

0.85

be furnished in variety of floral and designs, suitable for the house, in good colors. In ordering as to style of pattern and color.

Catalogue

hundred illustrations, etc. Portieres and their exact colors as well as many examples in lace curtains must be seen to be as it will be sent free upon request.

Texas

d at 7:20 p. m. and only. Sleeper berths lower and \$1 for desire reservations F. McMillan, Waco,

desires it can get McMillan, entitling Application should

ARCUS, Secretary.

le District.

nted statistical edile. Please get your reference, fill out the bring them to my you come into the o I can give them litor of the Journal e morning session. S. B. SAWYERS.

Texas.

of the North Texas

pects to attend our u desire entertain- will please notify Nov. 1. By doing so really. G. E. CAMERON.

North Texas Confer-

aversing our terri- round trip rate of for our next session. 21 and 22, limited s not on the certifi- straight rate for the for a round trip t for the round trip e-third regular rate. MOOD, Secretary.

ference—Class of

t Year. and class of the first t the First Baptist on Church Street, on Nov. 23, at 9 o'clock e class be present at S. MOOD, Secretary.

EN WANTED.

of two young single in the Albuquerque circuits are very dif- they will take care of men. This is a ice, and young men here now and work hardships for a few e leaders in a strong ress me at Albu- J. H. MESSER.

istrict—First Round.

23, 24, 26, 27, 8, 29, 1, 10, 13, 14, 7, 21, 28, 2, 15, 19, H. MESSER, P. E.

RED LETTERS.

in Hester, subs. M. C. A. Corry, sub. L. G. W. Kincheloe, subs. W. C. Howell, subs. J. B. Adair, subs. C. S. J. C. Mimms, subs. subs. J. W. Head, ray, sub. D. C. Ellis, indall, sub. Irvin, subs. G. W. J. E. Vinson, sub. sub. B. F. Alsop, sub. C. A. Evans, change. Walker, subs. A. C. R. Bennick, sub. E. H. B. Henry, subs. ab. L. H. McGee, sub. ub. R. S. Adair, sub. ub. W. T. Gray, sub. ub. G. W. Reynolds, f. Waddill, sub. O. S. C. E. Gallagher, subs. Kiker, sub. W. A. T. Tunnell, sub. W. gh, sub. J. C. Carter, Shaw, sub. C. A. Ev- d. D. Hill, sub. J. H. B. Kilgore, trial subs. b. L. F. Palmer, sub. d. Mills, subs. J. D. sb. W. L. Shoemaker, liams, sub. C. A. Long, er, sub. O. S. Thomas, rris, subs. J. E. Vin- N. Smith, subs. G. J.

TEXAS CHRISTIAN ADVOCATE

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

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

Vol. LVI

Dallas, Texas, Thursday, October 28, 1909

No. 11

EDITORIAL

THE SPIRIT OF CHEERFULNESS.

A gloomy person is not inspiring in any line of work. His presence throws a damper over the zeal of those who would otherwise be earnest laborers. Such is our relation to each other that we impart our experiences to those with whom we associate. If we are of a melancholy disposition we cast a sort of gloom over the circle that we enter. But if we are bright and hopeful we communicate an inspiration to our associates. They extend to us a welcome because our very presence is uplifting.

A gloomy nature is sometimes the result of disease. We are sick in body and the world does not seem to contain much for us. The appetite is bad, sleep goes from us, and we are depressed. What we need is rest from toil, or a good dose of medicine, or a change in work. Sometimes we are gloomy because we are self-centered. We can not think too much about self without becoming impressed with the idea that somebody has mistreated us, or we have been neglected and we are not appreciated. That sort of gloom is enough to make any one miserable. All the remedy we need is to get out of self and put ourselves into the self of somebody else. Self-forgetfulness is a good medicine. It is our duty to be cheerful, to be hopeful. God does not want us to hang our heads and mourn life away. He wants us to look toward the morning and smile. There is too much good in the world for us to go moping around in search of the bad and the disagreeable. The sky above us, the sunshine, the shower, the bird songs, the hills, the plains, the rivers, the brooks, happy-hearted children—in fact, everything about us, tells us to be glad and rejoice. Let us then fill the soul with religion, go forth to bless some pilgrim in life's journey, and happiness will force itself into spirits. Then our faces will smile instead of frown, our hearts be glad instead of sorrowful, and men and women will welcome us when we approach their circles.

THE GREAT WHITE CHRIST.

The Transfiguration is a scenic or pictorial and dramatic presentation of the kingdom of God coming in its power.

The synoptists are each careful to tell us that it occurred "after six days" from that saying of Jesus, "Verily I say unto you there be some of them that stand here, who shall not taste death, till they have seen the kingdom of God come with power."

The disciples had crude notions of the kingdom of God; and even just before his ascension their query about his "restoring the kingdom to Israel" showed how dull and slow of heart they had been. They thought the kingdom of God was to be purely objective, material and political. At times they disputed among them-

selves who should be the greatest in the kingdom; and some of them evidently coveted high places in its temporal glory. They thought its power would be martial and temporal, and at first local, before it should, by conquest, have dominion over the whole world.

Jesus would show them that the true power of the kingdom was to commence *within*: was to exert itself from within outward; was to begin within the individual through recognition of and communion with the infinite. That it was not location, but character; not position, but disposition; not "lo here, or lo there!" but within the soul first of all.

He had shown his power and divinity by so many outward manifestations, such as stilling the tempest, healing the leper, raising the dead, that, naturally enough, they had come to think that the chief power of his kingdom was to be physical force, and its phenomena to be in the realm of matter only; that it was to be immediate, spectacular and universal, upon the erected and literal throne of David. And for this reason they could not understand the words of the Master about his approaching sufferings and death. How his death could promote such expectations it was hard to see.

But the kingdom of God was to produce spiritual subjects, who were to have spiritual power, and be sharers of the nature and power of God. So Jesus would show them by an object-lesson, "as he prayed," that the beginnings of this kingdom were in the soul, and had their rise in the recognition of and communion with God, by faith: "As he prayed the fashion of his countenance was changed, and his raiment was white and glistening."

It was through him men were to find the kingdom of God, and realize its power. St. Mark, who wrote his Gospel to the Romans, was careful to tell us that his "raiment became exceeding white, white as snow; so no fuller on earth can white them."

This is a significant statement. It was the custom at this time among the Romans for a man who craved the suffrages of the people for a high place in the government to proclaim his candidacy by putting on a white robe, the *candidate*, whence is derived our word "candidate," to stand for office before the people—a toga made white by the fuller's most exquisite art. Evidently Jesus meant to show that true whiteness, or worthiness, for the high places in his kingdom depends upon and arises out of the inner majesty of character, and that the radiant whiteness of true worth is caused by the inner baptism of his Spirit; and thus he demonstrated his worthiness to be voluntarily accepted, of the kingship of the whole world—to be crowned by the willing suffrages of men—God's elect, and candidate for every kindred, tongue and tribe; to ascribe to him all majesty, and acknowledge him to be worthy "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

And in every act of life men vote for or against this great white Christ; and our attitude toward him will determine our own worthiness or unworthiness to a place among the elect

of God through obedience to the truth and the sanctification of the Spirit. For he that is not with Christ is against him; and he that gathereth not with him, scattereth abroad. And his transcendent splendor and glorification, here on the holy mount, is anticipatory of his resurrection glory, and a prophetic gleam of the destiny of all who identify themselves with him. They shall share his glory, and reign with him, if so be that he is "formed within them the hope of glory." Here, on snowy Hermon, he showed the glory that would issue from the life of the kingdom for its children.

Here, too, Jesus showed how the idea, radiantly embodied before the eyes of his disciples, is to be realized. Moses and Elias appeared, the representatives of the law and the prophecy, to signify that he was to fulfill the law—its types and its demands—and to become "the end of the law for righteousness;" to do "what the law could not do, in that it was weak, through the flesh. Prophecy, too, was to find the climax of its fulfillment in the Christ of God. These representatives were here to lay their functions at his feet, and to withdraw. But before they withdrew the theme of their high converse with Jesus was to show the chief place his death was to hold in the economy of the kingdom. 'Twas after he had purged our sins away by his blood that he was to sit at the right hand of the Most High. The law had said, "Cursed is every one who continueth not in all the things written in the law to do them;" and he was to "redeem us from the curse of the law, being made a curse for us." Sin, and sin only, stands in the way of entering into his glory. The sting of death is sin, and the strength of sin is the law; but victory is only to come through Jesus Christ, through the death of the Cross, the "decease" he should "accomplish" at Jerusalem—a decease in which was focused all the energies of the God-head; through this men were to enter into the kingdom of grace and glory. "If we suffer with him, we shall also reign with him."

Yes, the cross and its atonement is to be the central fact and theme of the kingdom; the Christ is to be lifted up in order to draw all men unto him.

Then, out of the shekinah-cloud the voice of God speaks: "This is my beloved Son, hear ye him!" And when the voice was past, Jesus was found alone. The echo reverberated from cliff to cliff, "Hear ye him!" He is to be the center and solution of history and of religion. He is to shape the policy of the ages. He is to make the atonement, and declare the terms of salvation. He is to be the Teacher of the Lesson, the Priest and the Sacrifice, the Alpha and the Omega, the Author and the Finisher of our faith. Our holy religion is to be the religion of a *Person*! Its doctrines are the teachings of Christ; its spirit is the spirit of Christ; its history is the story of Christ; its power is the inspiration of Christ; and the apostles of this faith are simply to reveal this Christ. "Jesus, only," and "Jesus in the midst!" Hear ye him! Let all the world say, Amen!

THE METHODIST EPISCOPAL CHURCH, SOUTH, HAS WITHDRAWN THE BIBLE FROM THE PEOPLE

I have felt sure ever since last March that Bro. Major was of the opinion that our Church was on all fours with Rome, when it comes to the question of whether the people should be allowed to have an open Bible, and that he was ready to die if need be to maintain his position.

Believing this was his opinion, I have been trying for some time to force him to come out in the open and unfurl his true colors. My efforts have been crowned with success sooner than was anticipated.

About the first of July I asked him to please explain the difference between a Church which was committed to a theory of inspiration and a canon of interpretation, and a Church which, while professing to appeal to the Scriptures solely, does really appeal to "a specific interpretation" of the Scriptures. His answer to my request is contained in two articles, which taken together fill about two pages of the Advocate.

He calls his first article a "Restatement," and the second one a "Twentieth Century Restatement." His position in the first article amounts to this: "Truth is an invalid, and it is unsafe for her to take the outer air except in a closed carriage with a gentleman in black upon the box, and the gentleman in black is the Rev. John D. Major."

His "Twentieth Century Restatement" is a statement to the effect that, while professing to refer its members to the Bible as final authority, the M. E. Church, South, in reality refers them to an interpretation which the fathers placed on the Bible. That it holds to the doctrine that the message of Scripture was to the fathers, and through them to the Church and through it to the individual. That the people are not capable of understanding the Scriptures, and for this reason it puts certain sacred documents in the hands of its members, which contain full directions as to what they shall believe about the Bible and its message.

These documents are sacred because they contain the only true and reliable account of the origin and history of the Bible given by the fathers, and the only correct interpretation of its message. That in order to guard against mistakes, the Church lays its hand on certain men and sends them forth to interpret these sacred documents for the people, with the understanding that if either of them shall add anything to said documents, or take anything therefrom, or call in question the correctness of anything contained therein, then he is to be dealt with as though he were a publican.

In order that no injustice be done Bro. Major, I will let him speak for himself. I quote the following from his Twentieth Century Restatement: "Methodism refers her members to the Holy Scriptures as final authority, but she refers them to the whole Bible with unmutated pages from the opening chapter of Genesis to the closing chapter of Revelation. But when she sends them, she puts into their hand the Twenty-five Articles, a volume of Wesley's Sermons, a copy of the standard hymns, Clarke's Commentaries, etc. In addition, she sends along a Timothy or a Silas to strengthen and perfect that which is lacking in their faith."

Please note that when the Church refers her members to the Bible, she is careful to place along beside it, the Twenty-five Articles, etc. But what is more significant still, she sends Silas, alias "Father" Major, along to see that no member of the Church has an opinion of his own. This is very considerate on the part of the Church, and the people should be grateful for such condescension. They will doubtless appreciate it the more because "Father" Major is so modest. It will be observed that he does not claim to be a successor to one of the apostles. He claims under Silas and Timothy, who it would seem were only sub-apostles.

If Bro. Major be correct, then I submit that the M. E. Church, South, has withdrawn the Bible from the people as effectually as would be the case if they were only allowed to have it in the language in which it was first written. If he is right, then the arrangement is a very fortunate one for lay members. It relieves them from the necessity of studying the Scriptures for themselves. All they need do is to inquire of Silas or Timothy as to what the fathers said.

It is a good arrangement for Silas and Timothy also. They do not have to search the Scriptures for them-

selves. All they need to know is, what do the fathers say, and the Church is kind enough to furnish them with documents which give them this information.

When they have mastered these documents, they can then devote their time to watching each other for the purpose of preventing some fellow from studying the Scriptures on his own account.

The balance of their time can be devoted to politics and to fixing the

who are almost as well informed about the origin and history of the Bible as a Navajo Indian is about a last year's Dutch almanac.

For my own part, I most respectfully decline to follow the lead of Bro. Major and those who flock with him. I prefer to regard our Church as one which holds to the doctrine that the message of Scripture is to the individual, and that he cannot shift his responsibility. That its chief glory is found in the fact that it is ever ready to uphold the right of free religious thought and speech.

I close with a quotation from an address delivered by one of our Bishops

THE COUNTRY CHURCH AND DISINTEGRATION.

I use the above heading advisedly in discussing the conditions of the much-talked-of country Methodist Church.

I will first give the conditions as I found them and will then proceed to suggest some remedies.

That the country churches of our Texas conferences are disintegrating and decaying cannot be controverted, and the article by our good brother, J. W. Madden, in a recent issue of the Advocate, proves beyond a possibility of a doubt that such is the case. I have five churches on the Mt. Sylan Circuit, in Smith County, and since August 1 I have done my first pastoral work, having been appointed to fill out the unexpired term of the pastor, whose health had failed. The entire circuit showed little spiritual life and a great majority seemed to be in an apologetic attitude before the world in regard to their profession of religion. The causes were not directly in evidence and I labored and prayed as I never did before for the leading of the Holy Spirit. Our protracted services were more or less spiritual, but fell far short of what they should have been. I consulted my stewards and other laymen. I found that there had been preaching of a spurious kind done by some in some of these communities—not by Methodist preachers, however. One young preacher preached that no man could keep the Ten Commandments, and that he violated some one of them most every day; that we were not now living under the laws of God, but under a dispensation of grace. At each appointment I had Methodists to come to me with such passages as the last clause of Psalms 14:1, 1 John 1:8, and others. Some of them told me flatly that I was placing the Christian standard of life too high and that the Scriptures plainly contradicted my doctrine. Of course the only thing I had to do was to read the above Scriptures with their connections and make a few logical deductions. I used the following texts for some of my sermons and found that they had telling effect: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." (Matt. 12:36-37.) "The sinners in Zion are afraid." (Isa. 33:14.)

Some of my stewards told me that they had not had a doctrinal sermon since their organization and that most of the young people raised in the Methodist Church and in the Methodist Sunday-school were joining Churches of other denominations. I began immediately to deliver discourses on, "Why Methodists Sprinkle," "The Possibility of Apostasy," "Justification," "Faith," "Regeneration," "Sanctification," "General Judgment," "Future Punishment and Future Happiness," "The Existence of God," "His Attributes," "Ministry of the Holy Spirit," "Divinity of Christ," etc.

District evangelists are good and so are county missionaries, but I believe that if Methodist preachers would pay more attention to preaching the doctrines of the Bible as interpreted by our Methodist theology we would greatly change existing conditions. If we do not believe these doctrines we should cease to pose as Methodist preachers; if we do believe in them we should not be ashamed to show to the world how sacredly we regard the trust that is reposed in us.

The circuit preacher who has not sense and grace enough to preach these doctrines should exchange pulpits with some town pastor, or some other circuit pastor, for the purpose of his people being taught along these lines. My circuit is not an exception to the rule, but the same conditions exist most everywhere as pastors will find if they will take the trouble to inquire. Few people read and investigate for themselves, and there is not one country Methodist in ten who can give an intelligent answer to the question as to why he is a Methodist. A great majority of our preachers are reared in the country, and if we expect our depleted itinerant ranks to be filled our country preachers must do some sound preaching and strenuous labor.

The Calvinist ministers don't forget to "repeat the dose" to their congregations and it is time for the circuit rider to "get busy."

I believe we should have district evangelists who are sound in doctrine and capable of logical discourse.

J. HARTWELL MARABLE.
Mineola, Texas.



The youngest in the four-generation picture, Mary McHenry Hawes, is the little nineteen months' old daughter of Mr. and Mrs. T. S. Hawes, of Fort Worth. Her mother and grandmother, Mrs. Mary Laney, have for many years been influential workers in the several Methodist Churches of that city.

The great-grandmother, Mrs. Ann Jane Lee, the daughter of a noted pioneer Methodist minister of Texas, Rev. John Wesley Kenney, was born in 1830, and was baptized by Henry Stephenson in 1834.

In a magnificent Methodist Church in the city of Danville, Kentucky, is a large memorial window placed there by that congregation in memory of the Rev. Barnabas McHenry. His name appears prominently in the history of pioneer Methodism in that State, and Mrs. Lee, who now resides in Houston, Texas, is his granddaughter. From this pious ancestor the little lady takes her name, which was enrolled upon the cradle roll of Central Methodist Church of Fort Worth, the first Sunday of her existence, thus showing the intention of her parents to have her mold her life after the pattern set by her God-fearing ancestors. Little Mary McHenry has other relatives and ancestors on both sides who figure prominently in the history of Southern Methodism.

appointments of the preachers, etc. What a wonderful labor-saving machine the M. E. Church, South, has become under the skillful manipulations of Bro. Major and other like-minded brethren.

Bro. Major was correct in calling his last article a Twentieth Century Restatement. It is a restatement of the views held by the men who hounded St. Paul as he went from place to place in Asia and Europe witnessing to the truth. It is a restatement of the position of Rome in its conflict with Martin Luther and his associates, and harks back to the time when John Wesley's own Church drove him from its altars.

That the Churchmen who have an eye to the loaves and fishes will subscribe to Bro. Major's platform, goes without saying. It helps them to keep in touch with the pie counter. But how a man, who holds that the truth as it is in Jesus Christ is the most precious thing in all the world, can agree with him is beyond my ken.

Let us note briefly some of the conditions brought about by the teaching he favors. We will not go farther afield than our own Church, and note but two conditions, viz:

(a) A shameful and widespread lack of interest in the Bible on the part of laymen.

(b) Of preachers, there are some

on a notable occasion a few years back. I subscribe to every word contained in the quotation, and commend it to the consideration of Bro. Major and all those who may be lined up with him.

"The Church in every age is bound by all considerations to do its own thinking. To go on indefinitely accepting and repeating the formulae of the fathers as if they possessed some magical virtue, and were too sacred to be touched and modified, is to commit an act of supreme folly. . . . Is it too harsh a judgment to affirm that the greatest enemies of a conservative orthodoxy are those belated dogmatists who still cling with devout stupidity to the very letter of the creeds and symbols of other days? The Methodist who insists on measuring everything in heaven and earth by Watson's institutes or Wesley's sermons is a pestilent breeder of heresy."
GEO. S. PERKINS.
Greenville, Texas.

There are 195,000 Jews in Chicago, almost one-tenth of the whole population. Of this large number there are only thirty who are actually members of any Christian Church, though six hundred are said to be secret Christians.

BIG NASHVILLE MEMORIAL.

The next General Conference of the Methodist Episcopal Church, South, will probably work out some special plan for the establishment of a Church hospital system or chain of hospitals; and meanwhile the several conferences of the Church will not commit themselves to any special plan. However, this will not interfere with the initiative steps taken by any Annual Conference already looking to the establishment of a hospital or hospitals, and this in turn means that the work of erecting a splendid hospital in Nashville on Sixteenth Avenue South will go right on.

Rev. A. E. Clement, of Nashville, Commissioner for the Galloway Memorial Hospital to be erected in Nashville, has just returned from a meeting of representatives of the North Mississippi and the Mississippi Conferences of the Methodist Episcopal Church, South, together with Dr. Walter Lambuth, General Secretary of the Methodist Board of Missions. Others present were: J. H. Sherard, of Sherard, Mississippi, Chairman of the meeting, Rev. F. Emery, of Brandon, Mississippi, Secretary, and Rev. R. A. Meek, of Greenville, Mississippi; Rev. A. F. Watkins, of Hattiesburg, and Mrs. Robert Somerville, of Greenville, she representing the Woman's Home Mission Society.

The meeting resulted in the adoption of the following self-explanatory resolutions:

"Whereas the establishment of hospitals and the ministry to the sick through Christian physicians and trained nurses has become a powerful factor in reaching the hearts of the people and strengthening their faith in Christ and Christianity; and whereas we believe the time has come for the Methodist Episcopal Church, South, to inaugurate a hospital extension movement throughout our entire connection; and whereas efforts are now being put forth in several different sections of our connection looking to the establishment of a chain of hospitals therefore be it

"Resolved: 1. That, while we would not interfere with the initiative steps taken by any Annual Conference or group of conferences, it is the sense of this meeting that the several conferences do not commit themselves to any special plan for establishing any hospital system or chain of hospitals, but leave the matter to the action of the next General Conference.

"2. That we hereby recommend that all Annual Conferences memorialize the General Conference to formulate and adopt a working plan of hospital extension, and to enact any legislation that may be deemed necessary for the furtherance of this cause."

The Church already has hospitals in Atlanta and St. Louis. Sometime since, the work of building a \$250,000 hospital in Nashville, to be known as the Galloway Memorial, started, and this is to be pushed to a speedy realization. Thirty thousand dollars of the money has already been raised, and subscriptions have been coming in at the rate of about \$1,000 a week. Bishop Hoss is leading in a plan of campaign to get the additional funds needed, and he and Dr. Clement and the others who are working for the big memorial hope to have matters in shape so as to begin work by spring. Fifteen to twenty of the most active laymen in the entire Church are manifesting the keenest interest in raising the funds.

It is probable that the big hospital at Nashville will be a sort of training feature and parent institution for a chain of hospitals, and nurses will be trained here and sent to the others.—Nashville Banner.

SUMMARY OF MINISTERIAL LABORS.

Please allow space in your most valuable paper for a summary of my ministerial labors during the summer, and a few remarks:

I was appointed missionary evangelist of the San Augustine District at its last session. I began this much-needed work at Livingston, Polk County, the fourth Sunday in June. Preached two weeks at this place with but little visible results. Complications in the Church are both serious and delicate. The spirit of unforgiveness prevails. Their pastor, Bro. H. B. Smith, is faithful and true and intellectually more than ordinarily equipped for the work of the ministry.

Our next meeting was at Neville, Shelby County; Bro. Cravens, pastor. We stayed here nine days with splendid results—a good revival and a number added to the Church. Bro.

Cravens is a good man and doing his best to make full proof of his ministry. His wife possesses the evangelistic spirit and is a good helper.

Clayton, Panola County, comes next. Good meetings, some additions. Bro. Jas. S. Wilson is pastor and is doing fine work. Dauntless as Paul and brave as the Caesars, he preaches in unique and characteristic way the gospel of his Lord and Master. His people love him and are determined by long petition and paying up in full to induce the conference to send Bro. Wilson back next year.

Goodrich, Livingston charge, comes next. Very good meeting.

Then comes Kennard City, in Houston County. The revival here was of Pentecostal type. The best they say in the history of the place. All Churches were revived and gained numerical strength.

Then back to Panola County, Gary

consented, though reluctantly stating that he much preferred hearing him.

A large audience filled the church, to which the pastor presented Bro. B., then sat down to pray for the power of the Holy Spirit upon the old man.

Under the inspiration of the hour he arose. Before him many faces, back of him a strong man who had spoken encouragingly of him and to him.

He read the tenth chapter of Matthew, selecting for his text two verses, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without you Father. But the very hairs of your head are all numbered."

He talked about the little things, saying his thoughts came to him as he sat watching the people gather that evening, smiling and whispering, and that it occurred to him that the



ABILENE DISTRICT PARSONAGE, REV. GUS BARNES, P. E.

Above is picture of my new district parsonage, just completed—ten rooms, three halls, 120 feet of gallery, bath, sewerage connection, lights and everything complete; also furnished. We value same at \$6,000. The best in all the West.

GUS BARNES, P. E.

charge, at Bethlehem. Methodism was on the decline here, the people discouraged and ready to give up. But the Lord helped the preacher, and wonderfully blessed the message to their good. They say from this day on we are going to stand by God and the right.

Then back to Houston County, at Ratcliff. Very good meeting; ten additions to the Church. Bro. R. B. Jones is pastor and is one of earth's noblest and best men. True to the Church as the stars to their appointed courses, he delights to do her biddings.

My next engagement is at Gary second Sunday in October. Any preacher desiring my help between this date and conference, please notify me at once.

In conclusion I would like to say something real nice about Bro. C. A. Tower, our presiding elder; but he is too well known to need my commendation. God bless the preachers! I love them all and pray for their success here and happiness hereafter.

LITTLETON F. SMITH,
Missionary Evangelist.

SMALL THINGS.

He was quiet, unassuming; had lived almost all his life in the same locality. Late in life he became an exporter. What was his message?

The people complainingly said he spoke so low, so indistinctly, they could scarcely hear him. Why was old Bro. B. so persistent in trying to preach? They could scarcely conceal their impatience; surely he was without any gift or qualifications.

But he was one of those whom Christ said was blessed, and who inherit the earth! Blameless in life and character, not likely to reach the multitudes, and yet—

The close of the week and of the revival drew near. The pastor sat by a window meditating. An old raw-boned sorrel horse and its rider came slowly into view, stopped at the gate, and the rider dismounted and entered.

It was Bro. B. on his way to fill an appointment to preach the next day.

It then occurred to the pastor that the meeting in progress would not be hurt by a change of preachers, and that he would show Bro. B. (and the people) an appreciation of him by asking him to preach that evening, to which after some persuasion he

idle words for which we must account were so numerous. That he was himself a man quiet and of few words as they knew, but that he had been down that road that led to the cross-roads store; had heard the talk of the men and boys as they sat on goods' boxes, perchance of a preacher on his way to some place to preach. Then the charge Christ gave his disciples seemed applicable to the present.

From observations along this line he passed to the precious promises of God the Father, his love and special providences for his children, closing with a tender appeal to the unsaved, telling them the statement made to him of a dying friend, a sinner, who gained the world, but neglected his soul's eternal welfare, that he had chosen the better part which could never be taken from him, and if he could only live his life over it would be different with him, that he would plant his feet in that way which leads to life eternal.

The pastor said it was one of the most sublime heart-to-heart talks to which he ever listened. A great stillness pervaded the audience and to those whose hearts were rightly attuned the perfume will linger many days.

Methinks that in the realm of the spiritual great Niagaras sometimes plunge and foam in sublime beauty and power silently for want of an spiritual ear to hear through the "still small voice" that speaks.

MRS. I. M. WOODWARD,
Sumner, Texas.

It is reported now that the Swedish government is preparing to submit at the coming session of the Rigsdag a bill abolishing all orders of rank and all grades of precedence, except for officers of the army and navy. Sweden abounds in titled persons, and the bill will not be passed without much discussion.

The employment bureau of the University of Chicago reports that wages to the amount of sixteen thousand dollars have been earned by self-supporting students of that institution in three months.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness. Head Noises and Catarrh. Address Dr. G. M. Brannan, 1249 Walnut St., Kansas City, Mo.

Melancholy And Mental Depression

Also Known As Low Spirits and "The Blues," Are Almost Invariably Caused By Indigestion and Stomach Derangement.

Chronic melancholy is a symptom frequently encountered in the victims of dyspepsia and indigestion. Defective blood nutrition or anaemia appears to be the physical state with which the great majority of cases of melancholy and mental depression are connected, and to which all modes of treatment are directed. Powerful and permanent and depressing moral and mental emotions act as effectively in arresting healthy digestion and alimentation as the eating of injudicious food, or the use of nourishment under circumstances such as the respiration of impure air, or indulgence in intemperate tendencies, which render proper assimilation of food impossible.

But while depressing mental emotions may cause disturbed digestion, on the other hand, dyspepsia may, in turn, cause mental depression, so that cause and effect may be transposed. Melancholy or "the blues" should not be regarded as a distinct and independent affection, as it is almost invariably traceable to, and dependent upon, some disorder of the digestive system.

The victims of this distressing condition present not only the usual symptoms of indigestion or nervous dyspepsia, but also a long train of symptoms of a peculiarly melancholic and morbid character, such as extreme increase of nerve-sensibility, palpitations, strange internal sensations, which simulate many other diseases, together with an exaggerated uneasiness and anxiety chiefly concerning the health. They imagine they have all the diseases known to Pathology, and are great pessimists, prone to look on the dark side of life. They are easily annoyed by small things, which if their health and digestion were good, would never bother them; and they feel constantly irritable, have dark forebodings, and fear the approach of some imaginary evil, impending disaster or calamity.

If they experience indigestion-pains in the heart region, they think it is heart disease; uneasiness in the chest means consumption, while the various other fugitive aches and pains distributed over the system they imagine to be symptoms of some fatal, organic disease.

Every one of these morbid symptoms depend upon a disturbed state of the digestion, and for the removal and cure of this condition, there is no better remedy in existence than Stuart's Dyspepsia Tablets. They get right at the seat of the trouble, cure the dyspepsia, and remove the cause. Every particle of food in the stomach is thoroughly and properly digested, with the result that the blood, which owing to a long-continued indigestion, mal-absorption, mal-nutrition and mal-assimilation of food, is in a thin, anaemic condition, is rapidly built up, and improved in quality—this improvement progressing along with the increased power of the stomach to properly digest its food through the aid-giving and toning-up properties of these powerful little digestive tablets; so that the melancholic and depressive symptoms disappear along with the dyspepsia.

Don't allow yourself to be overcome with "the blues," but secure a box of Stuart's Dyspepsia Tablets at once from your druggist for 50 cents, and begin taking them; also send us your name and address for free sample package. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

Sir Gorell Barnes, formerly President of the British Divorce Court, says: "I am firmly convinced that if drink were eradicated the Divorce Court might shut its doors, at any rate for the greater part of the time."

The consumption of distilled liquors in London is said to have fallen off more than 20 per cent* in the past five years.

Nearly 6,000,000 Bibles were distributed last year by the British and Foreign Bible Society.

DROPSY Cured: quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment, write
Dr. H. W. GREEN'S SONS, Box 0 Atlanta, Ga.

Fine Advocate Machine, \$22.50

PASTORS AND SUNDAY-SCHOOL WORKERS OF TEXAS.

Having been elected by the Board of Directors of the Texas Methodist State Sunday-school Conference at its meeting in Dallas, Texas, October 19, 1909, to edit the Sunday-school page in the Texas Christian Advocate, I desire to have your earnest co-operation. Please send me short, witty articles, news notes, questions for solution, etc., etc.

I want an answer to these questions:

1. The youngest Methodist superintendent in Texas?
2. The superintendent who has the longest term of service?
3. The largest Sunday-school in Texas?
4. The largest organized class in Texas?

Address all communications for the Sunday-school page to the undersigned.
CHAS. S. FIELD.
Sta. A., Fort Worth, Texas.

MEETING OF BOARD OF DIRECTORS OF THE TEXAS METHODIST STATE SUNDAY-SCHOOL CONFERENCE.

The Board of Directors of the Texas Methodist State Sunday-school Conference met at the Publishing House, Dallas, Texas, 10 a. m., October 19, 1909. There were present: W. C. Everett, E. Hightower, B. W. Dodson, A. L. Andrews, D. H. Abernathy, B. M. Burgher, J. C. Winkle, T. F. Cox and C. S. Field.

W. J. Moore, Field Secretary of the Oklahoma Conference, was present.

San Antonio was selected as the place of the next State Sunday-school Conference. It will open Wednesday night, April 6, 1910, and close Friday night, April 8th.

The Chairman, W. C. Everett, announced the following Program Committee: B. M. Burgher, Dallas, Texas, North Texas Conference; C. S. Field, Fort Worth, Texas, Northwest Texas Conference; D. H. Abernathy, Pittsburg, Texas, Texas Conference; J. E. Harrison, San Antonio, Texas, West Texas Conference; J. C. Winkle, Fredericksburg, Texas, German Mission Conference.

On motion the Chairman, W. C. Everett, was made ex-officio member of this committee.

An address to the several Annual Conferences was prepared, briefly reviewing the work of the State Executive Committee, and stating something of plans and purposes for the future. This paper will be sent to the various Annual Conference Boards of Texas.

We propose at our next State Conference to give more time to practical and detail work of the Sunday-school and have only two popular addresses each day—11:30 a. m. and 8 p. m.

The Program Committee are at work and expect to prepare one of the most attractive and helpful programs ever presented in Texas. It is too early to announce in detail, but we expect next spring, not only the old war-horses, such as Hamill and Chappell, but also Dr. Watkins, Hon. Morris Sheppard, Mr. Jno. R. Pepper, of Memphis; Mr. Ed Sheffy, of Lynchburg, Virginia; Prof. P. W. Horn, of Houston, and like talent.

Mrs. V. A. Godbey, of Austin, and Mrs. C. S. Field, of Fort Worth, were given charge of the elementary work of the conference and they will arrange for sectional meetings that will be attended by all elementary workers.

Mr. Gus Thomasson was present and spoke to the resolution presented by the Corpus Christi Epworth League Board, inviting the Sunday-schools of Texas to erect at Corpus Christi a Sunday-school building and to conduct meetings for Sunday-school workers in the same annually during the Epworth assembly. The board approved of the measure and appointed a committee to devise plans and raise funds for the erection of such a building as will be creditable to the Sunday-schools of Texas. The committee is as follows: W. C. Everett, B. M. Burgher, D. H. Abernathy, E. Hightower, J. E. Harrison and A. E. Reator.

Upon request of the board Rev. W. J. Moore, Field Secretary of the Oklahoma Conference, explained the plan of work in that conference.

The Sunday-school Board fixes the salary of the Field Secretary. The conference levies an assessment which is prorated among the various districts by the Joint Board of Finance, and pays this salary. The Sunday-school Board in addition to that pays all traveling and office expenses of

the Field Secretary, so that he is unembarrassed in his work. He stated that it was working nicely and after actual test the conference was highly pleased with the plan. He had not taken a single collection for any purpose this year.

On motion of B. W. Dodson all the conferences in Texas Methodism were requested to put a Sunday-school Secretary in the field and guarantee a fair salary by assessment upon the conference. It was decided to have at least a half page in the Texas Christian Advocate each week devoted to Sunday-school matter.

This is agreeable to the editor and publishers of the paper.

C. S. Field, of Fort Worth, was elected to edit this department of the paper.

On motion the board adjourned to meet on call of the chair.

CHAS. S. FIELD, Secretary.

"rock quarry" which is turning out thousands of tons of rock annually, and this enterprise itself means a vast deal to this section of country.

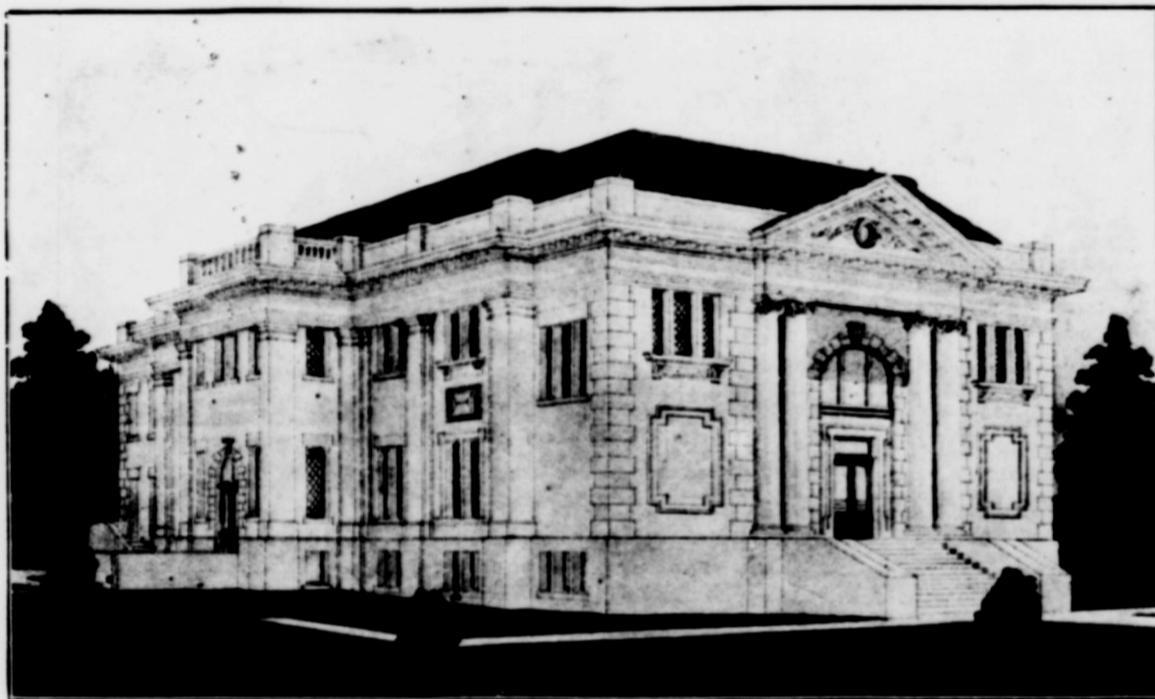
Bridgeport is the best town, morally, that I have been able to find most anywhere. Rev. T. H. Morris is the pastor of the Methodist Church, and he and the people are a perfect fit. It was a happy hit when the conference sent Brother Morris to this place. The people, both saint and sinner, love him like a brother. In fact, Bro. Morris, with his good wife and Miss Annie to assist him, are bringing things to pass. Already he has in course of construction a two-story parsonage which when finished will stand as a monument to his untiring energies, and do credit to a much larger town.

Now, if the conference will let Bro. Morris remain at this place long enough he will also build a fine

Quarterly Conference. I attended that conference. I think the pastors' reports were as good as I ever listened to, while all the departments of Church work are well up; especially were the reports of the Sunday-school, Leagues and home mission work very fine.

This writer, while sitting and listening to them, could but exclaim "prodigious." I saw in that Quarterly Conference one of the finest bodies of men as officials, and one of the most religious Board of Stewards I ever met. They, too, made a good report and will pay their preacher this year \$1200. Think of it, boys!

Brother Barton while here did us some good preaching, and in every way he and his wife were helpful to the meeting. He proved himself to be a man of large executive ability and in fact there is nothing short about him but his hair. These people know



POLYTECHNIC CHURCH, FT. WORTH, TEXAS, REV. H. M. LONG, PASTOR.

The above is a cut of the new Polytechnic Methodist Church at Fort Worth. This beautiful building was entered about a year ago, one Sunday morning when the pastor stood before the congregation and took a collection of more than \$20,000. The amount has since been added to

and when the church is finished it will cost some \$20,000. The building was planned by M. L. Waller, architect of Fort Worth, and the main feature is its great auditorium, which has a seating capacity of 1500.

The Polytechnic Church has also built during the year one of the very

best parsonages in the conference—a nine-room, two-story building, elegantly finished and furnished. Thus equipped the church at Polytechnic College is ready for its great mission to the hundreds of young people who attend school there. The pastor is jubilant over the year's work.



REV. H. M. LONG.

BRIDGEPORT.

Bridgeport is a thriving town situated on the Rock Island Railroad, about forty miles northwest of Fort Worth. This is indeed and in truth one of the most thrifty and enterprising towns in Texas.

The sound of the carpenter's saw and hammer can be heard in every direction. A number of new residences and business houses, many of which are being constructed of brick, are going up all about in the town and almost every day some new building is entered.

Here we have some very rich veins of coal, and these mines are being operated daily, which brings regularly a nice sum of money to the town.

Not far away they have a great

church, and then the presiding elder of the Dallas District will be wanting the appointment.

I am here in a meeting with the said Morris, and we are now starting into the second week with it. The crowds that attend the services are large. The people as a class are intelligent and devoutly religious, and there is a larger number of men who do personal work in revival services than I have found anywhere in all my work as a pastor or revivalist.

We are having a fine meeting; conversions almost every service last week; conversions at both services Sunday.

Rev. L. S. Barton came over Saturday and remained with us till Monday. While here he held the fourth

how to make a preacher feel like he would like to stay here forever. May the Lord give us scores of conversions this week.
T. M. KIRK.

THE MID-WINTER BIBLE AND MISSIONARY INSTITUTE.

It is the purpose of the Methodist Training School to make the Mid-winter Institute an American "Keswick," where the most spiritually-minded leaders of Protestantism may be brought as far as practicable to give instruction and inspiration to those who may come from year to year seeking the highest experiences possible for the Christian life.

The institute is open to both men and women, and aims to be of benefit especially to pastors, to missionary candidates, to young peoples' leaders, and to other Church workers engaged in active service, either in the home or foreign fields.

The next session of the institute will be held for eight days, from December 29 to January 6 at the Methodist Training School, Nashville, Tennessee.

The institute will provide courses in the English Bible, in evangelization, in foreign missions, and in Church methods. The purpose is to make these courses thoroughly instructive, practical and inspirational. The strongest spiritual leaders of the Church will be secured as far as possible to conduct the class work, while men of commanding ability will deliver addresses on vital subjects. The institute will be conducted throughout in the spirit of prayer, in the hope that the students may ascend to a spiritual height which will enable them to get a new vision of life and be empowered for service.

Expenses for the Institute.
The school building will be used to accommodate the delegates to the institutes. The necessary expenses for the delegates will be thirteen dollars for the eight days, which will include the five dollar fee, board and furnished room in the school.

Notes From the Field

Vernon.

A great day yesterday at our Church. Rally Day in Sunday-school, with 360 present. There were three additions to Church—one man of family converted at evening hour. Contract let Saturday for new church. Everything in full and over at conference.—A. L. Moore.

Fort Worth Methodism.

The revival at the First Church had great results yesterday. Brown and Curry are holding the meeting. There were about twenty-five conversions. The revival at Missouri Avenue is progressing nicely. Great day yesterday with about thirty conversions. Sunday was a great day in Fort Worth, there being about seventy conversions and additions.—Ashley Chappell, 522 Missouri Ave.

Childress.

I am rounding out my third year with this people. No man ever served a more loyal set. They are liberal and progressive. Much progress has been made in the three years: First they built a superannate home; Childress paid half. Charlie Brown got the rest. Then came the problem of building a new church, which they solved by building a nice brick church at a cost of \$15,000; then not satisfied took up the parsonage question. We now have a good modern house with nine rooms, also bath room, plenty of porch. So we are well fixed; all stuff new. A little yet behind on property. In the three years I have received into the Church 455 members; have lettered out quite a few, but we have a membership of more than 500. The Mission Societies are in good working shape. Splendid Sunday-school, well organized. Good Junior League. The best Senior League I ever saw. One of our Leaguers gave herself to missions. We paid her way at Scarritt for two years. She is now in Korea. So we are represented in Korea. Two other girls are at Nashville taking training for mission work. One man licensed to preach. Two noble young men licensed to exhort. For all purposes we have raised over \$25,000 in the three years. These have been busy, but very pleasant years. To God be all the glory.—J. T. Hicks.

Durango, Mexico.

Revs. Laurance Reynolds and Vallente y Pozo, missionary evangelists in Mexico, have just closed a twelve days' meeting in the Mexican congregation here. It was in many respects a great meeting; many new people were reached. The Church was greatly strengthened. Sixteen new members were received, and a number of others gave their names as probationers. The outlook for our work here is better than for a long time. We are hoping that the work will grow more and more. The Woman's Board has recently purchased a new property for the school. This will greatly increase the capacity of the school. Our American work is in good condition, and is growing slowly, but surely. The relationship between the two congregations is most harmonious. All work together in one Sunday-school. Our watchword is forward along all lines. E. Thurston Campbell, October 18.

Weatherford Circuit.

We are closing our second year on this charge. Have had a very pleasant year, and we trust profitable as well. Our meetings were all beneficial to the Church; the reports much more satisfactory than last year, resulting in such gains as to make the Church stronger. At Anetta Rev. J. M. Bond, "Uncle Jim," assisted one week. I can't see that he grows old; at least you can't tell it when he is preaching. The second week Rev. M. L. Story, of Aledo, was with me, and is one of the strong preachers of the conference, and will be heard from later on. Story was also with me at Bethel to the delight of all. I have known no man that I enjoy sweeter fellowship than with Bro. Story. At Greenwood Bros. Swofford and Witherspoon, local preachers of Coups Memorial Church, held a two weeks' meeting that did great good. At Godfrey Chapel and Weland Brother Crow was principal help, and well did he do his work. At Lambert Brother Kemp did most of the preaching, and met all the demands and good was accomplished. I heartily appreciate the work done by

these faithful men of God. The work will pay all in full, and show a net gain of perhaps \$75. Bro. Little has always been a good presiding elder, but is better this year than since I have known him. He is making good at every trail. Say, tell the General Conference to let the presiding elders alone as it is; you can't beat good enough.—B. F. Alsop.

Delhi, Oklahoma.

We are now on our fourth round on the Delhi charge. In many respects, we have had a good year, everything up but the finances, which are badly behind, caused by the drouth. We have had about eighty conversions, seventy-five accessions, five Sunday-schools, and we believe we will just about get two-thirds collections all around, and will be able to get to next appointment. But how some of our people will get through the winter we can't see.—J. M. Holt, Oct. 25.

Houston Methodism.

Washington Street: Revival closed, 13 additional names for membership. McAshan: Revival closed, 3 additions. Jno. E. Green begins at Trinity. McKee Street: Two inquirers; 200 at Sunday-school. Shearn: Four additions, large congregations. E. B. Chappell, Sunday-school editor, preached at St. Pauls. C. J. Oxley spoke on Sunday-school work. Bro. Oxley is an expert; informed in every branch of the work and highly successful in institutes.—H. M. Whaling, Secretary, October 24.

Delby Springs.

On October 9 the Rev. T. B. Vinson, of Queen City, one of our superannuated preachers of the Texas Conference came to us at Lawrence Chapel and preacher us a series of sermons, five in number, setting forth the doctrines of our Church in a Scriptural and logical way, that to my mind could hardly be surpassed or turned down by any one; they were simply unanswerable, and the spirit and manner in which he delivered them drew the people of all denominations to him; hence they were accompanied by a spiritual atmosphere unsurpassed by anything of the kind I have ever seen. Now, if any of the brethren need any help of this kind, I want to say you may feel safe in the employing of Brother T. B. Vinson. He is up on the doctrines of our Church. While his physical health is not at all satisfactory, yet his intellectual and spiritual man seems as strong as ever. I hope our Board of Finance will consider well his claim at the coming conference at Jacksonville. We haven't a more worthy claimant in our conference. Oh, let us take care of these good men. Take good care of yourself, Bro. Vinson; we will want you again. Well, we feel pretty sure of a full report at conference.—J. H. Westmoreland.

Iowa Park.

Last Saturday was the occasion of our fourth Quarterly Conference at Iowa Park. Rev. Jno. E. Roach came to us early Friday morning, and we drove out to Everett, a country church recently organized, where we had preaching and dinner on the ground. In the afternoon Bro. Roach held an institute in which the Methodist Church and its officers was the theme of discussion. The congregation entered enthusiastically into the discussion, which is sure to make our people more intelligently loyal to the polity of our Church. He is certainly to be commended for the efficient service which he is rendering along this line in the Bowie District through the medium of institute work. We drove to Burkburnett and had preaching Friday night. We have a membership there which is loyal and progressive. On Saturday morning we came to Iowa Park where Bro. Roach preached a forceful and eloquent sermon, after which a sumptuous dinner was served at the church by members of the local congregation. At 2 p. m. we were convened for the Quarterly Conference. The stewards reported the pastor's salary paid in full, with \$46 excess. The conference collections will be paid with a substantial excess for missions. The pastor was able to report about sixty conversions and 127 accessions to the Church during the year. At eleven o'clock on Sunday a large congregation assembled to hear the presiding elder preach

on the "Mode of Baptism." The Lord was with him in power, and he "swung clear." He delivered what was regarded by many as the ablest sermon ever heard on that subject. He has studied the question closely, and speaks "as one having authority, and not as the scribes." We will have a good report at conference for which we are thankful. The victories of the past inspire us to a greater and a more heroic faith in God and a more humble devotion. With a bold and defiant confidence in the Captain of our salvation we shall continue to press the battle to the very gates of the enemy. "The Lord our God is with us, and the shout of a king is among us."—Chas. P. Martin, October 20.

Throckmorton.

Rounding out for conference. Conference claims will be met in full. Revivals good. Prayer-meeting well attended and above the average in interest. New converts at work. Above sixty additions this year. On October 31, 1909, Bro. Little, our presiding elder, dedicates our new church at Bush Knob. Old parsonage sold. New one will be built soon.—F. L. McGehee.

Axtel.

We are just completing a beautiful Methodist church at Axtel where there has never been a Methodist church in all its history of twenty years, nor any on the charge. We expect to have it ready for fourth Quarterly Conference, November 6. We also hope to have a fine parsonage in a few weeks ready for the new preacher.—E. M. Edwards, L. P.

Blanket.

I thank God I am alive and able to work for him. I have been walking on crutches three months, and two and one-half weeks ago I took a dose of head-ache medicine that proved to be poisonous. For twelve hours I was unconscious; did not know my own wife and son who sat by me all night. Thanks to Dr. Turney and his son, Dr. Marvin, who worked so faithfully to restore me to my family and friends.—W. R. Crockett, L. D.

Mt. Calm.

While this has been a very busy year with us, it has been a very pleasant one. The Lord and the people of all and no denomination have been good to us. We have a most excellent lot of young people. They have been very kind and courteous to us. Our presiding elder, Bro. Nelms, has been faithful to advise and help us plan the work. We are expecting the good Bishop to return him to this district. The women of the Home Mission Society have proven themselves worthy of a place in the Church. They have expended on improving and furnishing the parsonage \$18.23 per member. This is proof that they have wrought well. "They have done what they could." It was by their faithful service that we were

able to rebuild the parsonage. We have a splendid home for the preacher, and it is reasonably well furnished. We have received into the Church during our stay here forty-eight members; baptized nine babies; have also organized a splendid Junior League. Our stewards are good men; men who love God and their Church, and are true to their pastor. Dr. Radney, our family physician, and one of our trustees, has been very kind to us. The Texas Christian Advocate is very popular with my people. May its editor live long to send the truth and glad tidings to our many homes.—Jas. N. McCain, P. C., Oct. 25.

Wayland Circuit.

Some great things done on Wayland circuit, 1908-1909: 125 conversions, 75 new members, 400 Bibles and books sold, 35 baptisms, 8 marriages, 1000 visits, 10 revival meetings, 170 sermons preached by pastor. The circuit rider has traveled over 3000 miles.

Some little things done for the good of Wayland Circuit, 1908-1909: Church and parsonage fenced, barn built, kitchen ceiled, papered and fire-proof flue put in, a safe put in the kitchen, brick chimney built and parsonage screened. Wayland church ceiled and fire-proof flue put in, new organ put in the Wayland and Gun-sight churches. A dresser is now in place at parsonage, a mantel is ready for use also. All things are now ready for the new preacher. This is our year's work in round numbers.—Ben Crow, P. C.

Rhyme.

When we came to the Rhyme charge last fall we had a warm welcome. The ladies put some new furniture in the parsonage, put linoleum on one floor and a carpet on another. We were pounded shortly after we came by a crowd of about sixty—men, women and children. They left about \$30 worth of groceries, chickens and turkeys. We have been trying to serve them in a way that would be of real value, and have had some measure of success. Quite a number are more religious and are trying to do more in the Lord's work. I did all the preaching in my meetings except three sermons by Bros. Barton and two by Bro. Isbell. Had about forty conversions and 24 young people and children said they were the Lord's wholly, and they would do what he said. We hope that some preachers and missionaries will yet come out of this number. I have received 67 members and baptized 23 children during the year, also organized one Senior League, and afterwards disbanded, and at that time organized a Junior League. It is doing fairly well under the direction of Mrs. Porter and Miss Ethel Vanmeter. Have organized one Sunday-school and one prayer-meeting; both doing well. The Rhyme Sunday-school superintendent reported to the Church Conference that his Sunday-school

Continued on Page 13



TOR.

the conference—ory building, ele-furnished. Thus h at Polytechnic its great mission young people who The pastor is ear's work.

acher feel like he here forever. May res of conversions T. M. KIRK.

BIBLE AND MIS-STITUTE.

of the Methodist make the Mid-American "Kes most spiritually-Protestantism may as practicable to id inspiration to me from year to ighest experiences ristian life. open to both men ms to be of benefi rs, to missionary ig peoples' leaders. h workers engaged ither in the home

of the institute ght days, from Dery 6 at the Metho-ol, Nashville, Ten

ll provide courses le, in evangeliza- missions, and in The purpose is to ses thoroughly in- and inspirational. itual leaders of the ured as far as pose- class work, while g ability will deliv- ital subjects. The- ducted throughout rayer, in the hope- may ascend to a hich will enable vision of life and service.

the Institute.

ing will be used to delegates to the In-ssary expenses for be thirteen dollars which will include board and furnish-ool.

WHITE SANITARIUM

WHISKEY AND OPIATES

For the scientific treatment of Whiskey, narcotic Drug and Tobacco addictions—also neurasthenia—nervous exhaustion. Persons addicted to any of these habit-diseases are advised, by the best people in the country—ministers, physicians, lawyers, business men and farmers—to go at once to the

White Sanitarium

and be cured. We do not offer any verbal guarantee, susceptible of double constructions and misunderstandings, but we enter into a WRITTEN CONTRACT with every patient to cure them thoroughly and satisfactorily, or our services cost them nothing. If convenient, visit us; if not, write for booklet of testimonials, endorsements and general information. Direct your communication to

TOBACCO AND CIGARETTES

WHITE SANITARIUM

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

THE HOME CIRCLE

THE NEWSIE.

A paper, Mister? This my last.
Not oft I sell them out so fast.
I sold, too, for the other boy,
Who was his mother's only joy.

"What's happened him? Where's he?"
you say.

Run o'er by unto yesterday,
Always talking how he'd advance,
If one would give him half a chance.

Schooling he wanted; chance to learn,
So more for mother he might earn.
We make so little it doesn't pay,
To sell but papers all the day.

We newsies help each other out,
Tho' long or short may be the route,
I'm doing what he might for me,
If I were lying cold as he.

All we but want is half a chance,
To make our way in life, advance;
A start upon the ladder's round,
To lift our feet from off the ground.
—Margaretta Ayes Karr.

BIBLE MOST POPULAR BOOK.

The Bible is still much more in demand than any other book. The Oxford Press, the "Sunday at Home" states, turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and 100,000 skins go into Oxford Bible covers each year. The British and Foreign Bible Society prints the Bible in 400 languages. During the first year of America's rule in the Philippines, 10,700 Bibles were distributed there. Contrary to expectations, since the Boxer insurrection in China, the issue of Bibles for China last year was 428,000 copies. The fact is, the Bible to-day is the most popular book in the world, and more copies are sold than of any other hundred books combined.—Westminster Gazette.

LITTLE JAMIE, THE SAILOR BOY.

There lived in a Scotch village a little boy, Jamie by name, who set his heart on being a sailor. His mother loved him dearly, and the thought of giving him up grieved her exceedingly, but she finally consented. As the boy left home, she said to him: "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down every night and morning, and say your prayers, no matter whether the sailors laugh at you or not."

"Mother, I promise you I will," said Jamie; and soon he was on a ship bound for India.

They had a good captain; and, as some of the sailors were religious men, no one laughed at the boy when he knelt down to pray.

But on the return voyage, some of the sailors having run away, their places were supplied by others, one of whom proved to be a very bad fellow. When he saw little Jamie kneeling down to say his prayers he went up to him, and, giving him a sound box on the ear, said in a decided tone, "None of that here, sir!"

Another seaman, who saw this, although he swore sometimes, was indignant that the child should be so cruelly treated, and told the bully to come up on deck and he would give him a thrashing. The challenge was accepted, and the well-deserved beating was duly bestowed. Both then returned to the cabin, and the swearing man said: "Now, Jamie, say your prayers, and, if he dares to touch you, I will give him another dressing."

The next night it came into the little boy's mind that it was quite unnecessary for him to create such a disturbance in the ship, when it could easily be avoided if he would only say his prayers in his hammock, so that nobody would observe it. But the moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray, he hurried to the spot, and dragging him out by the neck, he said: "Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you young rascal?"

During the whole voyage back to London the sailor watched over the boy as if he had been his father, and every night saw that he knelt down and said his prayers. Jamie was industrious, and during his spare time he studied his books. He learned all about ropes and riggings, and when

he became old enough, about taking latitude and longitude.

Several years ago the largest steamer ever built, called the Great Eastern, was launched on the ocean and carried the famous cable across the Atlantic. A very reliable, experienced captain was chosen for this important undertaking, and who should it be but little Jamie? When the Great Eastern returned to England after this successful Voyage Queen Victoria bestowed upon him the honor of Knighthood, and the world now knows him as Sir James Anderson.—Exchange.

THE LOST LETTER.

"Let's play school," said Gilbert, when the weather was too stormy to allow them to be out of doors. "That's lots of fun."

"We can't do this," whispered Edith in a few minutes. "Molly doesn't know how."

"I don't want to play school," said Molly. "I can't."

"Let's get out our work," said Joseph. "You girls can sew, and we'll finish our kites."

"Molly can't sew," said Jessie, quickly. "We'll have to find something she likes, 'cause she's the guest."

"It's all 'Molly can't! Molly can't!'" said Robert, who was also a guest. "We always have to stop and think every time if Molly likes the games."

Molly was a very spoiled little girl, but she had no mother, and her nurse allowed her to do exactly as she pleased. Though she was eight years old, she had never had lessons, and liked to do nothing but play. Now she was visiting her little cousins, and here were many things they liked to do that she knew nothing about. Just as they were talking some one called Molly to the parlor, and the children played school and had their sewing and work while she was out of the nursery.

"Did you do this?" asked Molly, coming back to find Edith putting the finishing touches to a pretty dress for her doll.

"Yes; that isn't anything," said Edith. "I like to do it."

"And you are a whole year younger than I am," said Molly.

"Look at my tables, Cousin Molly," said little Robert. "See! Here on the blackboard."

Molly looked, and then she sat down to cry bitterly. "You can all do so many things," she said, "and I am just a dunce. I can't do anything."

But Molly was wrong. They all helped her, and the governess taught her many lessons; so that before she went home she was much happier. "Papa, I want some lessons," she said when she went home. "They always called me 'Molly Can't,' but now they say I have lost the last letter. I want to be 'Molly Can' all my life."

An the next time the cousins were all together Molly could play school and sew and draw and do as many things as the other children. "I'm so glad I lost that 'I' I don't know what to do," she said when they called her "Molly Can." "I'm never going to try to find it, for I just love to have lessons and to make pretty things for my dolls."—Hilda Richmond, in Boys and Girls.

NAMING THE SHIP.

"A long time ago, when I was a little boy," began Grandfather Alden, "there used to be shipyards, where vessels were built, very near my father's house. And one year there was a ship built there and named Robin. Now you little people can't guess why she was named for a bird."

Doris, who was not quite five, owned at once that she could not guess. Indeed, the thought to herself that it was very silly to try when grandfather knew and would surely tell her; but Robert was two years older, and was full of guesses.

"He named her Robin so she could fly through the water," he ventured.

"That would have been a very good reason, but it isn't the right one," responded grandfather, smilingly. "I will tell you the story. While the ship was being built, a bird began to build her nest well up toward the bow. The men worked round her nest hammered and planked, but she did not mind. When children came down into the shipyard the carpenters would tell about this nest, and I remember being lifted up to see four

One Doctor

Ask your doctor about Ayer's Cherry Pectoral for throat and lung troubles. Doctors have prescribed it for 70 years. J. C. Ayer Co., Lowell, Mass.

Have only one doctor—just one! No sense in running from one doctor to another! Select the best one, then stand by him. No sense in trying this thing, that thing, for your cough. Carefully, deliberately select the best cough medicine, then take it. Stick to it.

little eggs in it. Then there came a day when the eggs hatched, and there were four little robins, and in a few weeks away flew the mother and her little family.

"That very week another bird built a nest over on the starboard side, and reared four more young ones. The owner of the ship was so interested that he hung up the planking till the last one was hatched out. Then when the last small bird came the vessel was finished, and was named Robin."

"What became of the ship?" questioned Robert.

"She sailed off across the seas," replied grandfather, "and I have heard was always a fortunate vessel, as she ought to be, because she was built by a good man, who respected the rights even of a family of birds."

"How did the mother robin know about the ship?" asked Doris.

"Oh, I expect a little bird told her," replied grandfather, laughingly. —Alice T. Curtis, in Youth's Companion.

THE STRANGE LITTLE VISITOR.

Little Florence Wilson lived in the country. There were no little girls near enough for her to play with; so she made friends of all the animals on her father's farm. The calves and lambs and puppies and kittens all knew her, and were always ready for a frolic. The little chickens followed her wherever she went.

But of all the pets the little girl had, she loved best her pony, her dear, dear Sheltie. He was gentle as a lamb and playful as a kitten. He was never too tired to gallop down to the brook or out to the hayfield with his little mistress on his back. And once he brought her a queer little guest.

One morning when Mr. Wilson came up to the house for his breakfast he found Florence seated on a stump beneath the apple tree feeding her chickens. They were not the least bit afraid of her, and perched contentedly on her wrists or flew to her shoulders. There they pecked at her curls as if they thought they might be good to eat.

She made a very pretty picture with her chickens nestling about her and her curls tumbled over her face. So her papa thought, and he walked very softly that he might not disturb her. But when she saw him, she scattered her pets and ran to meet him.

"I have a new pet for you, Florence," he said when they were seated at the table.

"What is it?" she asked, looking up with sparkling eyes.

"Guess," said papa, teasingly. "Is it a kitten?" Florence queried. "No; you have six already. Guess once more."

"Then I guess it's a rabbit."

"A rabbit to nibble my fruit trees? You are wrong again."

"Then I think it must be a nice, white hen, like my Snowball, who stole her nest."

But papa shook his head.

Florence thought hard for a moment; then she said: "Is it a puppy?"

"No," said papa. "It came down on Sheltie's back. He was out in the wood lot last night."

On Sheltie's back, What could it be? Florence thought and thought; but she could not guess. So after breakfast she went out to the stable, where Sheltie stood in his stall munching his oats. And there on his back perched a sleepy little owl.

He stared at Florence with his big round eyes as if he was saying: "Who are you, little girl, and what kind of a nest is this?"

Florence laughed at this odd little guest, who did not seem to be afraid of her. She even ventured to smooth the feathers on his head, as she would have done with Snowball or any of her feathered pets.

"I believe he is hungry and wants his breakfast," she said to herself. "Poor little traveler! I think I will call him Screechie."

He would not touch the food she brought him, although she tried her best to coax him to eat. And at last she gave up in despair.

"He is sleepy," her papa explained. "He goes to bed in the daytime, and at night he is ready to hunt for his food. His eyes are very much like your kitten's."

"Where do you suppose Sheltie found him?" asked Florence.

"In the woods somewhere, I imagine," her papa answered.

"Perhaps he fell out of the nest; or in the dim gray light of the morning he may have thought Sheltie's back a very comfortable roost and fallen asleep on it. Now he does not know what to think of the queer place he is in."

"Poor little Screechie!" Florence said gently. "I wish he would stay and be my birdie. Wouldn't he, papa, if I kept him in Dickie's cage and fed him well?"

"You could not keep him long, Florence," papa answered. "He would soon outgrow Dickie's cage. Then just think how lone he would be, so far away from all his brothers and sisters. At night he will go back to the woods."

So Screechie went back to the nest in the hollow tree, and lived to be a very old owl. He was greatly respected by the other birds of his family, for it was understood that he once took a long journey to a distant land. And although Florence watched eagerly to see if he would not come back again on Sheltie's back, he never did. —Boys and Girls.

AN IDEAL DAY.

"If I could only have one whole day to do nothing but play in, how happy I should be!" said Rosie at breakfast time.

"Try it," said her mother. "Play as much as you like. Try it to-day."

How the children going to school envied Rosie as she swung on the gate. When they were gone, she ran into the garden, picked some gooseberries and carried them into the kitchen.

"No, Rosie; that is work. Take them away."

Rosie got her doll and played with it, but soon tired; her ball, it bounced into the kitchen window, Rosie peeped in after it. Her mother was shelling peas.

"May I help you, mother?"

"No, Rosie; this isn't play."

Rosie strolled away with slow footsteps to the garden. She watched the chickens. She heard her mother setting the table for dinner. After dinner Rosie took her little bag of patchwork and stole away to the barn with it, for she could stand idleness no longer.

"Mother," she said as she gave her a good night kiss, "I understand now what the teacher meant when she said: 'He has hard labor who has nothing to do.'"—Presbyterian.

Active steps are being taken by temperance forces in South Dakota to insure the enforcement of the anti-treating law in that State.

A DOCTOR'S SLEEP

Found He Had to Leave Off Coffee.

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of dissipation, few realize that the drug—caffeine—contained in the coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the coffee toppers are nervous, irritable and fretful. That's the way with a whiskey drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled, according to directions—gives a gentle but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Ga. writes:

"I have cured myself of a long-standing case of Nervous Dyspepsia by leaving off coffee and using Postum," says the doctor.

"I also enjoy refreshing sleep, to which I had been an utter stranger for 20 years."

"In treating Dyspepsia in its various types, I find little trouble when I can induce patients to quit coffee and adopt Postum." The Dr. is right, and "there's a reason." Read the little book, "The Road to Wellville," in pkgs.

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



BLAYLOCK PUB. CO. Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2 00
SIX MONTHS 1 00
THREE MONTHS 50
TO PREACHERS (Half Price) 1 00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to
BLAYLOCK PUB. CO., Dallas, Texas.

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.

OUR CONFERENCES

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

By the time this issue reaches our readers the Texas Conference will be in full swing at Uvalde. Bishop Key is in charge. This is always our first conference to meet, and it gives the key-note to the sessions which follow. It comprises a large territory, and its clerical and lay membership is on the increase. The country is settling up, and our pastoral charges are enlarging. There are several very thrifty appointments in the conference, and the average one is good. Some of the work is hard and it tries the energy and devotion of those who serve. But there is no more faithful band of preachers in Southern Methodism than those who make up the membership of the West Texas Conference. They do not shun hard work—they invite it. They have heroic elements in their make-up, and such men always succeed. They put their time, their talent and their enterprise into that field, and splendid results are developing. It is destined to be one of our strongest conferences in Texas. The editor and the office force are on the ground and the next issue of the Advocate will report the proceedings and other points of interest.

Edwards County recently held a local option election and went dry two to one. This adds another dry county to our list, making it one hundred and fifty-nine. The antis fought hard, but lost decidedly. Thus we keep making progress in our work of reducing the number of wet counties. Let the good work go on, for the saloon is doomed. On with the battle!

A DAY IN FALLS COUNTY.

Our Falls County friends are cultivating sentiment preparatory to a local option election before a great while. Last Thursday was a rally day at several points in the county and much speaking was done on the subject. It was our pleasure to have two engagements on that day, one in the forenoon and the other at night. We went over the Katy by way of Bruceville, and had a season of pleasant communion at the parsonage.

Rev. M. M. Morphis is the pastor and this is his third year. He is rounding out matters satisfactorily for conference. He hopes to bring up full reports. He has done three years of faithful work and his people are devoted to him. It is probable that he will fill out his quadrennium.

Brother Williams, who lives at Cego, conveyed us from Bruceville to that point, seven miles in the country. It is a village of three stores, a post office, cotton gin and a number of good residences. The adjacent country is settled up with a good class of people, and they have been measurably successful with their crops this year. The country is prosperous. Cego is in the Lott charge, and Rev. J. W. Goodwin is the pastor. He was at Cego and joined us in the work. We have a good church there, and a large tabernacle.

The meeting had been well announced, and the people were there from all the country round about. They brought their baskets and boxes and they were well filled with good things. It was to be an all-day meeting.

I spoke to them for an hour and a half and they were responsive. The meeting was enthusiastic. They seemed to be of one mind in matters of prohibition. After dinner Brother Goodwin and others spoke, and much enthusiasm was generated.

At four o'clock Brother Goodwin drove us some ten miles across the country to Lott. This is on the Sap Road and has a population of twelve hundred. They have good business houses and a prosperous community. We have an excellent church there and a good parsonage. We shared the hospitality of the latter. The pastor and his family stand well in the community, and we heard many expressions of appreciation of them. The work is succeeding and good reports will go up to Jacksonville at conference.

The Woodman's Hall was crowded with a large audience, and we had a warm meeting. They have saloons in Lott, and they know the evil of them. They want to get rid of them. The address was received with expressions of interest, and the congregation seemed in accord with its sentiments. After speaking we got a train into Waco where we spent the night, and returned home next morning. We were in Waco too late at night and left too early in the morning to get to see any of the brethren, but we heard good reports of their work.

A SUNDAY IN SHERMAN.

Last Sunday was a rally day for the Anti-Saloon League in Sherman. I was invited to be present to represent the League before Travis Street Methodist Church. Dr. J. L. Pierce is the pastor, and he gave to me a cordial welcome to his pulpit. We had a full house, and the address was apparently well received.

Sherman is a dry town and so is the county. Such has been its relation to the saloon for a number of years. Yet the town and the county live and grow and flourish. The extermination of the saloon was a hard result to accomplish; but it is an accomplished fact in Grayson County. At first the blind-tiger, the frosty joint and other subterfuges of the sa-

loon were invoked to make the local option law odious. Officers failed to do their duty. But, by and by, public sentiment reached a state that made the law effective, and now prohibition prohibits even in Denison.

In the afternoon Rev. George Stuart addressed a great throng at the opera house, and he moved them mightily. He is the greatest prohibition speaker in America.

The League is strongly entrenched in Sherman, and it is becoming strongly rooted in the entire State. It is the best organization in the world for fighting the saloon. It takes into its membership all people who are opposed to the licensed liquor traffic, and it is making itself felt all over the country.

Rev. J. L. Pierce and his people are pushing their new church building to a rapid completion. The roof is now on, and the inside finish is progressing. It will be a very handsome structure and a credit to our Sherman Methodism. The location is ideal, and it will henceforth command the situation in that important center. Brother Pierce is closing out his third year, and he has been successful in his work. He is one of our foremost preachers, and a man of very brotherly spirit. The people of Sherman are very fond of him, and they say his sermons are of the highest order, both in thought and evangelical tone.

Rev. J. M. Binkley is closing out the remnant of the year at Key Memorial with success. For the past several months he has had charge of this congregation and he has done most efficient work for them. His preaching is of the old-time kind, full of doctrine and fire. He will take up a good report to conference.

PRESIDENT TAFT IN TEXAS.

President Taft has made a tour of Texas and his presence has been received with great demonstration of cordiality. All the people flocked to see and to hear him at every place where he stopped, and in a number of places where his stay was long enough brilliant receptions were tendered to him. He was received as becomes the Chief Executive of the Nation. It was not a party affair, but a people's reception. He was greatly pleased at the ovations given to him, and on one occasion remarked jocularly that he had more friends and fewer votes in Texas than any man in the Commonwealth.

He made quite a little stay in Dallas and addressed about 100,000 people at the Fair.

At the Oriental Hotel he was given a banquet. No wine or strong drink of any character was served, as the President is a total-abstainer. It was a dignified occasion and many speeches were made.

The President was very happy in his response and all Dallas is delighted to have had him among her citizens. He is a large man physically, though not at all cumbersome because of his size. And he is great mentally. In many respects he is a largely-equipped man intellectually for the great office he holds. We are sure that the President will return to Washington with a most favorable impression of our State and of our people.

DEATH OF DOCTOR I. M. BROYLES.

Dr. I. M. Broyles, who died the 19th inst. at Tyler, was a remarkable man. We knew him in the long ago when he lived in Asheville, North Carolina. He was then a devoted member of the Church and remained such to the end. He lived to be eighty-nine years old, and his faculties remained intact to the last.

In early life he was a physician in East Tennessee. He practiced a great many successful years, and during his

active life he was a very useful man in the Church. He supported it with his means and his life illustrated its truths. He and his good wife were the friends to the preachers, and they brought up their large family of children to love the Church and the ministry. Several years ago they moved from North Carolina to Tyler and there they have lived quietly to this good day. All who ever knew Dr. Broyles love and trusted him. His whole life appealed to good people. He stood for the truth, for honor, for high living. Of course he died well. Such a man always does. In fact, it was like falling on sleep after a long day of toil in the Master's vineyard. We extend our sympathy to his aged widow and his many surviving children.

Rev. W. F. Packard, D. D., has put his studies of the Christian Science fad into pamphlet form and we have a copy of it before us. Dr. Packard is a scholarly man, and he has thoroughly familiarized himself with the problems involved in Christian Science, and this publication will be of value to people who want to understand the errors and fallacies of this cult.

Rev. J. W. Patison, of Santa Anna, has issued a well-prepared pamphlet on "Infant Baptism." He goes into the subject with a great deal of care, and he has put his views in such shape as to make them available. It will go far toward disabusing the minds of our people of the impression sought to be made by our immersion advocates.

Bishop Key held the German Mission Conference at Houston last week. That is a small body of men representing not a large membership in Texas, but they are an heroic body, true as steel and faithful as Trojans. They work with a will, and among their lay membership they have some of the finest specimens of genuine Methodists. They are liberal and look after all the interests of the Church. Their reports showed up well, and the spirit of the conference was fine. The Bishop gave great satisfaction to them. In fact, he is a great favorite among them, having held their conference sessions oftener than any one of our Bishops.

Mr. L. Blaylock, publisher of the Advocate, has been elected to receive the Thirty-Third Degree, Honorary, in Scottish Rite Masonry, which is the highest and the last of degrees in this time-honored institution except Thirty-Third Active. Only a comparatively few men receive this distinction, and Mr. Blaylock is receiving letters from all over the State congratulating him upon this honor. For many years he has been a persistent worker in this great order, and now he has reached the topmost round in its ladder.

The Wesleyan Christian Advocate thus refers to our twelfth election to the editorship of the Advocate:

Dr. G. C. Rankin, at the recent meeting of the Board of Publication of the Texas Christian Advocate, was without a dissenting vote re-elected editor of that paper for another year. This is the twelfth time Dr. Rankin has been called to this service. The "gleam on the buttons of the shining uniform" of that editor as he stamps the metal that makes the coin current, or words to that effect, is still undimmed.

The Dallas city pastors are all as busy as bees. They are getting together the results of their year's work, and putting them in form for conference. They have much money to collect in order to meet their assessments, but they will all come out in full. They have the co-operation

By Our Formula

We produce in Hood's Sarsaparilla a medicine that has an unapproached record of cures of Scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, loss of appetite, etc.

The combination and proportions of the more than twenty different remedial agents contained in Hood's Sarsaparilla are known only to ourselves, so there can be no substitute.

This medicine makes healthy and strong the "Little Soldiers" in your blood,—those corpuscles that fight the disease germs constantly attacking you.

of their people. All of them have done well, and so far as we can see there will be no changes in the men filling the several places. They are more than satisfactory to their several congregations, and in point of ability they stand in the front ranks of our city ministry.

PERSONALS

Brother R. L. Davis, of Center, called pleasantly on the Advocate last week.

Brother J. T. Tate and wife, of Kosse, made the Advocate an appreciated visit last week.

Brother J. B. Barlow, of Nocona, was to see us recently. He is a delegate to North Texas Conference and has been for several years.

Rev. Jno. H. Dye, D. D., of the White River Conference, made the Advocate a pleasant visit the other day. He is a leading minister in Arkansas.

Rev. W. B. Vaughan, of Diamond Hill charge, Fort Worth, was to see us recently. He is taking a course at Polytechnic College and serving the above charge.

Rev. P. T. Ramsey starts off well at Roswell, New Mexico. He is very much interested in his work, and he promises to look after the Advocate out that way.

Rev. W. W. Graham, of the Texas Conference, was in the city last week taking in the Fair, and while here made the Advocate a good visit. The years seem to deal gently with him, as he looks no older than he did in the years gone by.

We had a visit recently from Brother and Sister F. T. Skipworth, of Kress, Swisher County. They were down taking in the Fair and called to see us. They have been taking the Advocate over a third of a century, and they love it more and more.

Rev. I. E. Thomas, of Rosenberg and Wallis, is the first pastor in the Brenham District to report all the conference collections in the hands of the Treasurer. He has also doubled the membership of the Church at Rosenberg.

Rev. C. E. Statham, of Ranger, made us a pleasant call last week. He had with him his old friend, Mr. E. T. Bradford, and Brother Statham went with him to the court house where he united him and Mrs. D. A. Dowell, of Little Rock, in marriage. It was a pleasant ceremony.

Epps G. Knight and W. C. Everett, of this city, become members of the coming session of the North Texas Conference. The former takes the place as alternate in place of Henry Jackson, removed, and the latter as alternate in the place of the lamented Judge Finley who recently died.

Rev. J. O. Leath, of Olney, who is filling out an unexpired term on that work, deserves the thanks of the Advocate for the excellent work he has done for the paper in the short time he has been on the charge. In addition to collecting from the old list, he has added 24 new subscribers.

We had a delightful visit from Brother J. B. Dixon and his good wife last week. They live at Mission, away down in the Brownsville section. They say they have a new town of five hundred, with five or six Meth-

odist families, but no Church service of their own. They take the Advocate and keep in touch with the work, however.

We recently had a brotherly letter from Rev. Jno. M. Moore, D. D., now pastor of St. John's Church, St. Louis, Missouri. His brotherly greetings are highly appreciated. Dr. Moore has entered upon his important pastorate with every indication of favor, and we are sure that he will more than meet the responsibility of that important charge. His many Texas friends will be glad to know of his success.

Dr. Jno. T. Simmons, whose former home was Kirbyville, Texas, has moved to Dallas and located in the eastern part of the city. He is a staunch Church worker, and is a member of Grace Church. He already is harnessed up out there and at work as a teacher in the Sunday-school. The Grace people have given to him and his family a warm welcome.

Rev. A. P. Hightower, of Prosper, was in the city last week and made the Advocate a pleasant visit. He is rounding things out for conference and hopes to have a full report. He spoke in high terms of the work of his presiding elder, Rev. Foster Pierce. This is Brother Pierce's third year on the district and he is making a good success in all departments of work.

Grace Church, this city, sustained a serious loss in the removal of Henry Jackson from the city. He and his most excellent wife, the daughter of Dr. and Mrs. Horace Bishop, have located in Denver, Colorado; and their going has left a big gap in the Grace membership. They are both prominent workers in every line of Church enterprise, and the whole membership parted from them regretfully.

Judge Joseph E. Cockrell has been Chairman of the Board of Stewards at Grace Church ever since the Church was organized, and his co-laborers are devoted to him. He stands by his pastor, Rev. Dr. Andrews, in all his enterprises and gives to him every possible assistance. He comes of Methodist stock, his father, Judge Verd Cockrell, of Abilene, having been a prominent layman in the Church all his life.

BISHOP SETH WARD'S ILLNESS AND DEATH IN JAPAN.

On September 20, at 5 p. m., Bishop Ward breathed his last in the home of Rev. J. C. C. Newton, on the campus of the mission school, the Kwansai Gakuin, Kobe, Japan, after an illness of about six weeks. Without a struggle, peacefully his breathing was like the slow-receding of the ebbing tide until at last it ceased, and a great spirit went away to the better world. The Bishop was accompanied by his son, Walter, and we have been informed that as the Bishop had grown worse by the time of their arrival at Honolulu, they both wished earnestly to return home from that place. At any rate, Bishop Ward was an ill man when he reached Yokohama, August 8, and when he arrived at Kobe, the 10th, he had to take to his bed, and from that time on the disease made steady and heavy inroads upon the strong man until he finally succumbed. The disease was a tumor in the interior brain. This was given out by authority of the physicians to the Associated Press a few days before his death.

As Bishop Ward was in my house for the last three weeks of his life and died here, I wish to assure all his friends in Texas, and throughout the Church, that nothing was left undone out here for his recovery. Sad in the extreme it was to see a man prostrated with disease and the victim of intense suffering far away in a foreign land and separated from his wife. But if the skill and sympathetic treatment of two eminent foreign doctors, the attendance of two trained nurses, one by day and one by night, the loving ministry of the missionaries, brethren and sisters alike, and the earnest prayers of missionaries and Japanese Christians—if all of these things could have availed, our beloved Bishop's life would have been spared.

I say "our beloved Bishop," and this is first he was to us all. Many Bishops, first and last, since 1886, have come to Japan, but no one of them

ever made a deeper impression or got a stronger hold upon the respect of the missionaries and Japanese brethren, too, than Bishop Ward. I hope that Dr. Rankin will publish in full the account of what the brethren said at the funeral held in our Japanese Methodist Church, in Kobe, as reported by the Kobe Herald, an English newspaper, and sent by post to him.

I have never seen so large and so representative congregation in that church before. Every mission in Kobe was represented, including the English Church Bishop and his wife, the American Consul and some of the missionaries from the city of Osaka.

Bishop M. C. Harriss, of the Methodist Episcopal Church, came all the way from Nikko, north of Tokyo, to be present with us on this sad occasion.

Bishop Y. Honda, of the new Union Methodist Church, of Japan, having been himself in bad health, and far away, too, requested Dr. Usaki, editor of the Union Methodist Advocate, to come from Tokyo in his place, and he did so.

The funeral service was conducted by the missionaries, but the Japanese preachers were invited to take part, and, besides Scripture lesson (1 Cor. 15:20-58) and a beautiful hymn in Japanese, two Japanese brethren delivered addresses of warm appreciation of Bishop Ward's interest in and his influence upon them by his masterly preaching.

Bishop Harriss' address was most touching and appropriate. During the whole service a deep hush of solemnity and sympathy rested upon the assembly, and at times many were moved to tears. Telegrams were sent at once to the members of the mission in the several stations, and all who could, came to the funeral—some of them coming from considerable distance. Not only several of the English papers published in the ports, but some of the Japanese papers, made mention of the Bishop's death. A letter of sympathy from one of the English Church Bishops, who is from London, and was stopping on his journey at Osaka, was received. I mention all these things to show not only the standing of our late Bishop in Japan, but also as an example of the fraternal, the beautiful Christian spirit among the missions and Christians out here.

I should have said that the school, the Mission School here, where the Bishop died, was closed on the day of the funeral service, and the teachers and students marched in a body behind the procession for two miles into the city.

Of all the devoted ones who sought to comfort and relieve Bishop Ward in his slowly sinking condition, I believe the Japanese woman nurse excelled us all. Her name is Miss Kiwaye Kasahara, and she is a young lady of good family, and a very competent and skilled nurse.

I have never seen such unremitting and tireless devotion. As she saw him slowly going down in spite of all that could be done, her heart was the more drawn out toward him.

A loving daughter could never minister with tenderer hands than she did. And even after his death she sat all day by the bed-side where the body lay; and the second night afterward she begged the special privilege of being permitted to keep the vigil all night, alone, by his sacred body in the coffin. It was granted and in the late hours of the night I heard singing from that room of death below. She was softly singing Christian songs all alone from the Japanese hymn book. Miss Kasahara is a Christian in heart though not yet a baptized Church member.

In some respects, the illness and death of this servant of God in a foreign land is extremely pathetic, almost tragic. As we looked upon the Bishop who was with us last summer so strong in physical frame, so inspiring and broad in his powerful preaching, so clear in all his thinking, but now this summer so utterly helpless, and most of the time bereft of his right mind. Oh, it was pitiful his being taken away from the church, from his family in this way is a strange, strange, sad mystery! And yet on the other hand, when he came to himself and we told him about a week before that the doctors had instructed us to say he would probably not recover,

he received it calmly, simply saying at first, "I had not realized that my case was so serious." Then he began, though with much difficulty, to talk. Sent for Walter his son who was in the next room, and gave him a few words of fatherly, loving counsel, sent messages of love to his family and gave his testimony concerning his own faith in God's mercy for his salvation. At other times he had uttered some beautiful and profound truths which I trust will be sent to Mrs. Ward and the Church in Texas and in the South. It was my sad but honored privilege to say something at the funeral service on Wednesday last, in appreciation of Bishop Ward's character and work as they have impressed me. This I hope may be copied into the Texas Christian Advocate.

To-night as I sit writing in the same room where the Bishop's coffin remains lay the last night before the funeral, I have mingled feelings that are too deep for expression.

Sad as it all is, great as is the loss to us in Japan, and the other fields of China, and to Korea, and the Church at home, this dispensation of God's permissive providence has brought a blessing to me and my wife, not to mention all of the Japan mission, which I expect to bear with me to my grave. And then, in the words of the song, "Forever With the Lord," etc., which the Bishop called for a few days before he died, and which was sung so feelingly at the funeral, my faith shall be fully realized when I shall meet our honored and beloved Bishop Ward in the presence of our Lord of glory. J. C. C. NEWTON, Kobe, Japan, Sept. 25, 1909.

Many religious ills come from taking piety as a pill.

MAY WE FIGURE WITH YOU ON FURNISHING YOUR CHURCH OR SCHOOL?

We can save you money, time and trouble. We are sole representatives in Texas for "GRAND RAPIDS" and "MANITOWOC" church furniture. We have furnished most of the churches in Texas. Why not yours?

TEXAS SEATING COMPANY, 285 Jackson Street, Fort Worth, Texas.

CONSTANCE WRIGHT; OR, THE HEROINE OF TRUTH.

ANSWER TO GRACE TRUMAN. BY REV. W. S. MAY.

Indorsed by A. F. Hendrix, T. H. Morris, W. H. Hughes, Jno. H. McLean, W. C. Everett, M. H. Neely, G. C. Rankin, T. R. Pierce, W. L. Clifton, John R. Allen, E. B. Thompson, D. J. Martin and others.

It is a clear exponent of the doctrine of baptism as found in the Scriptures. Young people should read this book. Send 25 cents to

MRS. JENNIE MAY, Box 47, Aubrey, Texas.

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

San Antonio Business College

"Owned by San Antonio Business Men." Modern systems throughout. Bookkeeping, Shorthand, Typewriting, Telegraphy and Civil Service thoroughly and practically taught. Satisfaction guaranteed. Special cash discount. Request particulars immediately. FRANKLIN & TALLMAN, Proprietors, 125 W. Commerce St., San Antonio, Texas.

Hill's Business Colleges

Do you want a good position? We can prepare you in a short time, and at small expense for earning from \$50 to \$100 per month. We will do it right now if you will come. Our schools are of the highest rank in business scholarship and moral tone. Modern Shorthand is a winner. You want it if you want shorthand. \$50 life scholarships for \$42.50. Address R. H. HILL, Waco, Texas, or Little Rock, Ark., or Memphis, Tenn.

METHODISM AND IMMERSION— LET IT STAND.

In the last issue of the Advocate my good Brother Harris, of Indian Creek, says he is a candidate for the General Conference; states his platform and calls for votes.

Now, I think Brother Harris is a mighty good man, but on account of his platform I have not yet made up my mind to vote for him. He desires to do away with the word "immerse" and discontinue the practice of immersion altogether.

If I should be on the proper committee I should certainly recommend non-concurrence.

To take immerse out of the Discipline and to refuse to baptize candidates for baptism when they desire it by that mode, would be equivalent to saying that immersion is not baptism; and who knows but what we may run to the opposite extreme and become as intolerant after awhile as some immersionists who say that pouring is not baptism? The exclusive immersionists have a rocky time in trying to sustain their position that immersion only is baptism, as they have the dictionaries and lexicons both against them.

Mr. Webster's definition of the word baptize is as follows: "The act of baptizing is the application of water to a person as a sacrament or religious ceremony, by which he is initiated into the visible Church! This is usually done by sprinkling or immersion."

As to inconsistency, I do not see any room whatever for charging Methodists with inconsistency. They take a consistent view of it and carry it out in practice. To illustrate: Suppose a candidate for Church membership comes to a minister who represents a Church which practices pouring exclusively for baptism, and says I wish to join your Church. "All right," says the minister, "I would be glad to have you." "Can I take the Bible and let that be my guide?" "Certainly," says the preacher, "the Bible is our only rule." "All right," says the candidate for membership, "after reading my Bible I have decided that I want baptism by immersion. Will you attend to it?" "Well, no," says the preacher, "we do not practice immersion."

Would it not be more consistent to immerse him than to leave him out of the pales of the Church?

Suppose, on the other hand, that the candidate comes to a minister of a Church which practices immersion exclusively and desires to enter the Church and be baptized. He tells the minister that he has read the Bible for himself and conscientiously believes that pouring is a proper mode of baptism. But all his pleading is of no avail; he must either accept baptism by immersion or stay out of the Church. Though the same Church that excludes this candidate has made her boast that she has no other creed or confession of faith but the Bible, and yet an applicant for membership is not allowed to take the Bible and interpret for himself a little matter like the mode of baptism.

Now, when Methodism says that her applicants for membership shall no longer take the Bible and settle for themselves at the bar of their own conscience a little matter like the mode of baptism she is taking a step in intolerance. We have boasted too long of our liberality to take a step backward. When we refuse to let applicants for membership settle for themselves such small matters, then, to be consistent, we should take out of our Discipline also that clause which says, "The Bible shall be the rule and sufficient rule of our faith and practice." C. G. SHUTT.

Georgetown, Texas, Oct. 14.

"THE DEARTH OF YOUNG PREACHERS—WHY?"

In your issue of the 7th inst., under the above caption, Dr. Packard handles this much-discussed subject from a new standpoint. As a young preacher allow me to testify to the truth of his position. He said, "When our young men hear great sermons inspired and fired with the Holy Ghost, and see the man of God with the faith and fervor of an apostle declaring the everlasting gospel with true eloquence and power, they are constrained to cry out, 'I, too, am a preacher! I feel it in me as a fire shut up in my bones! It is this for which God made me!'"

Such an influence leads me to heed God's call yonder in the hills of the old State where God's ministers were men of one calling. They were not so unwise as to try to be preachers of righteousness and be real es-

tate dealers all at the same time. Then and there the important question at conference was concerning the number of souls saved—now the important and ever absorbing question is, "Are your collections in full?"

While I heartily agree with the larger part of the strong article, there is one point on which we differ to which I beg to refer. He said, "Others tell us it is because the preachers are poorly paid. But the heroic element in human nature, fired by the love of God, was never deterred by hardships or hindrances, but rather courts such things in godly zeal and eager enthusiasm."

I object to term the "heroism," being used to describe the power that drives a man to preach to intelligent and well-to-do people who refuse to pay him a living salary. It is not heroism. It is loyalty to the Church, and the thoughts of the consequences if he fails to go.

The man is heroic who goes to bear the hardships in the slums or in heathen lands while he preaches the eternal truth, but all this twaddle about heroism, when you preach on a starvation salary to members of your Church who are worth their thousands, is silly gush. We sometimes think that the hero is the man who has the backbone to quit and turn some other way to support his wife and children, knowing that the Bishop will get his head at conference.

We know a young man who is in debt nearly a thousand dollars for his course at Vanderbilt, and he serves charges which promise to pay from four to five hundred dollars. He can easily get a thousand dollars for teaching. He cannot support his family and pay the debt on such salary.

Those who please may cry heroism when 250 preachers go up to an Annual Conference with their meager salaries short \$15,000, and, on top of this shortage, return to the same conditions year after year; but it seems to me that loyalty and humble submission to authority are better terms.

Young men who have been taught to pay their debts and be respectable are not quick to think that God would have them to turn their time and talent into any calling where they must stint and scheme day and night trying to keep out of debt while they barely feed and clothe their families, when at the same time they preach to fat parishioners who spend more on ten-cent theaters than they spend on the pastor's salary, and whose barns are better than the parsonage.

When our Methodist people learn to pay their debts, including the amount promised for ministerial support, they will partly solve the problem of ministerial supply.

A life filled with hardships and a scanty living during active years and with pauperism to follow in old age is not inviting to the intelligent young man of this golden age of possibilities.

C. W. HARDON.

MISSION STUDY FOR THE NEW YEAR.

To all those concerned for the increase of missionary knowledge and interest in the Church, the announcement that the new plans and materials for Mission Study are ready will be of peculiar interest. The splendid new text-books and the helps and accessories for the work are now available and the plans have been perfected by the Educational Department of our General Board of Missions for the best of service in the vigorous pushing of the Mission Study campaign—a campaign full of interest and full of significance to the Church in the opportunities for enlarged vision and more intelligent interest in the problems of world-wide evangelization which it offers.

The enrollment of Mission Study classes of the M. E. Church, South, shows an increase of over one hundred during the past year—864 for 1908-09, as against 758 for 1907-08. The increase in membership is from 9,854 to 11,395. These figures, however, probably fall considerably short of representing the full number of those engaged in Mission Study in the Leagues, Sunday-schools and Missionary Societies of the Church, as there are every year numbers of classes organized which are never reported to the central office and which are not included in the figures. One interesting item is the fact that through the introduction of a series of Missionary Stories into the Junior League lessons, some 35,000 Junior Leaguers have had the advantage of real Mission Study.

The field to be studied during the coming season is South America, the text-book being called "South America: Its Missionary Problems." The

author is Bishop Thomas B. Neely, of the M. E. Church, who has had his residence in South America for a number of years and who has made a careful study of the history and conditions of the people of that continent.

There is without doubt a surprising ignorance, even among educated and reading people, of the history and actual conditions of this great Southern section of our Western hemisphere. "The Neglected Continent," it has been called. But it has also and with equal truth been called "The Continent of Opportunity." The world is coming more and more to think of South America and to take it into its calculations. Its missionary problem is mainly the problem of a corrupt Roman Catholicism unworthy of the name Christianity; though there are other missionary problems the knowledge of which comes as a surprise to the ordinary reader. It is of course as a mission field that this book treats the continent. Those who are familiar with the text-books hitherto offered by the Young People's Missionary Movement can appreciate what a wonderful increase of interest will follow the careful study of this illuminating book throughout the Church.

The new Home Mission text-book treats of the negro problem. Its author is Miss Mary Helm, editor of *Our Homes*, the official organ of the Woman's Home Mission Society. Its viewpoint is distinctly Southern, for Miss Helm speaks from a knowledge gained through a life-time study of the negro at first hand. At the same time it is fair, sympathetic and Christian in its spirit. The book traces the progress of the negro "from the jungle in Africa to highway in American civilization;" the title chosen for the book is, "The Upward Path: The Evolution of a Race." The thing that we of the South, as Christians, need to keep in mind is that the negro's presence here constitutes above all things a missionary problem; and it is in this light that this new book treats him.

Two other new text-books have been issued by the Movement this year: "Servants of the King," by Robert E. Speer, a splendid book of missionary life stories for young people of 15 to 19, and "Under Marching Orders," the life story of Mary Porter Gamewell, a heroic missionary to China, for Junior readers.

Fuller description of these text-books, also names of the optional courses still available and full information about the helps and accessories for Mission Study is contained in a beautiful twelve-page booklet which our Methodist people ought to have. If you are really interested it will be sent you free for the asking. Address Rev. Ed F. Cook, Secretary Educational Department, Methodist Board of Missions, Nashville, Tenn. The prospectus will be sent you at once and any other information about the work will be gladly furnished.

While the progress of Mission Study during the past few years has been gratifying in the extreme, the constantly enlarging opportunities and demands which every passing twelve months bring in every mission field make it imperative that there be no standing still, but that the campaign be waged with renewed vigor and earnestness, that the interest which follows information may bear fruit in results which shall mean much to the spread of Christ's kingdom on earth and in the hearts of men.

MARRIED.

Brock-McEarchern.—At the home of the bride, near Martins Mill, Van Zandt County, Texas, at 4:30 p. m., October 14, 1909, Mr. Charlie H. Brock and Miss Ara McEarchern, Rev. Frank Everitt officiating.

Stephenson-Hawkins.—On Thursday evening, October 14, 1909, at 8:30, at the residence of the bride's parents, near Midlothian, Texas, Mr. Walter C. Stephenson and Miss Frankie Mae Hawkins, Rev. S. W. Turner officiating.

Sartain-Early.—At the home of the bride's parents, two miles north of Gibtown, Texas, October 16, 1909, Mr. Ernest Sartain and Miss Edna Early, Rev. S. E. Pritchett officiating.

Taylor-Myers.—At the home of the groom, on La Grita, near Cuervo, N. M., Sept. 5, 1909, Mr. John L. Taylor and Miss Jessie M. Myers, Rev. E. M. Huff officiating.

Clovis District—First Round.

Kenna and Boag, Oct. 20, 31.
Causey, Nov. 6, 7.
Knowles, Nov. 13, 14.
Blacktower, Nov. 20, 21.
Melrose, Nov. 27, 28.
Cantara, Dec. 4, 5.
Taiban, Dec. 11, 12.
Roosevelt, Dec. 18, 19.
Grady, Dec. 25, 26.

B. T. JAMES, P. E.

The Crown of Woman- hood is Motherhood.

The crown of womanhood is motherhood. But uneasy lies the head that wears the crown and anticipates this coronation, when there is a lack of womanly strength to bear the burdens of maternal dignity and duty. And how few women come to this critical time with adequate strength. The reason why so many women sink under the strain of motherhood is because they are unprepared. Is preparation then required for motherhood? asks the young woman. And every experienced mother answers— "Yes." "I unhesitatingly advise expectant mothers to use Dr. Pierce's Favorite Prescription," writes Mrs. Stephens. The reason for this advice is that Dr. Pierce's Favorite Prescription is the best preparative for the maternal function. No matter how healthy and strong a woman may be, she cannot use "Favorite Prescription" as a preparative for maternity without gain of health and comfort. But it is the women who are not strong who best appreciate the great benefits received from the use of "Favorite Prescription." For one thing its use makes the baby's advent practically painless. It has in many cases reduced days of suffering to a few brief hours. It has changed the period of anxiety and struggle into a time of ease and comfort.

MOTHER OF THE FAMILY.

The anxious mother of the family oftentimes carries the whole burden of responsibility so far as the home medication of common ailments of the girls or boys is concerned. The cost of the doctor's visits is very often much too great. At such times the mother is invited to write to Dr. Pierce, of Buffalo, N. Y., for medical advice, which is given free. Correspondence is held strictly confidential.

The ingredients of the "Favorite Prescription" is a matter of public knowledge, being printed on each separate bottle wrapper.

Perfect safety is assured with Doctor Pierce's well known medicines because no harmful ingredient is contained in them. No alcohol, opium or harmful narcotic is contained in the "Favorite Prescription." Nearly forty years ago Dr. Pierce discovered that chemically pure glycerine of proper strength is a better solvent of our native medicinal plants than is alcohol. Besides glycerine is of high nutritive value in building up healthy flesh—much surpassing cod liver oil. The ingredients in "Favorite Prescription" beside the glycerine are Lady's Slipper root, Golden Seal root, Black Cohosh and Blue Cohosh root, and Unicorn root.

Dr. John Fyfe, Editor of the Department of Therapeutics in *The Electric Review* says of Unicorn root (*Heliopsis*), one of the chief ingredients of Dr. Pierce's Favorite Prescription:

"A remedy which invariably acts as a uterine invigorator and always favors a condition which makes for normal activity of the entire system, cannot fail to be of great usefulness and of the utmost importance to the general practitioner of medicine. 'In Heliopsis we have a medicament which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent.'"

Of another important ingredient Prof. John King, M. D., says: "As a *partus preparator*, Blue Cohosh has enjoyed a well-merited reputation, for when used by delicate women, or those who experience painful labors, for several weeks previous, it gives tone and vigor to all the parts engaged, facilitating its progress, and relieving much suffering." Prof. Hale testifies of women who have taken Caulophyllum, all had very easy labors and made good recoveries. Blue Cohosh acts as an anti-abortive by relieving the irritation upon which the trouble depends. He continues, "It has been employed to relieve irritation of the reproductive organs dependent on congestion. It controls chronic inflammatory states of organs and gives tone in cases of debility."

The foregoing are only a few brief extracts taken from among the volumes of endorsements which the most eminent medical writers have given the ingredients entering into Dr. Pierce's Favorite Prescription.

"Favorite Prescription" is the only medicine for women, the makers of which are not afraid to print their formula on the bottle wrapper, thus taking their patrons into their full confidence.

HEALTH AND HAPPINESS.

How to live in health and happiness is the general theme of Dr. Pierce's Common Sense Medical Adviser. This great work on medicine and hygiene, containing over 1000 pages and more than 700 illustrations, is sent free on receipt of stamps to pay expense of mailing only. Send 31 one-cent stamps for the cloth-bound volume, or only 21 stamps for the book in paper covers.

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.

Some are so anxious for the Bible because the only religion they have is embalmed in it.

Womanhood.

is motherhood... head that... womanly... maternal... few women... many women... Is preparation... every experience... "I want faith, courage, patience, meekness and love. I feel my spirit bound to the new world and my heart united to the people, though unknown, and I have great cause to believe that I am not running before I am sent."

family... of... girls or boys... the doctor's... At... for... Corres-

with Doctor... because... contained in... or harmful... Favorite... years ago Dr. Williams' Pink Pills for Pale People is a better... plants... building up... cod liver... favorite... are Lady's... Black Co... and Unicorn

the Depart-... ELECTIC... of... Dr. Williams' Pink Pills for Pale People is a better... plants... building up... cod liver... favorite... are Lady's... Black Co... and Unicorn

edient Prof. As a partus is enjoyed a when used who exper- weeks pre- to all the its progress, ing." Prof. have taken easy labor Blue Cohosh relieving the trouble de- been em- of the repro- congestion, atory states cases of de-

ew brief ex- the volumes ost eminent the ingredi- s's Favorite s the only ers of which formula on ng their pa-

ESS. happiness is lerce's Com- This great ne, contain- re than 700 i receipt of ailing only. the cloth- mps for the

cate discou- on either by they will be debt incurred outenance at lation of our t protect us at the head

the Bible they have

LESSONS FROM FRANCIS ASBURY'S STATESMANSHIP.

By Rev. J. W. Moore.

God's providential care for the spir- itual life of the colonies was never more signally shown than when he sent to these shores Francis Asbury. He was born of peasant parentage, ignorant of the world's learning, but knowing God. Whom to know is knowl- edge indeed.

Asbury did not graduate in the school of crime that he might thereby be the better fitted to teach the way of life. Even in his youth "he never dared an oath or hazarded a lie." When but sixteen years of age he began to preach and when twenty-two, to use his own language, "gave my- self to God and his work."

Asbury surveyed his new field of labor with a statesman's eye. He beheld great stretches of country awaiting the plow and the hoe—we had no manufacturing interests. He well knew that our people were to be for many years, at least, an agri- cultural people. Nevertheless our early preachers were sticking close to New York and Philadelphia. About a week after reaching New York As- bury wrote in his journal, "I have not yet the thing I seek—a circula- tion of preachers."

The statesmanship of Francis As- bury is the Church statesmanship that Texas and the South needs to day. Asbury saw that America was to re- main an agricultural country for cen- turies and that, if the Church would succeed, it must plant itself in the soil.

Cancer can be Cured

I have scores of testimonials from persons who will gladly write to those now suffering telling of perfect cure. My M.H. Combination Treatment destroys growth and eliminates disease from the system. Write for Free Book, "Cancer and Its Cure," and large book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope; write at once for my book. DR. JOHNSON REMEDY CO. 1233 Grand Ave., Suite 507 Kansas City, Mo.

I would have you mark the words comparatively and proportionately. It is hard to over-emphasize the actual needs of the city. We have the prob- lem of the city, the problem of the foreigner in our midst, the problem of the negro, but no problem is more insistent and its solution promising more benefit to the Church than the evangelization of the country districts.

In New England we have an illus- tration of this neglect. The tide swept toward the cities and the country Churches, having been weakened, were finally abandoned. Strangers moved in and found no religious home, un- til a writer a few years ago present- ed as a problem to be solved, "Pagan New England." Religious life has be- come so decadent that the times call for another Jesse Lee to plant the gos- pel there.

The Church, like a people, that plants itself in the soil will live. The Normans invaded England and estab- lished themselves as the rulers. A feudal system grew up that reduced the Saxons to mere peonage. The Normans ran the commerce and gave the laws and imposed their tongue upon the courts of law. The Saxons worked away upon the soil, perpetu- ating their customs, and, with the con- servatism of the agricultural classes, their tongue, Saxon language and laws and customs finally prevailed and we can find only a trace of the Norman influence.

We are well aware that the country Church is the feeder of the city Church. Our best and most conser- vated men, men who are making the spiritual life of our cities, were born in a country home and born again in the old frame church. Were it not for this influx of spiritual life our city Churches would die out in three generations. A railroad that neglects its feeders starves to death, and a Church that neglects the sources of its strength is soon enfeebled.

To neglect the country is not only wicked, but, as a matter of policy, it is suicidal. Some of our denom- inations are recognizing our true con- dition. In traveling over the plains of West Texas I have found the evang- elist and colporter with his ponies hitched to a hack, with cot and pro- visions handy, going from ranch to ranch, preaching to the people and dis- tributing his tracts. I have felt sad that they were not Methodists. In East Texas I have encountered a like labor. That our Methodism is asleep, I do not for one moment believe, but that we are fully awake to our op- portunities I do not believe.

In some communities in East Texas we have abandoned the field. We have turned old appointments "out to grass." It is true that many of the progressive men have moved away—some to the saw-mills and others to the West—but that is no reason for leaving unshepherded the remainder. It is true that many of these remain- ing are close and stingy, and indiffer- ent to the preached word. But if they are thus, who is responsible for it? We have had the molding of these people for more than half a century. That they are thus is the rather a reflection on our efficiency and faith- fulness. We have not properly taught them. Stinginess is only one of many sins? Do we give up communities be- cause of other evils? Their very faults ought to be a distinct call to service among them. The country in which Littleton Fowler planted Meth- odism in Texas has only two preach- ing places with an aggregate of two hundred and fifty members. And this after seventy years of mingled labor and neglect! The people are there and we ought to reach them. We owe it as a debt to his memory that we do reach them. In East Texas there are many communities that we ought to reach. God has given us the money and he will raise up the men. Our slogan ought to be, "No community without the gospel as taught by Meth- odism."

Even now in East Texas the tide is beginning to set toward the country and the farm again. This will be in- creasingly the case. The life of our forests is short—not more than twenty years at the most. Twenty years and the music of our mills will be hushed. Great areas that are now held by cor- porations must be divided. The Churches planted in the country will re-absorb into their membership the population that comes back from the lumber camp. Will they be Metho- dist Churches?

But above all I plead for those peo- ple who stand in need of the gospel of Jesus Christ. These places can be made into large circuits and at a minimum of cost may be supplied with the gospel. Our present works

ought to reach out and absorb into them neglected places. Our preach- ers and presiding elders ought to be alert to extend the boundaries of our Methodism by establishing new ap- pointments. Very many are already engaged in this kind of work. I would that real Church Extension might be- come a passion with us in Texas.

We need to look well after the cities and not abate one jot the efforts that we are putting forth there; we need to look after the foreigner in our midst; but I am convinced that the greatest need of the Texas Confer- ence is to look after our country ter- ritory. May God give us the vision of Francis Asbury. Yea, more, may he give us the spirit of this apostle of American Methodism.

THE NEW GRADED LESSONS FOR THE SUNDAY-SCHOOL.

By Mrs. V. A. Godbey.

In behalf of the little children of Texas, I am constrained to write a few words about the new graded les- sons which are now ready and may be ordered from our Publishing House at Nashville or Dallas.

I have before me a prospectus of the literature which is to cover the elementary grades: the beginners from three to five years, the primary from six to eight, and the juniors from nine to twelve inclusive.

The new graded lessons, as author- ized by the International Sunday School Association, will, when com- pleted, cover the entire range of the Sunday-school curriculum. The se- ries for the intermediate grades will be ready by the autumn of 1910; but for the present year, only the three grades above mentioned are ready.

The purpose of the graded lessons is to meet the spiritual needs of the pupils in each stage of their develop- ment. I shall not outline these needs, as this is given in the leaflet describ- ing the course, which may be obtain- ed from our Publishing House free of charge.

My purpose in writing this article is to urge our pastors and Sunday- school workers to subscribe for the graded instead of the uniform les- sons, the ones heretofore used. No matter whether the Sunday-school be large or small, in country or city, these lessons are more adaptable than the uniform. We have never had such thoroughly prepared les- sons before and never has the teach- er been so well equipped for helps for every phase of teaching. A "Teachers' Text-Book" is provided, which the pupil never sees, in which is worked out every detail for the whole lesson period, providing the new "hand work" in such a simple and easy manner that any teacher may soon become skilled in her grade.

The pupil is provided with a four- leaf folder each Sunday. Specialists in each grade have prepared these lessons and we may safely follow the lines marked out. The stories are told in the most simple and child-like language, and the pictures have been selected from the best art afforded by American or Europe. The illus- trations are from life, in the home, or on the mission field, and express conditions of our times in a large degree. This feature will be hailed with joy by teachers and mothers who know the teaching value of pic- tures.

The new literature will be more economical as the "Teachers' Text- Books" are to be permanent in the school. The teacher will not require a special "help" which comes periodi- cally and which is thrown in the waste-basket when the week or month is out. There will be books of refer- ence suggested in the "Text-Book," but these will also be the permanent possession of the teachers' library.

In memory's picture gallery I see rows and rows of anxious teachers with appealing faces, with such ques- tions as these upon their lips: "How shall I teach beginners (ages four and five)? What pictures are best to use? How long should I expect to hold their attention?"

The Primaries: In what ways do you interest children in missions and other benevolences? How much time shall I devote to the special features of the program?

The Juniors: How can I teach my class of restless boys? What kinds of hand work can be done during the one-hour session? How can I teach my boys and girls about the Bible as a book during the regular lesson? All these problems are met in the ar- rangement of the new graded les- sons, the adoption of which will be the occasion of general progress throughout the Church. Austin, Texas.

Quickly Cured

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

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

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

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

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

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

FREE PACKAGE COUPON

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

Name Street City and State.....

FROM BRO. A. J. ANDERSON.

I have thought that there might be some preacher or some layman, or at least some former parishioner, who would love to hear from us. I am still watching over and looking after a sick wife. This has been the most lone- some year of my ministerial life. A letter from a kind friend or brother or sister would have changed the monotonous. Brethren, we are so forgetful of each other! Prosperity brings out the rattlesnakes. Wife is some better, thank the good Lord!

I have preached in all the churches in Beaumont except the First Church, and I think I shall never leave here until I preach there. I asked wife if she thought it would be out of place if I were to preach there. After a pause she said, "I think not." Somehow I think wife is always right. I preached for Bro. G. M. Davis last Sunday at Port Arthur. I am doing what I can and what I can get to do. I preached in Kountze two Sundays for those good people. Brother Biggs is the pastor, and from home, sick. I am much in sympathy for those who are sick or who have sick ones. Oh, how selfish we get, and how we lack sympathy at time, and how often I think of the man who said, "It is me, my wife, my son John and his wife, us four and no more." Some time since with wife under my care we went to Mineral Wells, Tex. We had to spend the night in Fort Worth. The next morning we took the train for the Wells. Wife being quite feeble, we were the last ones getting on the train. So there were only two seats left in the car. I sat wife in one and took the other. I thought the man by whom wife sat would change with me, as he could see her feeble condition. So I ventured to ask him. He hesitatingly said, "Yes, but this is the thirteenth time I have changed today." I was made to think he lacked sympathy, and so we are at least forgetful. I hope to be able to take my work another year. I certainly feel anxious for wife to recover and I resume my loved employ.

I could have done well this year on a charge where I could have been at home at night. Wife sends her love through the Advocate. Pray for us.

Character is at the top of a long flight of stairs, each step of which represents a good habit.

A. J. ANDERSON.

Beaumont, Texas.

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 pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

The Woman's Department

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

NOTICE.

The district meeting of the Woman's Foreign Missionary Society, Sherman District, will be held with the Waples Memorial Auxiliary, Denison, Texas, November 10-11. Opening session Wednesday at 7:30 p. m. Auxiliaries will please elect their delegates at once and send names to Mrs. E. L. Egger, 730 West Gandy Street, Denison, Tex. Conference officers and visitors cordially invited. Let us pray much that we may all be endued with greater power for service and that this meeting will be a blessing to Sherman District.

MRS. L. L. JOBE,
Sherman, Texas. Dist. Sec.

NOTICE, W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

I am now able to take up the work and I would like for all money to be sent to me again. I make this statement because so many still continue to send to Mrs. Rollins. Let all reports and money be sent to me from now on. MRS. D. L. STEPHENS.
Anson, Texas.

DORMITORY SCHOLARSHIP FUND.

At the W. H. M. Society Conference at Pilot Point the Texas Lyceum Bureau, through its manager, made an offer to furnish to auxiliaries high-class talent for a lecture course at as near cost as could be approximated before knowing number and location of towns, the Bureau to receive one-fourth of the net proceeds. Of the portion the Bureau receives what is left after deducting the cost of carrying on the work goes to a fund for establishing free scholarships in the Denton Dormitory.

Because of the present financial stress, and the fact that the lecture courses for the coming season are already placed in all our larger towns, we have cut the course then offered to two numbers.

In November, December and January we will have a reader of rare ability with whose work we are acquainted. The book she will read was "the hit of the season" in New York last winter, and will be elsewhere this winter. It has a good moral tone combined with a variety of action that pleases all.

In January and February we will have as lecturer a prominent Alabama Judge who has been termed "the Appalachian story teller" because of his aptness in depicting the life of the mountain people with whom he is familiar. Because of his knowledge of that region he was selected from a long list of guaranteed lecturers and entertainers furnished us by the leading lyceum bureaus of the United States. But unless prompt action is taken only a limited number of the societies will have opportunity to secure him.

We offer these two at a much lower rate than if secured through any other bureau. How this is done will be explained in detail if you will address the Bureau.

But whether you wish one or both, please act promptly, as the success of this plan for raising funds depends upon speedy co-operation.

A. F. KEIPER,
Manager Texas Lyceum Bureau,
362 N. Pearl St., Dallas, Texas.

A TRIBUTE TO THE MEMORY OF MR. G. A. KELLY.

It has pleased God to let dear Bro G. A. Kelly live past the three-score-years-and-ten, man's allotted time on earth, and by his rare example of patience in suffering and his beautiful faith in his God, proving the reality of the religion he professed.

The Woman's Home Mission Society of the Methodist Church, of Longview, would first thank our Heavenly Father for this life in our midst, a life replete with good works, no call ever failing to be responded to, heartily and liberally, in the Church at large and especially in the society.

We remember him with love and deeply mourn our loss, knowing his place in our Church will be hard to fill and that our society has lost one of its staunchest supporters and sympathizers.

Our sympathy is hereby extended

to the family of our beloved friend, for, while we know they mourn for the voice, silent here forever, and the form they loved to minister to, now lying cold in death, we would have them know our love is theirs in this sad hour.

MRS. J. C. LACY,
MRS. J. W. BERGIN,
MRS. J. K. BIVINS,
Longview, Texas.

TO THE AUXILIARIES OF THE W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

As this is the best season of the year to form Mission Study Classes, I trust every auxiliary in the conference is planning this work, if they have not already begun work. "The Gospel in Latin Lands," is the new text-book, and we have never had a book more interesting. It may be because we teach countries already very dear to us, since we have our own plants in Mexico, Cuba and South America. It is very important that you enroll your class, and please send to me for enrollment cards. Also write and tell me about your class work. I have a few leaflets on the new study that I will be glad to give those who report their classes to me. Let every auxiliary organize a Mission Study Class. Don't be discouraged if you have but two in the class. They can do a great deal of good. Make the start. Some of the best results have come from small classes. Let us study, that we may know conditions, then we can be better workers and more generous givers.

MRS. OTIS TRUELOVE,
Conference Third Vice-President,
1612 South Park St., Amarillo, Tex.

THE CITY MISSION BOARD, DALLAS, TEXAS.

The City Mission Board of Southern Methodism in Dallas met in regular session at the Methodist Publishing House, Wednesday October 6, 1909, with President Mrs. Henry Dorsey in the chair. Six Churches were represented, making a fine attendance. Mrs. Leslie Stewart, Recording Secretary, read minutes of last meeting; approved. Treasurer reported amount collected during month of September, \$167.33; amount disbursed, \$129.75; balance, \$37.58.

Miss Hemenway, the new head resident, gave following report of her first month's work in the cotton mills district:

Visits made in the homes, 227; visits received, 114; visits to sick, 22; physician's attention, 8; nurses' attention, 11; bed linen given away to sick, 10; sewing class held three meetings, attendance 69; house-keeper's class, 44; books loaned, 38; books received, 21; young men's club, attendance, 40; mothers' club, 16; medicines furnished to sick frequently as necessity arose; two barrels of nice, clean clothing from Arlington Home Mission Society; groceries from Mrs. Tongue, of Ervay Church; \$4.75, cash, from Cochran Chapel, all of which was most gratefully received.

Mrs. Reeves, the evangelical worker, who resides in the Wesley House, 200 Cockrell Street, and who still carries on the work in the old Settlement Home community, gave her report:

Number of visits made, 100; number of visits received at the Chapel on Cochran Street, 327; visits to sick, 38; receiving nurses' attention, 6; physician's attention, 13; medicines furnished from clinic, 52. (These good physicians give their services when ever called upon.) Two entertainments had been given for young people, 50 present; boys' choral club well attended; gospel services, 60; cottage prayer-meetings, 15; garments given away, 40; noon-day prayer-meetings at the factories, number present 60; donations from Pilot Point, Nevada and Decatur. The garments in these boxes were so carefully put up it was a pleasure to handle and distribute them to the worthy poor, many preferring to pay a small sum rather than accept them as charity. Often from these boxes nice sums are realized and something needful for the home is secured without calling on the Treasurer. So, friends, remember a blessing comes with each box while the givers are doubly blessed.

Miss Pearl Wallace's Sunday-school

Class, from Trinity Church, gave a thermometer and medicines for the clinic; Matthews Bros., Dallas, gave nine new coats for boys.

Mrs. Dorsey was instructed by the board to write to Mrs. McDonald for another trained worker also to secure the services of another worker from a number of applicants in the city who want to live in the Wesley House and learn to do service for the Master. The success attendant upon the efforts put forth in the new field assures the board that the time has come to go forward and take possession of the field now "white unto the harvest."

Miss Hemenway, recently consecrated as deaconess, seems just the right person for the work. She has been most cordially received by the people among whom she labors, which means so much to her as well as to the board.

Adjourned to meet November 1.
MRS. S. D. THRUSTON,
Press Reporter.

TREASURER'S REPORT OF W. F. M. SOCIETY, WEST TEXAS CONFERENCE.

Second Quarter, September, 1909.

Dues	\$ 291 85
Conf. expense fund	57 53
Conf. missionary pledge	327 47
Austln missionary pledge	189 13
S. B. & T. School scholarships	350 23
Scholarships	79 10
Woman's Bldg., Epworth	78 40
General fund	4 20
Memorial fund	2 25
Retirement fund	4 50
Special to Miss Wynn from Beeville remittance from Woods Bank	5 00
Total	\$1,389 66

Disbursements.

To Genl. Treas.	\$ 711 85
To Mr. Ragsdale, Woman's Bldg., Epworth	78 40
To Miss Billingsley, nine and one-half weeks' board for Miss Beadle at Searritt	47 50
To Miss Billingsley for Miss Beadle's scholarship to January 1st, Searritt	90 00
To Treas. retirement fund	4 50
To Treas. memorial fund	2 25
To Mrs. Crider, district expenses	4 65
To Miss Posey, organizer on expenses	32 35
For printing annual minutes	63 00
Conf. Treas. expenses for quarter	2 35
Total	\$1,036 25
Received this quarter	\$ 971 90
Rec'd payment from Woods Bank	100 65
Balance forward from last quarter	267 11
Total	\$1,339 66
Receipts	1,036 25

Balance in bank \$ 353 41
(MISS) B. MALONE,
Conference Treasurer,
San Marcos, Texas.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

The Membership Crusade and The Week of Prayer.

We feel that attention should be called more fully to the Membership Crusade which has been inaugurated by the Woman's Board of Foreign Missions. This crusade, together with the "Week of Prayer," is the most important work before us just now.

As I understand it, the crusade is not to close with the special efforts put forth during the appointed month, but that the good work is to continue indefinitely. Again, it is not to be a "membership boom," nor a mere spasmodic activity, but that by systematic, prayerful, educational work we hope to win permanently our women for missions.

So many splendid plans have been sent to each auxiliary, with a fine set of leaflets bearing on the crusade idea, that there is nothing left to be desired except the willingness on our part to enter into it and make it a glorious success. There must be no note of failure in the whole campaign! Listen! Forty million heathen is the share the Methodist Episcopal Church, South, has allotted itself as its part in the evangelization of the world.

Will the women of the Foreign Missionary Society continue to be satisfied with 90,000? Put these figures by the foregoing ones and note the

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women must suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardul, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardul. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardul, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardul has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

difference. Will not every woman enlist?

Quoting from a Membership Crusade leaflet, first what is its

Object?

The object of this crusade is to arouse the interest, enlist the sympathy and secure the active co-operation of the women, young people and children of our Church in the great cause of missions.

Why?

Why hold a Membership Crusade? Because so few women are interested. Ponder these figures carefully. There are 900,000 women and children in the Methodist Episcopal Church, South, and only 92,092 members of the Woman's Foreign Missionary Society. Examine your own Church records and learn the proportion of uninterested women.

What?

What is the Membership Crusade? This crusade is a united, systematic canvass of the Church by the members of the Woman's Foreign Missionary Society to secure as far as possible every woman and girl in the Church as a member of the society, and the men as honorary members. Nothing less than this should satisfy anyone.

When?

When is the Membership Crusade to be held? November is the month which has been appointed for this concerted effort by our members. Give two weeks to earnest, active canvass. If the first effort is not successful, try again. Continuous, persistent, prayerful effort will bring success.

How?

How to conduct the membership campaign. Plans were sent to each auxiliary during the months of September and October. They are fully outlined in the leaflet, "Why, What, When and How," a copy of which has been in the hands of the auxiliary officers for weeks. However, if any have failed to get same, this, with all other leaflets in the Membership Crusade series, may be obtained for ten cents by applying to Mrs. J. B. Cobb, 810 Broadway, Nashville, Tenn. Some auxiliaries may have original plans for carrying on the campaign.

Who will join daily in praying that this crusade may bring thousands of indifferent women into the foreign work and bring many more thousands into closer touch with Christ?

Two-thirds of all the people that live scarcely know the name of Christ, know not the sound of the gospel message—and it has been nineteen hundred years since He said "Go!"

Is it because they are inaccessible? The doors of every country have been unlocked by an unseen hand.

The chief difficulty is not in the foreign field, not with the heathen. It is the lethargy at home—a reluctant Church, an indifferent womanhood, a membership not ready when the world fields are waiting.

The greatest hardship a missionary has to endure is the sight of open

doors he cannot enter, of opportunities that are passing unused.

Let the Whole Line Advance!

"The fight is on," and surely our women desire to stand in the thick of the battle. May the result of the three months' campaign show that the women of the Church are fully aroused to their responsibility, and that each member of the Woman's Foreign Missionary Society has shown a continuous and patient devotion to the duty of the hour!

MRS. J. C. MIMMS, Second Vice-President Conf. Soc. Mexia, Texas.

NOTES FROM THE FIELD

Continued from page 5

had been better this year during the summer months than ever before. Our Sunday-schools and Junior League are helping support Decatur District's missionary in Old Mexico. Our Woman's Home Mission Society is doing better than any year in its history in point of attendance and interest. They are having one business, one social and two devotional meetings a month. They have paid out of their pockets \$50 on preacher's salary and the Senior Class of young people in the Rhome Sunday-school have paid \$40 out of their pockets. The charge will pay out on conference claims, and about, if not altogether, on salaries. Rhome itself has paid nearly twice as much as it ever paid, and more than the whole charge ever paid on the salaries. We have painted one church, built one, moved another to a more desirable location, also built a \$90 barn and a storm cellar at the parsonage. We have found plenty to do this year and have seen some bright days, but this is one year that has brought to us cloudy days as well. Mrs. Porter was sick during the Christmas holidays. I was sick a spell in the spring. The doctor told me I needed more sleep and rest, and then on August 21 our little darling babe died and left the parsonage home so lonely. It is the first time we have been called upon to give up one of our little ones, but we still say that God is good and doeth all things well, and we know that heaven is brighter because little Bryan Barton has gone to that sweet home.—R. E. Porter, October 25.

Augusta Circuit.

We are now closing the best year of our life and in fact the best year in the history of Augusta Circuit. Have had a number of conversions and many additions to the Church. People came to the altar in the good old-time way and were converted. The spiritual state of the Church is in good condition and in nearly every home is found the good old-time Methodist family altars; as a result of this excellent condition of the Church some one hundred dear souls were given us, and every dollar of the conference collections paid in full at our fourth Quarterly Conference held October 10, 1909, in which Bro. H. C. Willis, our presiding elder, was on hand and looked after the work of the Church. Augusta Circuit is growing rapidly along all lines. The presiding elder's salary and preacher's salary are almost paid in full. Our good people have paid in access on our Church Extension assessment for damaged or destroyed churches in districts where storms visited the amount of \$1735. By this we see our people are not sleeping, but wide-awake to the call of our beloved Methodism. My people are strictly in love with the doctrines of our Church, however; great Church unity prevails in nearly every appointment. Every institution of our Church is loved, and the Texas Christian Advocate and its editor is loved by all our people. We have had one new Methodist Church dedicated, and in this neighborhood Methodism is growing rapidly. We have one of the best Epworth Leagues and Sunday-schools I ever saw at this appointment where we dedicated our new church. We also expect to have another new church dedicated soon which is nearing completion. Of the nine appointments we have seven good Sunday-schools, and hope to organize a Sunday-school at Bellview schoolhouse. With wide-awake Methodists who both know and love the doctrines of our Church it is not saying too much to say Augusta Circuit is one of the best circuits in Texas Conference, and a Methodist circuit-rider is hoping to be here next year whose name is S. W. Stokely, Oct. 25.

INFANCY IN CHRIST.

I have read with interest the article of Dr. Alderson on this subject, and also the criticisms of the same by some of the brethren. The trouble, as I see it, with Dr. Alderson's position is, he denies the Calvinistic idea of depravity and still he is not able, or at least does not, swing entirely loose therefrom. I hesitate to cross swords with Dr. Alderson upon this, or any other subject; but it seems to me upon this doctrine of depravity it is either Calvinism or Pelagianism. I have a few questions which I would like to ask the Doctor and his critics. Suppose Adam had not fallen and that a child had been born unto them in that state of innocence; and that is supposable, or else we are driven to the conclusion, that they acted under the law of fate and not the law of freedom of the will? I do not suppose any one will deny that a child thus born would have been a babe in every sense of the word. Its body would have had to grow, its mind develop and its spiritual powers unfold.

Now, Doctor, a question: What is the difference, if there is a difference, in the spiritual state, or condition, of a child which might have been thus born and the child which is born under the gracious influence of the atonement of Jesus Christ? If you say there is a difference then I ask: What produced it? If you say it was the sin of Adam then I ask: Can the condition of the child, which condition is produced by sin, be a sinless one; i. e., given sin as a cause, can you have as a consequence innocence and purity? These are a few of the questions which force themselves upon my mind as I study this subject.

Now, a few words and questions to the brethren who have criticised the article of the Doctor. You believe, so I understand you, that we have

"Sprung from the man, whose guilty fall Corrupts the race and taints us all."

That is, you believe the spiritual condition of every child is sinful, and that it stands in need of the regenerating and purifying grace of God in Christ. You, of course, do not believe the child is in any way responsible for this condition; but this is brought about because of the child's relation to Adam as the federal head and representative of the whole human race. Is not that true? Very well. Was not Christ also the federal head and representative of the whole race? Is not that what Paul means when he speaks of the first Adam as a living soul and the last Adam as a quickening spirit? If so, then I ask: Was the federal headship of Christ less potential and universal than the federal headship of Adam? That is, was the federal headship of Adam, in his sin, more potential than the federal headship of Jesus Christ in his atonement for the sin? It will not do to say that the benefits of the atonement are for all, but are only received when we accept Jesus Christ, or in the case of the infant at death. That would still leave Adam more potential in sinning than Christ in dying for sin; for the effects of Adam's sin, according to this theory, come upon all unconditionally while the benefits of the death of Christ come upon all conditionally—some when they accept Christ, others when dying. Paul puts it right to the reverse of that and says: "Where sin abounded grace did much more abound." We all believe that those dying in infancy are saved through the atonement of Jesus Christ; but there are some who do not die in infancy, nor do they ever accept Jesus Christ as their personal Savior. Therefore, there are some who never inherit spiritual life in Jesus Christ; whereas Paul says: "Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." It seems if one is unconditional and universal so also is the other. J. M. PETERSON, Dallas, Texas.

Aches and Pains.

You know by experience that the aches and pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease? This medicine has done more for the rheumatic than any other medicine in the world.

DEDICATION.

The Methodist Church at Justin will be dedicated on November 14, 1909, by Rev. L. S. Barton, presiding elder of Decatur District. All former pastors are invited to be present. R. S. GORSLINE.

ANNUAL CONFERENCE NOTICES.

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. E. 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 3 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 7:00 p. m., and arriving at Stamford at 6:45 a. m. Wednesday. Sleeping car fare Fort Worth to Stamford, \$1.00 per double berth, accommodating two persons if desired. All who would like that accommodation will confer with Mr. A. A. Glisson, G. P. A., Fort Worth. The T. and P. Railroad will run a special sleeper from Fort Worth via Abilene on Tuesday night, if there are enough passengers to justify it. Those desiring this accommodation will please notify at once Mr. E. P. Turner, Dallas, Texas. JNO. M. BARCUS.

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.

The class and committee of the first year will meet Nov. 9 at 9 a. m., at the Methodist Church, Stamford, Texas. Let all who are to come before this committee be present at this time. C. L. BROWNING, Chairman.

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 Off;" and Mrs. D. H. Kincheloe, 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 100 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.

Stroebel's Airship

Sensational Automobile Events

SOUTHERN FEATURE FAIR

E. J. KIEST, President

SYDNEY SMITH, Secretary

Pimples Disappear

when treated with Glenn's Sulphur Soap

The time-tested remedy for skin diseases.

Hill's Hair and Whisker Dye, black or brown, 50c.

BRETHREN, NOTICE.

I gave warning in the Advocate that all preachers must let me know by October 25, if they counted on the pleasure of their wives' company to conference. Please do not expect any request after that date to be heeded. The fault must be yours, not mine. ROBERT E. GOODRICH.

THIRD YEAR.

The Committee and Class of the Third Year will please meet Tuesday, 2 p. m., November 9, at place assigned us. S. J. VAUGHAN.

The members of the class of the second year who have not yet passed an examination will please meet at Stamford November 9, at 9 a. m. J. SAM BARCUS, For Committee.

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.

To the Presiding Elders of the North Texas Conference:

At once please send me the names of your lay delegates, your Lay Leader and any one from your district who will appear for admission on trial or readmission. G. E. CAMERON, Paris, Texas.

Within the last seventy-seven years, three hundred of the islands of the Pacific have been evangelized.

What Does the Bible Teach?

Why not indoctrinate the people? The above treatise by Rev. C. G. Shurt, of Georgetown, points you to the Bible, and proves the Methodist doctrine from the restoration of Christ down to the mode of baptism, viz.: Creeds, Church polity, unity, the atonement, immortality of the soul, future punishment, repentance, spiritual birth, justification by faith, assurance, apostasy, communion, mode and subjects of baptism. Thousands in circulation and thousands more ready. Price, 10 cents; \$1.00 per hundred. Address the author at Georgetown, Texas.

Metropolitan BUSINESS COLLEGE DALLAS, TEXAS.

"The School with a Reputation." 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.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 120 or 150 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.

HOUSTON.—Mrs. Zillah P. Houston (nee Miller) was born in Gonzales County, Texas, at the Aisey Miller old homestead, on July 16, 1852, and died in Gonzales at the home of her sister, Mrs. W. H. Ainsworth, on Friday, November 27, 1908; and was buried in the King Cemetery, near Oak Forest, where her father, mother and many others of her kindred and friends have found their last resting-place on earth. At about fifteen years of age she was happily converted at home during family prayers, and was soon afterwards baptized and received into the M. E. Church, South, by Brother Lancaster, and continued a faithful and loyal member of this organization till called from the Church militant to the Church triumphant, where her hope found its fulfillment in glad fruition, faith in sight and prayer in praise. In 1875 she was united in marriage to F. L. Houston, a native of Caldwell County. This marriage was the happy uniting of two congenial spirits. To them three boys were born—Thomas, James and Howard—all of whom, with the husband, survive her. It was the writer's privilege to have known Sister Houston for almost thirty years, and much of that time to have lived a close neighbor to her; and I can truthfully assert that she was a loving, self-sacrificing wife and mother, a kind and obliging neighbor, a devoted Christian and useful member of the Church, ever ready to do her part in the Sabbath-school, the prayer-meeting, the regular or protracted services. Graciously gifted in prayer, her invocations to a throne of divine love and mercy were a benediction to those who heard, and an inspiration to higher heights and deeper depths in love and service to the Master. It was always a cross to her to pray in public, yet she never refused when called on, for she said she felt like to refuse was to deny her Lord and Master. For several years prior to her death Sister Houston was sorely afflicted, first with rheumatism and later by the almost total loss of her eyesight. A skillful operation partially restored the sight of one eye, and enabled her to read and write and go about her accustomed duties. About the first of November she went to Gonzales to attend the Annual Conference in session at that place, but a small sore on her foot became very painful and her foot badly swollen and inflamed; blood poison set up, and this, with the appearance of a hitherto unsuspected disease (diabetes) rendered futile the efforts of the most skillful physicians of the city for her recovery, and after nearly four weeks of intense suffering, in the early morning hours, surrounded by husband, children, one sister, her only living brother, other relatives and friends, she quietly breathed her last. She left no dying message of assurance, but we who know her best feel that all is well with her, and that she is now safely at rest in her Father's house of many mansions. May God bless and comfort the bereaved ones and help them and all of his children to so live on earth as to be worthy to be called the sons and daughters of God, and may we all meet our loved one in heaven, in my sincere wish and prayer. **W. E. HOLMES.**
Luling, Texas.

LIGHT.—On Wednesday, August 25, death entered the home of S. W. and Jannie Light and claimed their baby, Herbert Clyde, aged three years and fourteen days. No thought of the coming shadow disturbed the family on Wednesday morning, but while playing near a fire with oil he was badly burned, and in spite of all that loving hands and medical skill could do, after a few hours of suffering, his sweet spirit left the tortured body and little Herbert suffered no more. He was a bright and lovable child, the joy of his family and loved by all who knew him. The parents and little brother and sister miss him at home, and we all miss him at church and Sunday school, where he loved to be. A short while before he died he said: "Mamma, I can't go to Sunday school any more." The heart-broken

parents have the sympathy of all their friends, and they are bravely trying to be submissive; for they know that God knows best, and some sweet day they will meet their darling Herbert in that home where no sorrow, pain nor death ever come.

A. B. KEEN, P. C.
Snyder, Okla.

HICKS.—Mrs. Mary Jane Hicks, whose maiden name was Vance, was one of the victims of the Zephyr cyclone last May. She lingered for eighteen hours after being hurt, and passed to her reward May 30. She was conscious to the very last, and asked her loved ones not to grieve for her, but to meet her in heaven. She was the mother of ten children, only one of whom had gone on before. Her husband, children and a great host of relatives and friends know where to find her. For a long time she exemplified the Christian religion in her home, in the Church and in all her social relations. She consecrated her all to God in early life, having joined the Methodist Church when only eleven years old. From that early date on to the end she became more and more like her Lord, whom she ardently adored, and into whose image she was transformed, and changed from glory to glory by the indwelling Holy Spirit. It was my privilege to be her pastor twenty years ago. The family lived then near the old town of Blanket, in Brown County, which was in the bounds of the Zephyr Circuit, my first pastoral charge. I count it a good Providence that thus early in my itinerant ministry I had as my friend so devout a Christian woman to whom I could go for inspiration and counsel. Often did I go to her home hungry for spiritual fellowship and help, and never did I go away disappointed. She possessed peculiar power to inspire to heroic service. She lived and talked with God, and her presence was a benediction to all who knew her. In these twenty years of itinerant service I have not known a finer character than Sister Hicks. She was born November 21, 1847, in Boone County, Ark., and was married to W. H. Hicks December 30, 1866. She leaves to her husband and children the richest bequest that any one can have—the legacy of a pure, sweet Christian life. All her loved ones feel now, more than ever, a tugging at the heart that lifts them toward the heavenly home. Some day we shall all overtake her there. **W. S. P. McCULLOUGH.**

DINGLE.—Roy Dingle was born in Huntsville, Ark., Feb. 23, 1874; baptized in infancy by Rev. Joseph Simpson. He was a son of Johnson and Adelaide Dingle. Converted and joined the M. E. Church, South, at 17 years of age. Married to Miss Beatrice Gill Sept. 22, 1902. Died in Abilene, Tex., July 12, 1909; buried at Trent July 13, the writer preaching the funeral, after which he was interred by the Masonic Lodge. He leaves a wife and two children, mother, one brother and one sister to mourn their loss. Roy Dingle was a quiet, good citizen, a consistent member of the Church and his house the preachers' home, and always took pleasure in entertaining this pastor. He was a leading business man of Trent and a loyal Mason. He will be missed by our people and in business circles. The funeral was likely the largest ever seen at Trent. May a kind Father in heaven deal gently with a heartbroken wife and children. May they live so as to meet in the better world. **J. C. MOORE, P. C.**

HOWARD.—William Morrow Howard was born at Bethany, Collin County, Texas, August 11, 1861; was married to Miss Isabel Angel August 23, 1882. He was converted and joined the M. E. Church, South, at Plano, Texas. Brother Howard lived a devoted Christian life until he entered into his reward on high, September 10, 1909. He leaves a wife, two daughters and one son, an aged mother, one brother and two sisters to mourn their loss. He was a loving husband, a kind father and a Christian of the highest type, and a citizen always ready to do his part as a Christian patriot and neighbor. He is missed, but we know where to find him. His sickness was brief, and his death was a shock. But we bow to Him who is too wise to err and too good to do wrong. His funeral was conducted by the pastor, Rev. L. A. Burk, assisted by Rev. F. O. Miller, a former pastor, Rev. Lumpkins, of the Baptist Church, and myself. The body was taken to Rowlett Cemetery and buried by the Odd Fellows. May God's richest grace comfort the family and relatives. One who loved him dearly. **S. W. MILLER.**

Strong Healthy Women

If a woman is strong and healthy in a womanly way, motherhood means to her but little suffering. The trouble lies in the fact that the many women suffer from weakness and disease of the distinctly feminine organism and are unfitted for motherhood. This can be remedied.

Dr. Pierce's Favorite Prescription

Cures the weaknesses and disorders of women. It acts directly on the delicate and important organs concerned in motherhood, making them healthy, strong, vigorous, virile and elastic.

"Favorite Prescription" banishes the indispositions of the period of expectancy and makes baby's advent easy and almost painless. It quickens and vitalizes the feminine organs, and insures a healthy and robust baby. Thousands of women have testified to its marvelous merits.

It Makes Weak Women Strong. It Makes Sick Women Well.
Honest druggists do not offer substitutes, and urge them upon you as "just as good." Accept no secret nostrum in place of this *non-secret* remedy. It contains not a drop of alcohol and not a grain of habit-forming or injurious drugs. Is a pure glyceric extract of healing, native American roots.



HOWARD.—Mrs. Vinie Howard (nee Simpson) was born in Searcy County, Ark., April 21, 1868; was converted some years ago, but had not joined any Church until August 12, 1909, when she and her husband and two daughters, Misses Carrie and Roxie, united with the Methodist Church, South. Sister Howard came to Texas with her father and mother, Mr. and Mrs. Simpson, in 1877, and was married to Mr. John Howard on November 6, 1892. She leaves a sorrowing husband, four children, a father and a host of relatives and friends to mourn her departure. But we know where to find her, as she was one of God's children, a true Church member and a devoted Christian. The Lord spared her long enough to see her husband and daughter converted and join the Church, then the angel came and whispered, "It is enough; come up higher." Sister Howard was a devoted companion and kind and tender mother and a most excellent neighbor. She had been in bad health for a number of years, but for the past three years had been feeling so much better that the home was brighter. And she had been regular in attendance at church until the Sunday before she died, October 16, 1909. Sister Howard was 40 years, 5 months and 25 days old at her death. We can say as one who is in sympathy with the bereaved family: Look up to One who can be a companion and mother to the lonely. The Church has lost a most excellent member, the community one of its true friends and neighbors. "Blessed are the dead that die in the Lord." So may his sustaining grace be with you all. **J. C. GIBBONS, P. C.**
Bonita, Texas.

MILES.—Mrs. Winnie Lynch Miles, wife of Prof. M. I. Miles, and daughter of Judge and Mrs. J. C. Lynch, was born February 8, 1881, and died in Albany, Texas, October 12, 1909. She professed religion and joined the M. E. Church, South, February 4, 1891, while still in her tenth year. She was married to Mr. Miles June 7, 1908. One year, four months and five days of wedded life passed happily but quickly away, and God took her to be with him. Being the youngest child, she sustained a very tender relation to her father's family. As a teacher in the public school of Albany she had endeared herself very much to her pupils, and was held in very high esteem by them. Indeed, to know her was to like her. That she had a host of friends was evidenced by the very large crowd in attendance at her funeral. She was a loving daughter, a devoted wife, a faithful member of the Church and a pleasant and true friend. She will be sadly missed by loved ones, but saddest of all is the loss to the little one who will never know the bliss of a mother's love. May He who doeth all things well sanctify her death to the good of all her loved ones and comfort their hearts in this sad hour. **J. H. CHAMBLISS.**

HACKNEY.—Mrs. Mary Hackney (nee Ford) was born in the State of Arkansas, June 14, 1853. She was brought to Texas by her parents when only two years of age, and has since that time made this State her home. She was married to Mr. J. M. Hackney September 9, 1874. Their home has been in the little town of Gillett almost their entire married life. Sister Hackney has been a member of the Methodist Church from girlhood, and as she grew in years she also grew in love for God and the Church. Their cozy home was ever the preacher's home. They knew how to make one

feel welcome as few people do. It is pleasant for memory to dwell on the happy hours spent in that happy circle. There sit Brother and Sister Hackney, the two grown daughters and Albert, the son, each occupying a place in the home which none other could fill. But the circle is broken. On the first day of September Sister Hackney went for the earthly home to the eternal home. It leaves a broken circle here, but may it be reunited in heaven. May God ever dwell in the home, comforting the broken-hearted husband, solacing the grief-stricken girls and wooing the loving son unto himself. **WALTER L. BARR, P. C.**

BURTON.—Elmore Brady Burton was born December 30, 1886, and died at his home near Decatur September 23, 1909. He was converted under the ministry of Rev. E. R. Edwards and joined the M. E. Church, South, September 15, 1901. Brother Elmore loved his Church and held an official position in Oliver Creek Church at the time of his death. He was married to Miss Gussie Groves just one month and one day previous to his death. I never saw a more happy couple than were he and his young wife. His death would have been a calamity to any community. He had gained the love and confidence of all who knew him. It seems that he was just ready to begin life aright when his life came to an end so suddenly. Elmore was one year the junior of the writer, and we looked upon him as a companion rather than just a friend. He was ready to do anything to assist his young pastor. On one occasion he accompanied us while making pastoral visits, assisting in reading the Bible and leading in prayer. He is gone. We cannot tell why, but we do know where to find him. The funeral service was held at the old Sand Hill Cemetery. I never witnessed a more touching scene. His body was laid to rest by the side of the body of his brother, Walter Burton, a most noble Christian, who preceded him to a better world on the same day just one year before. The deceased leaves a young widow, an aged father and mother, two sisters and two brothers. Bereaved ones, let not your hearts be troubled any more. His place is vacant here, but it will never be vacant in heaven. **KEENER R. ISBELL.**

SHROCK.—A pure, upright, beautiful soul, whose life was love, whose necessity was kindness, whose action was blameless—such was the subject of this sketch. Grandma was born in Alabama August 11, 1837. She came to Texas when quite a young girl. Cynthia M. Jolly was married to P. M. M. Shrock October 30, 1854, in Wharton County. They lived happily together until the death angel came to their home in Brownfield September 21, 1909, and took grandma to live in that beautiful home where Jesus reigns supreme; where no sickness and death can ever enter. Grandma had been sick since May, and death was a sweet relief. She bore her sufferings patiently. Four children have gone on before, where they made heaven more beautiful for her coming. Four are left to meet her in the bright beyond—Mrs. Robert Farrar, Mrs. Will Harris, Mrs. Charles Randal and Mrs. John Randal—with whom she and grandpa lived. Grandma was a member of the Methodist Church, having lived a consecrated Christian since 1869. Weep not, dear grandpa, for the one you loved so well has only gone on just for a while. We know that you are lonesome, yet "God's will be done," not ours. Her granddaughter, **ELLA FARRAR.**

NORTHWEST TEX. CONFERENCE

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

Waco District—Fourth Round.
West, at West, Oct. 30, 31.
Abbott Cir., at Willow, Oct. 31, Nov. 1.
Lorena, at Lorena, Nov. 2.
Axtell, at Axtell, Nov. 6, 7.
Fifth Street, Nov. 7.
W. L. NELMS, P. E.

Dublin District—Fourth Round.
Cisco Sta., Oct. 29, 8:30 p. m.
Cisco Sta., Oct. 30, 31.
Harbin Cir., Nov. 4, 11 a. m.
Dublin Sta., Nov. 7.
J. G. PUTMAN, P. E.

Waxahachie District—Fourth Round.
Red Oak, at Chapel Hill, Oct. 30, 31.
Midlothian, Nov. 1.
Ovilla, at Sarda, Nov. 6, 7.
T. S. ARMSTRONG, P. E.

Georgetown District—Fourth Round.
North Georgetown, at Weir, Oct. 30, 31.
Georgetown Station, Oct. 31.
W. H. VAUGHAN, P. E.

Vernon District—Fourth Round.
Stamford Mis., at Sunnyside, Oct. 29.
Knox City, at Cliff, Oct. 30, 31.
Munday Sta., Nov. 1.
Stamford Sta., Nov. 6, 7.
Crowell Mis., at Black, Oct. 14.
Crowell Station, at Crowell, Oct. 15.
Vern., at Benjamin, Oct. 16, 17.
Childress Sta., at Childress, Oct. 22, 24.
Childress Mis., at River Side, Oct. 23, 24.
Seymour Mis., at Lively, Oct. 30.
Seymour Sta., at Seymour, Oct. 29, 31.
Estelline, at Estelline, Nov. 3.
Vernon Sta., at Vernon, Nov. 5, 7.
J. H. STEWART, P. E.

Brownwood District—Fourth Round.
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.
Stratford Station, Oct. 30, 31.
Dalhart Station, Nov. 1.
Textline Mission, Nov. 2.
J. G. MILLER, P. E.

Cleburne District—Fourth Round.
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.
Dunn, at Ira, Oct. 30, 31.
Clairemont, at Jayton, Nov. 4, 5.
SIMEON SHAW, P. E.

Corsicana District—Fourth Round.
Munger Circuit, at Munger, Oct. 30, 31.
Coonidge Station, Oct. 30, 31.
HORACE BISHOP, P. E.

Plainview District—Fourth Round.
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, 9 a. m., Nov. 8, 9 a. m.
G. S. HARDY, P. E.

Fort Worth District—Fourth Round.
Weatherford Street, Oct. 29, 7:30 p. m.
Handley and D. H., Oct. 31, 3:30 p. m.
Mansfield, Nov. 1, 1:30 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 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.
Davis Mis., at Proff, Oct. 29.
Throckmorton, Oct. 30, 31.
Whitt, at Bethesda, Nov. 4.
Feaster, at Foolville, Nov. 5.
M. K. LITTLE, P. E.

TEXAS CONFERENCE.

Beaumont District—Fourth Round.
Nederland and Sabine Pass, at Deweyville, Sept. 25, 26, Nov. 2.
Warren Mis., at Spurger, Oct. 2, 3, Nov. 11.
Brownell and Brookland, at Remlig, Oct. 9, 10.
Akridge 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 M., Nov. 9.
Kountze Cir., Nov. 13, 14.
Fort Arthur, Nov. 15.
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. HOCHKISS, P. E.

Brenham District—Fourth Round.
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.
Fairfield, at Fairfield, Oct. 30, 31.
Teague Station, Oct. 31.
Iola, at Normange, 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.
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.
Jacksonville Cir., Turnpike, Oct. 30, 31.
Rusk, Oct. 31.
Brushy Creek, Mt. Vernon, Nov. 5, 6.
La Rue, Frankston, Nov. 7.
Mialakoff, Becks, Nov. 13, 14.
Athens, Nov. 14.
Kligore, 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.
Mount Pleasant, Oct. 29.
Quitman, Nov. 4.
Winnboro, Nov. 6.
Hughes Springs, Nov. 12.
Daingerfield, Nov. 13.
Naples and Omaha, Nov. 20.
Pittsburg Cir., Nov. 27.
Pittsburg Sta., Nov. 28.
R. A. BURROUGHS, P. E.

San Augustine District—Fourth Round.
Melrose, at Chinero, Oct. 30, 31.
San Augustine, Oct. 31, Nov. 1.
Kennard, at Bethel, Nov. 6, 7.
Lufkin Station, Nov. 7.
Livingston Circuit, Nov. 9.
Burk Circuit, Nov. 10.
Gary, at Clayton, 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.
Shiloh (Kelleyville Cir.), preaching Oct. 30, 31.
Harleton, at Smyrna, Quarterly Conference, Nov. 6, 7.
Marshall, First Church, Quarterly Conference, p. m., Nov. 8.
Hallville Cir., at Winterfield, Quarterly Conference Tuesday a. m., Nov. 9.
North Marshall, Quarterly Conference p. m., Nov. 10.
Kelleyville, at Shiloh, Quarterly Conference Thursday a. m., Nov. 11.
Jefferson Station, Quarterly Conference p. m., Nov. 11.
Waskom Cir., at Waskom, Quarterly Conference Nov. 13, 14.
Longview Sta., Quarterly Conference Nov. 17.
Beckville, at Beckville, Quarterly Conference 2 p. m., Nov. 18.
Henderson Cir., at Good Springs, Nov. 20, 21.
Church Hill Cir., at London, Quarterly Conference 10 a. m., Nov. 22.
Henderson Sta., Quarterly Conference p. m., Nov. 22.
Rhodesboro 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.
Harrisburg and Pasadena, Oct. 30, 31.
Trinity, Nov. 7, 11 a. m.
McKee Street, Nov. 7, 8 p. m.
League City and Texas City, 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.
Galveston, First Church, Nov. 26, 8 p. m.
Galveston, West End, Nov. 27, 8 p. m.
CHAS. F. SMITH, P. E.

Tyler District—Fourth Round.
Alba, at Golden, Oct. 30, 31.
Tyler Circuit, at Center, Nov. 6, 7.
Emory, at Dunbar, 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.
Gober Mission, at Hale, Oct. 30, 31.
Telephone Mission, at Telephone, Oct. 2, 3.
Honey Grove Station, Oct. 31, Nov. 1.
Dodd 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.
Bonita, at Duxberry, Oct. 30, 31.
Montague, at Montague, Oct. 31, Nov. 1.
Licensing Committee, Bowie, Nov. 2.
Bowie Mission, Bowie, Nov. 3, 1 p. m.
Bowie Station, Nov. 3, 8 p. m.
Nocona Cir., at Belcher, Nov. 6, 7.
Nocona Station, Nov. 7, 8.
Holiday, Nov. 10.
Henrietta Station, Nov. 14, 15.
Henrietta Circuit, Nov. 15, 1 p. m.
"Everything in full."
JNO. E. ROACH, P. E.

Greenville District—Fourth Round.
Quarterly Conference, Nov. 2.
Leonard and Orange Grove, at Leonard, Sept. 26, 8 p. m.
Quarterly Conference, Nov. 5.
Kavanaugh Station, Sept. 12, 8 p. m.
Quarterly Conference, Nov. 11.
Commerce Station, Sept. 19, 11 a. m.
Quarterly Conference, Nov. 2.
Celeste and Lane, at C., Sept. 26, 11 a. m.
Quarterly Conference, Nov. 4.
Lee Street and Jones-Bethel, at Lee St., Oct. 2, 3.

Texas Advocate Sewing Machine



MANY TESTIMONIALS FROM SATISFIED PURCHASERS.

Why Pay

Three Prices for a Sewing Machine

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

Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas

Dallas District—Fourth Round.
Cedar Hill and Duncanville, at D., Oct. 30, 31.
Grand Prairie, at G. P., Nov. 6, 7.
Oak Lawn, 8 p. m., Nov. 7.
Trinity, 11 a. m., Nov. 14.
Oak Cliff, 8 p. m., Nov. 14.
Grace, 11 a. m., Nov. 21.
J. M. PETERSON, P. E.

Decatur District—Fourth Round.
Oakdale, Oct. 30, 31.
Jacksboro Sta., Oct. 27.
Bryson Cir., Nov. 6, 7.
L. S. BARTON, P. E.

Gainesville District—Fourth Round.
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.
Waples Memorial Sta., Oct. 31.
Sadler Mis., Nov. 4-7.
Whitesboro Sta., Nov. 7.
Southward Cir., Nov. 11, 12.
Pecan and Friendship, Nov. 9.
C. M. HARLES, P. E.

Paris District—Fourth Round.
Deport Circuit, at Deport, Oct. 30, 31.
Shady Grove and Marvin, at S. G., Oct. 31, Nov. 1.
Rosalle Circuit, at Rosalle, 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.
Weston Cir., at Cottage Hill, Oct. 30, 31.
Celina Station, Oct. 31, Nov. 1.
Josephine Cir., at Honaker Ch., Nov. 6, 7.
Nevada Station, Nov. 7, 8.
Wylie Cir., at Murphy, Nov. 9.
Princeton Cir., at Wilson's Ch., Nov. 11.
Farmers Branch and Carrollton, at C., Nov. 13, 14.
Anna Circuit, at A., Nov. 20, 21.
J. F. PIERCE, P. E.

Sulphur Springs Dist.—Fourth Round.
Sulphur Bluff Circuit, at Dennis Chap., Oct. 30, 31.
Brashear Circuit, at Brashear, Nov. 6, 7.
Rely Springs Circuit, at Park's Chap., Nov. 4.
Purley Circuit, at Sattillo, Nov. 13, 14.
Sulphur Springs Station, Nov. 20, 21.
W. D. MOUNTCASTLE, P. E.

Terrell District—Fourth Round.
College Mound, Oct. 30, 31.
Rockwall, Nov. 3, 7 p. m.
Garland, Nov. 4, 7 p. m.
Chisholm, Nov. 6, 7.
Porey, Nov. 7, 8.
Kaufman, Nov. 10.
Mabank, Nov. 13, 14.
Kemp, Nov. 14, 15.
Terrell, Nov. 17, 7 p. m.
M. L. HAMILTON, P. E.

NEW MEXICO CONFERENCE.

El Paso District—First Round.
Alpine, Oct. 30, 31.
Sanderson, Nov. 3.
Marfa, Nov. 6, 7.
Trinity, Nov. 9.
Carrizozo, Nov. 13, 14.
Tularosa, Nov. 14, 15.
Alamogordo, Nov. 16.
La Mesa, Nov. 20, 21.
Las Cruces, Nov. 22, 23.
Highland Park, Nov. 24.
Clint, Nov. 25.
Lordsburg, Nov. 27, 28.
Deming, Nov. 28, 29.
Malaga, Dec. 4, 5.
Carlsbad, Dec. 5, 6.
Dayton and Lakewood, Dec. 8.
Hope, Dec. 11, 12.
Artesia, Dec. 12, 13.
Hagerman, Dec. 18, 19.
Dexter, Dec. 19, 20.
Roswell, Dec. 22.
J. B. COCHRAN, P. E.

Albuquerque District—First Round.
Magdalena, Oct. 28, 29.
Gallup, Oct. 30, 31.
Cerrillos, Nov. 2, 3.
Ricardo, Nov. 5, 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.

The piety of the world is never promoted by folks who advertise their own.



Received
Highest Award
Chicago
World's Fair

Made
from Grapes
A Pure Cream of
Tartar Powder

DR. PRICE'S
CREAM
Baking Powder

makes biscuits, cakes and pastry
more digestible.

BISHOP SETH WARD.

I would feel recreant to duty did I not write a few thoughts of Bishop Seth Ward. He was my long-trying friend. I have on purpose awaited able pens to write of his greatness and goodness and none have exaggerated the real nobleness of his life and character.

I was his pastor when he concluded to preach. He spoke to me about the call and great work of the ministry. I urged him to obey God's call at once. I conferred with the Church and they heartily recommended that he was a suitable one to preach the gospel, and in a short while our Quarterly Conference met in this same community where he was born and raised.

I asked that Quarterly Conference to license him to preach, and we voted unanimously and gladly for his license. James Mackey was the presiding elder.

Bishop Ward was one of the most dutiful sons I ever knew. He had the high respect of all that knew him. He grew up the student of good literature and books, under the wise leadership of a highly educated father and consecrated mother, who was wise in choice of mental association of their boy who they so dearly loved. They kept good literature in their home.

Seth had a great appetite for knowledge and had a fine mind and was then a well-read young man and a leader among men that was far in advance of him in age. I spent many a happy hour in his father's home. It was a mental feast to associate and talk with them.

In this same Quarterly Conference we recommended him for admission into the Northwest Texas Conference and he was admitted. His father was so rejoiced at his son being licensed to preach and talked freely with me about it. I well remember some things he said. One was, "I had rather see Seth a member of the Northwest Texas Conference and his peer in the conference than to see him President of these United States."

Again he said, "I don't treat Seth as my boy, but he is my companion." The father went from home but little.

I never knew a more manly young man than was Seth Ward. I watched his every step after he joined the conference. His first work was a little mission. He did his work so well every time he was promoted; that was true to the end with Bishop Ward and then God promoted him to heaven where he was so well prepared to occupy.

Bishop Seth Ward was one of those characters that you always felt a

blessing by meeting him. I rarely ever met him that he did not say, "Well, Brother Vaughan, it seems you are still my pastor."

Our loss in the death of Bishop Ward is very great. Let's every man of us say his intended endowment to the Southwestern University shall be made to his memory though it takes sacrifice to do it.

SAM C. VAUGHAN,
Hamlin, Texas.

THE BOYHOOD LIFE OF BISHOP WARD.

It was my privilege to be intimately acquainted with the one for whose memory this is intended to commemorate—Bishop Ward. Seth was what he wanted to be called. I called him Bishop the first time we met after his election, and he said, "No, Will, call me Seth."

His parents graduated in Virginia, married and moved to Texas in 1855, and settled in an obscure portion of Leon County, near where my father located.

His father bought a tract of land and built a log cabin on it, as all of our homes then were built of logs. The boards that closed the cracks and sheltered us from the stormy wind and rain were riven out by our father's hands. What a blessedness came into our hearts and lives from these log cabin homes. How sweet their memory still! How much of God there was in these log cabins no one knew but those who grew up around them. How much of God, dear friends, have you in your homes.

In this log cabin Seth was born and grew up under the influence of its occupants. At the age of 12 he went to public school for six months. He was converted at the age of 13 and held his membership at New Prospect Church. His mother was noted for her deep piety, and she was a power in prayer. We first met when we were boys and our hearts were linked together, and we loved one another dearly. We walked together, we sang together, we prayed together. Many were the protracted meetings and camp-meetings in which we met and worked for God. We were together in many grove prayer-meetings, and knelt side by side and lifted our hearts in prayer to God.

Seth acquired a taste for reading, and he read everything that came in his reach. At the age of twenty-one he decided to enter the profession of law, and in June, 1881, while chopping weeds out off his father's corn-field, he began to think about preparing himself for his chosen profession—he was impressed that he ought to be a preacher. He said when he began to

consider that thought the impression grew to such an extent that he decided then and there to become an itinerate Methodist preacher. He made application to the Quarterly Conference for license to preach November, 1881. We rode out to the Quarterly meeting together, and while riding along we talked about our lives and our future work, and about boys who lived off in obscure parts of the country who had no opportunities of making anything out of themselves.

He said, "Will, who knows but what if these boys had the opportunities of some they would make Miltons or Cowpers, or some great man." He said, "I am impressed with a quotation I read some time ago." This is the quotation:

"Full many a gem of purest ray serene,
The dark unfathomed caves of the ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

I heard him preach his first sermon at this Quarterly Conference. We rode together on horse-back to Waxahachie where he joined the Annual Conference. We stopped one night on our way at a Mrs. Daniels, living in Tehuacana hills (pronounced Te-walk-na hills). She had a very beautiful custom at her home, that of requiring every one who ate at her table to repeat a verse of Scripture. How nicely we green, country boys adapted ourselves to this very impressive custom.

As we rode away the next morning we talked about this godly woman, and what an inspiration came to us from this home, out of which had gone a Methodist preacher.

At this conference Seth was sent to the Corsicana Circuit.

The day after conference we saddled our horses and shook hands and I said, "Seth, may the Lord bless you and make you a mighty power for good." He said, "Will, may the Lord bless you and be with you and keep you." I rode home and he went to work. W. A. CRAIG,
Hearne, Texas.

RESOLUTIONS ON THE DEATH OF BISHOP SETH WARD.

The faculty of Southwestern University, at its regular meeting on October 18, adopted the following resolutions with regard to the death of Bishop Ward:

Whereas, In the providence of Almighty God, whose wisdom we do not question, and whose goodness we cannot doubt, our honored brother and faithful fellow-worker, Bishop Seth Ward, D. D., has been called from the life here to the larger life above; be it

Resolved by the faculty of Southwestern University:

First, That the Church at large, and the Methodist Church in Texas in particular, has suffered the loss of a leader whom we shall long miss, and whose place it will be difficult to fill.

Second, That his death has fallen heavily upon Southwestern University, since he was our strongest friend and wisest counselor.

Third, That we shall long commend his example to the young people of Texas as a pure-hearted Christian, a loyal friend, a brave soldier of the cross; and shall continue to hold him up before the young preachers of our State as a masterful administrator and a strong and scholarly preacher—a workman who needed not to be ashamed.

Fourth, That these resolutions be recorded in our minutes and a copy sent to the Texas Christian Advocate and to the bereaved family, as an expression of our respect for him as Bishop, our appreciation of his services in the interest of Southwestern University, our love for him as a friend and brother, and our deep sorrow over his untimely death.

J. H. REEDY,
Secretary of Faculty.

SERIOUSLY ILL.

Rev. J. T. L. Annis is seriously ill at his home in Merkel. He and Sister Annis will be glad to be remembered in prayer by his many friends and the Church he loves so well and served so faithfully.

S. J. VAUGHAN,
Merkel, Texas.

WILL AID IN MEETING.

Rev. L. O. Rodgers will assist in revival or supply for six weeks. Address Paris, Texas.

R R R
RADWAY'S READY RELIEF



CURES RHEUMATISM.

It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Sore Muscles, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exercise, the strain of toil or by annoying and painful attacks of inflammatory diseases.

RADWAY'S READY RELIEF is a safe cure for every Pain, Sprains, Bruises, Pain in the Back, Chest and Limbs.

Taken inwardly, 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.

FULTON'S FIRST FARE.

There is one little incident in Robert Fulton's life which Fulton never forgot. It took place shortly before the return trip of his famous boat's voyage by steam up the Hudson River. At that time all the citizens of Albany flocked to the wharf to see the strange craft, but so timorous were they that few cared to board her. One gentleman, however, not only boarded her, but sought out Fulton, whom he found in the cabin, and the following conversation took place:

"This is Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back."

"Have you any objection to my returning with you?"

"If you wish to take your chances with us, sir, I have no objection."

"What is the fare?"

After a moment's hesitation Fulton replied: "Six dollars." And when that amount was laid in his hand, he gazed at it for some time; then, turning to the passenger with tears in his eyes, and said, "Excuse me, sir, but this is the first pecuniary reward I have received for all my exertions in adapting steam to navigation. I would gladly commemorate the occasion with a little dinner, but I am too poor now even for that. If we meet again, I trust it will not be the case then."

As history relates, the voyage terminated successfully. Four years later Fulton was sitting in the cabin of the Clermont, then called the North River, when a gentleman entered. Fulton glanced at him and then sprang up and gladly shook his hand. It was his first passenger; and over a pleasant little dinner Fulton entertained his guest with the history of his success, and ended with saying that the first actual recognition of his usefulness to his fellow men was the six dollars paid to him by his first passenger.—The Moravian.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Serravallo's.

BETTER THAN SPANKING.

Spanked does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or by night.

Christian Science, SO-CALLED
By REV. W. F. PACKARD

Having greatly felt the need of an effectual antidote for the so-called Christian Science heresy in its brazen obtrusion and persistent propagandism in my pastorates, I have prepared a brochure, for my own use, and my brother pastors, which I think will conclusively show that as a religion so-called Christian Science is rotten, that scientifically it is foolish; and as a system of healing is a crude and clumsy method of suggestive therapeutics. The cost of the booklet will put it in the reach of all—10 cents a single copy; 75 cents a dozen; \$5.00 per hundred. For sale at Smith and Lamar, Dallas, Texas.

In order to go things a-going w pernatural agenc to some ludicrous as a physical be The unmistakab his makeup must to bring God in ence between m would lay upon plain why a st brought in to e natural laws are divergencies that quite as inexpli and the lower a get a supernatur ture in order to it would be no the way and kee operations of nat

Darwin so sol metically seal the presence and ser by the discovery tion. A natura tion of a natura adequate explan natural agent is back of a natu quate explanatio tion in the ope then to postulate ing but insensa reasonable as to to give Atlas a that he might win's investigati God was sorely out without God, he of the journey v assistance a chil named Natural vested with a de do credit to a s law of Natural animal over a certain qualities the law has the tween two candi exercise the pre to pass over tha chances to survi that this law m not shared by have found some there during the that the law of g to fall and anot to say that that animal to live a upon another. just as intelligence lection, and is t to select an appl