assistance of such people as Tadlock's, Smith's, Van Curen's, Huff's and others we feel confident of a successful year. We are planning to build a house of worship at Mt. Zion in the near future. This will be such a help to our Church out here. I suppose it is at least forty miles to the nearest church house of our own from this point. We worship in schoolhouses, under brush arbors, in private homes, and wherever there is a call and an opening. This is a great country, and the way is open for Methodism. If we only had the men and means to go into all these neglected places it would mean so much for the kingdom of our Lord and for Methodism. Brethren, pray for us; the responsibility is great.—E. M. Huff.

Cnico.

Our second protracted meeting was held at Sandflat. There was one profession; have been six additions. Sandflat was organized by Rev. L. D. Sharver last year. They had a nice little church building under headway when we came to the charge. It is finished and paid for. They have a good Sunday-school, also a weekly prayer-meeting. We have a faithful band of about forty members, and we hope more will be added soon. Our earnest desire is to see the cause prosper in their midst. Our third meeting was held at Foster Chapel, one of the most loyal Churches I ever served. While there were no professions that we know of, there was a great revival. Rev. C. L. Bounds, of Alvord Station, did the most of the preaching, and it was well done and had a good effect. I am thankful for the progress that so many of our young preachers are making. One of the most surprising events that occurred at Foster Chapel this year was soon after we came to this circuit. Bro. M. B. Rhoads and wife went over there with us to visit their friends; so after we made the rounds of pastoral visits and held four services I was then informed not to leave the community until we drove the back over to Bro. Green's and there the back was filled with many good things. When I got home my wife and daughters were agreeably surprised. We are thankful to all the people who have been so kind to us. May the Lord bless them all.—P. W. Byrd.

Dodd City Circuit.

Our Senior League at Dodd City has done and is doing good work. The League has raised twenty-five dollars, our special assessment on the Parkin fund, and now they have on foot a movement to seat the choir with chairs. This will add so much to the church and to the comfort of the choir. We are proud of our League, and will be proud of this work. The Junior League at Windom raised our assessment (\$17) for the Orphanage Home. The League is under the control of two consecrated young ladies, Misses Bettie Connally and Nora Longmire, and we feel sure that their weekly meetings are a benediction to all who attend. We have been in sev-

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eral revivals since coming here, and expect to be in two more before conference. The greatest meeting I have ever been in was at English schoolhouse. There were only six Christians in the community when the meeting began, but before it closed we had from eighty-five to one hundred conversions. Sinners came to the altar, and remained until they felt the invigorating and saving power of God's love permeating their spiritual veins; and from their knees they would rise shouting the praises of God. The majority of the converts were grown people, and some had already reached noon and were rapidly descending the western slope. The results of the meeting were manifested in an organized Church with sixty-four members. Hence, English will be placed on some charge next year, and may God's richest blessings rest upon the newly organized Church. Bro. J. B. Gober, our presiding elder, began the meeting the first Sunday in September, and it continued for two weeks. Besides Brother Gober and the writer, the following were with us some and did efficient work: Bros. O. S. Thomas, O. S. Thomas, Jr., W. A. Stuckey and Lewis Stuckey. We began a meeting at Dodd City November 1, and we are praying for an outpouring of God's spirit in convicting and converting power. Rev. Walter Douglas, the former pastor, will do the preaching.—Bert B. Hall, P. C., October 15.

Bellevue and Vashti.

We are rounding out a most successful year on this charge. Our fourth Quarterly Conference was held September 27, and the salary was overpaid by about \$50. We account for this phenomenal record on the following grounds: (1) Systematic work on the part of the stewards. They have used the disciplinary plan, and it works when it is worked. (2) Regular Church conferences were held in which every interest of the Church was brought before the whole Church and full and free discussion given the various items. Every cent paid into the treasury of the Church has been publicly reported and its application accounted for. This has served to enlist the interest of a great majority of the membership of the Church. The stewards said that they had an easy time collecting the salary. I for one do not believe that the Church conference is obsolete and shorn of its usefulness. The objection to the Church conference usually comes from those who do not use it. The collections ordered by the Annual Conference are well up and will be paid in full. Our Sunday-schools are in fine condition, and their offering for missions will amount to \$50 or more. This will all be "special," for I have learned that the conference collections are as easily raised without the Sunday-school's help, and then the Sunday-school will do much more if it is told that it is a special enter-

Continued on Page 13

AMERICA'S GREAT FAIR OPENS SATURDAY OCTOBER 16

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.

RARE MUSICAL ATTRACTIONS. 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 Out" and Mrs. D. H. Kinchelo, a Kentucky woman, famous as a whistler, reader, vocalist and pianist.

GREAT FIRE WORKS DISPLAY. 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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THE HOME CIRCLE

SCHOOL-TIME AGAIN.

The big school building on the street, the small one on the road. They are listening, listening, listening to a sound that is abroad: "Tramp—tramp—tramp," by many a widening track; It's the army of the truants marching back.

The big school house in busy town, The one 'neath country skies, They laugh with happy doors ajar And open shuttered eyes, "Troop—troop—troop," and they hold their glad arms wide, And fold the truant columns safe inside.

—Nancy Byrd Turner, in Youth's Companion.

A SMALL BOY'S CONSCIENCE.

Mr. Robert Speer's little boy came into his father's room one morning with his purse in his hand counting his money. "What are you going to do with all that money?" asked his father.

"I am going to spend it at the fair to-day," replied the little boy.

"I think if I were you I would put some of that money in my missionary bank before going to the fair," the father said. "You will have a much happier day."

"O, no," he said; "I need all this money to spend at the fair!"

"Very well," said Mr. Speer; "but let us kneel down and say our prayers before we go down to breakfast." So they knelt down.

The little boy was accustomed to say his prayers: "And bless the missionaries and the little children on the other side of the world." The father noticed that this petition was omitted, and he called his son's attention to the fact. The little fellow answered indignantly: "Now look here, father, who is saying this prayer?"

"Well, it is your prayer," the father answered; "but I think you ought not to leave out the missionaries and the little folks on the other side of the world."

"But, father," said the boy, "I need all this money."

"I didn't say anything about the money," said the father.

So the little boy thought a moment, and then prayed as usual. When he rose, he quietly remarked: "I guess I had better put some of that money in my missionary bank."

Child, though he was, he knew that he had no right to pray if there was no desire to pray; no right to ask God to bless the missionaries when he wasn't willing to do his part to help bless them too.—Mary Baird, in Biblical Recorder.

A DOCTOR'S STORY.

The doctor's story was of one of his patients. The story was told to show that no one can say death is certain in any particular case. What a woman can do to make herself well again, if she feels she must get well, is beyond the understanding of all men, physicians included. A doctor knows that he can count on this mysterious lifting up of a woman's nature towards recovery, which is as if she took hold of the source of life with both hands, and will not let go until a measure of health is given back to her. Doubtless if a man cares enough, he, too, can help his physician to make him well. But this story is about a woman.

The woman came into a hospital where the doctor who told the story was a resident physician. She belonged to the country back of Lake Superior. There was no need for anyone to explain that she had worked hard. The marks of hard work were all over her. Her husband came down with her, and then had to go back to the farm. They had six children; the eldest was a boy of thirteen.

What was wrong with the woman was a disease known to doctors as pernicious anemia. As she said herself, her blood was poor. But what the doctors knew, and she did not know, was that when the red corpuscles in the blood are too few, and no more good new blood is made, nothing but a miracle can make the forming of good blood begin again. As the doctor who told the story said, "I went over her carefully, not once, but a good many times. I put her case before the very best men. I thought over her. I did everything I could. But I knew that any doctor would say she could not get well."

"When I had examined her, she asked me if she would get better. I said to her, 'I have seen people as sick as you are get better, Mrs. Gray.' She looked at me with the look that only a hard-working mother can put on. 'I want to get better,' she said; 'I'm peened at home.' She placed a very

slight emphasis on the word peened, hardly more than a breath. But if I could say the word as she said it you would never forget that woman, as I have not forgotten her."

The doctor said he thought over the woman's case some more after she had told him that she wanted to get better. Then he remembered that he had read in a medical journal some time before that it was thought probable that the germ of pernicious anemia got into the system by the mouth. He examined the woman's mouth, and it was in a very bad state indeed. Her teeth had needed attention years before, and they had not been attended to.

Then the doctor went out to look for a dentist. There was a dentist on the hospital staff. The doctor went to him and told him about the case. He said that as the dentist would be too busy to come to the hospital himself, would he give the work to some young fellow whom he could recommend and who might be willing to give a little of his spare time. The dentist said that he would come himself. He did not remember ever being called in to attend a case at the hospital before, and he certainly would answer the first call.

The dentist was a well-known man, with a large practice. He was busy, and was popularly given credit for possessing a hot temper. He examined the woman's mouth. Afterwards he said to the doctor that a lot of old roots would have to come out. The woman must have an anaesthetic to have this done, and she ought to have a new set of teeth.

"But," said the doctor, "there is no money to pay for a set of teeth."

"Isn't there," said the dentist. "Well, I'm going to give her the teeth. It won't cost me a great deal, and it will make me feel more comfortable."

Thus the doctor and the dentist understood each other. This was one of the cases in which people are willing to do everything that can be done. The person in need of help asks nothing. Her plea is more eloquent than words.

The doctor, who was at that time a very young practitioner, would not trust anyone to give the anaesthetic but one of the best men on the staff. The physician he asked made an appointment, but forgot the date, and the dentist and the young doctor waited in vain. The missing doctor was found over the telephone. The dentist waited; and in course of time the woman had a new set of teeth.

After this the fight was carried on by the woman and the nurses, with the doctor giving encouragement. By and by the doctor went away on a vacation. By this time it was the middle of summer.

At the end of the vacation, the doctor came to the hospital between nine and ten at night. It is the usual practice in the public wards of a hospital for the patients who are convalescing to help the nurses in the pantries, setting the trays of patients who are in bed, washing dishes, scrubbing bathtubs, and so on. Everyone who knows a hospital knows the look of a hospital pantry which opens either off a ward or off a corridor, and generally serves the need of several wards.

When the doctor came along the hall he saw the shadow cast by the figure of a woman, who was standing in the pantry. Watching the shadow, the doctor saw that the woman had a dish in her hands, which she was wiping carefully. A verse from the Bible came into the doctor's mind. It was the verse which says that the Lord will treat one of his nations as a woman wipes a dish, wiping it and turning it upside down. The woman's action was so thorough and careful that it made an impression on the doctor, who stood still for a moment and watched the shadow. But when the doctor looked into the pantry, it was his patient, Mrs. Gray, who was wiping the dish, although it was by this time nearly ten o'clock at night. But she was a woman more than half way well. So the doctor spoke to her, and said how delightful it was to see her out of bed and able to work, but she had no business to be out of bed and working at ten o'clock at night.

"Oh, doctor," said the woman, "I am so used to working that I forget when I am doing it."

This is the end of the story. The woman got better, and went back to her husband and children. Let us hope that they were so happy and thankful to get her back that they would take care of her all the rest of her life.

No one can say what share of her recovery was owing to the doctor, the dentist, the nursing, and to the woman herself. The doctor said that it was the woman whose resolution to get well had turned back again that unknown tide of life

whose coming and going are most mysterious to those who are closest to its mysteries. We cannot tell for certain when anyone will die, not even in the case of those who seem nearest death. But the great reason for telling this story is that it shows what all of us can do if we try with a resolution which goes straight through to the other side of life.—Jeanneton Stay-at-home, in The Christian Guardian.

THE RAG CARPET.

"Do something? Yes, let's do something, to be sure, but what shall it be?"

Half a dozen girls had met together, led by an idea much more earnestly felt than expressed, that there is a great deal of good being done in this world by those whose hearts are moved by love of the Master to sympathy for his poor, whom he has left always with us, but that there is plenty yet to be done. And that they themselves would be very glad to have a hand in the doing if they only knew how to get it.

"It must be real doing, you see. Not this thing of just giving a little of our money our fathers give us and putting it together and then buying something for somebody, and thus feeling satisfied."

"No, something to do with our own hands."

"Something we'll have to stay in the house and settle down to, when we'd a great deal rather be off on a frolic somewhere—"

"And we'll be sure to when the first novelty's worn off."

"Well, what shall it be? We must make up our minds to-day, so we can make a good beginning next week."

"Fancy work?"

"And then have a fair to sell it? That's the way to make the most money."

"And to have the most fun," ventured one of the younger ones.

"No," said a very decided voice. "Fairs are getting out of favor among right-up-and-down good people who do what they can for someone else's sake, not just to have a good time. They're getting tired of trying to cheat folks into giving, for that's just what it is—a sham all 'round."

Jan Orr's opinions were usually received with respect, so no more was said about fairs.

"Then we'll have to sell our fancy work among our friends."

"I'm tired to death of fancy work," broke out another voice. "I'm sick of plaques and panels and palettes and horseshoes. Everybody does fancy work, and then runs around tormenting friends to buy it, when they've got more trash already than they know what to do with. Let's get down to something solid and sensible, I say. Let's make a rag carpet."

"Well, that's sensible enough, I'm sure. And what shall we do with it when it's done?"

"Give it to somebody who needs it. There are plenty such, you know."

All agreed that it would be a good thing, and a reasonable time during the weeks which passed before the next spring was spent rummaging rag bags and soliciting cast-off clothes which might be too far gone for any other use.

"What a splendid heap!" said Rachel Dent, as they surveyed their gathered treasures. "Everybody I asked was delighted with our plan. One or two said they had begged till they were tired for crazy quilts and such like, and said it was quite refreshing to hear of only rags being wanted. Now, girls, you mustn't quarrel for the bright pieces to sew."

They cut and cut, and sewed and sewed. The quiet, humdrum work was found conducive to quiet, earnest talk—then reading was proposed, and the little band was astonished at finding how much ground could be covered in the way of travel, essay, and poetry in only one afternoon a week.

The balls grew fast during the summer afternoons. At each place of meeting they sent a goodly number up into the garret, and as months went on they could see no end of work in prospect, for contributions of material poured in upon them.

At length a bargain was made with a weaver, who agreed to take the sewed rags in payment for the weaving and warp. This was encouraging, for it would make the carpet in very truth their own work. The busy fingers sewed away more industriously than ever, with no thought of stopping at the time when an express wagon went around from house to house and collected the balls.

"Let's have a stripe in the middle with a piece of all our dresses in it," was proposed, and Rachel and Jane went down to give particular directions with regard to that stripe.

"What do you think? That man's house is full and running over with carpet balls! He says there's enough for fifty yards of carpeting and more—besides paying him for the weaving. Isn't it time for us to stop?"

"Why should we? Look at all the stuff we have on hand."

Fifty yards of rag carpeting were cut off, leaving a good piece still in

Bilious?

Doctors all agree that an active liver is positively essential to health. Ask your own doctor about Ayer's Pills.

"How are your bowels?" the doctor always asks. He knows how important is the question of constipation. He knows that inactivity of the liver will often produce most disastrous results. We believe Ayer's Pills are the best liver pills you can possibly take. Sold for over 60 years.

the weaver's loom, added to from time to time as the balls grew.

Then there was much discussion as to the final disposal of their work. They could find ready sale for it, but all felt that the money they might receive would never represent the hours of patient labor made sweet by loving thought worked in with each homely stitch.

Through long, self-denying effort on the part of the mothers of these girls and others in the growing town, a home for aged women had just opened its hospitable doors to a few way-worn travelers whose path through life had been rough, and who were now thankful to find a quiet abiding place in which to await the Lord's call. When finished, it was thrown open for the visits of those who were interested in the gray-haired occupants.

The rooms had been fitted up by ladies of the different Churches of the place, and each had seemed to vie with the other's efforts to render them attractive and comfortable to their inmates, although everything was very plain. Our girls came with others to look about.

"They look as cozy as possible, don't they?" exclaimed Rachel. "I'd almost like to be an old woman myself if I could come here."

"But it seems to me," said one of her friends, "that these bare, painted hallways look rather comfortless. They are neat enough to look at, but the days are getting frosty, and I'm sure these floors must be cold to their poor old feet when they go to their meals, or when they gather by this sunny window for a good gossip, as I know I should want to do if I were one of them."

It was a suggestive idea. Rachel pulled the speaker's sleeve and nudged one or two of the others, and nothing more was said until the rag sewers met in secret conclave. Then it was unanimously agreed that no better use of the carpet could be found than in making the way softer and warmer for the trembling feet which were drawing so near to their everlasting rest.

So, on Thanksgiving morning, with the first streak of day, a bevy of girls invaded the "home" and unrolled the rag carpet, and before breakfast time its bright stripes lay along the cold passages.

"See, the stripes made of our dresses comes close by the window," said Jane. "I'm coming here some day to tell them all which belongs to which, and then the dear old souls can remember us by them—if they care to."

We may be sure that plenty of kindly thoughts went out toward those who had spent hours of their young lives in loving labor for the aged.

Of the carpeting left, many a breadth went into the row of tenements through whose old floors the wind blew and the frost made itself felt. And they were always hearing of new places where feet, young and old, needed to be kept warm.

"I'll tell you what," said Rachel one day, "it looks as if rags may come and balls may go, and that carpet go on forever, for people won't let us stop. I don't know that we can do better than to keep right on, do you?"

The did, and, for all we know, that carpet is going on yet.—New York Observer.

HELPING HIS MOTHER.

"I don't like to bring in chips all the time," grumbled little Johnny to himself.

"All right, John," said his mother, who had overheard him, "you needn't bring in any more chips until you are willing to."

"Really, mamma?" cried little John. "Yes," answered his mother; "for I don't like to have boys about that grumble and hate to work."

The little boy ran off to play, delighted to think that he could do just as he pleased. To be sure his mother had only asked him to bring in chips twice that morning; still it took time, and he was building a barn for his hobby-horse on the lawn; now, if no one bothered him, he would get it done that afternoon.

The barn was finished long before supper time, for no one bothered little John that day. His mother picked up the chips herself, and did not even call him to run errands.

But when the barn was finished, little John was tired of it, and ran into the house, and asked his mother to tell him a story.

"I can't tell you a story," answered his mother, "for I am busy. Run away now, and play."

But John was tired of playing, so he wandered out into the kitchen, and

there he smelled the Saturday's baking.

He ran and looked on a low shelf in the pantry where his mother always put a little pie for him, but the shelf was bare.

"Mamma," cried John, bursting into the sitting room where his mother sat sewing, "where's my little pie?"

"What pie?" questioned his mother, who seemed surprised.

"Why, you always make me a little pie or turnover when you bake; that's the one I mean."

"I used to," said his mother, "but I was too busy this morning to bother with little pies."

John went soberly outdoors, and sat down in the shade of his new barn to think. If he had helped his mother, wouldn't she have had time to tell the story, and if he had brought the chips when she was baking wouldn't she have found time to make him a little pie?

"I ought to help my mother whether she bakes me pies or not," said little John, solemnly to himself. "It doesn't take but a minute or two to pick up a pan of chips; and it's fun to run errands."

"Mamma," he said, half an hour later, "I've brought in a boxful of wood and two pans of chips. I like to bring in chips, 'cause it helps you. And I like to run on errands, I'm willing to help after this, whether you bake little pies for me or not."

"All right," laughed his mother, who saw that John had learned his lesson; "the next time I bake maybe there'll be a little pie for you."—Epworth Herald.

AN ADOPTED MOTHER.

Arthur Allen was a very tender-hearted little boy, and there were tears in his eyes when he came into the kitchen one morning carrying in his arms a big brown hen, which had been run over by a hay wagon and killed.

"What will become of Brownie's little chickens, mamma?" he asked. "They are out under a currant bush all peeping out for their mother."

Mrs. Allen went into the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"They mustn't die," said Arthur. "I'll take care of them myself."

He brought a basket, and put all the little chickens into it. Then he carried them off to an empty oat bin in the barn, where there was plenty of room for them to run about.

The next morning, when Mrs. Allen went out to the barn to tell Arthur to hunt up some eggs, she stopped at the oat bin to look at the motherless chickens.

There in one corner of the bin hung a big feather duster, and gathered under it were all the little chickens.

"I thought the duster would be a mother to them, mamma," said Arthur. So Mrs. Allen let the duster hang in the bin, and the chickens gathered under it until they were old enough to roost on a bar.—Youth's Companion.

A BANKER'S NERVE

Broken by Coffee and Restored by Postum.

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chautauoga tells how he keeps himself in condition:

"Up to 17 years of age I was not allowed to drink coffee, but as soon as I got out into the world I began to use it and 'rew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether."

"My attention having been drawn to Postum, I began its use on leaving off the coffee, and it gives me pleasure to testify to its value. I find it a delicious beverage; like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of 25, though I am more than 92 years old. I owe all this to Postum." "There's a Reason." Read the little book, "The Road to Wellville," in pkgs. Grocers sell.

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

"INNOCENTS ABROAD"

By REV. HUBERT D. KNICKERBOCKER.

MUNICH—THE HUMORS AND SORROWS OF EATING IN FOREIGN PARTS. CRAYFISH AS BIG AS MONSIEUR'S LITTLE FINGER. A PICTURE OF SIN. DUELS IN GERMANY AND FRANCE. MAYENCE, THE RHINE AND COLOGNE.

ARTICLE 17.

From Vienna we went to Munich, traveling several hundreds of miles through Germany. Our impression of Germany was very favorable. The Germans are a great nation. They are brave, polite and clean. These are three splendid virtues. They come very near overdoing all three of them. "Bitte," which means please, is a word you hear a thousand times a day. I think if you told a German servant you were going to punch his head, he would immediately respond, "Bitte." The women do the cleaning up and they work apparently twenty-six hours a day to do it. A sample of the hard work of the German woman we could personally observe in the chambermaids in the hotel at Munich. This stout damsel has to take care of 40 or 50 rooms, black the boots of all the inmates thereof, after they have gone to bed, brush and clean all their clothes, which the guests hang on clothes hooks outside the doors, sit up all night (apparently) to run up four flights of stairs to open your room door and turn on your light, and for recreation scrub a mile or so of halls and corridors two or three times a week. She sleeps in a cupboard and snatches a few fragments of cold food between the answering of half a hundred bell calls for hot water, towels or errands of myriad sort. Hers is an angelic life and her bed is a bed of flowers—that is, thistle flowers with seven thorns on every petal.

More Sausages.

In Munich they also have sausages. The "delicatessen" stores are very attractive. The show windows thereof are "perfect dreams" of sausage, pickled fish, cheese and sliced meats of all kinds. They were really beautiful and with their combination of colors like the deep brown of "wienurst" the delicate mottled marble of "hogs-head cheese," the rich, red of bologna, the pale cream of Edam and the moonlight white of Limburger cheese, a regular rainbow of delicacies was arranged. Speaking of cheese reminds me that eating is always an interesting subject to me and I presume it is to most folks. I have thought of writing a whole chapter on the "Sorrows and Humors of Eating in Foreign Lands." There is a sort of lottery uncertainty about what you are going to get in a foreign restaurant that makes the game quite fascinating. I remember that in one of our ships we ordered a steak "ala tartare," and were surprised, but not delighted, to get a raw beef-steak, chopped up, with onions and pickles on the side. We were expected to eat it just that way, but we didn't. The polite German head steward pretended it was the waiter's mistake, but as I afterward saw "furrin" gentlemen eating their beef raw I knew we had gotten just what we ordered.

The "Sorrows of Eating" are illustrated in Palestine, Egypt and Southern Italy. Also in London. They consist principally in the sorrows of not eating on the part of thousands of the native population. "Farmer Ed" had some crackers that he carried all the way from Arlington, Texas, to Jerusalem; also some roast beef that was inadvertently forgotten and "toted" all the way from Egypt to Jerusalem. He threw them out of the window of the hotel in Jerusalem, and almost before they touched the ground they were seized and "gobbled" up by some native boys. They eat anything and everything and everything of anything.

Fried Irish Potatoes at 90 Cents a Portion.

In Paris we had an amusing experience in a "swell restaurant." We had been unfortunate in our gastronomical experiments that day, so we determined to find a good restaurant at which to eat supper. Consulting Baedeker's guide book we picked out the "Cafe Riche," which, according to the guide book, served "good food, but at moderate prices." When we got inside, the

gleam of gold, the blooming of gardens of flowers, the "distingue" air of everything made me mighty dubious about the "moderate prices." Three or four French Counts (I mean waiters) immediately surrounded us. A waitress took our hats and coats, a waiter commenced to pile silver and glass on the table and then handed us the "menu" and the headwaiter stood by looking on with great dignity and éclat. I looked at the bill of fare. Being the most accomplished linguist in the crowd (I know at least forty French words) the ordering is usually left to me. I at once looked for my criterion of excellence and price a "poulet," that is to say a chicken. We all nearly fell over when I read out "poulet, 14 francs" (Chicken \$2.40)! Immediately I saw that we were in the wrong box. This was a place for Dukes and Duchesses, Astor bills and Pullman car porters. So I said: "Let's order the cheapest thing there is and then go out and get our supper somewhere else." Pursuant thereto I found on the bill of fare "ecrevisse, one franc." Now, "ecrevisse" is French for "crayfish," or "crawfish," as we boys used to call them in Southern Louisiana. I said, there now, this is my chance: I've been wanting to eat some snails, some horse meat and some "crawfish" in Paris. "Waiter, bring me one portion of ecrevisse." "Oui Monsieur," the waiter replied, but how many vill Monsieur want? Will he take three, or four, or five, or six?" I said how many? Why, how big are they?" I reasoned surely they must be young lobsters if they are sold one at a time. "O Monsieur," informed me the waiter, "zey are about heez as Monsieur's little finger; zey are not lobsters." "Well, I bravely replied, "bring me two!" Then we ordered one portion of fried sole, some fried potatoes and a pot of chocolate. In a little while here came the grand swallowtailed-coated waiter bearing a huge covered silver dish which he set down on the table with a flourish, removed the cover and disclosed two little, old mud-hole crawfish, reposing in state in the bottom: twenty cents apiece for crawfish! He then proceeded to serve all three of us (Farmer Ed was not there) from these two crawfish. One of us got a head, another a tail and one got a whole one, a whole one "bout as heez as Monsieur's little finger." Having disposed of this enormous course we were treated to finger-bowls of silver, and then with another flourish of trumpets and an heraldic "fanfare" the waiter brought on our plate, old plebeian fried Irish potatoes as the second course. It would have made a horse laugh to have seen us choking down these old, dry potatoes amidst this solemn dignity and statelyness of that "grand salon." Then we had a fish about as big as a perch for our third course, and a small pot of chocolate to wash it down. The final course was the bill. The chocolate was ninety cents, the plain, old Irish potatoes plus style were 90 cents, and it cost us three dollars and a half for the whole gorgeous, beautiful, bountiful banquet. We went out laughing heartily and the gastronomic section of our anatomy was as light as our hearts. When the guide book said moderate prices, I suppose it meant in comparison with another Parisian restaurant where they charge \$1.20 for a peach.

A Picture of Sin.

Coming back to Munich we will visit the inevitable and ubiquitous picture gallery. I will show you only one picture and there you have the advantage of me. I have to pick out three or four pictures from five thousand and I give you the best already nicked. This picture was in the "Old Pinakok" gallery and I passed it by at first as simply the portrait of a woman in a velvet cloak. Afterward I found it was a wonderful allegorical picture of Sin. What seemed a velvet cloak, gleaming and rich, reveals itself on close inspection to be the folds of a huge serpent coiled round the fair woman's waist and shoulders. On her bosom rest beautiful jewels. Behold, they are basilisk eyes of the serpent whose fangs also are gleaming just beneath the jewels. The face is not the face of a brazen boyden. It is only when you study it that past the serenity of the beautiful eyes you see a fell purpose, a purpose whose end is death. And this is the way and this is the picture of Sin.

Duels in Germany and France.

One of the most interesting things about Germany is its student and university life. The Germans are scholars. In their gymnasiums, or high schools, they give a ground work of most thorough preparation. A student

told me that they give eighteen hours a week to Greek alone. It is a perfect grind on the student, but they come out thoroughly grounded. In the universities where they study specialties and professions they have more liberty. In fact, they do just as they please, and they please to have a "high old time." A picture of a "beer king" that I saw in an Austrian gallery I did not understand till it was explained to me in Munich. The students have a contest to see who can drink the most beer. The successful one is crowned "beer king." Another delightful exercise is the student duelling. There are eleven thousand students in Munich and I saw on the faces of a number of them the hideous scars that they got in these duels. The way of them is as follows: A select number of students belong to the white cap corps, another number to the red cap corps, etc. These corps answer in many respects to our college Greek letter fraternities. The principal object of these corps is to fight duels. The principal object of the duels is to get big gashes on the face and head that will leave big, honorable scars. These scars are the brands of university life, and are considered "de reguer." Without any animosity whatever existing between the men they challenge each other to a duel with swords. The swords are as sharp as razors, but the possibility of death is prevented by the fact that the combatants are swathed in big bandages and their eyes are protected with goggles. Only their cheeks are left exposed, and the point of the game is to cut each other's cheeks into about a dozen slices. They must stand on a certain mark, never dodge, never retreat and fight for fifteen minutes, not counting the rests between rounds, or until one is disabled. The surgeon stands by ready to sew them up, and he always has a job on his hands. I've seen men with at least two feet of scars on their cheeks. I mean all the scars laid end to end would measure at least two feet. Of course the whole thing is silly, or worse, and the motive of it is not bravery, but vanity, and I was glad to learn that less than ten per cent of the students were members of these duelling corps. It will perhaps be news to many of my readers to learn that in many European countries the "code duello" is still in vogue and duels are countenanced as they were a hundred years ago.

A German Tragedy.

The German duel is no farce either. It is a very serious thing. While we were in Germany an officer of the German Army tried to kiss the fiancée of another German. A duel was the result and so fierce was the challenge that he fixed the terms as follows: The combatants were to stand ten paces apart and fire at each other—not simultaneously but alternately—taking cool and unfrustrated aim. The challenger, the aggrieved party, fired first and missed. Then the officer fired, or rather pulled his trigger, but the pistol missed fire. However, according to the rules, that counted as a shot. The challenger then fired again and the young German officer fell dead in his tracks. "Honor was satisfied," but a young wife and two little children were bereaved and the shadow of blood will forever shut out all fair light from the murderer's eyes.

A French Comedy.

In France, however, a duel is still a comedy. I had just read Mark Twain's humorous account of a French duel, which he was supposed to have seconded. He says: "The duellists stood at attention, 300 yards apart and removing their pistols from their watch-chains were ready for the fray." By which I suppose he means that those pistols were like the 22-caliber ones that a tenderfoot was handling in the presence of a cowboy out West. "Say, Pard," said the cowboy, "you'd better be keeful. If that thing goes off and hits me and I ever find it out I'll kick you clear out of the State." After an account of the farcical encounter Mark Twain concludes: "The French duel is very dangerous, inasmuch as you have to go out to the field of battle when the dew is on the grass and you are very liable to catch cold." That this is not merely a humorous exaggeration, I can attest, as a French duel took place just the other day in Paris, from the account of which I quote the following: "Messieurs Calliaux and Bos exchanged two shots, firing simultaneously, but neither were hit!"

No Residences in Munich.

There are no residences in Munich, or Vienna, or Innsbruck. That is to say, there are no detached homes. Every house is five or six stories high, and has business places on its ground floor. Often enough people lie in the upper floors to support the businesses on the lower floors. At least it looked that way. Then I often wondered what proportion of the German population ate at home. Multiplied thousands were always eating and drinking in the multiplied hundreds of cafes and beer gardens. It looked like that every spot where a vine would grow there was a beer garden, and there



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the German populace drank its lager and listened to its equally ubiquitous "moosiek." It was always German music, too, not soft and liquid like the Italian, but Wagnerian, that is, "Düder und Blitzen" crash and blare style, with a few cymbal crashes between every bar.

Mayence and the Rhine.

But the horn toots, the whistle blows, the bell rings and we hasten through the "ausgang" of the hotel down to the "eingang" of the "Bahnhof" and get on board the train for Mayence on the Rhine. We are on our way to Cologne, and meant to take a Rhine steamer from Mayence to Cologne. I was in hopes that Mayence would be a village, but found it had 75,000 population, or about the same as Fort Worth. I was a little discouraged for Fort Worth, thinking that this obscure place should be as big as our thriving metropolis, but when I found that Mayence was commenced fourteen years before the coming of Christ I took heart. Give Fort Worth that much time and she will make London look like a crossroads village, won't she, Captain Padlock?

That day on the Rhine deserves a special letter, so full of story and beauty was the journey, so I'll postpone writing about it except to give here the post-card I wrote my wife on board the Rhine steamer: "Every element of beauty is in the scenery: Castles, ramparts, ancient ruins, flowers, fruits and foliage, vineyards, grey old towns, fair and modern villas, cities, islands, graceful boats and steamers, old bridges and green hills and always mountains in the distance and on their majestic cliffs, chivalry, love, war and courage standing like plumed knights of the olden time."

Cologne.

So we finally came to Cologne, the perfumed place with the cathedral. The cathedral is the greatest Gothic Church in the world. It is indeed a miracle in stone. No, I take that expression back, for it seems to me I have heard it somewhere before. The Cologne cathedral is a tremendous stone church! That's better. The steeples, of which there are two, are over 500 feet high. Every detail is worked out as delicately as though the stones were the silken threads of a lady's delicate embroidery.

The Treasury of the Cathedral.

We visited the Treasury of the church. Entrance fee two marks, or fifty cents. Here are kept the riches of the church—the ornamental riches and the sacred relics. The shrine of the Magi or the Wise Men is here. It is a great big silver and gold box shaped like a Greek Temple. It is covered with carved statues in gold and silver and very fine engraving. It is of solid silver and gold and is jew-

el-ornamented and weighs 149 pounds. It contains the skulls of the three Wise Men, with their names spelled out on the skulls by means of inset rubies. I suppose this is a precaution against getting the skulls mixed, either here or hereafter. It would be awkward to have another man's skull and your own brains. A piece of the true cross is here, and the upper portion of Peter's walking cane, and a bunch of golden flowers, enameled and jeweled, and ten beautiful ivory tablets representing the passion of Christ. There is also a reliquary of St. Sebastian with some of the saint's bones in it, and several links of the chain that St. Peter was bound with in prison. Peter must have been even more obstreperous than we have believed him, for that chain had links four inches long and about a half-inch in diameter. Hercules couldn't have broken them. Altogether in this curious ecclesiastical side show there were several millions of dollars worth of relics and jewels and gold and silver. And this is only one of scores of such treasures throughout Europe. No wonder that the down-trodden, priest-ridden people of Spain are just now uprising and burning down scores of Roman Catholic churches. The people starve while that church feasts.

Some people never feel sure that the Lord loves them until He seems to chasten their neighbors.



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G. C. KANKIN, D. D. Editor

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TO OUR CORRESPONDENTS.

Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

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

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

Dr. Potts in the Michigan Advocate reviews Bishop Atkins' recent article in the Nashville Advocate anent the change of our Church name to the "Episcopal Methodist Church," and the wily Michiganander suggests in lieu of this that we simply drop our name altogether and unite with the Northern Church and become one great, big Methodist Episcopal Church. That would be fine for our Northern brethren, but what would become of us?

Last Monday's Houston Chronicle gives us the intelligence that Dr. E. P. Ryland, who succeeded Rev. George Sexton in the pastorate of St. Paul's Church in that city, has tendered his resignation and will return at an early day to California. The Chronicle also says that Rev. J. E. Wray, pastor of Shearn Church, that city, had tendered his resignation to take effect in November. This is peculiar terminology in our Methodist usage, but the Chronicle is responsible for it in this instance. Dr. Wray, according to the Chronicle, is to go to Georgia to take charge of a large congregation.

The heights and depths are in us all. The possibility of partaking of the Divine nature, carries with it the alternative of sinking to the lowest hell! And we "lose out" when we lose at all, upon what we consider our strongest point, for we leave it less guarded, and the foe comes in. And are we not conscious of all this when we stop and think about it? That was a suggestive and remarkable question which the disciples put to our Lord at the last supper when he informed them that one of them should betray him. "Lord, is it I?" they inquired. They—excepting Judas—were not conscious of any disposition to do so; but they felt, as we all feel, when we stop to listen to the messages from hell passing over our hearts, that the thing is possible to us. Well did our Lord say, "What I say unto you I say unto all men! Watch!" Let us not forget this when we come to judge another. It is told of John Newton, that on seeing a criminal on the way to the gallows, he remarked, "There goes John Newton, but for the grace of God!"

OF INTEREST TO OUR PROHIBITION CAUSE.

Our prohibition cause is making progress. Under the Anti-Saloon League we are holding big rallies everywhere and great crowds are attending upon the speaking. George Stuart is now in the State and his speaking is arousing much enthusiasm.

But we want to drop a word of caution. Under the lead of Secretary Paige of the Prohibition Party that National political organization is also arranging a series of speakings by men from Ohio and other distant States. We have no war to make on this political party. It has a right to its organization and to its own methods of work. But Mr. Paige and his coadjutors do not represent our work in their campaign. They are political prohibitionists and they are at work for their political party. They denounce the dominant political party of the State, and people who do not understand the situation may imagine that they are a part of our movement, but they are not. We are not responsible for their campaign and have nothing in common with it. They are striving to build up a political party, and in doing it they come into Texas periodically for this purpose, and often get some of the advantage of the work we were doing. If you want to contribute to their work, that is your business; but in doing it you are not helping our movement—you are helping to build up another political party. Not one dollar that you contribute to Mr. Paige's campaign will come into our treasury. We want you to understand this matter so as not to be confused. Help them if you want to, but do not imagine that you are helping us when you do it. All our speakers and workers carry their proper credentials from the Anti-Saloon League headquarters in Dallas, and there is no excuse to confuse the two movements.

A DAY ON THE SUNSET CHARGE.

Rev. C. N. Smith and his people afforded me the opportunity to spend a day in the Sunset and Fruitland charge. This is on the Fort Worth and Denver, just this side of Bowie. Formerly the parsonage was located at Fruitland, but it is now at Sunset, and a much better home for the preacher than the old one. I found hospitality at the parsonage, though the pastor's good wife is not in good health, having been confined to her bed for some weeks. We hope for her a speedy return to health. She is an excellent woman and fills her responsible station well. Brother Smith is one of our vigorous young men, just finishing his second probation year in the conference. He is self-made and will make a success in the work. His people hold him in high esteem and he is looking after all the details of the work. Sunday morning, behind his two ponies, we drove out to Dry Valley, some nine miles, to dedicate a church. It is through a sandy section and we had dust enough and to spare. We found a good congregation occupying all the seating space of the neat, little building, and they were ready for the service. The singing was good, just like nearly all our country singing is. The prayer service preceding the sermon was spiritual and helpful. Those people are religious. They entered heartily into the worship and we found them accessible to the preaching. We had a good occasion. The Church was out of debt, having been erected a few years ago, and we set it apart to the worship of God. It was good to be there. We met the people and shook hands with them. Many of them take the Advocate and we felt very much at home. They are a good, substantial people, owning their own homes and living well. They are intelligent and earnest Church people. They carry on the affairs of the Church in a business-like way. We drove to the good home of Bro. and Sister Frank Biggar, two of the pioneer Methodists of the community, and the good sister gave us an old-fashioned "East Tennessee dinner," and it was good to the use of edifying the inner man. They have been living

in that comfortable home about thirty years. He is a Texan and she is from Meigs County, Tennessee. I have been all over that county and we felt almost akin. They own a large farm and it is productive. The cotton crop out that way excels the black land this year, and the price is fine. In the main the country is promising. Brother Smith says that he will bring up all the reports in full this year. He is a persistent worker. In the afternoon we drove back to town, where I was installed in the good home of Dr. H. F. Schoolfield, one of the leading physicians of the town. He and his wife are devoted Methodists and stand by the Church. Some few years ago our congregation was rent asunder by the Second Blessing agitation, and it was almost abandoned for awhile. But the faithful ones rallied, built a new church and now have a membership of nearly one hundred and it is in a healthy condition. Rev. T. J. Beckham recently gave them a series of doctrinal sermons, which was a great stay to them. The house is a good one and it is comfortably furnished. We had a fairly good congregation at the night service and the occasion we trust was profitable. Brother Roach is the presiding elder and they speak in high terms of him. Sunset has a population of seven hundred and it does a good business. The country round about produces fruits, melons, cotton, corn and the like; and they have had a better season this year than we have down in this section. Our work in that country is growing. The making of two districts instead of one was a good move. Rev. L. S. Barton, on the Decatur District, is bringing things to pass. He has the whole thing moving. Both those districts will bring up good reports to conference. Our visit to that section was a pleasant one, as we had never been through the country in those parts before. The Advocate has a good circulation out that way and the people are reading it. They are a good type of Methodists.

THE OBSEQUIES OF BISHOP WARD.

In a letter from Mrs. Ward, she tells us that the remains of the Bishop will reach Houston on the 27th of this month. If all connections are made, and that the funeral service will occur on 28th, at 10 a. m. A cablegram from her son at Honolulu stated that the ship was running on schedule time, and would, barring all accident, reach San Francisco on time; and in that event the services will take place as above stated. If, however, anything should occur to interfere with this arrangement, the fact will be announced in the secular papers, as no issue of the Advocate would reach the people in time to make the correction in these columns.

THE HOUSTON CHRONICLE.

On October the 14th the Houston Evening Chronicle issued its eighth anniversary number and it was a great edition. The Chronicle has grown into a great publication and it has one of the largest circulations of any paper in the State. It is a clean paper, well filled with excellent matter, and its editorials are on a high plane. Their tone is moral and the general influence of the paper is good. We congratulate the management of the Chronicle upon their success in giving to the State so valuable a daily paper.

Old Uncle Frank Richardson, the

nestor of Holston, is again on the delegation to the General Conference. For thirty years Holston has been sending him to our law-making body and he never fails to let the General Conference realize that he is on hand. He is now eighty years of age, but his brain is far from that of an octogenarian. He does some tall thinking and he does some tall speaking, too. Long may Uncle Frank live to bless the Church with his wisdom.

Dr. W. B. Palmore says that we got

him down wrong when we recently said that he had referred to our Church as a "Jeff Davis Church." Well, we did not see the reference, but our attention was called to it by some one whom we thought knew what he was saying; but it must have been a mistake. However, he did refer to us as a "Dixie Church in a Northern State."

Some one said that when John Wesley

died he left a few books, an old tea-pot, one or two old, tattered gowns and—the Methodist Church! All of which, perhaps, is true. But when our Lord went away he left something which could not be procured in all the world, and yet a something most sought after in all the world. That heritage was Peace! My peace I give unto you. He said to his disciples, "not as the world giveth, give I unto you." Surely, the world does give peace, but it is a transient peace—transient because it is based upon circumstances. But the peace of Christ is independent of circumstances. That is its glory and its crown. It is that which differentiates it from all the "pleasure of sin for a season." It is an abiding peace also. It is not only a peace which is independent of environment, but it is

THE DALLAS FAIR.

The Dallas State Fair opened auspiciously last Saturday, and a great crowd attended the initial exercises. The exhibits are the finest in the history of the institution, and all the space is crowded with them. The management deserve credit for the enterprise shown in the success of the institution. All Texas is shown off to fine advantage. The products of the

soil in all their variety and the finest live stock display we have ever seen, are all there in great abundance. All sorts of machinery and farming implements in every line are in evidence. Sheep, hogs, goats, horses, cattle—well we have never seen them equaled. It looks like a great international exhibit also. The entertainments are wholesome and elevating. We have seen nothing to offend or repel moral sentiment—except strong drinks. With this exception the Fair is entitled to the patronage and approval of all our people. It is a credit to the great State in which we live. If you do not visit the Fair and spend at least one day, you will do yourself a great injustice as well as your family. It will be an education to you and to your children. We are justly proud of this great Dallas State Fair.

Tactius reports that his father-in-

law, Agricola, used often to say that "it is a principle of human nature to hate those we have wronged." How true! When a man has tried to injure another he never likes that other again.

Here below find the names of six new subscribers secured at Katy, Texas, by simply unfolding the paper before the congregation, naming the different excellent departments, with a few words telling of its excellence and helpfulness in the family and asking for subscriptions. J. T. BROWNING, Houston, Texas.

OUR CONFERENCES.

German Mission, Houston, Bishop Key.....Oct. 21
West Texas, Uvalde, Bishop Key.....Oct. 27
Northwest Texas, Stamford, Bishop Key.....Nov. 10
North Texas, Paris, Bishop Key.....Nov. 24
Texas, Jacksonville, Bishop Key.....Dec. 1

an everlasting peace. Moreover, it is a gift. The peace of the world costs—costs, oh, so much! The drunkard has it for a while. During the potent effects of the awful demon which fires his blood and inspires his brain he is surely—

"Glorious!
O'er all the hills of life victorious."

But alas! when he returns to his normal state, how dreadful and how full of awful forebodings is his heart! The peace was real, but its basis was deceptive. It would not last. Such is not the peace of Christ. The intoxication that follows deep draughts of the Spirit leaves no headache, no remorse. It surpasses the fabled "ambrosia" of the gods. It is the perennial stream flowing from the fountain of everlasting life. Lord, evermore give this peace!

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PERSONALS

Rev. E. M. Edwards, of the Axtel work, was in to see us this week. He is a local preacher, but is working as a supply.

Rev. C. M. Harless, of the Sherman District, dropped in to see us last week. He has matters in good shape and everything is rounding out for conference in a satisfactory manner.

Rev. Emmet Hightower, of Morrow Street, Waco, was in the city this week and we are glad to have had a brotherly visit from him. His work is in good condition and he is just about ready for the approaching conference.

At a recent meeting of the American Bankers' Association at Chicago, our esteemed friend and good Methodist layman of Tyler, Mr. L. L. Jester, was elected Vice-President of that great organization.

Brother T. M. Worthington, of Orphans Home, made the Advocate a pleasant visit recently. He is now in his eighty-first year, and he has been reading the Advocate for nearly half a century. His faith is strong and his interest in the Church remains intact.

Mrs. Rebecca Fisher has placed in our hands a copy of "The Daughters of the Republic," which is a neat, well arranged account of the last meeting of this organization. She has long been a prominent member of this body, and she takes an active interest in its affairs.

We had a delightful visit last week from Dr. W. F. Packard, of Marshall. He had been to Garbary to aid in a meeting. He makes a good report of his work and speaks in high terms of the devotion of his people. Dr. Packard is a fine preacher, and his work always succeeds.

Rev. J. L. Pierce, of Sherman, called on us recently. He is very much encouraged with the progress of his new church enterprise. It is going up rapidly, and by the beginning of the new year it will be nearly finished. It is a fine structure and our Sherman Methodism will take a long step forward when they move into the new quarters.

W. H. Crum, who was transferred from the Southwest Missouri to the Texas Conference three years ago and stationed at Tabernacle, Houston, has on hand a building proposition which will involve the raising of a total of \$50,000, \$12,000 of which he has practically secured without a canvass, and

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another \$12,000 of which will be realized out of the old plant. He has just returned from a summer vacation spent at the Northfield Conference. He has a strong hold upon his people, and is preaching to the largest congregations in Tabernacle's history. His preaching is attracting attention in that city of strong preachers, and General Secretary Scott of the Houston Y. M. C. A. calls him one of the "sanest" preachers he ever knew.

FROM OUR FIELD EDITOR.

My year's work was begun in far West Texas and is being closed in the east. In the meantime I have covered much the State's vast area. I am prepared to believe that it is no vain boast of East Texas people that "one year with another, the eastern portion of the State will produce more than the Brazos bottoms or the black waxy lands of the central and north-west." East Texas armers are learning to wisely diversify, and favorable seasons are more than apt to strike some of their many different crops. They have stood this unusually dry year far better than other sections. These red hills and sandy lands are not to be longer laughed at, for they are being made to "blossom as the rose," and to bear fruit abundant.

I have long liked Tyler, and I am greatly enjoying my work here. This is the third meeting I have conducted in this city, and the Tyler people grow on me. At present we are having a fine revival in Cedar Street Church. We have large congregations and conversions and accessions every day. Many railroad men attend our services, and some of them are being converted, at the last prohibition election in May the men of the Cotton Belt road marched in a body to the polls and cast a solid vote for prohibition. No wonder the pro majority was overwhelming. Railroad men may yet save the State from the saloon blight.

Brother H. A. Matney is a wise and worthy preacher. He knows how to preach, and also how to keep the confidence of his people. Cedar Street Church, under his administration, is being made a good charge. We expect this meeting to put the work further to the front. Tomorrow (Sunday) we shall have meeting all day, and dinner on the ground. We hope the harvest may continue, and will protract the meeting several days longer.

My last meeting before this was at Skidmore, in Southwest Texas. The problems of that coast country are somewhat perplexing on account of foreign and Catholic influences. We had, however, a good meeting which resulted in fifteen additions to our Church.

Brother Dallas A. Williams, our pastor at Skidmore, was not at all well during our meeting. He has been carried to the hospital in San Antonio for an operation. Prayer is being made for him by his people, who love him dearly.

I shall return to Houston in time to attend the German Mission Conference, and will remain till after Bishop Ward's funeral. I shall then have time for one more meeting before the session of our Texas Conference. Should some brother write at once, I would be glad to serve him. I shall make strong pulls for the Advocate in our all-day meeting Sunday.

JNO. E. GREEN.

Tyler, Texas, Oct. 16.

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

IN MEMORIAM.

Rev. Thos. Roberts Pierce—1805-909.

I am not going to write an obituary of our Bro. Pierce. The Committee on Memoirs at the Annual Conference will attend to that.

For twenty-two years I have been associated with this man of God, and I think from my observation I saw some characteristics in his life which I believe the Church ought to know hence this article for the Advocate. Of course others saw them also.

You see the above figures, 1805-1909, over one hundred years. That is the time the name of Pierce has been on the roll of some Annual Conference. In 1805 two young men, namely, Lovick and Reddick Pierce, were admitted on trial in the South Carolina Annual Conference. At that time that conference embraced all of the territory in and west of the State of South Carolina. There were 27 pastoral charges (and, by the way, I notice 17 of them had junior preachers). Lovick and Reddick Pierce were both junior preachers; hence the Pierce family began at the bottom. It would be well for us to think, too, of the country at that time. No railroads, telegraph lines or telephones; very few bridges over the creeks and rivers and often nothing but trails by which they could reach their appointments; but there were the very things for which they were called and sent: souls to be saved, and usually when men are burdened for souls they see but few difficulties.

These men were called to the office of the ministry, I presume, in answer to prayer of father and mother. In fact, I have heard Bro. T. R. Pierce say he believed it. How long since we have heard in public prayer a petition asking God to call our sons to the ministry? In fact, I am afraid that too many of our fathers and mothers this day are afraid that the Lord will call their sons to the office of the ministry; but in this case how truly was the statement made by one of the Presidents of these United States when a minister applied to him for office, and when in answer to the President's question, "What is your business?" he replied, "A minister," the President handed him a copy of the Bible and said, "In that is a higher commission than I am able to give; go and use it throughout the world. My territory is only in America; you will find in that book that the commission is to the entire world and to the highest honors of trust."

This father and mother gave two sons to the ministry, and looking back over one hundred years what do we see? Three sons, three grandsons and three great-grandsons. Where do we find them? Leaders, on missions, circuits, stations, districts, presidents of colleges, messengers to other Churches, editors and Bishops. Who ever heard of a family giving such talent to worldly things as this father and mother gave to the Church when these two boys offered themselves to a life of what some people think of hardships and trials? Methodism will never be able to pay the debt that it owes to this father and mother for the service rendered to the Church by these men of God.

Our brother, Tom Pierce, was a product of this great family. I believe in blood, both in stock and people. The age of Lovick Pierce is the age of American Methodism. In Baltimore, Md., on December 24, 1874, the General Convention was held which gave existence to our ecclesiastical economy, and three months afterwards he was born. Am I correct when I say that at that very time and place God needed just such a child to be born as Lovick Pierce? I believe it, and when he was convicted, converted and sanctified, he was the very man for the very place which he occupied in American Methodism. By the way, I say sanctified. Why did I say that? Well if you will get Dr. Lovick Pierce's booklet on Sanctification and read it in connection with Mr. Wesley's Plain Account, you will see why I say sanctified; and, furthermore, if you will read the memoirs of the itinerant preachers from 1805 to 1840 you will see another reason why I say sanctified.

Now, my good parents of Texas, do not be uneasy when the Lord calls your boys to the office of the ministry; in fact, I advise that you send up your petitions for God to call your boys to preach. It is superior to any earthly honor. No man ever lived who appreciated his call to the ministry more than our Bro. Tom Pierce. Somebody said to him one day, "Tom, if you would brush up, dress up, step forward and make such demands as your ability entitles you to, you could get any office in the Church that you want." His reply was: "The Church has no higher office to give me than that which I have—a call to the ministry. God has but one way of saving people and that is by faith in the Son of God, but how can they have faith unless they hear, and how can they hear without a preacher?" And this is the chief thing about these Pierces—they can preach. From the grand-

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son back to the old patriarch, in the backwoods, in suburban churches, in first-class city churches, upon districts, at camp-meetings and college commencements, Annual and General Conferences, when it was announced that a Pierce was going to preach the people went early to get a seat, and never complained of long sermons.

Now what can the young preacher see in the life of our brother in the thirty-two years he gave to the Church in Texas? First of all, no man had a more definite, clearer experience of conversion and call to the ministry than he. Second, no man saw the necessity of equipment for the work that God calls everybody to more than he; hence when young he availed himself of the opportunities which the Church gave him and took a thorough course at one of the best institutions in the South and remained there until his equipment was completed. Third, he gave himself entirely to the Apostles' injunction, "Study to show thyself a man," and endeavored whenever and wherever, from the backwoods' quarterly meeting to the college commencement, to preach with all the power that was in him. A man said to me, "I went to one of his quarterly meetings and he preached on Saturday at 11 o'clock, and such a sermon I had never heard before! He preached in that schoolhouse to that small audience as if there were 10,000 people there, and God wonderfully blessed that preaching." Fourth, he never forgot the vows which he took at the door of the Annual Conference and gave himself entirely to the work.

I feel that it is due the Church in Texas that our young people study this life that has been lived in their midst.

Texas is honored by having him sleep beneath her soil in the cemetery at Bowie, Texas.

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

CENSUS OF THE RELIGIOUS BODIES OF THE UNITED STATES.

The bulletin just issued by William C. Hunt, chief statistician of the Census Bureau, regarding the religious bodies of the United States, gives us some very interesting reading. According to the facts gathered there are in the United States 186 religious denominations, with a membership of 22,926,445. Males formed 43.1 per cent of the total Church membership. That eight new churches were erected every day during the past sixteen years.

Of the total Church membership we find that 61.6 per cent are Protestant, 28.4 per cent Roman Catholic. Since 1890 the Roman Catholic Church has increased 93.5 per cent. This is more than twice as large an increase for the same time of all Protestant Churches combined their increase being 44.8 per cent. We of the South do not realize this great fact because Louisiana is the only Southern State in which the Catholics are in the majority. Yet the rather phenomenal growth of this Church is a fact that must be reckoned with in our National life. This large increase has been made possible in a great measure by immigration. Another fact of special

importance is that, since 1890, the followers of Christian Science has increased 882.5 per cent. Is it possible that Christian Science is to become a factor in the religious world?

The Methodists have a membership in the United States of 5,749,838. An increase of 25.3 per cent over 1890. The Baptists come next, with a membership of 5,662,234. An increase of 52.5 per cent during the same time. Thus we see that these two great Churches are rivals in the United States, as far as Protestantism is concerned; therefore let us compare them more closely. The Methodists have 67,701 organized congregations, the Baptists 54,880. The Methodists have 30.5 per cent of the entire number of organizations among the Protestant Churches.

In Texas there are 1,226,906 Church members. Of this number 74.5 per cent belong to the various Protestant Churches. The Baptists have 401,720. The Methodists 317,495.

In McTyeire's Catechism on Church Government we find in 1883 there were in the United States 4,165,723 Methodists. At the same time there were in the Baptist Church 2,394,742. Then we had more than a million and a half more members than the Baptists, while today we have less than one hundred thousand more. Their increase for the past sixteen years has been 52.5 per cent, while that of ours has been 25.3 per cent for the same time. I believe that we will all agree that more people have been converted at our altars than in any other Church during this time. And yet we have failed to gather them into our Churches. Wherein lies the trouble? A new convert should have a kindlier feeling toward the Church that led him to Christ than to any other Church. I believe that the trouble lies in the fact that the people in general have not been instructed in the doctrines of Methodism, while the Baptists preach often their doctrines. How many times have you heard a Baptist sermon without finding the River Jordan crossing that sermon before the end is reached?

Another thing the Baptist people have tried to make the world believe, by their persistence in the matter, that their Church is the only real Church. That they have come down through apostolic succession. We know that there is not a word of truth in that and from their own historians that theory can be broken into a thousand atoms. We have failed to preach our doctrines as we should and have suffered thereby. The Baptists and Campbellites have made the largest increase since 1890. The former 52.5 per cent, the latter 78.2 per cent. We know that these two Churches are the two that preach their doctrines more than any other, especially out among the common people. And we will find that they have profited thereby.

Now the ministry of the Methodist Church is not altogether to blame that the doctrines of Methodism have not been preached as frequently as the doctrines of other Churches. Our laymen are largely to blame for this condition. Our own people will go to other Churches and hear the doctrines of other Churches preached and often their own Church and ministry is

abused and when their own pastor preaches on some distinctive doctrine of our Church, those same people are awfully afraid that he will hurt somebody's feelings and say, "I would rather our pastor would not preach the doctrines." We must preach our doctrines. When a Church fails to tell the people what she believes that Church is going to be outnumbered by some other one. The gospel according to Methodism has always appealed to the people. Let us follow in the paths of the fathers.

W. F. BRYAN.

DIVISION OF THE NORTHWEST TEXAS CONFERENCE.

I fully concur with my good brother, Dr. Nelms, as shown by his article in the Advocate of September 30 on this grave question. Looking to the interest of Methodism alone, and as I then believed void of personal feelings or conference pride, at our last session I, too, opposed division; but a majority of my brethren, possessed with a like spirit, took the view that division was necessary. I am a Methodist through and through, and when my brethren speak on a question of this sort I am more than glad to fall in line with the majority. It is entirely different to a political or purely worldly question.

In the event the committee on division makes a unanimous report, and I believe it will, I hope the conference will adopt the report without discussion. The time to speak on the question has passed, in my judgment, and we are certainly going to divide unless a radical change has occurred. These are my views of the matter.

JAMES M. ROBERTSON.
Meridian, Texas.

CHURCH TO BE DEDICATED.

The Pleasant Grove Church in the Corsicana Circuit will be dedicated the first Sunday in November at 3:30 o'clock. All former pastors are invited to attend. Dr. Bishop, the presiding elder, will preach the dedication sermon. All are invited.

W. VINSANT.

EARN \$7 DAILY SELLING the Dr. Haux Famous Perfect Vision Spectacles—finest and cheapest on earth. Write for special agents and dealers terms. Dr. Haux Spectacle Co., Box 276, St. Louis, Mo.

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.

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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BROTHER CULBRETH NOT COMING.

We are informed that Rev. J. M. Culbreth, who was elected as Field Secretary of the League for Texas, has declined to accept the work, and has so notified President Ragsdale. He feels constrained to remain in South Carolina and continue his ministerial work. Thus, the carefully laid plans of the Texas League Cabinet are temporarily thwarted, for the selection of a man to fill this place is no easy matter. We are not advised as to the decision of the Cabinet, further than that a man will be selected as soon as possible. A Cabinet meeting has been called in Dallas during the State Fair, at which a selection will be made.

NOTES.

The North Alabama Leaguers have adopted as a conference motto: "An Epworth League in every Church in North Alabama."

Miss Fannie McLean, editor League Department, St. Louis Christian Advocate, reproduces our editorial regarding the card of invitation gotten out by the South McKinney Leaguers.

A Leaguer, writing to the St. Louis Advocate of experiences at Perte Springs this year, has this to say: "God never seemed so near to me before. Brother Onderdonk's sermon on Mexico has often made me long to go there."

Miss Annie Sells' "Junior October Suggestions" are reproduced in full in the League Department of the St. Louis Christian Advocate for September 22.

The North Alabama Conference Epworth League, which is crowding Texas so closely for first honors in the matter of Field Secretaryship, held its annual session at Anniston, Alabama, August 24-27, 1909. It was at this session that a Field Secretary was decided upon. The Texas session was held August 8-15, 1909. This would indicate that the Texas organization led the Alabamians by twelve days to two weeks, the matter being the subject of cabinet consideration almost from the beginning of the Encampment session at Epworth-by-the-Sea. But there are enough honors for both States, and we repeat what we have said before, we are glad both are to undertake the work.

The North Georgia Leaguers are quite active. A handsome year book has been issued under the direction of Mr. W. M. Barnett, of Athens, Georgia. At their late annual session \$10 per month was subscribed to pay the salary of a teacher in the newly organized domestic science department of settlement home work. District Institutes are to be a feature of the new year's work, one already having been held, covering a period of two days, at Newbern, in Oxford District. Mr. M. W. Martin, of Atlanta, is the live wire President of this organization. G. W. T.

QUERIES FROM SISTER SUSAN.

1. What has become of Brother John?
2. Why don't more of the Leaguers send notes to the Advocate?
3. How many of your League are titbers and daily Bible readers?

4. Why do not more of the pastors take an interest in the League? (Note—Sister Susan is not the editor. Do not think so. She does not live in St. Louis, either.)—Miss Fannie McLean, Editor in League Department, St. Louis Christian Advocate.

"Sister Susan" arouses our curiosity. Is she a Leaguer? Has she really a brother John? Is she asking about Missouri pastors or others? How old is Ann, anyhow?

FIELD SECRETARY TALK.

"The election of Mr. Culbreth as Field Secretary for the Texas State Epworth League makes it possible for Mr. Ragsdale, to whom above all others Texas League-edom is debtor, to remain in the Presidency, as he will thereby be relieved of the two-fold burden that he has sustained throughout the period of Epworth's trial."—Epworth Era.

"Texas, the forerunner in this departure in Epworth League work, barely preceded North Alabama in what must prove the greatest step for the advancement of religion among our young people since the formation of the Epworth League. Other conferences will follow the example thus set, and either singly or in groups will put men into the field who are to be at the call of pastors in organizing their young people and by systematic visitation of the Chapters will both inspire and instruct."—Epworth Era.

"It will be of interest to our constituency to know that Texas League-edom is to have a Field Secretary. The beginning of their agitation for the idea seems to have been simultaneous with President Locke's call for the establishment of the office. Success to them both!"—Lemuel B. Green, League Editor, in Alabama Christian Advocate.

"It is a noteworthy fact that the Texas and Alabama Epworth League State organizations have each recently decided to employ a Field Secretary, to be paid by said conferences, who shall give all his time to organizing and pushing League work all over his territory. At the Alabama Conference, held at Anniston, this office was created and nearly \$100 per month pledged by delegates toward the support of this officer. The Texans, during their big encampment at Epworth-by-the-Sea, Corpus Christi, not only decided to have a Field Secretary, but went ahead and elected Rev. J. M. Culbreth to serve in that capacity. A recent card in the Texas Advocate, from Mr. Culbreth, says that he has not yet decided whether to accept, but the Texas Leaguers will surely be lucky should he decide to become one of them, for both he and Mrs. Culbreth are decided additions to any place or State. Mr. Culbreth belonged to the Vanderbilt Quartette for some time and sang with them this summer at Corpus Christi, even though for the past year he has been a member of the North Carolina Conference, stationed at Smithfield. We are anxious to see the practical results, as there undoubtedly will be, of these Secretaries in two States, and to learn who will take this work in Alabama."—Miss Mabel Montgomery, League Editor, in Southern Christian Advocate.

WOMAN'S WORK AT EPWORTH.

It was my privilege to be at the Encampment this year, and as it was the first time that I have been there, I saw it at its very best. In a few more years with proper support it will be one of the most popular resorts in the State, and no one can estimate the good that will come to our Church from the assembling there of hundreds of men, women, and young people to spend ten days in studying missions, the Bible, and all the great problems that are before the Church to-day. The men and women on the program are the most talented in this line of work.

We had most excellent daily Bible studies conducted by Mrs. M. L. Hargrove, a thoroughly inspiring and competent teacher from our Bible and Training School.

But it is more particularly of the woman's work that I wish to speak and the benefits that we should receive from the encampment.

First, a word about the building that the women of the Home and Foreign Mission Societies of the four Texas Conferences erected during the year. Its purpose is to accommodate the officers of these societies, and afford an assembly room for mission study classes and institute work. Here Miss Mabel Head conducted the Home Mission Study Class for one

hour each day before a large and very attentive class, representing societies from all over the State, so that help and inspiration will be carried to many workers.

That hour was followed by institute work for one hour, conducted by Misses Davies and Head.

There were two rallies of the women in our conference, both largely attended, and a great deal of interest manifested. Think of the results to our work from meeting the women and knowing them personally, and the association there for ten days! I believe that this annual gathering of our officers and women at Epworth means a forward movement in our work in the West Texas Conference.—Mrs. T. A. Brown, in The Church News, Tenth Street Church, Austin.

FANNY HARRINGTON JUNIOR LEAGUE.

We have a fine Junior and Intermediate League. We have the Junior at 3 o'clock on Sunday afternoon; Intermediate at 4 o'clock. We have about twelve active members; they say they will do whatever they are called on to do.

We met at Miss Fannie Lou Mathews last Saturday afternoon, October 9, 1909, to have our social or literary meeting. There were twelve present on account of rain Friday; not many out.

We had our monthly business meeting also, with our President in the chair. We open our meeting with several songs and the Lord's Prayer in concert.

We sang a song, then Silas Harrington entertained with a select reading, which was enjoyed by all. Then our business meeting was held; only two officers present, but our superintendent succeeded to have the reports on hand. Our next meeting will be held at Miss Mildred Kennedy's, first Saturday afternoon at 2:30 o'clock. The entire League is expected to be there. Mr. Harry Kearney is our Third Vice-President, so we will expect a good program. Hope to have more interest manifested throughout our League work. We have fifty enrolled in both Junior and Intermediate Leagues.

The following are officers: Dennis Show, President; Fannie Lou Mathews, Corresponding Secretary; Willie Story, First Vice-President; Ethel Howard, Second Vice-President; Harry Kearney, Third Vice-President; Victory Gant, Fourth Vice-President; Viola Gant, Secretary; Clint Harrington, Treasurer. Plano, Texas.

"APPOINTMENT TO DEATH."

The appointment to all to die, "for dust thou art and unto dust shalt thou return." Genesis 3:19 has been, by Calvinism, taught to mean that God has a "set time" fixed for all to die. That God has predestinated that some must die in infancy, some in childhood, some in early manhood, some in middle life, and some at a good old age. That the time and place and means of their death has been fixed by divine wisdom. That every one must go that way. So that it matter not how, nor when, nor where one comes to their death, the Calvinist will tell you that it is the will of God for them to thus die, and the will of God must be done. Well, let's see. We will take the case of the first death of the human family. "And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Now we ask why did Cain kill his brother? Calvinism answers that it was so intended. That it was his set time to die, and the whole matter was foreordained that he should go that way, and while it was hard for Adam and Eve to give up their boy, they should not weep, for they knew the will of the Lord must be done, that God in his wise providence had taken out of this world the soul of their boy, and his ways are past finding out, that "man that is born of a woman is of few days. He cometh forth like a flower and is cut down," and they must submit, and say the will of God be done.

Now, we ask in all honesty, was it the will of God that Abel should die at the hands of his brother? Calvinism says it was so intended. We ask who intended it? Did God intend it? No. Did Adam and Eve intend it? No, a thousand times no. Who, then, did intend it? No one but the devil. He worked it up, and he brought it to pass. Take another case: A lady was walking the public road alone, and, meeting a big burly negro, he murdered her in the most inhuman way, leaving her in the road, with her bowels severed from her body. The preacher stands at the grave in the presence of a weeping, heart-broken husband and children and friends and loved ones and says, "Weep not, my friends, this is the Lord's doing, and we must submit to his will. In his wise providence he hath taken out of this world the soul of our sister." It was intended. We ask, who intended it? Not the husband, not the loved ones, not the Lord

God of heaven? Then who intended it? The devil.

Take another case: A little child is rescued from a burning building more dead than alive, and in awful agony it lingers a day or so and dies. The heart-broken parents stand by the open grave with sorrowing friends, while the preacher says, "Weep not, fond parents, his is hard for you, but the will of God must be done, and God in his wise providence hath taken out of this world the soul of your deceased child, for it was so intended." But, who intended it? No one but the devil. But you say we are referring to extreme cases.

We take another case: A young mother is dying with pneumonia. The heart-broken husband and weeping children are standing by her bedside, watching her as she is dying. By and by the struggle is over and she is dead. The preacher at the grave says, "As it hath pleased Almighty God in his wise providence to take out of this world the soul of our deceased sister, we must submit, his will must be done. It was so intended." Who intended it? God knows, and everybody knows that it would have been better for the mother to live and raise her children. Who, then, intended her death? The devil.

But you ask me what of the people who perished in the flood? Those who perished in Sodom and Gomorrah, those who perished in the fall of the city of Jerusalem, and in the Galveston flood? We answer, they ought not to have perished, for they could have escaped. The men of that fearful and awful wicked city, Nineveh, perished not, notwithstanding the prophet said, "Within forty days Nineveh shall be overthrown." But you ask, what is meant by the appointment to death? We answer, "The days of our years are three-score years and ten," and that no one should die before he is seventy years old, this being the minimum, while 909 years is the maximum. This is as clear as noon day. Therefore it is very unfortunate for a little child or a young person to die. The old notion of Calvinism, that a little child is "better off dead than alive," is a lie of the devil. For it to die is to rob it of life and all life means.

Calvinism is at the bottom of all this devilment, and has been cursing the world for more than a thousand years before Calvin was born.

But Calvinism is Calvinism, first, last and all the time. Away with it from the earth! W. T. AYERS. Maysfield, Texas.

HOUSTON NOTES AND PERSONALS.

Houston Methodism is growing spiritually, numerically, materially. Her dozen Churches are awake and all have real live wires for pastors. The city is growing marvelously in every way—every direction—perpendicularly as well as horizontally. Yesterday's churches, in common with business houses, are too small to-day, and must be enlarged to accommodate the inflowing population to-morrow. Hence there is no time to nap. Rev. J. E. Wray said in the pulpit last Sunday morning: "O, the strain, wear and strenuousness of this madly rushing city! I long to be again in a quiet village where a man can stop long enough to say his prayers." (If he can get the Bishop's consent he could likely find some village preacher who would be willing to exchange places with him.)

Rev. Chas. F. Smith, presiding elder, is a safe, lovable, prudent, consecrated man of God. Without flourish or bluster he keeps up with every interest of his district and his hands are literally filled with the Master's work. He is a sound and able gospel preacher who believes in, and sticks to, the gospel as interpreted by the masters in theology according to Methodism. Any district is safe in his hands and his wise oversight will give it a proper direction.

Rev. J. E. Wray, of the First Methodist Church (old Shearn), has made a fine impression on Houston both in and outside the Churches. His congregation is building a great church on the corner of Clay and Main Sts., eight or ten blocks from the Rice Hotel. As a preacher Dr. Wray is magnetic, rhetoric, epigrammatic, poetic, expert word painter, often thrillingly eloquent. Who hears him once will want to hear him again.

Hear splendid reports of Dr. Ryland, of St. Paul's, but have not had the happiness to hear him yet.

Dr. Crum, of the Tabernacle (his people say he is a whole loaf), is a splendid pastor of a splendid Church—a perfect fit. He is full-orbed and his Church in many respects one of the best in the connection.

At several suburban Churches revivals are in progress of which reports will be made later.

Rev. C. C. Bell, of Brunner Avenue Church, is a born evangelist and has more calls to help the brethren than he can answer. Just now he is in an interesting meeting at Humble. Bro. Payne, the pastor, is highly esteemed by a faithful flock of zealous Christians. The writer happened in his church on a prayer-meeting night

How to Get Rid of Catarrh

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

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

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

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

recently and witnessed an elaborate pounding which was the second of the kind he had received this year. He is a young preacher of good ability and great promise. His excellent wife is also consecrated to the work.

The writer is pastor of the Katy Methodists. This plucky congregation have finished and furnished their church—the only one in the city. They have a model Sunday-school, a splendid Woman's Home Mission Society and are up in all their finances. The Advocate has a number of subscribers there with more to follow. The Texas Christian Advocate is a real, live, good paper and is a great help to the preacher as well as a blessing to the families where it is allowed to enter.

J. T. BROWNING, P. C.

MARRIED.

Tinney-Casey.—At Waco, Texas, October 11, 1909, Mr. R. A. Tinney and Miss Kathleen Marie Casey, Rev. P. J. Clansy officiating.

Hornberger-Young.—At the Tenth Street parsonage, in Austin, Texas, October 7, 1909, at 1:15 p. m., Mr. W. C. Hornberger and Miss Bertha M. Young, Rev. V. A. Godbey officiating.

Covington-Blackburn.—At the home of the bride's father, Mr. L. G. Blackburn, Mills County, Texas, October 3, 1909, Mr. D. P. Covington and Miss Daisy Blackburn, Rev. G. W. Templin officiating.

Wilpote-Johnson.—At the residence of the bride's parents, Mr. and Mrs. Jefferson Johnson, Austin, Tex., October 9, 1909, at 7:30 p. m., Mr. Louis Noel Wilpote, of Joliet, Illinois, and Miss Alice Adele Johnson, Rev. V. A. Godbey officiating.

Morrall-Moore.—At the Tenth Street parsonage, in Austin, Texas, October 9, 1909, at 8:15 p. m., Mr. Ben T. Morrall and Miss Maude Moore, Rev. V. A. Godbey officiating.

Montgomery-Spann.—At the Methodist parsonage in Glenrose, Texas, on Wednesday evening, February 10, 1909, Mr. B. Monroe Montgomery and Miss Rella Spann, Rev. Chas. D. Spann, the father of the bride, officiating.

Mantooth-Wisdom.—On September 2, 1909, in Glenrose, Texas, Mr. R. A. Mantooth and Miss Mae Wisdom, Rev. C. D. Spann officiating.

Seago-Williams.—In Glenrose, Texas, September 4, 1909, Mr. H. W. Seago and Miss Dilla Williams, Rev. C. D. Spann officiating.

Bessant-Nichols.—At the parsonage of the Methodist Church in Glenrose, Texas, on the evening of September 4, 1909, Mr. George P. Bessant and Miss Byrd Nichols, Rev. Chas. D. Spann officiating.

Jefcoat-Bedgood.—At the parsonage in Vera, Texas, September 29, 1909, at 8 o'clock p. m., Mr. J. D. Jefcoat and Miss Jennie Bedgood, both of Vera, Rev. M. D. Hill officiating.

Jackson-Sessions.—In their buggy, in front of the parsonage in Vera, Texas, September 26, 1909, Mr. Steve Jackson and Miss Essie Sessions, both of Red Springs, Texas, Rev. M. D. Hill officiating.

Small, with its swollen glands, running sore, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

The world has never been the better for the saints who advertise their crosses.

TESTAMENT ACCOUNT OF THE PRODIGAL SON AND THE ELDER BROTHER.

The little book of Jonah is a very unique part of the sacred canon. It unfolds with wonderful beauty and power many of the greatest truths of our most holy faith.

The really historical character of the book may be seen from several considerations. For instance, the reference to the size of the city of Nineveh, as confirmed by ancient writers, and by modern research; the reference to the deep moral corruption of the city, as confirmed by Nahum 3:1, and Zephaniah 2:13, and the results of late investigation into the moral life of the empire at that time; the reference to the emblems of mourning that were put on the beasts at the time when the King and the people repented, as confirmed by Herodotus and other authorities as a custom of these peoples and also the fact that a real prophet bearing the name of Jonah lived and prophesied at the very time referred to in the book.

The book is not rationally comprehensible on any other hypothesis than that of its historical character. It has none of the marks of the allegory. It is a plain, artless, natural record of actual experience. It has the traits and the spirit of history, and presents Jonah as an actual and not an ideal character. It would never impress a reader, who had no theories of miracles and religion, as anything but a recital of occurrences that took place. The use of a real prophet's name for such a fiction is utterly improbable. Such a wanton sacrifice of the reputation of a prophet of God would be without parallel and without excuse, unless the facts in Jonah's life had warranted the description. Then, again, Jesus Christ made use of the book of Jonah, and referred to two separate portions of it as historical facts, and placed them on a level with the visit of the Queen of Sheba to the Court of Solomon. It cannot be believed that our Lord would have quoted the case of the Ninevites against the Jews of his day and represented them as rising up in judgment to condemn the impenitent hearers of that generation, unless the Ninevites were real characters and had actually repented. Nor would he have used a fictitious experience of Jonah in the sea to be a sign of the essential and august fact of his resurrection from the dead.

The book is strictly historical and reliable. And, if written by Jonah, as is most probable, is a splendid confession of one who was great enough to condemn himself and vindicate the ways of the Almighty. But what is the great truth that this little prophecy teaches us? It is a true history, used to set forth spiritual truth, a kind of historical parable, or allegorical history, if you please. A real history, and like many other portions of the Old Testament, none the less allegorical and parabolic in its ultimate purpose.

Evidently the book was designed to teach, pre-eminently, the true mission and attitude of Israel to the nations of the world. For this purpose it brings out in a striking and original way the divine love for the Gentiles, the possibility of reaching the heart and conscience of the Gentile world, and the certainly ruinous effect of Israel's unbrotherly attitude to these lost and darkened peoples. It is one of the missionary books of the Bible. It shows that Israel ought to be in some real sense a missionary nation, God's messenger to the earth. The theme is God's compassion for the world as to be expressed through his people.

Jonah represented Israel; Nineveh represented the world. Jonah is sent to Nineveh; Israel is the custodian of truth and mercy for all the world. Jonah flees from his mission; Israel evades its mission by narrowness of view and bigotry of spirit. Jonah is swallowed up by a fish prepared of God in the sea; Israel was swallowed up in the appointed captivity among the nations. Jeremiah says, speaking for Israel, "Nebuchadnezzar, the King of Babylon, hath devoured me, he hath swallowed me up like the sea monster, he hath filled his maw with my delicates, he hath

cast me out." And in the same book Jehovah says, "I will do judgment upon Bel in Babylon; I will bring forth out of his mouth that which he has swallowed up."

Jonah turns to God in distress; Israel did the same in the captivity. Jonah was recommissioned; Israel became, after the captivity, as never before, a spiritual and enlightening power among the nations of the earth, by her colonies, by the Septuagint, by the synagogue, and by closer relations with the Gentile world.

Jonah converts Nineveh; Israel made proselytes to the true faith in great numbers; and after the ascension of our Lord, Jewish apostles and converts became God's missionaries throughout the known world, and turned the current of Gentile history into a new channel.

Jonah is dissatisfied with the result; Israel failed to sympathize with the movements of providence that brought through its ministry blessing and salvation to the other nations. The New Testament shows how deep was the dissatisfaction of the Jews, and even of Jewish Christians, with the liberty of approach into the Church of God granted to the converts from heathendom.

Jonah is rebuked for his displeasure with the grace and patience of God; Israel was rebuked after the ascension of Jesus and scattered among the despised and hated nations, if perchance she might in time learn the lesson of sympathy with the free and full compassion of God.

The book, as every student has observed, breaks off very abruptly, leaving Jonah discontented, and God expostulating. The same abrupt close is seen in the parable of the prodigal son, where the elder brother stands angry, and the father expostulating and rejoicing. And the Book of Acts breaks off with a similar scene, and leaves us to contemplate the contrast between man's anger and the freeness and world-wide reach of Divine grace and love which sends out to every quarter the message of pardon and peace.

When we see how this little book teaches us the missionary character of God's people; the love of God for all the world; the salvation of man as wholly of God's patience and grace; the folly and uselessness of disobedience to God; the unchangeable evil and ugliness of human nature in the very best of men; the doctrine of repentance unto life; the death and resurrection of Jesus Christ; the calling of the Gentiles; the tender regard of our God for the little ones living and dying in heathen cities, and the compassion of God for the dumb brute beasts—the germ of all societies for the prevention of cruelty to animals; when we sum up all these precious lessons we feel that this little book of Jonah is indispensable in the sacred canon of the Holy Scriptures. W. F. PACKARD, Marshall, Texas.

THE BOOK OF JONAH—THE OLD THE NEW BIRTH—A REVIEW.

By Rev. R. A. Ellis.

I had consented to pay no further attention to Bro. Rogers' attempted reply to my last article on "A Study on Sin," until I noticed his reference to his article in reply to the above mentioned article, while making another futile attempt (it seems to me) to answer E. W. Alderson, D. D., on the subject, "Infants in Christ." He refers to it as follows: "I will not rewrite what we have written recently in the Advocate on this subject. That has had no answer and admits of none." I feel that it is due me, and the subject in hand, that partial answer be admitted in the columns of the Advocate; and so far as I am concerned will end the controversy with Brother Rogers.

It will be understood by the reader that the status of the infantile world was the subject and inquiries of my articles, and not as to whether the views expressed, the arguments presented, were in accord with the views hitherto entertained.

I have patience and good hope of progress as long as a reason is given in controverting another's position.

But as long as one who has not established himself as an oracle can content himself in disputations with simple negatives and affirmations, my hope of more light vanishes. My desire was to get a correct insight to the status of the infantile world, having noted that a unity of views from men of note was wanting upon the subject. Failing to see from any source at my command a satisfactory solution of the subject, I ventured to give my views more in the form of inquiries than in dogmatic declarations. I cited my passages of Scriptures on which I rested my arguments, which, if true, forced certain conclusions. If the Scriptures cited did not teach what I assumed that they taught, they taught something else, that something else ought to have been set forth rather than for a strong dogmatic, "We here say, No." Such implied infallibility is not accepted by this deponent as any part of an argument, or in any degree sat-

isfactory until his implied infallibility is established, or that his assertions are recognized as established oracles by men established in learning and held as good authority.

Brother Rogers makes this quotation from my article, "If the soul-life was lost in the garden it was restored in the garden or at some subsequent time. Then follows his attempted refutation, "The writer evidently thinks one or the other of these propositions must stand."

We show the incorrectness of both statements by their consequences and by his own words as well. We will see as to that. I go upon the assumption that Moses gave the fact in Genesis 2:17. That being true, one or the other propositions must be true, unless we consent that life is obtainable from other source than God. Bro. Rogers prefers saying to Moses you have overstated facts in the case; for he says, "The life of God never was absolutely lost to the race." He says: "Arminians do not contend that the death penalty ever was executed to the full." I am not asking what Arminians have taught; but what does the Bible teach on the subject? I have cited the text from the Bible, which I assume has a bearing on the subject, and ask if they do not justify my assumption. Bro. Rogers, constituting himself an oracle, "We here simply answer No," without giving us the benefit of a reason for the contrary.

He says, "But does not our good brother contradict his first proposition? Hear him, "The new birth is of vital importance and made necessary by the lost life of the souls of the race by the offense of one." Is that quotation well founded? (See Rom. 5:18.)

Was the fall of the race conditional or unconditional? Both the Bible and reason say the fall was unconditional.

The Book says, "By the righteousness of one the free gift came upon all men unto justification of life." Was that conditional or unconditional? Unconditional.

Here is where I "fall into the lap of Universalism."

But nothing less than what is expressed in the above quotation. The notion that my position makes nugatory the new birth as taught Nicodemus, or involves the folly of three births, two spiritual and one fleshly, are expressions void of the reflection necessary to reach sound conclusions. The law ruling in the animal kingdom as far as known to man conditioning the increase of their respective kinds, involves a begetting first. There is a new life in germ, not born life; that further sequence will be dependent on conditions. Our Lord, as we think, would never have spoken to Nicodemus as he did had he not intended that we should see an analogy between the two births. If a previous begetting in the natural world must precede the birth, why be so blind and thoughtless as to say, as relates to the spiritual kingdom, to be begotten is the same as to be born again? We find in the vegetable kingdom a law ruling that is beautifully analogous to the development of the kingdom of grace. All manner of seeds that are sound represent a form of life, but they remain dead and dormant in appearance to the outside world until suitable surroundings obtain; then the Divine in nature begins to show to the outside world the fact of vitality. The acorn's oak of the forest; resulting from proper environments Nicodemus and all like him is illustrated by the man who keeps his seed corn in the crib.

The germ life of the soul, the begotten life by the grace of God, was lying dormant like the chick in the egg. Our Lord spoke to Nicodemus with no little surprise when he said, "Art thou a master of Israel and knowest not these things." As we think, all who are not saved lies in the fact that they have not exercised their volition in obedience to their impulses to the right which is the germ life of the soul provided and given gratuitously to the race that each for himself might work out his salvation. "It is God who works in us." (Phil.) "This is the grace that brings salvation to all men." (Titus.)

Brother Rogers seems unable to see any difference between a child begotten and one born. His efforts, it seems to me, to prove my position absurd has thrown him in the meshes of fatalism. For he says if that lost life was restored (in germ) in the garden or elsewhere, then no room nor need of a new and spiritual birth remains. Calvinism makes the possibility to repent and believe depend upon the new birth; life before action. That is rational. All who have come to Christ for salvation have done so by a voluntary use of the life that Christ has given to the race and which makes it possible for any response to a command which conditions more life. There was an order to be observed in the feeding of the 5,000. The hungry multitude represents humanity as convicted. Sitting in companies of fifties and hundreds represents repentance and faith which brings the soul in those open avenues

THE-YOUTH'S COMPANION

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NOV. AND DEC. FREE

New Subscribers who at once cut out and send this slip (or mention this publication) with \$1.75 for the 1910 Volume of The Companion will receive All the November and December issues from the time the subscription is received, including the Thanksgiving and Christmas Numbers, and The Companion's "Venetian" Calendar for 1910, lithographed in thirteen colors and gold. Then The Youth's Companion for the fifty-two weeks of 1910—a treasury of reading that would cost \$30 if printed in book form.

THE YOUTH'S COMPANION, BOSTON, MASS.

from earth to heaven, so that by this association with the invisibles the new life begins to unfold itself to the outside world.

Does not the parable of the talents represent the race of mankind? I think so. The talents represent moral or spiritual capability which was lost to the race by the act of disobedience, but counteracted by the gift of life unto justification by the righteousness of one, signified here under the notion of talents, so as to give a practical insight as to how the kingdom of Christ is to be developed and unfolded to the world by each individual.

At the day of reckoning, the man who had not by trading or otherwise, enlarged his gift, was not a backslider in the usual sense; he made no proper use of his talent. The holding and keeping the talent is significant. It supports the rational command to preach the gospel to every creature; for every creature, it seems, up to the close of his probation, has this gift of God, this germ of life, the ground of capability, hence responsibility and accountability.

"If the gracious ability to hear and respond to God's call is evidence of eternal life * * * there is, indeed, it would seem * * * that universalism is established."

This is just what Paul says; Brother Rogers says Paul says more than he meant, but fails to explain by what authority he modifies the apostle's language. We are represented in Genesis with a morally and spiritually dead humanity; also a restored element of enmity to Satan which had been lost, which I interpret as life in germ; it is to be unfolded by co-operation, and without this co-action this germ-life of the soul will be under the dominancy of the carnal mind, which is not subject to law of God, but is subject to the will of the individual. With the views expressed in my articles we are not at a loss to place the destiny of dying infants.

We see the possibilities of the development of Christ in the child from its very infancy. Not by mere ethical training, but by evangelical, spiritual training, for the reason the child has spiritual life, it is not expected that the child can be trained into spiritual life, but having spiritual life in germ that life may be developed by proper teaching and environments.

"By grace are ye saved through faith; it is the gift of God."

When God points the way through the desert you may be sure He will not fail to provide the springs of water.

IS IT A FACT?

In a recent issue of the Advocate my special friend and fellow-soldier, Rev. J. D. Burke stated, "Our conference makes no provision for a superannuate the first year of his superannuation, and in my case it will be eighteen months without any means of support except as the good people may help us."

As it was in the celebrated charge of the gallant six hundred, some one has blundered in this behalf. (See the Discipline, page 146): "Provided further that when a preacher breaks down in his work and is placed on the superannuated list his claim shall begin from the time he ceases to receive any support from his last charge."

Some sixteen years ago, when the North Texas Conference was held at Wichita Falls, O. S. Thomas being Chairman of the board, this case came before us: A good brother had died, and, like most poor men, left a widow and several children that needed help very much, but under the law as it then stood we felt powerless to render it. The suggestion was made and we carried the matter to Bishop Wilson for his decision. Even the tone of his expression is still remembered as he remarked, "We make history as we pass along. Just put that question in writing: 'Is the family of a deceased preacher entitled to help from the Board of Finance the year of his death?'" is, I believe, the exact words that Dr. John R. Allen used who held the pen.

Answer: "Yes," was the emphatic reply. Since then the General Conference has placed it in the Discipline as we now have it. All of which is greatly to the honor and credit of our great Church. W. W. GRAHAM, Alto, Texas.

The greatest sacrifices are seldom realized by those who make them.

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. Order of

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

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, back-ache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. J. Summers, Box 187, South Bend, Ind.

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.

A VISIT TO PILOT POINT AND THE DORMITORY, DENTON, TEXAS.

The visit of this writer to the recent annual meeting of the Woman's Home Mission Society of the North Texas Conference held in Pilot Point, was one filled with pleasant experiences.

An account of the meeting, as already given last week by Mrs. Frank Bennett, furnished in detail, in an interesting and comprehensive way, an outline of the exercises as conducted from day to day. It is, therefore, our purpose to give only some additional notes—observations by the way—in connection with the occasion. The meeting opened on Monday night, at 8 o'clock, and closed the following Thursday night, the daily sessions being profitable and instructive, and the exercises each night being given to some particular department of work, closing on Thursday night with the appropriate sermon by Bishop Key, and the impressive consecration service with which he closed the evening's exercises. The attendance of delegates and visitors was large, and the year's report of the work accomplished, as brought out under the various departments from day to day at the business sessions, showed most emphatically that this conference society is keeping pace with the sister conferences of our great Church along all lines, and in a particular line of work it is leading the other conference societies of our Church, as evidenced by such worthy institutions as the Ann Browder Mission Home and Training School, located in Dallas, and the Girls' Dormitory, located in Denton.

The inspiring presence of Mrs. L. P. Smith, the President of the Conference Society, was lacking at the daily sessions, as she was confined to her room by an attack of illness during the time. Her absence was much regretted by all, her sweet smile and gentle manner always endearing her to her co-workers, and her firm grasp of affairs and intelligent comprehension of the work ever being a source of strength in the daily routine of the business sessions. But the Conference Society was fortunate in having for presiding officer Mrs. F. B. Carroll, First Vice-President of the society, an experienced officer in the work, ex-President of the society, who discharged the duties of the occasion in a faithful and efficient manner.

The excursion to Denton on Friday, after the close of the annual meeting on Thursday night, which had been arranged by the officers of the Conference Society for the benefit of the delegates and visitors was the crowning event of the week. The ride of eighteen miles on Friday morning in the cool, bracing air was enjoyed by all, and the smiling faces of the ladies who met the visitors on their arrival at the station in Denton, and the hearty words of welcome gave one and all a foretaste of the enjoyment the day held in store for them. The visitors were conducted to waiting vehicles and conveyed at once to the College of Industrial Arts where an informal but interesting program was given in the chapel, conducted by Rev. Sam Barcus, pastor of the Methodist Church, in which Rev. D. H. Aston, the presiding elder of the Gainesville District, gave words of welcome to the Women's Home Mission Society of the North Texas Conference now present in a body and expressing his gratification that the successful annual meeting just closed in Pilot Point had been held within the bounds of his district. A short address was then given by Mrs. W. H. Johnson, the founder and Agent of the Ann Browder Mission Home and Training School, in her own original and effective way, referring to the fine advantages offered a girl by attendance at the College of Industrial Arts, the noble institution built and equipped and sustained by the great State of Texas, and calling attention to the Dormitory which the Woman's Home Mission Society of the North Texas Conference had completed two years ago in order to give a comfortable and home-like boarding place, at moderate cost, to girls attending the college.

This was followed by an address by Prof. Cree T. Work, President of the College of Industrial Arts, who gave a fine eulogy to the Dormitory, congratulating the members of the Woman's Home Mission Society of the Methodist Episcopal Church, South, on the good influence they had thus set in motion, and expressing the hope that his own Church, Presbyterian, and other denominations, might follow their noble example. It was indeed a privilege, for

which this visitor is profoundly grateful, to be present at such an hour, to look into the intelligent faces of those hundreds of girls who attend the college and who are assembled in the chapel for the occasion.

It brought a thrill of sacred joy to my heart to be permitted to join in the hymns that were sung, and to breathe a silent heart-felt "amen" to the words which were spoken and the prayers which were offered.

At the conclusion of the exercises the visitors dispersed, a number going through the building inspecting the various departments, and others accepting the invitation extended for a drive over the city and a visit to the State Normal School.

This visitor with several other ladies went for a visit to the State Normal. We had been much impressed with the beauty of the location of the College of Industrial Arts, situated upon a fine natural eminence overlooking the town and surrounding country, with groves of fine oak trees adorning the campus, and now as we approached the State Normal we were likewise impressed with the choice location of this institution, the ample grounds interspersed with noble forest trees forming a fine setting for the handsome building, and making an attractive picture for the eye.

The automobile conveying us arrived somewhat in advance of other visitors who were to come, and we had, therefore, time to take a more leisurely survey of the surroundings. We were met by Prof. Butler, one of the faculty, who invited us to the chapel exercises which were soon to take place. We were escorted to seats in the chapel reserved for visitors upon the platform, thus facing the student-body assembled there.

A short time of waiting followed, awaiting the arrival of the visiting ministers, Bros. Aston and Barcus and Rev. L. L. Cohen, from the College of Industrial Arts, the latter, one of the Methodist pastors of Dallas, being expected to make an address to the students at 11 o'clock.

The time for the regular devotional exercises having come, the students and visitors rose at a signal from the leader of the music, and, with piano accompaniment, sang one verse of the grand old hymn, "All Hail the Power of Jesus' Name," after which Prof. Butler read a selection of Scripture, and led in an earnest prayer. Then as the expected speaker of the hour had not yet arrived, Prof. Butler requested this visitor to address the students.

It has been my privilege to speak now and then to public audiences, as the years have come and gone, in regard to the organized work being conducted by the women of Southern Methodism, but I had never before been called to speak to such an audience as this one, over six hundred young men and women gathered in an institution of learning supported by our great State of Texas. But as I had sat there and heard the blended voices of those six hundred young people singing that hymn ascribing praises to Jesus "Lord of all," and had heard the Scripture read in this a State institution, thus honoring God the Father from the sacred Word, my heart had swelled with thankful adoration. Could I refuse, then, to honor my Lord by a spoken word of mine, when thus invited to speak? Nay, verily! I went forward and spoke from the promptings of my heart, thanking God that I had been permitted to witness such a scene, and expressing gratitude to God that my home is in the great State of Texas where such a scene could be witnessed in one of the State's institutions of learning, and urging upon my young hearers the importance of using to best advantage the opportunities offered them in such an institution, etc.

My words were spoken to a truly "responsive audience," their applause testifying to their enthusiastic State pride, and which was, we trust, an evidence also of their loyalty to the fact of the overruling Providence of God.

The expected ministers and other visitors arrived while I was yet speaking, and Bro. Cohen soon followed with the address of the hour, presenting valuable truths in his earnest, fervid style, which it is hoped found lodgment in those young minds and hearts, to bring forth fruit for good in the years to come.

The delightful lunch served later by the entertaining ladies under the shade of the trees on the campus of the College of Industrial Arts was much enjoyed by the delegates and visitors.

At 2 o'clock in the afternoon many gathered in the Dormitory which is located upon a fine piece of ground of

seven acres just across the street from the college, and enjoyed the interesting exercises held in the chapel there, conducted by Mrs. L. P. Smith, the President of the Conference Society, all feeling glad at her restored health which thus permitted her to be present.

A talk on the work and mission of the Dormitory was given by Dr. F. B. Carroll, who, with his wife, has charge of the institution, and Mrs. J. T. Bloodworth, President of the Woman's Home Mission Society of the Northwest Texas Conference, who was a welcome visitor for the day, gave a talk on the work represented, the exercises being interspersed with prayer and song.

This was my first visit to the Dormitory, concerning which we had heard so much the past two years, and about which many articles had been sent me from time to time for publication in our Woman's Department. As I entered the large front hall of the handsome substantial brick building and lingered for a short time of rest in the commodious double parlor, so beautifully furnished by the Auxiliary W. H. M. Society of Pilot Point, in memory of Mrs. Fred Haden, a former beloved and active member of that auxiliary, and later visited the various sections of the building, the daintily furnished bedrooms for the girls, and the large, airy "guest-room," furnished in such comfortable, attractive style by a devoted father in Hillsboro, in memory of his deceased daughter, Bertha Graham, a bronze tablet on the door bearing her name; the roomy dining-room, which, with the chapel, occupies the basement floor, and noted all the modern appliances for the comfort and convenience of those who abide in the building. I was filled with admiration and astonishment as well at it all.

That the women of our Home Mission Society in Texas, and, more especially of the North Texas Conference, had done so much within the short space of two years or more, is amazing, and one need only to go and see to realize what wonderful work has been done, and the good served by this noble enterprise. The building and grounds comprise an outlay of about thirty-five thousand dollars, and of this amount about fifteen thousand dollars remain to be paid. The debt is well provided for and will be met in due course of time, but what a glorious opportunity is here presented for the W. H. M. Society of the four Texas conferences to unite in one great institution like this, pay off the debt together, and together rally around an enterprise that means so much of good to the young girls of Methodism in Texas who may wish to take advantage of the opportunities offered there. Oh that such a consummation might be realized!

It was my privilege to spend the night in the Dormitory, to partake of the well-prepared, nicely-served meals where Mrs. Carroll presides, as she does over the whole establishment, in that careful and motherly way which is of such comfort to a girl away from her own home circle. To have the personal care and oversight of such as she is, a conscientious "doer of good" for her Lord, assisted by the influence of her noble husband, is an advantage to be coveted by any young girl wishing to prepare herself for usefulness in life. It was granted me by invitation of Mrs. Carroll to conduct the devotional exercises in the chapel at night.

To speak to the fifty young girls gathered there, to look into their bright, earnest faces as I tried to talk to them out of God's Word, was a blessed privilege which came to me unexpectedly, and was one which I will ever remember with devout thankfulness. Sweet rest came afterward to this visitor in the "guest-room" for the night, and she lifted her heart in praise for all that the day had shown to her, and prayed that God's richest blessings may ever rest upon the great and good work represented in "our Dormitory."

Editor Woman's Department.

A pleasant and profitable time was ours to enjoy at the district meeting of the Woman's Foreign Missionary Society of the McKinney District, held in Farmersville the 7th of this month, by kind invitation of our dear Sister Brown, the active and zealous District Secretary. The district meeting opened on Wednesday night, the 6th inst., and an all-day exercise was held on Thursday. An account of the meeting has been received from the Recording Secretary, Mrs. M. B. Harris, of Farmersville, which we hope to give to our readers in the issue of next week.

Editor Woman's Department.

NOTICE, TREASURERS W. F. M. SOCIETIES, WEST TEXAS CONFERENCE.

Will you please do your best this next quarter to collect all the conference expense money for this year? We are behind on this expense fund;

also collect all of your Scarritt Bible and Training School money, and as much of your conference missionary pledge as possible. We need it now! Be sure you do not overlook the retirement fund.

Please send your reports by December, March, June and September 1, and not later than the 10th; if you delay they will be too late for the quarter's report.

(MISS) B. MALONE, Conference Treasurer. San Marcos, Texas.

NOTICE.

I am glad to inform all the auxiliaries of the W. H. M. Society, Northwest Texas Conference, that I am now able to resume my work. Please send all dues and other money to Mrs. D. L. Stephens, Anson, Texas.

WOMAN'S HOME MISSION SOCIETY OF THE NORTHWEST TEXAS CONFERENCE RECEIPTS FOR QUARTER ENDING SEPTEMBER 15, 1909.

Dues	\$1,493 77
Life membership	25 00
Baby roll	15 60
Deaconess scholarship	19 00
Adult mite boxes	1 60
Baby mite boxes	28 63
Brigade	68 61
General fund	236 26
Mission Home	11 00
Epworth building	100 95
Thurber	171 35
Minutes	31 55
Expenses	79 76
Support of girls at Mission Home	20 00
District parsonage	15 00
Scholarship in S. C. I.	4 00
Total cash receipts	\$2,322 08
Amt. in bank June 15	700 80
Total in bank	\$3,022 88

Disbursements.

General Treasurer	\$1,880 47
Missionary at Thurber	135 00
Secretary	25 00
Treasurer	25 00
Minutes	246 40
Mrs. Matthews	2 15
Mrs. Boaz	3 85
M. Pheelan for sch. S. C. I.	4 00
Miss Lyons for girls	20 00
S. A. Barnes for parsonage	15 00
Wesley House at Thurber	100 00
Waco Co-operative Home	150 00
Press Supt.	15 00
District Secretary	7 55
Mrs. Sensabaugh (1908-09)	33 00
Total	\$2,662 42
Total in bank for quarter	3,022 88
Disbursements for quarter	2,662 42

Bal. in bank Sept. 15, 1909	\$ 360 46
Amt. in Genl. Treas. June 15, 1909	713 55
50 per cent dues Sept. 15, 1909	746 89
Total in Genl. Treas.	\$1,460 44

Appropriations from General Treasury.

Textline	\$ 150 00
Berry	100 00
Aquilla	100 00
Valley Mills	100 00
Strawn	150 00
Meridian	100 00
Fluvanna	150 00
Walnut Springs	150 00
Weldorado	150 00
Tahcka	150 00
Riverside	150 00
Total for parsonages	\$1,450 00

Bal. in Genl. Treasury Sept. 15, 1909	\$ 10 44
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Itemized Bank Account.

Deaconess scholarship	\$ 258 66
Thurber	102 40
Total in bank	\$ 360 46
General Treasury	10 44
Cash on hand	\$ 370 90

Local Work.

Supplies	\$ 110 80
Orphanage	32 00
Mission Home	17 65
Student at Scarritt	10 00
Locally	745 96
Needy	799 25
Parsonages	\$2,140 69
Churches	2,530 23
Delegates' fund	10
City Missions	249 77
Total local work	\$6,630 55
Total connectional	2,322 08

Grand total for quarter	\$8,952 63
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Reports By Districts.

Ablene District	\$ 82 15
Brownwood District	139 10
Clarendon District	158 94
Cleburne District	132 19
Colorado District	121 33
Corpsiana District	117 28
Dublin District	189 04
Fort Worth District	295 58
Gatesville District	111 59
Georgetown District	98 25

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui--about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

Plainview District	49 15
Stamford District	197 07
Vernon District	162 00
Waco District	154 80
Waxahachie District	152 22
Weatherford District	160 29
Total cash received	\$2,322 08

The Treasurer's report is with you. What did you do to make it a success? It is my very pleasant privilege to tell you that your Treasurer, Mrs. D. L. Stephens, of Anson, is much better, and that any reports or money you may wish to send after this, may be sent to her, as she is able to attend to her official duties.

There are several things I wish to note: Being Treasurer as well as Secretary this quarter, I find that many auxiliaries that send financial reports, fail to make any report whatever to the District Secretary. Do we as a rule put all our faithful women in as Treasurers? Let me appeal to the Corresponding Secretaries to have a "revival" on reporting promptly each quarter.

I also note that the expense fund falls very far short of meeting actual expenses. Minutes cost us about \$250; received from auxiliaries a little more than \$100 for them; also that by far the larger part of expense fund comes from the smaller auxiliaries. This state of affairs means that we must recall our part of dues, and when we do this, some preacher will appeal to us, in vain, for help on his parsonage. Oh, women of the Northwest Texas Conference, arouse ye, and pay the expense fund in full at your next meeting! You will also bear in mind that only \$155.45 has been paid on our assessment for Epworth Building for our workers. Your officers borrowed the amount from another fund, and we must replace it. May I not ask that you give these matters prayerful attention? Then hasten to cancel all obligations. The Week of Prayer occasion is almost here again. This year we are asked to make our offering of at least \$20,000. It goes to the Sue Bennett Memorial School at London, Kentucky. This is our largest and, I believe, most important school; in it we have our own people; young men and women who are to take our places; during the next few years we have the opportunity to make them all they should be.

The time has come when we can no longer hold them with the meager equipment our school affords.

The board so generously gave our Mission Home the offering last year. The Texas Conferences must be loyal and true this time, and give of the means God has given them.

Let the occasion be one of spiritual uplift, and a generous offering will follow. Let each auxiliary observe at least one day. The programs are with you.

MRS. NAT. G. ROLLINS, Conference Secretary.

Whoever fails to pray for one he loves, falls in the most sacred duty of love, because he withholds love's best help. It is pleasant to think that this best of all service for others we can render even when we are unable to do any work on their behalf. A "shut-in" who can run no errands and lift no burdens and speak no words of cheer to busy toilers and sore strugglers in the great world, can yet pray for them, and God will send them truest help.—J. R. Miller, D. D.

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"COLDS."

Radway's Ready Relief cures and prevents Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing, Radway's Ready Relief is a sure cure for every pain, Sprain, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.



For Internal and External Use.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomachs, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, colic, flatulency, and all internal pains. There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO., New York.

NOTES FROM THE FIELD

Continued from page 5.

prise. And it has been dry up this way, too. Our Home Mission Society has doubled in point of membership and connectional finances, and quadrupled in systematic study and methods. They have cared for the parsonage generously. For the first time they have used a "year book" and it has proved a success. They will not again be without its helpfulness. We had a good revival at Bellevue. Rev. O. T. Cooper, of Jacksboro, did the preaching and did it well. His earnest presentation of the Christian life as the broadest, highest, fullest life was ennobling to Christians and attractive to sinners. All this, coupled with his own pure life, could not fail to do much good. He and this writer were for four years college-mates in Southwestern University, and, of course, were glad to be together again. God's blessing be upon him. Rev. W. W. Rogers, also of Jacksboro, assisted with the singing. Our meeting at Vashiti will be held beginning November 7 with Rev. G. A. Marvin assisting. We are happy in the work of the Lord, among a loyal and progressive people, in a fine community, and will be able to report everything in full and some fine "specials" at conference. To God who has blessed us be all the praise.—S. M. Black, P. C., October 16.

Crafton Circuit.

Our third year on Crafton charge is fast coming to a close. Bro. Roach, our presiding elder, held our fourth Quarterly Conference Saturday, October 9. We had dinner on the ground, and, my, how he did eat, but he did some good preaching to pay for it! Every one seemed to enjoy the conference. Our charge, notwithstanding the hard year, is almost out with preacher and presiding elder, and we hope to have all our assessment in full, and besides this we have rebuilt our parsonage that was destroyed by a storm, March 23. We lack \$60 at present having it paid out, but we hope to get it before conference. Also we have rebuilt our church at Crafton that was destroyed at the same time. We have had a struggle to do it. We received \$20 only from outside help, and besides some of our people suffered personal loss in the storm, but if the board will help us \$200 we will free our church of debt (and we believe they will do it). Our meetings this year were not what we hoped for. We think we have had a hard time in some respects on Crafton charge, but we have borne it reasonably well. Hoping all things will work for our good we press on towards the mark, trusting the closing of the year's work will be smooth and pleasant, and that we will have a good report to make at conference of this charge.—P. S. Warren.

Spring Creek Circuit.

For nearly two years we have labored in the Vernon District without reporting our efforts to the Advocate. In the meanwhile we have not been indifferent to the value of our great paper, or failed in the least to appreciate the reports of our brethren scattered abroad; and now we feel moved to say something about Spring Creek Circuit and its people. Spring Creek Circuit is composed of portions of Baylor, Archer, Throckmorton and Young Counties, the town of Spring Creek being on the line of Throckmorton and Young Counties. When we came on the charge there were four organized Churches and one church building and a membership of about 190. Olney, the strongest Church on

the charge, had been taken off at Annual Conference. There was no mission appropriation for the charge, but the heroic Board of Stewards at our second Quarterly Conference set the salary of the pastor at nearly one hundred dollars higher than was paid with Olney on the charge. Meantime, Olney Mission was doing great things for their preacher, as probably will be reported. The action of our Board of Stewards was but the beginning of the loyal and faithful efforts of our people. Many times we have been touched by the spirit shown us as we have labored in this field. Our revival season is now over. Held six meetings on the charge. Brother W. T. Gray, of Crowell, assisted us at Round Timber. Gray is a good preacher and a fine character. We have known him from the first. We learned to love him when we came to Crowell Mission a stranger last year and he has constantly grown nearer to us. Brother Little, our local preacher, assisted at Spring Creek. Little preaches well and is a good all-around man, and our people love him very much. The pastor held the other meetings. We have had about two hundred conversions on the charge, and have received one hundred and forty-nine accessions to the Church, ninety-nine of these being by baptism or vows. We have organized two new Churches, and have six Sunday-schools with an average attendance of two hundred and thirty students. Have five weekly prayer-meetings on the charge and one W. F. M. Society. Our people are working and praying, and we are expecting great things in the future for this charge. We are very thankful to God for his blessings since coming West. We have passed through deep waters; during this year the last members of the old family circle have passed over the river—a brother and a sister—and we alone are left; but with wife and two boys down at the parsonage we are working, studying and praying, hoping to be used of God in the great work of winning souls to Christ and the Church. Our fourth Quarterly Conference is a memory. Our beloved has preached his last great sermon for us this year, and our hearts are strengthened by his wisdom, counsel and spirituality. We all love Brother Stewart, and it is a pleasure to labor under the direction of such a man. We are expecting Spring Creek to report in full. We are also expecting a nice list of subscriptions for the Advocate. God bless the Advocate family and our beloved Church.—J. W. Cadwell, Oct. 18.

Houston Methodism.

J. E. Wray, First Church: Nine additions, great congregations. E. P. Ryland, St. Paul's: Several additions. C. D. Montgomery, Grace: Fifty to 75 conversions in Mulkey meeting; 25 additions; \$6000 subscription for church building. C. S. Harkey, McAshan: Seven additions; great meeting, with J. T. Smith preaching. J. L. Williams, Washington Street: Twenty-five additions; meeting with C. T. Oxley continues. H. M. Whaling, McKee: Two additions by profession.—H. M. Whaling, Sec.

Quinlan.

We have had a very good year; have had 109 accessions to the Church; that is, a net gain of 109. Have five organized Sunday-schools and three Home Mission Societies, all doing good work. Two of the societies have been organized this year, which is largely due to the faithful work of the District President, Mrs. Geo. S. Perkins. Have two new church buildings, making four new church buildings in the last eighteen months for the Quinlan charge. We have spent for church and church improvements \$2750 this year. Dedicated the church at Cash yesterday, October 7, 1909. Rev. J. W. Hill preached the sermon to a large and appreciative audience, which was very edifying, indeed. This church was secured through the efforts of the former pastor and his people, Rev. J. W. Slagle. Had dinner on the ground, served by the W. H. M. Society, with plenty and to spare. Have had five splendid revivals this year, through the efforts of our faithful assistant pastor, Rev. Finis Crutchfield, and that old war-horse evangelist, Shelby Renfro. We also had such other help as Revs. Moreland, Bounds, Manus and J. B. Andrews. Revs. Andrews and Huston held a grand meeting for us at Quinlan. It is unnecessary to speak of Andrews' work, but we will speak of Huston. He is a splendid choir director and a fine soloist. I can heartily recommend him to all who might need the services of a gospel singer. Now, brethren, a word about home mission work, and especially about the home mission work in my territory. I am the only Methodist preacher within a territory here that is as large as the Dallas District. Hold on, brethren; do not question this until you get my figures: From Terrell to Greenville 33 miles, from Roysce City to Lone Oak 34 miles, from Caddo Mills to Wills Point 40 miles, from

Chisholm to Dixon 41 miles. And Quinlan is the "hub" of all this territory. With the exception of an occasional appointment from adjacent towns just mentioned, I am the only chance for a preacher. I do not feel like Joshua under the juniper tree, but we need men to develop this territory. The people are willing to hear the gospel when they have an opportunity, and to be saved. They also are ready to build churches, with some encouragement from the board, as has already been demonstrated by our four new churches. I am a foreign missionary in spirit, but I believe we need a greater home mission spirit. We are talking about the dearth of preachers and missionaries coming up from the country. How can we expect them to come from the country under such conditions? This is the reason that the cities are not turning out more preachers and missionaries: Because their country cousins are without the gospel, and are not under the influence of the Church. We boast of our North Texas Conference, and it is a great conference—the richest within the bounds of our connection—yet one-half of it is mission territory, and is unoccupied by our Church. Consult your map and it will surprise you, the mission territory right at your door. Ask your congregation next Sunday if all their kinsmen have the gospel preached to them. It will surprise you how many will answer, No. I would not give one of my squirrel turners and rabbit twisters, as some smart "somebody" has called them, with their possibilities for a ten-acre lot filled with Lang Shang Fooes, yet I want to see all the world Christianized. But until we dig down and lay a firm foundation with a home mission spirit we can never hope to have the right foreign mission spirit that will abide. I hope and pray that the Home Mission Society, the Mission Board, the Board of Church Extension and the powers that be will prayerfully consider the claims of our home territory; then we will have no dearth of preachers, missionaries and money to carry on this great work of the Church. For an example, we have built a little church four miles west of us, through the generosity of that faithful Christian woman, Mrs. B. J. Williams, of Wesley Church, Greenville. The Church is not a year old. We have a splendid Sunday-school, a Home Mission Society and a young man in Wesley College, at Terrell, studying for the ministry. May the Lord put it on the hearts of other wealthy people to contribute to these fields.—L. E. Cankin, Oct. 18.

Gatesville District.

We are now nearing the close of the third year on the Gatesville District. This year has been a hard one in many respects, but one of great victory in the conversion of souls and accessions to the Church. The preachers, to a man, have been faithful and wrought well. The gospel they have preached gave no uncertain sound, but has been much honored of God. There have been fourteen hundred conversions this year, a little above thirty-six hundred for the three years. We have built some good, substantial churches, some first-class parsonages, and have gone from seventeen charges to twenty-one this fall. The salaries have been increased in every charge in the district but one. The district has made an advance on salaries from a little above ten thousand dollars to an assessment of over fifteen thousand this year. It will do better next year if any crops are made. The District Training School, with dormitory, has been completed, and the school now has an enrollment of 140 pupils. The whole district rejoices over the success of the school. A few of our preachers will not be paid in full, neither will they get all of their collections, but their works cover a territory in which there was nothing made. We have strips of country for eight and ten miles that there will be no effort made to go in the fields to gather anything. There are good sized farms that will not yield one dollar's worth of produce. There is not more than one farmer in twenty that will make feed; many of them will not make cotton enough to buy feed. The people have not lost heart. Out of all these conditions God will bring them and, we trust, "without the smell of fire on their garments." We hope to be ready to put everything into Bishop Key's hands in a few more days and trust the powers that be for the results.—J. M. Sherman, P. E., Oct. 15.

Bomarton Mission.

We are closing our second year's work on Bomarton Mission. This has been a very successful year. We have built a nice church at Bomarton and have received about seventy-five members this year. The Lord has wonderfully blessed us in our revivals. We have had sixty-five conversions on the charge. Brother A. C. Bell, of Aspermont, helped us at Shady, and we had one of the greatest revivals in the history of the Church. Sister Bell

The Secret Of A Beautiful Complexion

Constitutional Treatment Will Accomplish More in a Week Than Local Applications in Six Months.

Contrary to general opinion the acquiring and maintaining of a perfectly clear and faultless complexion does not depend upon the application of local treatment. There are many persons who spend small fortunes visiting "beauty specialists," and having their faces massaged with perfumed, pink-colored cold creams, or with electrical vibrations, hoping by these methods to get rid of wrinkles and various skin blemishes.

Others spend much of their time steaming their cheeks with superheated vapor, which promotes a rapid and heavy perspiration, and for the time being relieves the pores of any foreign matter which may be clogging them. But the great trouble with such treatments is that they achieve no permanent benefit, and whatever good they may accomplish is only momentary.

The reason is obvious. The trouble is constitutional instead of being local, and for that reason, general, rather than topical treatment, is naturally required. No one would think of trying to cleanse the sewerage system of a city by merely cleaning the external openings of a few of the sewers, and allowing the rest of the aqueduct to remain untouched. The whole system needs to be flushed and purified.

The pores may be aptly termed the sewerage system of the body, which throws off one-fifth of its impurities through them; and if, for any reason, these little pores become stopped up, or the other eliminating organs which

dispose of the remaining four-fifths of the waste material, partially fail in their work of elimination, then the inevitable pimples, blackheads, liver spots, etc., appear upon the face, thereby serving notice to the owner of that face that something is wrong within; something is interfering with the work of destroying and throwing off the effete matter from the blood, which has consequently become loaded with impurities.

The foolish practice of attempting to cure a blotchy, or otherwise faulty complexion, by the use of local means, should be given up at once, and a more rational treatment substituted—that of purifying the blood, and cleansing the body's sewerage system, by using STUART'S CALCIUM WAFERS.

Many persons who have been trying to gain a perfect complexion and to rid themselves of pimples and other facial blemishes, thru local means, have given up this folly, and by the regular use of Stuart's Calcium Wafers—the great blood-and-skin remedy—have not only succeeded in purifying their blood, getting rid of pimples, etc., but have also established a healthy circulation through the skin, which had the effect of removing wrinkles.

Secure a package of Stuart's Calcium Wafers from your druggist at once for 50 cents; also send us your name and address for free sample treatment. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

did very fine work, also. Our people love them. At Bomarton Brother G. W. Shearer, of the New Mexico Conference, rendered very valuable service for us, resulting in many conversions and additions. About 50 per cent of our territory is inhabited by Bohemians. We have labored very hard with these people; have eaten in their homes and visited them, and now have twenty-three names on our book ready for organization as soon as a native preacher can be secured. Brother Chival and Brother Cejnar, of Georgetown, were with us doing some fine missionary work this summer. May God bless them in this great work. Brother McReynolds, one of our leading stewards, has been called to preach and will enter school this fall. We have two fine Sunday-schools, under the care of Brother Clay and Brother McClure, that are doing fine work. Crops are very short, but we feel sure that we can bring the collections up in full. Brother J. T. Griswold, our presiding elder, has been a great help to us. He is a wise overseer, and works hard for the Church. Our people love him.—B. E. Kimbrow, Oct. 18.

progressive as they and go forward in this rapid development of this plains country. Well, good-bye, boys, until we get down to Stamford next month to make the appointments like we did last year.—G. H. Bryant, P. C., October 14.

NOTICE—METHODIST ORPHANAGE

At the annual meeting of the Board of Directors on the 13th inst., the following financial statement was made, showing the amounts assessed upon the several patronizing conferences, and receipts from same at date of recent meeting of the directors:

Table with 2 columns: Assessed, Paid. Rows include N. W. Texas Conf., Texas Conference, North Texas Conf., West Texas Conf., German Conference.

Making a total of \$10,000 assessed, and a total of \$5779.33 received, thus leaving a deficit of \$4220.67, which has given us no little discomfiture and embarrassment, and loudly emphasizing the necessity of taking the Orphanage assessment early in the year—about Christmas, and not later than January, or March at farthest. We sincerely hope the delinquent charges will be ready to report in full or over at conference, and if practicable before the sessions of the conferences. The annual report of the directors will appear elsewhere in the Advocate.

JOHN H. McLEAN, Manager.

A VERY FINE TRACT.

"The Baptism of Jesus" is the title of a very fine tract by the Rev. R. C. Hicks, of the North Texas Conference. As his tract has already been very favorably reviewed in the Advocate, it only remains to say that it ought to be in the hands of every man, woman and child in this country. Bro. Hicks is one of our best thinkers and clearest writers, and this last contribution to our denominational literature is up to the high standard he has always maintained in this field of thought and investigation. I sincerely hope that our next General Conference may undo the great mistake the last one made of placing the matter of tracts wholly in the hands of the Board of Missions, a move which gave us no help at all at a point where we have suffered long enough. When such arrangements are made, and when tracts "setting forth and defending our doctrines and polity" are called for, I know of no man more capable of furnishing a first-class article than Rev. R. C. Hicks. JAMES W. HILL.

Some people seem to regard their business life as that of convincing heaven that they have all the misery they can hold.

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OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 130 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.

GAINES.—James Foster Gaines was born in Scott County, Arkansas, April 22, 1856. He was the youngest of seven children, two of whom survive to mourn their loss—C. W. Gaines and Mrs. Fannie Belvin, of Zephyr. He moved with his parents to Lamar County in infancy. From here he moved to Llano, where he was married to Miss Nancy E. Maxwell at Bluffton, April 25, 1878. He moved to Grosvenor in 1891, where his comfortable home was one of culture and refinement. He was sick twelve days, but bore his suffering with courage. He underwent a surgical operation, but died October 5, 1909. Bro. Gaines was converted at a camp-meeting in Ton Valley, September, 1882, where he and his wife joined the Protestant Methodist Church, but on moving to their present home they joined the M. E. Church, South, of which he was an official and consistent member until death. His wife and six children—Carrie, Gracie, Grundy, Myrtle, Isaac and Jimmie are left to mourn their loss. His children are all devoted members of the Church, and some are official members. Bro. Gaines exemplified all the Christian virtues, but was especially known and loved for his meekness. He possessed that quality which was seen in Moses—not a passive, but an active virtue. No one had more influence in the neighborhood, nor any more friends. It seemed in answer to prayer that he revived in the morning and talked to his family and friends present until two hours before death. He stated that the Death Angel had come for him and that his life had been a preparation for that hour. He told all good-bye, individually, and left an appropriate benediction for each one present. We can not understand the Providence which took out such a life, and yet in the very manner of his death some were convinced that "dying grace" will be meted out to those who have a living faith.

W. T. JONES, P. C.

LEACH.—Hubert Felix, infant son of Dr. and Mrs. H. F. Leach, died October 1, 1909. He was 3 years, 10 months and 18 days of age. He was always a healthy child, had a bright mind, and was of a lovable disposition. He was the light and joy of the family, and his grandparents thought there was no boy like little Hubert. His death was a shock to all, but more so to his own home. He was sick about five days before death came. It is a sorrow to the family, but his father and mother have been so submissive to God's will in all of their grief that I cannot fail to mention this fact here. He loved Sunday-school so much! He will be missed, for we all loved him. We cannot understand just why God permits the little flower but just to bud, but it is not for us to question his dealings with us, for, after all, while it breaks our hearts to give up these little ones, we know that little Hubert is better off in the "house not made with hands" than he would have been in this world of sorrow and disappointment. He was not here long, but he was here long enough to entwine himself greatly in the hearts of the bereaved parents, and his going has brought darkness into their lives for a season; yet they have the assurance that the little hands that they loved so well are reaching from heaven, beckoning them to come. M. L. STORY.

Aledo, Texas.

GLENN.—William J. Glenn, son of William and Cynthia Glenn, was born in Montgomery County, Texas, February 11, 1848. He was converted under the ministry of Rev. S. C. Littlepage at Rush Creek Church, in Navarro County, and joined the Methodist Church in October, 1868. He was married to Miss Azelle Pillow May 26, 1867. To this union were born five children, two of whom are living. Brother Glenn has been living in Granbury for twenty years, and his friends were legion. His name was worth one hundred cents on the dollar. Having paid up all his debts for his conscientious approaching death, and being happy that his two sons were grown, and that he left a competency to protect his wife the remainder of her life, coupled with his full assurance of his relation to his Heavenly Father, he died in peace of mind and body October 7, 1909, after a sickness lasting since last June.

E. V. COX.

SCOTT.—Shalem Elkins Scott was born in Bedford County, Tenn., February 4, 1833. He spent his early life in Southwestern Illinois; thence he came to Texas in 1860, settling in Dallas. He served in the Civil War under the Southern flag. Returning home from the war, he afterwards moved from Dallas County, making his home at different times in Hunt County and in Paris, Texas; then back to Dallas County, and settled in Garland, where he spent the last twenty-six years of his earthly life. For forty years Brother Scott was a staunch Methodist, serving his Church well in its various official stations, as trustee, steward, Sunday-school superintendent and exhorter. The Texas Christian Advocate had long been a member of his household. He read its pages and kept abreast with the news of Church and State; hence, an intelligent Methodist, prized most for his worth's sake by those who knew him best. He was a Mason, ever honoring the tenets of that ancient and worthy order. As a Christian he knew no reserve. His whole life was consecrated to the service of the Lord, his motto ever being, "Here am I, send me." He sought not the way of ease, but kept his feet in the path of duty, following the footprints of the Master. He loved his race and, like Abraham, was the friend of God. And as it was with Enoch of old, "Before his translation he had this testimony, that he pleased God." Therefore, he knew where he was going, and having set his house in order he had nothing left for him to do at last but to welcome the coming of the retinue of angels to conduct him to his heavenly home. And on September 19, 1909, his happy spirit mounted the ascending chariot and went above. He was often heard to say, "The Lord gave me three of the best wives in the world," being married first to Miss Lucy Bennett in Illinois, in 1854, who bore him eight children; in 1859 to Mrs. V. V. Ware, who became the mother of three children; and in 1889 to Miss Mary E. Swope, who, with seven of the above-mentioned children, survives him. Only gone before. J. E. VINSON.

Garland, Texas.

BOYD.—Rev. Joseph Thompson Boyd, born in Kilwaughter, near Larne, County Antrim, Ireland, February 1, 1835, passing from earth to the glory world September 26, 1909, at 9 o'clock p. m. Bro. Boyd was converted in Larne Methodist Church when about 17 years of age and joined the Methodist Church at once. From that time until the day of his death he has been active in every good word and work—preaching according to the rules of the Irish Methodist Church, in his home-land, whenever and wherever opportunity afforded. He came to America more than twenty years ago, and when he had set his feet upon this New World, he began afresh his efforts to tell dying men and women of the love of Jesus. He was ordained deacon by Bishop McTyeire in Fifth Street Church, Waco, Texas, in which place he lived and labored and was loved. He came to Texarkana nine years since, still preaching the blessed old gospel of Christ. It was good enough for him. He had no time to waste in hunting for new things in this sphere. The old paths were good enough for him. He professed and lived the life of perfect love. He was faithful to every call of the Church. As long as his strength permitted he came to the services, though his hearing was so poor he could get little from it save to meditate and pray. He was mighty in prayer, talking with God as with his own familiar friend. When he could no longer attend church, he would visit from house to house in his neighborhood, talking and praying and urging his neighbors to live for God. No wonder when he was lying in his casket, with the same sweet, holy look upon his calm and placid face, they came and stood around and wept. Bro. Boyd leaves a wife, three daughters and one son. One of the daughters, Mrs. Marshall Seitz, lives in Ozona, Texas; another, Mrs. Jas. T. Miller, in Denison, Texas; while the other, Miss Annie, lives with her mother in the old home at Texarkana, Texas. It was the privilege of the writer to visit and pray with this good man just a few hours before he passed away. He enjoyed the service, though in great physical pain. We left him smiling, and when we went again that smile was still upon his face, but the spirit was with God. Good-bye, brother, till we meet again. May the blessings of his God be upon his loved ones. His pastor, J. B. TURRENTINE.

Texarkana, Texas.

PARSONS.—Mira McClure Parsons, youngest son of James and Bettie Parsons, was born October 19, 1907, and died after an illness of only four days on September 2, 1909. The sadness and sorrow of such an occasion is very great, yet it is greatly relieved by the assurance that at least one member of the family is safe in the arms of Jesus. His pastor, W. W. GRAHAM.

Alto, Texas.

HARRIS.—Martha Louisa Harris (nee Bounds), after suffering for several months, passed to her reward September 4, 1909, surrounded by husband, children and one brother (Rev. Minor Bounds), in her home near Rockwall, Texas. On the morning of the 5th, her baby, Ruth, followed her to his blessed abode. Little Ruth was born November 16, 1908; died September 5, 1909. Sister Harris was born in Mississippi, July 7, 1870; came to Texas with her parents in 1884. She was converted and joined the M. E. Church, South, under the ministry of the sainted D. Y. Martin in 1886. She was married to Please Phillips, January 4, 1890. He died in October, 1895. To this happy union were born three boys, all of whom are living. She was married to Jacob Harris on June 13, 1900. Five children came to bless their home and cement the bond of affection between them. Only two of these survive her. After becoming the wife of Bro. Harris she joined the Church of Disciples. She was a devoted wife and a kind mother. She made a brave fight for life, but the disease gradually wore her life away. When the summons came she was ready. She called all of her loved ones about her, bade them good-bye and as sweetly as a babe closes its eyes in slumber she fell asleep in Jesus. She and little Ruth were buried in Rockwall Cemetery. Loved ones, weep not for them as dead; you have only said farewell until that day when Jesus comes to claim his own. W. M. A. THOMAS.

FOREMAN.—Archie Burney, son of Brother and Sister J. G. Foreman, was born at College Mount, Ark., April 13, 1892. In his early childhood the family came to Texas. Last fall they came to Stonewall County. In 1906 Archie was converted and joined the M. E. Church, South, and for three years he lived a consistent Christian. His associates, some of them not Christians, recognized his Christian integrity. On August 13 last he was stricken with spontaneous apoplexy, and at 1:45 p. m., August 17, he breathed his last in the family home in Aspermont. Everything that the skill of physicians and loving hands could do was done, to no avail. Death claimed him, and he answered the summons. In the absence of the Methodist pastor, Brother A. C. Bell, the writer conducted the funeral, after which we gently laid his body in the Aspermont Cemetery to await the call of Jesus to immortality, while his spirit is with the redeemed in heaven. Weep not, fond parents and brothers; Archie has only gone on before, and you will soon follow on, where parting will be no more. A. T. FORD, Pastor Baptist Church.

MAY.—Mrs. Louise (Tipton) May was one of a family of eleven children, three of whom are still living. She was born at Brooksville, Alabama, April 7, 1837. Her early life was spent near Nixburg, where she was converted and joined the Church, and where she was married December 11, 1856, to Rev. E. T. May, who survives at 74 years of age. They lived at Rockford, then in Smith, Bell, Burnet and Coleman Counties. They moved to the latter named county near Grosvenor, October, 1901. Here they had but recently constructed a beautiful modern home. Sister May was stricken with paralysis April 18, 1909, and died July 13, at 9:15 p. m. She was the mother of seven children—Ella, Fannie, John, Nannie, Forrester and Lawson. The oldest, Katy, preceded her to the home beyond. Some of her children are prominent Church workers. Sister May lived a beautiful Christian life and expressed a willingness to depart this world and be with Jesus where she will reign in glory forever more. W. T. JONES, P. C.

WYATT.—Maynon Wyatt, daughter of Milton and Mrs. Fannie Wyatt, was born August 30, 1895; died October 7, 1909. She was a bright Sunday-school and Junior League girl; had practically lived a Christian all her life, but only made a public profession of her Savior at the meeting here and joined the Church with a large number of young friends August 15. Just in the morning of her day, the Lord called her spirit home. Many dear young friends, both in League and Sunday-school, are sorely bereft. May her gentle spirit be emulated. MAC M. SMITH, Pastor.

Facts for Catarrhal Sufferers. The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

Some folds have no wolves without because there are no sheep within.

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

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

YELLOW FEVER AND THE MOSQUITO.

It has been demonstrated beyond possible question that yellow fever is caused by the infection incident to the bite or sting of the mosquito known technically as the stegomyia fasciata. The following facts may be interesting:

Yellow fever does not and cannot exist except when caused by the bite of a mosquito whose bill or proboscis has been infected by biting some person having the fever.

Yellow fever is a toxic inoculation from the poisoned bill of the mosquito.

Yellow fever is not contagious. It is not to a preventive to fumigate the mail and clothes, etc., that is, where the object is to destroy germs in said articles.

Yellow fever is said to be purely an American plague or pestilence. The earliest records of it show an epidemic of it about 1650 in the West Indies.

For centuries the cause was supposed to be atmospheric.

The city of Havana, Cuba, lost 12,000 people from this disease from 1870-80. Remarkable that so few of the nuns who nursed patients took the disease.

In 1839 one-fourth of the population (1000) of Galveston died of it.

The mosquito can convey the infection into a healthy person's blood two months or more after it has itself become infected.

In 1878 five thousand persons died in Memphis of it.

Time and place of real discovery and demonstration: Havana, Cuba, 1900.

The disease cannot be carried by soiled clothing, or bedding upon which patient's have slept or died, or in the atmosphere.

The mosquito cannot infect a healthy person until after twelve days from date of biting the yellow fever patient himself. Hence the yellow fever germ must require twelve days to develop.

The whole of the life of the yellow fever parasite is passed in two culture mediums, or two living hosts, namely, the body of man and the mosquito—one a vertebrate animal and one an invertebrate insect.

Disinfection is no use against yellow fever or malaria. The mosquito is responsible for both. The Anopheles is the malarial fever.

Fumigation anywhere is effective only when it destroys mosquitoes.

The stegomyia fasciata is a house-dwelling and house-breeding insect, and a thimble full of water is sufficient for a breeding place.

A kind of dengue fever often precedes an epidemic of yellow fever.

Yellow fever and malarial fever come from the outside, by hypodermic injection; typhoid fever comes from the inside, from what we drink, as water, milk, etc.

It is during the first three or four days of the fever that the mosquito becomes infected and dangerous.

Recent discoveries show that the mosquito is the intermediary host for all organisms of the different classes of fevers.

Mosquitoes may breed in sewers, tin cans, bottles, mud puddles, damp places, wet weeds or grass.

The wiggle-tail in water is the coming mosquito. He lives in water at least ten or twelve days.

It is safe to say that the world will never see another yellow fever epidemic.

The wigglers must often come to the surface of the water to breathe. A very little coal oil poured upon the water is fatal to them.

The remarkable discovery was probably an outcome of the Cuban war. Mosquitoes may develop in wet grass. Coal oil is the sure preventive.

It is now time to clean up the premises, leaving not even a tin can or small vial lying about the place where water can be collected and remain. This is not a small matter, but a very important one, and the health of the family or even the life of some member of it may depend upon the removal of all possible containers for water from the premises, that is, of standing water, especially if it be a little covered and dark. This need not lead to the destruction of the rain barrel or other necessary water reservoirs, because if you pour a little kerosene on the water in these there can never be a mosquito bred in them.

SYNOPSIS OF THOMAS JEFFERSON'S ADMINISTRATION.

Born Shadwell, Virginia, April 2, 1743. Died Monticello July 4, 1826. Presidential term 1801-1809. English contemporary ruler, George III, 1760-

1820. Poet laureate, Henry James Pye, 1790-1813. Usually considered author of Declaration of Independence. Events in and around his administrations: Slave trade going on since 1620 abolished in 1808; Louisiana, a vast territory, purchased through instrumentality of John Quincy Adams from Napoleon for \$15,000,000. Napoleon hated England, and said: "I have now given England a foe that will one day lower her pride." Fulton's steamboats, "The Clermont," the first steamboat in history, made regular trips on the Hudson from New York to Albany. Tripoli war. Embargo act. Bible Society founded 1804. Jefferson called The Sage of Monticello. Said to have had more accomplishments than any other living man. Lewis and Clarke's expedition. "Naturalization," the American doctrine. But "Once an Englishman Always an Englishman" was the English doctrine. Invention of torpedo. Republicans favored war with England. Federalists opposed it. Jefferson favored States' rights, and wrote "Notes on Virginia," in 1782. System of patronage established in public office. Duel of Hamilton and Burr, 1804. Hamilton killed. Burr's conspiracy. Leopard and Chesapeake. States admitted, (4) Ohio, 1803. Political parties 1808, James Madison, Republican, re-elected.

THE LONDON TOWER.

It is a strange transition which the building known as The Tower in London has undergone from being the palace of the Norman Kings to a dungeon for those who incurred the displeasure of the Tudors. In ancient times—probably when Caesar's armies invaded the land—some kind of structure was here erected. It was a citadel as well as a palace. The Roman wall diverged from this palace. It is really not one building, but a group of buildings, some of them built in one age and some in another, but all enclosed within walls. The real Tower had its origin with William the Conqueror. It is situated on the bank of the Thames near the southeast corner of the old walled city. No additions of importance have been made to it since the middle of the fourteenth century. Near the center of this group of buildings rises a great white tower which was the chief part of the citadel in the Middle Ages. From this structure the name of the entire aggregation of buildings comes. There is a chapel in the Tower known as the Chapel of St. John. A portion of these buildings is now a national arsenal. Many relics of medieval arms and warlike accoutrements are here preserved. There are twelve towers in all. In one of them the crown jewels are kept. There is also a little cemetery in the main enclosure. Here rest many of the distinguished persons who were executed in the name of human frailty and human ambition. These buildings, once the palace of the Kings, now the national prison, constitute the best existing specimen of the old Norman architecture.

STRENGTH

Without Overloading the Stomach.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day as to how he may expect to accomplish the work on hand.

He can't be alert, with a heavy, fried-meat-and-potatoes breakfast, requiring a lot of vital energy in digesting it.

A Calif. business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk, make a delicious morning meal, which invigorates me for the day's business." Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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

NOB... Escot... Ansoi... Nuge... Able... Nubis... Reire... Mart... Bosqi... West... Abbo... Lorez... Axtel... Fifth... De... DeL... DeL... Cisco... Cisco... Harb... Dubl... Wax... Lilla... Br... Behe... Red... Midlo... Ovillo... Geor... Gloric... Roger... North... Georg... Ve... Vein... Hask... West... Stami... Knox... Mund... Crow... Crow... Vera... Child... Child... Seym... Seym... Estell... Vern... Brov... Wint... Wing... Black... Rober... Bron... Bron... Clar... Amar... Canad... Glazi... Straff... Dalha... Textil... Cle... Joshu... Burle... Brazo... Blum... Cross... Main... Angli... Godle... Col... Semir... Duain... Claire... Cor... Richi... Keren... Mung... Coolic... Plai... Turke... Silver... 9 a... Bovin... Umba... Post... Tahol... 31... Wildo... Hale... Plain... 9 a... Fort... McKu... Gienv... Smith... Polyt... First... Brook... Misso... Weatl... Handi... Mansi... River... Prei... arran... Gate... Gates... 30... Valley... Coppe... West... Eliasv... Parne... Graha... Graha... Davis... Throcl... Whitl... Peaste... WF... Au... Unive... South... Tenth... Be... Brown... Corpi... Flores... 11 a... Karne... Sept

NORTHWEST TEX. CONFERENCE

Ablene District—Fourth Round.
Escota, at Newman, Oct. 23, 24.
Truby, at Hodges, Oct. 30, 31.
Anson, Oct. 31, Nov. 1.
Nugent, at Nugent, Nov. 1, 2.
Ablene, Nov. 3.
Nubia, at White Church, Nov. 4, 5.
GUS BARNES, P. E.

Waco District—Fourth Round.
Reifel, at Hessel, Oct. 23, 24.
Mt. Oct. 24, 25.
Bosqueville, at Bosqueville, Oct. 27.
West, at West, Oct. 29, 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.
DeLeon Sta., Oct. 23, 24.
DeLeon Sta., Oct. 24, 25.
Bunyan Cir., Oct. 27, 11 a. m.
Cisco Sta., Oct. 29, 8:30 p. m.
Cisco Sta., Oct. 30, 31.
Harbin Cir., Nov. 4, 11 a. m.
Dublin Sta., Nov. 5.
J. G. PUTMAN, P. E.

Waxahachie District—Fourth Round.
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 Sardis, Nov. 4, 7.
T. S. ARMSTRONG, P. E.

Georgetown District—Fourth Round.
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.

Vernon District—Fourth Round.
Weinert, at Weinert, Oct. 23, 24.
Haskell Sta., Oct. 24, 25.
West Stamford and Liberty, Oct. 27.
Stamford Sta., at Sunnyside, Oct. 29.
Knox City, at CHH, Oct. 30, 31.
Munday Sta., Nov. 1.
Stamford 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 Sta., at River Side, Oct. 23, 24.
Seymour Sta., 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.
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.
Bronte Cir., at Bronte, Oct. 30, 31.
Brownwood Sta., 8 p. m., Nov. 3.
J. A. WHITEHURST, P. E.

Clarendon District—Fourth Round.
Amarillo Station, Oct. 23, 24.
Canadian Station, Oct. 25.
Glasier Mission, at Glasier, Oct. 26.
Stratford Station, Oct. 30, 31.
Dalhart Station, Nov. 1.
Textline Mission, Nov. 2.
J. G. MILLER, P. E.

Cleburne District—Fourth Round.
Joshua, at J., Oct. 23, 24.
Burleson, 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.
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.
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.
Turkey, at T., Oct. 23, 24.
Silverton, at S., Oct. 24, 8 p. m., Oct. 25.
9 a. m.
Bovina, Oct. 26, 3 p. m.
Umberger, 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.
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.
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.
Eliasville, at Eliasville, Oct. 23, 24.
Farmer, at Red Top, Oct. 26.
Graham Miss., at Salem, Oct. 27.
Graham Sta., Oct. 28.
Davis Sta., at Profit, Oct. 29.
Throckmorton, Oct. 30, 31.
Whitt, at Bethesda, Nov. 4.
Peaster, at Poolville, Nov. 5.
M. K. LITTLE, P. E.

WEST TEXAS CONFERENCE

Austin District—Fourth Round.
University Church, Austin, Oct. 22.
South Austin, Austin, Oct. 23.
Tenth Street, Austin, Oct. 25.
NAT B. READ, P. E.

Beeville District—Fourth Round.
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. 10.
Mathis Circuit, at M., B 8 p. m., Oct. 2, P. Oct. 3.
Mercedes Circuit, at San Benito, B 8 p. m., Oct. 29.
Normanna Circuit, at Beeville, B 8 p. m., Oct. 5.
Oakville Circuit, at Clairville, B 4 p. m., Oct. 16, P. Oct. 17.
Pleasanton Circuit, at Pleasanton, B 8 p. m., Sept. 25, P. Sept. 26.
Runge Station, B 2 p. m., Sept. 20, P. 11 a. m., Sept. 19.
Rockport Circuit, at R., B 10 a. m., Oct. 15, P. Sept. 5.
Silton Circuit, at S., B 8 p. m., Oct. 12.
Noting the above, "B" denotes the hour for business session and "P" the hour for preaching.
A. L. SCARBOROUGH, P. E.

Cuero District—Fourth Round.
Nursery, Oct. 23, 24.
R. A. ROWLAND, P. E.

San Marcos District—Fourth Round.
San Marcos, Oct. 24, 25.
D. K. PORTER, P. E.

San Antonio District—Fourth Round.
Dilley Cir., Oct. 21.
McKinley Ave., Oct. 22.
Travis Park, Oct. 24, 11 a. m.
So. Heights, Oct. 24, 7:30 p. m.
A. J. WEEKS, P. E.

TEXAS CONFERENCE

Beaumont District—Fourth Round.
Nederland and Sabine Pass, at Deweyville, Sept. 25, 26, Nov. 3.
Warren Miss., 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 H., 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.

Where 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. HOYCHKISS, P. E.

Brenham District—Fourth Round.
Bellville, at Sempronius, Oct. 22.
Sealy, at Sealy, Oct. 23, 24.
Caldwell Mis., Oct. 30, 31.
Caldwell Sta., Nov. 1.
Waller, Nov. 6, 7.
Lexington, Nov. 13, 14.
Fulshear 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.
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.
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.
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, Bellview, 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.
Redwater, Oct. 23.
Winfield, Oct. 29.
Mount Pleasant, Oct. 30.
Quitman, Nov. 4.
Winnboro, Nov. 6.
Hughes Springs, Nov. 12.
Dalgerfield, Nov. 13.
Naples and Omaha, Nov. 20.
Pittsburg Cir., Nov. 27.
Pittsburg Sta., Nov. 29.
R. A. BURROUGHS, P. E.

San Augustine District—Fourth Round.
Nacogdoches, Oct. 22.
Corrigan, at Moscow, Oct. 23, 24.
Melrose, at Chintero, Oct. 30, 31.
San Augustine, Oct. 31, Nov. 1.
Kennard, at Bethel, Nov. 6, 7.
Lufkin Station, Nov. 8.
Livingston Circuit, Nov. 9.
Bark Circuit, Nov. 10.
Gary, at Clay, Nov. 13, 14.
Carthage Station, Nov. 14, 15.
Appley, Nov. 20, 21.
Garrison Station, Nov. 21, 22.
Hemphill and Bronson, Nov. 27, 28.
C. A. TOWER, P. E.

Marshall District—Fourth Round.
Shady Grove (Rhonesboro Cir.), preaching a. m., Oct. 24.
Hopewell (Gilmer Cir.), preaching p. m., Oct. 24.
Shiloh (Kelleyville Cir.), preaching Oct. 30, 31.
Harrison, 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. 13, 14.
Longview Sta., Quarterly Conference Nov. 17.
Beckville, at Beckville, Quarterly Conference City and 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.
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.

Houston District—Fourth Round.
Tabernacle, Oct. 24, 11 a. m.
Brunner, Oct. 24, 8 p. m.
Harrisburg and Pasadena, Oct. 30, 31.
Trinity, Nov. 7, 11 a. m.
McKee Street, Nov. 7, 8 p. m.
London and Windham, Nov. 14.
Humble and Katy (Houston), Nov. 18, 3 p. m.
Harris County, Nov. 18, 3 p. m.
St. Paul's, Nov. 21, 11 a. m.
Shearn, Nov. 21, 8 p. m.
First Church, Nov. 26, 8 p. m.
Galveston, West End, Nov. 27, 8 p. m.
CHAS. F. SMITH, P. E.

Tyler District—Fourth Round.
Colfax, at Holly Spring, Oct. 23, 24.
Alba, at Golden, Oct. 30, 31.
Tyler Circuit, at Center, Nov. 6, 7.
Emory, at Lumbard, Nov. 13, 14.
Mineola, Nov. 17.
Marvin Church, Nov. 19, 21.
Cedar Street, Nov. 20, 21.
Whitehouse, at —, Nov. 27, 28.
C. B. GARRETT, P. E.

NORTH TEXAS CONFERENCE

Bonham District—Fourth Round.
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. 2, 3.
Honey Grove Station, Oct. 31, Nov. 1.
Lond and Windham, at Dodd, 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.
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.
Bonita, at Duxberry, Oct. 30, 31.
Montague, at Montague, Oct. 31, Nov. 1.
Licencing 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.
Holliday, Nov. 10.
Henrietta Station, Nov. 14, 15.
Henrietta Circuit, Nov. 15, 1 p. m.
"Everything in full."
JNO. E. ROACH, P. E.

Greenville District—Fourth Round.
Wolfe City Sta., Sept. 19, 8 p. m.
Quarterly Conference, Nov. 3.
Leonard and Orange Grove, at Leonard, Sept. 26, 8 p. m.
Quarterly Conference, Nov. 5.
Kavanaugh Station, Sept. 17, 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.
Fairie Circuit, at Fairie, Oct. 9, 10.
Greenville 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.
Quinlan 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.
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, at —, Nov. 14.
Oak Cliff, 8 p. m., Nov. 14.
Grace, 11 a. m., Nov. 21.
J. M. PETERSON, P. E.

Decatur District—Fourth Round.
Chico Cir., Oct. 23, 24.
Chico Sta., Oct. 24, 25.
Oakdale, Oct. 30, 31.
Jackboro Sta., Oct. 31, Nov. 1.
Bryson Cir., Nov. 6, 7.
L. S. BARTON, P. E.

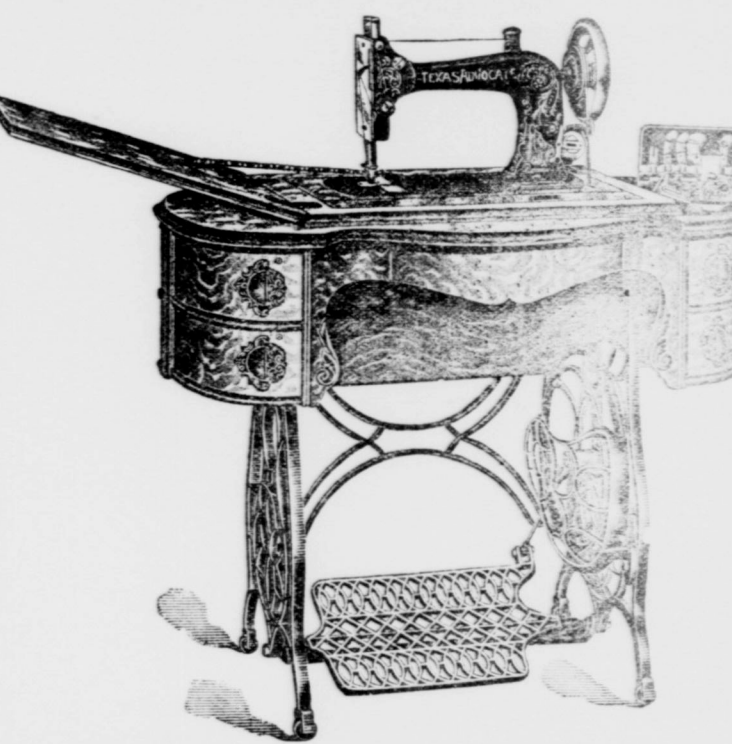
Gainesville District—Fourth Round.
Wesley and Bethel, at Hemming, Oct. 22-24.
Collinsville and Tioga, at T., Oct. 24-25.
Era Cir., at Melvin, Oct. 30, 31.
Sanger and Bolivar, at Bolivar, Nov. 1.
Aubrey, at Cooper, Nov. 5, 6.
Pilot Point, Nov. 9.
Dexter Cir., at Dexter, Nov. 13, 14.
St. Jo Cir., at St.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

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

Paris District—Fourth Round.
Emerson 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.
Rosalie Circuit, at Rosalie, 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.
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.
Fritchville 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.

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WHERE GAMES COME FROM.

Many of the games played by the boys and girls of to-day are of very ancient origin. Marbles, for instance, have been found among the ruins of Pompeii. The more modern marbles, however, came from Holland, and were introduced into England about 1630. The marbles of that time were made of clay, stone and agate. Handball goes back to the fall of Troy, and the little people of ancient Greece use to see who could hop the longest. Blind man's buff also originated with the ancient Greeks, but grown people, not children, played it in those early days.

From Greece, likewise, came skipping the rope. Vines, stripped of their leaves, were used in place of ropes.

Top spinning was indulged in in Virgil's time. Kite flying probably originated in China. It receives its name from the fact that the first kites were made like the bird of that name.

Leap frog is mentioned by both Shakespeare and Johnson, and in 1640 the little people of England were playing hare and hounds.

In ancient Egypt the tip-cat and whipping-top were familiar objects in the streets. The trundling of hoops, swinging, and games at ball formed part of the daily life in old-world Rome and Greece. In the Greek and Roman classics are descriptions of young girls playing in a ring and throwing balls to each other. There is an ancient prototype of football. The Persians played games resembling polo, hockey and golf; while kite-flying has been practiced from time immemorial. The Malay Islands gave us the "cat's cradle," while the "Jew's harp" originated in the east, where the parts were bamboo and twine.

"See-saw" is a very old amusement. "London Bridge" dates back to the sixteenth century. It is played in other countries under different names, such as Holland Bridge, Fallen Bridge or Heaven and Hell. In parts of Ireland an actual bridge is made of boards and one player takes the part of the devil who breaks it down at intervals while the song is sung.—Exchange.

Being fussy in that which is least does not make you faithful in that which is most.

CHURCH DEDICATION.

On October 24 Dr. J. E. Harrison will dedicate the church at Maxwell, Texas. The church is completed and furnished throughout. Former pastors are cordially invited to attend and take part in the service.
W. A. YOUNGMAN,
Kyle, Texas.

James considered independent his adding on; Louisiana purchased of John poleon for England, n England lower her at, "The oat in his the Hudany. Tribble Socie-called The have had any othl Clarke's m," the "Once an glishman" ie. Inven- s favored ists oppos- d States' on Vir- patronage Duel of Hamilton Leopard admitted, rties 1808, n, re-elect- VER. which the Tower in om being Kings to o incurred udors. In when Caeland—some erected. It palace. The n this pal- uilding, but re of them in another, walls. The with Wil- situated on near the old walled importance the middle Near the idings rises h was the Middle e the name on of build- apel in the pel of St. e buildings nal. Many and war-like preserved. In all. In jewels are le cemetery Here rest ed persons name of hu- ambition. e palace of onal prisen. ig specimen ecture. Stomach. cially, needs till not over- mental vig- start a man he may ex- rk on hand. th a heavy, reakfast, regy in digest- tried to find at would not the morning, nergy. le to find a ad nutrition usness man tomach, caus- kindred ail- I also a very to give up l luckily I e-Nuts. have been a lthout tiring, nerves strong als of Grape- and a small make a deli- h invigorates s." Read the to Wellville," ason." atter? A new time. They ull of human

The Case of the Cuban Mission and What It Teaches

BY BISHOP WARREN A. CANDLER.

It seems well for us to state a few facts concerning our methods of organization in Cuba that misleading inferences may not be drawn with reference to the presiding eldership, the pastoral time limit, etc., and our Cuban work misunderstood.

1. There are no presiding elders in Cuba, properly so-called. The mission is organized under the following provision of the Discipline:

"In a mission not attached to an Annual Conference the Bishop in charge shall have authority to appoint one of the missionaries to be Superintendent of the same, and in case the peculiar conditions of the field require it, more than one Superintendent. It shall be the duty of the Superintendent, in the absence of the Bishop, to take general supervision of the mission with all its interests, and to report the state of the mission and its needs to the Bishop in charge and to the Secretary of the Board of Missions. He shall exercise the functions of a presiding elder, except as his relation to the work may be modified by instructions of the Bishop in charge and by his relation to the General Board of Missions. In the absence of a Bishop, it shall be the duty of the Superintendent, or one of the Superintendents designated by the Bishop, in case there is more than one, to preside at the annual meeting of the mission, and to appoint the missionaries and native preachers to their work for the ensuing year, subject to the approval of the Bishop in charge. All the missionaries, under the appointment of the Bishop in charge, and regularly accepted by and in the employ of the Board of Missions, shall be members of the Annual Meeting. The body of ordained preachers, native and foreign, who hold membership in an Annual Conference, shall have for administrative purposes, when assembled in Annual Meeting, the authority to exercise the functions of a District Conference, particularly in reference to the licensing of preachers, the renewal of licenses, and the passage of character of preachers not

members of any Annual Conference."

It will be observed that the Superintendents in Cuba are totally unlike presiding elders in the home field in most of their functions.

2. Not from choice, but from necessity, Superintendents have been appointed to pastoral charges while serving as Superintendents. It is not best, but it is the best we can do with the number of men and the amount of money at our disposal. So in some of the smaller conferences, such as the conferences in Mexico and some of our Western conferences, men have been appointed both presiding elder and preacher in charge; but such double and difficult appointments are always regretted, and would never be made except under the compulsion of necessity. They do not work well even in districts having but few pastoral charges in them.

3. With reference to the "time limit," the Cuban Mission is operated under the long-standing law of our Church, which has always excepted foreign missionaries from the "four-year rule." But while this is true, it has not been found best in many cases to exceed the "four-year rule"—in no case of a native preacher, so far as I can now remember.

The great lesson the Cuban Mission can teach the Church at home is not how to amend our Discipline, but how much better our mission work could be done if men and means adequate for the needs of the field were provided. Our work in Cuba has done well, but some evils would have been escaped if we had been able to command more men of the right sort. How much greater would have been the success of the mission if we had been able to secure good church buildings and properly constructed and suitably equipped school buildings!

I have been in charge of the Cuban Mission since 1898, and it has not succeeded by reason of any novelties in government or administration. Its success has come from consecrated men and money, in so far as it has had success. Its failures have come from the want of these prime requisites to missionary success.

THE OKLAHOMA CONFERENCE MEMORIAL.

By Rev. Jas. A. Anderson, LL. D., Editor of the Western Methodist.

The most significant action taken by the Oklahoma Conference at its last session was the adoption of the following memorial to the next General Conference:

"Whereas, We believe the present relations of the Methodist Episcopal Church, South, and the Methodist Episcopal Church are not pleasing to the great Head of the Church;

"Whereas, A divided Methodism in the United States of America, though formerly unavoidable, is, under our present circumstances, a reproach in the sight of the whole Christian world; and,

"Whereas, Such a divided state involves and must always involve antagonistic waste and consequent loss of power;

"Whereas, A great Church must, in the very nature of our gospel, provide for differing local conditions in all the externals of racial and national life, insisting only upon the unity of the life of Jesus Christ; therefore be it

"Resolved, By the Oklahoma Conference of the Methodist Episcopal Church, South, in session at Oklahoma City, this the 11th day of November, 1908—

"1. That we declare for one Methodism in America.

"2. That we favor such a union as will bind the several Methodist Churches of this country into one body, agreeing in all the essentials of Methodist doctrine, polity and practice, and yet such a union as will preserve local autonomy for the several sections of a vast and growing country, and such a union as will respect racial lines—that is, such a union as will allow sections and races to develop along their own peculiar lines, so far as affects the externals of civic and social life.

"3. That we suggest one Metho-

dism with five General Conference jurisdictions, four for the white people and one for the African people of these United States.

"4. That we hereby memorialize our next General Conference to appoint commissioners, to meet like commissioners from other Methodist Churches, if it shall please them to appoint such like commissioners, to carry into effect such a union as is here described."

The memorial was adopted with practical unanimity.

We especially desire our brethren in the South-Atlantic Conferences and the Gulf Conferences to give consideration to this question. It is easy enough for those who labor in fields all to themselves, who suffer no friction in their work, who see none of the disgraceful situations so common in the West—it is easy enough for them, we say, to pool-pool the whole question. But it is not an exhibition of statesmanship to do it. There are antagonisms in hundreds of places between the two great Methodisms of this country which are the shame of common Methodism. There are wastes, of men and of money, that cry to heaven, and will cry till we abolish them. There is loss to the kingdom of God which is a consequence of a house divided against itself.

The Southern Methodist Church can afford to make the adjustment contemplated in these resolutions. It provides for everything for which we need to contend. The South desires to preserve a measure of local autonomy; this arrangement provides for it. The South knows that it must guard against race blending, can never enter into any arrangement that does not guard against it; and this is provided for. What more should we ask?

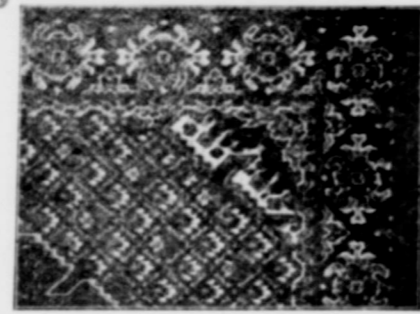
We tell our brethren in the Southeast that our own work in the West demands that we make an effort to effect this adjustment, and our work in the Far West especially demands it. In the Central West we are entitled to an opportunity to pursue the

calling of the Church without the burdens which the present arrangement lays upon us from day to day and from year to year. Our brethren on the Pacific slope especially need this relief. There is no intention to beat a retreat from that great field; we cannot do it. Every evangelizing force that is there must stay there, for all of them together are making but slow headway against the tides of worldliness that surge on that coast. No Church is strong there; only the world, the flesh and the devil are strong. The Southern Methodist Church is justified by such a state of things in remaining there, and would be disloyal to a common Christianity should she withdraw, as long as we can be of any material help. Our sister Methodism is relatively stronger there by almost as much as we are stronger than they are in the South. They seem destined to remain so. Considered from an ecclesiastical standpoint, our future out there does not promise much more for us than their future in the South promises for them. They may ultimately extinguish us out there, and we may ultimately extinguish them in the South or they may reduce us to a languishing existence out there, while we are reducing them to a similar state in the South. If it should ever come to pass that they are relatively as strong in the West as respects population as we are in the South, we do not hesitate to say that we shall then have no more mission in the West than they now have in the South. We think that their work now in the South is a mistaken application of Christian energy; if we swing into the future with an evangelized West, as we expect to do, and if they maintain their relative position, as respects us, and there is no reason to believe that they will not maintain it, then our work in the Far West will become a misapplication of Christian energy. What then? We must retire from the West or we must remain there in the face of all we have said against their being in the South. And if we retire from the West? We shall then be indeed a provincial Church, shut up in the South, with opportunity to expand only beyond the seas. Even this sort of expansion will all ultimately go the way of our work in Japan, as indeed it ought to go.

But for two great Churches, sister Churches, without a single essential difference in either polity or doctrine, to struggle to the death in two great sections of this country, what a spectacle for angels to look on! We know not what our Northern brethren will do with this proposition, if our General Conference shall acquiesce in the Oklahoma resolutions and put it before them. We know that as respects race segregation many of their wisest men believe what we of the South believe that it will be best both for the blacks and for the whites. We know also that many among them believe sincerely that they cannot do the best service for the negro except they keep him in their immediate ecclesiastical fellowship. There are a few among them who simply have perverted views about the negro, but this contingent is not really large. But we of the South know the negro and we know that we know him. It is our duty to stand for his best interest, and that best interest lies in race segregation. We know also that some of our Northern brethren dream of empire. They expect to become the Universal Methodist Church. That is nonsense. They will certainly never become the dominant Methodism in the South at least, not in a thousand years. They are destined in their foreign fields, as we are, and as both ought to be, to see their work break up into separate ecclesiasticalisms, as Japan Methodism has done. They can no more resist it than they can resist the tides. There ought to be a Methodism according to the Japanese, a Methodism according to the Chinese, and all the rest of the great races, and there will be. It is not the business of Christianity to reduce nations to the same outward mould, and it ought not to be the effort of Methodism to do so. It is the business of Methodism to infuse the spirit of the life that is in Jesus Christ into all nations and let that life express itself according to the racial instincts of those nations, for so it will ultimately, however much we may seek to cramp this life into moulds of our making. It is on precisely this ground that we contend for both local autonomy and race segregation in the United States. A great Church ought to keep near enough to the genius of Christianity to provide for such differing conditions, and ought to do so without allowing such differing conditions to be a bar to the warmest fellowship in the whole body. We know not, we say, what our Northern brethren will do with this proposition. We do feel assured that if in the face of all the facts they reject it, the Southern Church will be in no worse attitude for having made the overture. Rather we shall be in far better attitude before all the world. We

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shall not go to them as suppliants; we go to them with self-respect, with dignity and with conscience toward God, to effect an arrangement which will honor God and increase the peace and strength of the universal Church, asking for one Methodism in America, laying down principles that provide ultimately for one Methodism in all the world, in one great and genuine fellowship, administered locally and racially as local and racial conditions may require. These be the principles that underlie these Oklahoma resolutions. We are proud of them, and we earnestly ask consideration of them.

Little Rock, Ark.

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.

The members of the class of the second year who desire to take the examination will please meet the examining committee in the Methodist Church at Uvalde, Oct. 26, at 2 p. m.

JOE F. WEBB,
Chairman of Committee.

Northwest Texas.

The presiding elders of the Northwest Texas Conference will meet at the residence of Rev. J. T. Griswold, 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. GRISWOLD, 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.

The class for admission on trial will meet Nov. 9 at 9 a. m., at such place as the pastor shall appoint.

E. HIGHTOWER,
S. J. RUCKER,
D. L. COLLIE,
Committee.

There will be a special meeting on Friday, Nov. 12, at 2 p. m., at Stamford, to consider the interests of our Sunday-school work in Texas. All Sunday-school workers throughout the conference are urged to be present.

The Sunday-school anniversary will be held as usual on the night of the first day of the conference.

E. HIGHTOWER,
Chairman Sunday-School Board.

The members of the class of the fourth year who have not yet passed their examination will meet at such place as the pastor announces on Tuesday, Nov. 9, at 9 a. m. Let the other members of the class please hand in their certificates on the morning of the first day.

J. H. STEWART.

Northwest Texas Conference—Railroad

Notice. All railroads traversing our territory have agreed to round trip to Stamford for one and one-third fares. Tickets to be sold Nov. 8 and 9 and for trains arriving at Stamford Nov. 10.

If sufficient number desire it, the Fort Worth and Denver will run special tourist sleeper, leaving Fort Worth Tuesday, Nov. 9, at 9:15 p. m., and arriving at Stamford at 6:15 a. m. Wednesday. All who would like that accommodation will confer with Mr. N. S. Davis, Fort Worth.

Regular trains on Texas Central leave Waco at 9:30 a. m. and 9:30 p. m.,

arriving at Stamford at 7:20 p. m. and 7:20 a. m., respectively. Sleeper berths will be \$1.50 for lower and \$1 for upper. Those who desire reservations should write to W. F. McMillan, Waco, Texas.

Every pastor who desires it can get a permit from Mr. McMillan, entitling him to half fare. Application should be made at once.

JOHN M. BARCUS, Secretary.

Waxahachie District.

I have been appointed statistical editor for the district. Please get your blanks before conference, fill out the same carefully, and bring them to my table as soon as you come into the conference room, so I can give them to the statistical editor of the Journal at the close of the morning session. This is important.

S. B. SAWYERS.

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.

Railroad Rates, North Texas Conference.

All the roads traversing our territory have made a round trip rate of a fare and a third for our next session. Dates of sale, Nov. 21 and 22, limited till Dec. 1. This is not on the certificate plan, but a straight rate for the round trip. Call for a round trip ticket, and the cost for the round trip will be one and one-third regular rate.

R. G. MOOD, Secretary.

North Texas Conference—Class of First Year.

The committee and class of the first year will meet at the First Baptist Church of Paris, on Church Street, on Tuesday morning, Nov. 23, at 9 o'clock sharp. Let all the class be present at that time.

R. G. MOOD, Secretary.

YOUNG MEN WANTED.

I am in need of two young single men for circuits in the Albuquerque District. These circuits are very difficult works, but they will take care of the right kind of men. This is a growing conference, and young men who will come here now and work hard and endure hardships for a few years will become leaders in a strong conference. Address me at Albuquerque, N. M.

J. H. MESSER.

Albuquerque District—First Round.

Albuquerque, Oct. 23, 24.
San Marcial, Oct. 26, 27.
Magdalena, Oct. 28, 29.
Gallup, Oct. 29, 31.
Cerrillos, Nov. 2, 3.
Ricardo, Nov. 6, 7.
Moriarity, Nov. 9, 10.
Tucumcari, Nov. 13, 14.
Puerto, Nov. 16, 17.
Cimarron, Nov. 20, 21.
Watrous, Nov. 27, 28.
Logan, Dec. 11, 12.
San Jon, Dec. 14, 15.
Cuervo, Dec. 18, 19.
Star, Dec. 21, 22.

J. H. MESSER, P. E.

UNANSWERED LETTERS.

Oct. 13—Marvin Hester, subs. M. L. Lindsey, sub. C. A. Corry, sub. L. G. White, subs. G. W. Kincheol, subs. H. B. Owens, sub. W. C. Howell, subs. M. D. Hill, sub. J. B. Adair, subs. C. S. Cameron, subs. J. C. Mimms, subs. J. T. McClure, subs. J. W. Head, subs. W. T. Gray, sub. D. C. Ellis, subs. E. P. Swindall, sub.

Oct. 14—G. J. Irvin, subs. G. W. Kincheol, subs. J. E. Vinson, sub. M. Williamson, sub. B. F. Alsop, sub. R. F. Dunn, subs. C. A. Evans, change. R. S. Adair, sub.

Oct. 15—A. T. Walker, subs. A. C. Smith, sub. A. R. Bennick, sub. E. W. Morton, sub. H. B. Henry, subs. J. R. Henson, sub. L. H. McGee, sub. O. B. Turner, sub. R. S. Adair, sub. J. W. Patton, subs. W. T. Gray, sub. J. T. Hicks, sub. G. W. Reynolds, sub.

Oct. 16—A. W. Waddill, sub. O. S. Thomas, sub. C. E. Gallagher, subs. Oct. 18—C. F. Kiker, sub. W. A. Govett, sub. J. T. Tunnell, sub. W. S. P. McCullough, sub. J. C. Carter, sub. Simeon Shaw, sub. C. A. Evans, change. M. D. Hill, sub. J. H. Clark, sub. J. B. Kilgore, trial subs. V. J. Mills, sub. L. P. Palmer, sub.

Oct. 19—J. M. Mills, subs. J. D. Hendrickson, sub. W. L. Shoemaker, sub. H. G. Williams, sub. C. A. Long, sub. J. F. Archer, sub. O. S. Thomas, sub. T. H. Morris, subs. J. E. Vinson, sub. C. N. Smith, subs. G. J. Irvin, sub.