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

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No. 9

THE FORT WORTH RECORD TRIES TO ANSWER US.

In a few issues back we stated that a prohibition Governor would be essential to the promotion of needed reforms in Texas; and, among other things, we stated that until we could vote liquor out of Texas we wanted to enact some drastic measures with reference to it, such as a daylight law, a law limiting the sale of it to quantities of not less than a quart not to be broken or drunk on the premises, etc. The Fort Worth Record recently quoted our editorial and made the following comment:

Governor Colquitt has long been committed to earlier closing of saloons, and would have submitted the subject to the special session of the legislature if he had not been practically assured that an unacceptable and nonenforceable bill would have been sent to him. The daylight closing bill of the regular session he regarded as impossible of successful enforcement. Besides, Governor Colquitt is entirely agreeable to a law prohibiting the sale of whiskey by the drink and the drinking of whiskey on the premises where sold, but would confine the retail sale of intoxicants to beers and light wines.

All we had to go by was that Governor Colquitt had a sane and drastic daylight bill passed at the regular session of the Legislature sent to him, and he promptly vetoed it. Now we do not know to what extent the Record is the authorized mouth-piece of the Governor, but his cold-blooded act in vetoing such a measure is much stronger proof than any private knowledge the Record may possess. Why did he not approve the bill?

It will be news to the people of Texas to know that the Governor is "agreeable to a law prohibiting the sale of whiskey by the drink, and the drinking of whiskey on the premises where sold, but would confine the retail sale of intoxicants to beer and light wines."

Maybe so, but whoever heard of it before? Why did not the Governor give the regular session of the Legislature to understand that he was agreeable to such a law? On the contrary, he served notice on that body that he would veto every bill passed by them imposing further regulation on the trade. Or, if his mind underwent a change after the election and he was agreeable to such legislation, why did he not put it up to the Legislature in its called session instead of going on the presumption that the Legislature would turn down such suggested legislation? It would have been to his credit to have put the responsibility where it belonged, instead of entrusting his views on the subject to the keeping of the editor of the Fort Worth Record. All we know is that the Governor was put in his present position largely by the whiskey vote and that he is pledged to guard its interests strictly against further drastic legislation. And that he has been faithful to the trust committed to him no sane man can reasonably question. It is too late in the day for the editor of the Record to try to show that Governor Colquitt is favorable to satisfactory reform legislation

touching the liquor traffic. He himself has demonstrated to the contrary, and the specious effort of the Record will not avail him anything now. The die is cast, and he will have to answer, not to the private knowledge of the Record, but before the bar of public opinion. He has made his own record on this subject, and he will be forced to stand by it and defend it. And it is a record in the interest of the liquor business of the State from beginning to end!

LIVING IN YOUR OWN HOME.

The home is the unit of government. There the husband is the maker and the administrator of law, and the wife is the balancing force that holds the administration in equipoise. The two originate authority and apply the rules to those to be governed. The children come under this regime and learn obedience and become subject to authority. The well regulated home makes good citizens and gives inspiration to the order and peace of society. No penal laws, no prisons follow in the wake of such a home.

But the home must be a home. The boarding house cannot be substituted for it; neither can the home of your father or mother, or the home of your wife's father or mother take its place. It must be your home, where you and your wife live and have full control. The boarding house is a curse to the home. The home of your parents on either side is subversive of your home if you continue to abide with them. You and your wife need to be alone in your own home. What if it is a humble place, minus the luxuries of which you have been a participant. Nevertheless it is yours and her home, where you can cultivate one another, become adapted to each other's peculiarities, where you can learn to make due allowance for each other's weaknesses, and grow permanently into each other's love and affection. You cannot cultivate this sort of a home-spirit in a boarding house or in a hotel, or by living with your closest of kin. The hotel brings promiscuous company and idle gossip; the boarding house dissipates and divides your attention, and it cultivates indolence; and the home of your nearest kin brings criticism, meddling and interference. Take your wife away from the hotel; take her away from the boarding house, and take her away from the home of your and her people. Put her in a home of her own and let her take charge of it. And then do your best to make it a happy home—a home of love and a place of mutual interest.

Otherwise you will know nothing of the sweets of your own home, the devoted affection of your wife, the daily cultivation of your own children, and the management of your own domestic matters. Any husband who pursues the opposite course is unwise, foolish, lacking in all the elements of his duty to his wife, and wrecks his best interests upon the altar of indifference, selfishness and gradual

alienation. No wise husband will pursue such a course if he has the slightest regard for the domestic happiness of himself, his wife, and his children.

Therefore, let the home be your home, the place where you and your wife live, and where your children are properly governed, and where no one else interposes meddling advice and officious suggestion. It may be a simple place, its furniture scant, its supplies meager, and a place where you and yours have to practice self-denial and frugality; but it is home and that thought and feeling are sufficient to more than supplement whatever else may be lacking. Better comforts and luxuries will come later, as your plans mature and your business succeeds. In the meantime the very education that such experiences of hardship bring will train you for the greater enjoyment of success when it comes. As you grow older you grow more and more into that oneness of life and love that the wedded contract is intended to produce. Home alone can meet the ends of married life and make the family where peace, confidence and adaptation grow into a perfect reality. "There is no place like home, be it ever so humble, there is no place like home." Hence, we say to all newly married young people, move into your own home and live in it.

THE MANUSCRIPT AS A SERMON MEDIUM.

Every minister ought to write his sermons frequently, if not habitually. Particularly is this true of young ministers. The advantage of this course is obvious to all students of the art of sermonizing. It aids materially in perfecting the style of the sermon. It eliminates surplus words and phrases and conduces to condensation. It gives the opportunity for selecting the most perspicuous and chaste language, and it also cultivates elegance of expression. No minister can advance permanently in the art of sermonizing who does not devote much of his time to good reading and to committing his sermons to writing. It furthermore enables him to preserve the best of his productions when he thus puts them in this finished form.

It may be well now and then for a minister to commit a sermon to memory and deliver it memoritor. But this ought not to become his habit. It is slavish to begin with, and it gives him no latitude under the inspiration of delivery. It often occurs that after a preacher has made his best written preparation his best thought comes to him under the inspiration of preaching. This he loses when he depends upon following the beaten path of memory.

Under only the most rare and exceptional circumstances ought a minister to take his manuscript into the pulpit and confine himself to its written page. No preacher can become an efficient preacher who depends upon his manuscript. It

will hamper him and it will not interest his congregation. It will eliminate the life and power of the sermon and reduce it to an essay; and no one has any interest in a sermonic essay. There is no preaching in that sort of a performance, and people simply will not tolerate it, and ought not to tolerate it. When the man of God enters the pulpit he ought to have the line of his sermon fully defined and its subject matter well digested and in hand, and then turn himself loose with all the power and intensity of his soul and his congregation will be brought into rapport with him and his theme. He will move them to thought and to action. And he will never lack for an interested audience. But not so with the manuscript preacher. He moves nobody; really he does not move himself. There is nothing responsive in it. It is a dead performance, and to call it preaching is a misnomer. Therefore, the man who undertakes this style of ministry had best as well disabuse his mind and change his method and style. People want preaching, not manuscript reading. And if they do not get preaching they will either go somewhere else or stay at home. Let our preachers write much, read a great deal, pray fervently, study the needs of their people, and then leave their manuscripts on their study table and go into the pulpit with life and fire. Then something will most assuredly come to pass.

There are many men so devoted to the Church that they would fight to defend it, but their spiritual perception and consistent life are not equal to their courage and zeal for their Church devotion. To love the Church, some denomination of it, is one thing; but to be spiritually religious is quite another. Yet there is no good reason why both should not go persistently hand in hand.

No man ought to join the preacher, but the Church. Preachers come and preachers go, but the Church goes on forever. The preacher is only a means to an end. He is a creature of to-day. But the Church rests upon Jesus Christ, and after its ministry and membership shall have ceased the Church will continue as God's instrument for time and eternity. The man who conscientiously joins the Church rests his faith, not upon men, but upon God.

The man who does not love the Church to which he belongs just a trifle more devotedly than he does any other Church organization does not amount to much as a Church member. If one denomination is just as dear to him as another, then no one of them has much hold upon his life and character. Free-lovism in the Church is no more to be commended than in society. But the man who loves his own Church devotedly is better prepared to do his duty by every Church organization in the community.

Kelleyville And Else

By Rev. J. F. Sherwood.

We bade each other good-bye at Dallas and started for our new work. I, with several others, returned by way of Jefferson and stopped off at Kelleyville, my new charge, to see what I could see. I found no parsonage, as usual, in those days; looked around for a rent-house. It was no trouble in this case to get a good house and we made arrangements with the good people of Kelleyville to get there on a certain day and a certain train. I came back to the old charge, packed up and loaded what we could on our wagon, started the boys on two or three days ahead, so they could be ready to haul our things from the depot to our new home early the morning we came. Brother Sill Minter provided a way to take us to Como where we were to take the train for our new field of labor. We reached our destination late in the afternoon. Clouds were gathering and the rains began to fall. Mary said: "Suppose there is no one to meet us?" "Oh," I said, "there is no danger of that." As we rolled into Kelleyville the storm came—lightning, thunder and a down-pour of rain. It was just getting dark, and not a soul was there but our boys. They had gotten there safely and unloaded their wagons. They were there to meet us at the depot, ready to convey us to our new home. So, in the rain, we drove to the rented house. All our things were behind, except some quilts which the boys had used on their trip. Worse than all, we had not a bite to eat. In our company were myself, wife, five little children and a young man I had gotten to go with the boys because they were so young. I walked back a quarter of a mile, perhaps, and bought some cheese and crackers. I returned and we ate them and retired for the night. After the rain, it turned rather cool. Some one had brought some wood and we tried to make a fire. It was green pine, and the trouble we had no one knows but he who has tried to burn green pine. Well, you just can't burn it. We made a great, long or wide pallet with the wet wagon-sheet and quilts and lay down until morning. We arose early. Well, I have always been an early riser, but that bed would have made anybody get up early. We hitched up the team and drove to Jefferson for something to eat. We bought a cookstove and some provisions, hurried back home, and at four o'clock that evening we certainly did enjoy one good, square meal.

No one came about us—I don't know why. Only one of our stewards, from just across the street, came over while I was gone to Jefferson. He looked around very knowingly and walked over. He never even said, "Now come over." "Do you need anything?" nor anything else. Well, I leave you to suppose what we thought. Mary did not say anything, but I did. However, this is one time she didn't sing much. We lived and did well.

Kelleyville was a noted place for hospitality and some of the best people I ever knew lived there. Some of them may be there still for aught I know. If they do, I want to invite them to our golden wedding which will take place November 21.

This was a good work—better than we deserved, of course. I had six appointments—Kelleyville, Avinger, Harris' Chapel, Mimms' Chapel, Liberty and Sardis. Well, we pitched in, determined, by the grace of God, to do the best we could. Round and round, from house to house, we visited and prayed with the people every day. Signs of good began to appear. Everything grew brighter and a great company of warm hearts began to be drawn closer to us. Warm, helpful expressions of encouragement became abundant. Our congregations increased every round. By the time of our summer meetings everything was moving in the right direction.

We held our first meeting at the home church. It was a grand success. I will remember the happy scenes—the bright conversions, from the little child to the hardened sinner. They came to the mourner's bench and cried for mercy. That they were converted no one need tell them; they told it themselves. From this first meeting some were called to preach. Some of them may read these lines: if so, I hope they will write me a letter. I will remember my first visit to old Harris' Chapel. It was a cold, dark day, one Saturday morning. The people in those days took time to have meeting on Saturday. When I reached church there was one lone man walking back and forth to keep warm. He approached me—a clever, good-looking man—and introduced himself in such a way that my very soul was drawn out to him. Soon he said: "Well, I do not think we will have any

congregation to-day." I agreed I had no idea of having any when I left home that morning, but I knew when the people heard the preacher was there they would come the next time.

Brother Allen, of course, invited me home with him. Of course, I went for it was my chance for dinner and a lodging place for the night. O, such a home! No style—just a grand old home after the old style. When I reached the home, I found there the father of the man of the house. I cannot describe him. He was a grand old Southern man with a good case of religion, the kind of religion that always means something. We walked in. There was Sister Allen, with a sunny face that made a preacher feel at home; the happy group of children, the pride and sunshine of that old home. Do you think that I shall ever forget that home? No, never! With the passing of the days its memory grows brighter and brighter. Throughout the two years of my stay with that good people there were things constantly coming up. They got a grip on my heart that neither life nor death will ever sever. Old Uncle Bryan soon crossed over to the other shore. I suspect he made heaven ring with his shout of victory as he swept through the gates of pearl. Not long after that, Octo, one of the sweetest and best girls I ever knew, bade them all adieu and went home to God. Little Woodie, I believe a namesake of mine, went to be with the angels. They are over on the other shore waiting for the coming of those left behind. As to friends, I may well say, perhaps, I never had a better one than Brother Allen. He said for me not to tell it, and I won't, but must say that "a friend in need is a friend indeed."

The meeting at Harris' Chapel—well, well! This was a rather rough country—hilly—and they did not have night services. They went in the morning, took their dinners and stayed all day. The order of services: (1) Prayer and experience meeting. (2) Preaching. (3) Dinner. (4) Just after dinner, all went to the grove for the grove meeting. If we got through in time, we would have another service and all go home and rest and be ready for the next day. Oh, what a grand meeting! I can't begin to describe it. We have had as many as twenty-five grown men and women at the altar at one time and all would be converted. They would rise shouting the praises of God, and go to work to save somebody else. Brother Allen and his good family were not all, by no means. The Everetts—Tom, John and Henry. Henry was called to the ministry. The Mitchells, Goolsbys, Whoatens, and many others I cannot now mention. They are all of sacred memory. I must mention one more—Jim Turner, that big-souled Jim Turner—one of the converts of the meeting. One morning we began our meeting and a scene followed which cannot be described. The service lasted from early morning until two o'clock in the afternoon. I think this was a time never to be forgotten by some. Brother Allen and Miss Emma Cheatham, now the wife of Ben Hayes, of the North Texas Conference, will never, never forget that meeting. At every meeting we had good revivals. Many, many souls were saved. After a rather strange beginning, we wound up this year with wonderful success on all lines. It proved the old saying: "A bad beginning makes a good ending."

Off for conference at Greenville, Nov. 20, 1882, Bishop Kavanaugh presiding. This session of the conference was a great inspiration to all the preachers. The "wheel" turned and we were back at Kelleyville for another year. Everything was made so pleasant we forgot the unpleasantness of the past, and with a glad heart we began the second year. While things went pleasantly our way, still we were not without the sad things. Old Brother Lockett, one of the very best men I ever knew, passed over the river. We missed him greatly, but God does all things for the best. If possible the second year was better than the first. Although Brother Lockett left us and went to heaven; although Brother Kelley, the backbone of the work as we thought, was robbed and broken up in his immense business, yet it all proved one of the great blessings that came to East Texas. We all thought we were ruined. He paid half the claims on the work. Oh, how sad we all were when they moved out of their beautiful old home and went to Longview to engage in business. But, you can't keep a good man down. The Lord opened the way for him, and always will for his children. The providence of God is sometimes very strange, but always right and for the very best. The work of the Lord moved on as though nothing had happened. The financial problems were all solved. All of the salary and conference collections were reported in full. And the revivals came, too. Everything was so pleasant. Oh, the

good old homes we did have! Fathers, mothers, brothers and sisters—a hundredfold. We began to wind up, and along with it some intimations of our move. About this time, I received a letter from Col. Jim Weaver, one of the leading members of Sulphur Springs Station, asking me if I would be willing to come to that station if all things were favorable. I also got one from Judge Rogers, the Sunday-school Superintendent. Of course, I said, "Yes." Who wouldn't? Although I did feel my inability and insignificance, I did say, "Yes." Nothing more was said about it until the fourth Quarterly Conference. Brother R. Lane, the presiding elder, and I were driving home Monday morning in my buggy. I was driving a good horse; always have had, if I had any at all. Brother Lane just remarked: "Brother Sherwood, if you get a good station at conference you will give me this

horse and buggy, won't you?" He never said another word, but I thought he knew more than I did. I felt so thankful there was a place where they wanted me and that place was where they knew me best. But, oh, the thought of my going to a station! I had never dreamed of such a thing.

Off to conference at Gainesville, November 15, 1883, Bishop Parker presiding. Everything passed off nicely. The time for the reading of the appointments was at hand. How I did listen and tremble with a kind of mixed joy and fear. After so long a time, the Sulphur Springs District was called; Sulphur Springs Station—and my name.

Well, well; whoever would have thought of such a thing! But it was just that way—so back to Kelleyville to get ready to take the back-track almost where we had spent four years, and now what will come to pass?

Just One Thing After Another

By Gulliver.

It is an old trick of the devil to minimize the work of the Church and to pretend at the same time to be very solicitous about its welfare. In these days, especially, when the influence and power of the Church is "doing wonders" in forwarding the great reforms that make for a cleaner and better citizenship. It is taken for granted that the Church has "failed," and much is said and written as to why this melancholy fact is true. Not long since one, Ernest Moberly, writing in the Dallas News, takes it for granted that the Church has ceased to exercise any influence upon the "masses," and sets forth a number of mistakes it has made as explanatory of that catastrophe. Mr. Moberly exhibits not only the grossest ignorance as to what the Church's duty is, but as to what it is doing at the present time. In this he is not different from other critics of his class, most of whom seem to get their facts and inspiration from yellow journals and cheap, so-called "religious novels." Mrs. Humphrey Ward's "Robert Elsmere" is taken as a type of all the real earnest preachers of the day, and his defection from orthodoxy is supposed to be the sentiment of all other men in like station who dare to speak their real mind. The slanders of infidelity and heresy of every form and character are accepted as true, and the conclusion is reached at a jump that the Church is dead and all that is now needed is to prepare for an appropriate funeral and contrive some way to fill the station heretofore occupied by the deceased! It is a little "funny" that at the same time that such arrangements are being made for the Church's burial, and its obituaries are being drafted, we are also informed that its influence is in danger of bringing about the union of Church and State! Wonderful corpse! Fact is, no one believes any such rot as this, and those who speak and write in such a vein only make themselves ridiculous in the eyes of all well-informed people. For every one knows that the Constitution of the United States forever prohibits the union of Church and State, and as to the "failure" of the Church, every one knows who is posted just a little bit, that never in her history has the Church of God been more active in doing that for which she was sent forth to do than she is to-day. Never, year by year, has she accomplished so much in so many ways, for the "general welfare" of the race as she is accomplishing to-day. The negation of this statement reveals the grossest ignorance of the history of the past and of current events.

But what really matters, and what is most astonishing is, that some of our preachers—good men, but ignorant—seem to accept the aforesaid slanders as true, and set up a howl about the Church "losing its power," and like foolishness. It not infrequently happens that one of these belated brethren will, in the course of a sermon, make such remarks as this: "The reason the Church is dead, brethren," etc.; when the fact is, he is perhaps the only "dead one" in the house. Such preachers are perpetual nightmares. By such deliverances from time to time made, they bring about the very condition they pretend to so much deplore. They accomplish it by the well-known law of suggestion. Men can be told so often and so solemnly that they are sick that they come to believe it. Yea, it is a matter of record that men have actually died by such a process. And is it any wonder that a congregation can be killed by such continual suggestion that it is dead? The miracle is that some Churches are not really and truly dead who are under the tuition and leadership of such hypocrits. What those preachers need is a "revival" in their hearts

or, perhaps, a good dose of some wholesome and energetic liver medicine. For it goes without saying, among those who know only just a few things, that the objective is constantly being colored by the subjective; and the barrenness of others is, upon investigation, often nothing but the subjective sterility of soul in the man who howls about the general deadness. The true spirit of the prophet sees not only all the badness, but, at the same time, sees help coming over the mountain. The real, "sure-enough" preacher fails not to point out all the needed reforms, but at the same time leads the way in bringing in a better day. Pope hits off some preachers as well as many not "in orders" when he says: "Some, first for wits, and then for poets passed—Turned critics next, and proved plain fools at last."

Yes, any one can criticize—any one can find fault; but what is wanted is not only diagnosis but therapeutics. An ordinary ignoramus can tell when a man has a fever, but what is of the most importance is how to cure the disease. Certainly this cannot be done by standing at the bedside and hysterically proclaiming that there is no hope. That would finish a well man. What the Church most needs to-day, as I see it, is leadership of a sane and safe type—men who believe that the Captain of our salvation is destined to win; and that whatever be the seeming, his kingdom is coming—coming—coming all the time; and that "the almighty force and power of Truth" is stronger than "wine or women or the power of an earthly king." Amen.

One of the most reprehensible things I note in the average worshiping assembly is the thought-distracting and soul-chilling habit of indiscriminate and miscellaneous gabble in the house of God before the "religious exercises" begin. It gets on the nerves of every seriously-minded person. The force and effect of many a well-prepared sermon has been neutralized by such inconsiderate and foolish conduct. We could learn something from our Roman Catholic neighbors at this point. With all their image-worship and Mariolatry, they are silent and reverential in the house of God. A wise man can learn even from a fool. But the rule will not work both ways. It is like the matter of penmanship. It is generally understood that all great men are poor scribes; but all poor scribes are not great men. By the way, the difference between a fool and a wise man seems to be this: both make mistakes, but the fool just keeps on making them. Ignorance, at one time in life is the heritage of all, but the wise "find out a way."

That period in life when disillusionment comes with all the full, bright light of "garish day," is a trying time. That period when the rainbow-vision of life's dewy morning are dispelled like the mists before the rising sun. When "hope-a-bloom with promise of great havings" is exploded—bursting like a bubble on the bosom of the deep. When we come to feel that the virtues with which, in the forenoon time, we clothed so many "men and things," were, after all, but the broken shadows of our own hopeful, trusting selves, and that the sire-voices that called us to "go up and possess the land" were only the echoes of our own heart-throbs—truly it is a time to try men's souls! But there is another side to the picture. The light that reveals reality is, nevertheless, a "kindly light." For while it shows us the hopelessness of many of our hopes, it also discovers to us the baselessness of many of our fears. The old black stump that seemed, in the gloaming, a giant with drawn sword, is now understood to be just a stump and nothing more. Yea, ten thousand seeming enemies are seen to be, since the light has come, poor, helpless stocks, or, what is oftener the case, live, helpless friends. Some—many of the ancient Hebrews—read

in the "promise made unto the fathers" nothing more than the land of Palestine; but those whose far-flung vision read the real and deeper meaning, "looked for a city which hath foundations, whose maker and builder was God." The broader light extended the promise to higher and better things. And is this not true of every real, observant Christian? Is not God and heaven and all we heard and thought about in the morning of our religious experience more to us to-day than then? They are to me. At every step I see all these at a new angle and in a clearer light, and I am filled—and more and more—"with wonder, love and praise."

Our order of service directs that we all reverently bow our heads when we enter our pews. This was the old Methodist custom which has long been "more observed in the breach than in the performance." It is a wholesome and helpful custom, and if generally observed would do away with much of the levity and thought-distraction that is such a hindrance to decent and orderly worship. By the way, that reminds me of what happened some years ago, at the session of one of our Annual Conferences in this State. Bishop McTyeire was presiding. A good brother who wished to air his loyalty to "the old paths" was making a flaming speech against what he denominated some "outlandish innovations," and, among other things, said with great vehemence: "Why, Bishop, these higher critics and new-fangled ways are ruining our Methodism. These preachers will be putting on the gown the next thing we know! I am for old-fashioned Methodism; I believe in going back to Wesley!" With that he sat down, when the Bishop, with that smile so peculiar to him, deliberately turned to the red-faced and panting brother and remarked: "Yes, Mr. Wesley wore a gown; never preached without it." This threw the conference into a roar of laughter—not because any one of them wished to don the gown, but because the good brother had been sat upon. Come to think of it, why do brethren become so mirthful at such a planting of the episcopal jeans? Is it the same spirit that makes a blood brother go out behind the house and laugh when another brother is keeping time to the family "tickler"? I only ask for information. Another thing. We preachers get wonderfully correct and industrious about conference time. I have often noticed that when the Bishop is lecturing a class for admission or for ordination that the amens are very fervent when he stresses some special phase of pastoral duty; and I have observed that the loudest amens are from the worst delinquents we have. When the question is asked, "Will you visit from house to house?" some old book-worm who has not made a pastoral call in six months shouts "amen" loud enough to be heard half a block. Verily we are a great people. Not long since one of our preachers fell in company with one of our Bishops, who fortunately, never acquired the offensive habit of using tobacco, and airing his many other virtues, informed his chief that he was tooth and nail against the use of the filthy weed, and then proceeded to "roast" those who did use it most unmercifully. When he had vented his spleen upon the subject the Bishop quietly remarked that he "did not smoke, himself, but that he was no crank; he allowed the brethren the right to regulate their own conduct." So he did not get the appointment, after all.

Brethren make a great mistake often right here. Bishops are only men, and some men can be flattered and "run" by sycophants; but the man, as a rule, who has sufficient "stuff" in him to be chosen by the General Conference as a Bishop, has too much sense to be influenced by designing men, for he can see through their little game. The best way is to do your work and hold your peace, and your appointment will take care of itself. I heard one of our Bishops say once that "every man made his own appointment." There are exceptions to this rule, but they only prove the rule. Sometimes the great iron wheel will catch a brother in its cogs and mash him a little; but if he is the right sort he will come out all right in the end. It is an old saying, and true that "you can't keep a good man down." I have lived long enough to see that tested. Beware of that preacher who complains that the cabinet "has it in for him." That is never the case. Some members of it may have a prejudice against him, and may do him harm for the time being, but if he has been wronged his brethren will see that he is finally righted and will visit judgment upon his persecutor. For no man ever tried to "down" a brother who did not get the worst of it before it was over. So, brother, be of good cheer. If you are really deserving it will be found out in due time and you will get all that is coming to you.

But I must close. I see Dr. Rankin's face looking a little worried already at the length of this paper. I had better ring off, lest the whole thing find itself dumped into the wastebasket.

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Maintaining Our Churches in the Country

By Rev. S. B. Sawyers.

The question is a matter of serious concern to the leaders of our Zion, and for several years they have given their best thought to the subject. Our statesmen are working on the problem how to prevent the moving from the country to the city. Our Government sees the danger and the Nation becomes the loser with the drift to the cities where with density of population comes ignorance, distress and anarchy. How to divert the people from the cities and scatter them over the Nation is the question. One of the reasons for the port of entry in our own State was for the purpose of taking the foreigner from the city and placing him in the country. The Commission on Country Life, appointed by President Roosevelt to find the cause of unrest among the country people and suggest a remedy, said it took \$187 per head to live a year; also recommended better churches and schools. The question is also commanding the best thought of our educators, as 90,000 children of scholastic age were not enrolled in school last year, and it is my desire to contribute something to this vexed question. While I may point out some evils that have crept into our system and you may differ with me, remember I am no pessimist or cynic. The forces which make for righteousness are marching on and the Church of God is conquering evil. It is our duty to remove all possible obstructions so as not to impede the progress of his conquering army. For the present condition of things we need not censure ourselves. A steady evolution has come over our national life and we must endeavor to meet the new conditions. To do this we are going to have to change our minds on some things. Our wealthy members are moving to the cities to live in ease and pleasure. Men in the cities with money and knowing the value of real estate are buying in the country until rents are skyhigh and day labor common. The cities are not saving the people. The people must be saved before they go to the city. Four-fifths of the membership of the Church are in the country. The same is true of our Sunday-schools; also our material wealth. Eleven out of twelve of the ministers come from the country charges. If this is all true, well may the Church pray for wisdom to work out the country problem. We give you some of the things that have hurt the country charges: Poor salaries. If it takes \$187 for an individual to live on, then an average salary for a family would have to be \$935. All honor to the "circuit riders" who have lived on a salary of less than \$500 and yet brought such a harvest of work and of souls to the Church! Grading preachers. Men whom God has called to preach his Word and to labor with his Son, being filled with the Holy Spirit. Let soul-saving be the base and not financial ability, upon which he takes his place in the Church of God. Bishop Pierce said "it would be a sad day for the Church when we rated our preachers by dollars in place of souls won." Making the pastor's salary the base for the presiding elder's salary. The scale is too sliding and gliding and is building up a wall between the district stew-

ards and the stewards of the country charges, and sometimes becomes embarrassing in the first Quarterly Conference. Moving the licensing of preachers to the District Conference. Our Quarterly Conferences have gone down in spiritual standing until too often they are simply business meetings in which any intelligent layman could preside. An educated ministry. Paul may have been the educated minister and theologian in his day, but when it comes to preaching the Word in convicting and converting power and adding people to the Church, commend me to the Galilean fisherman. A man may be called of God to preach and made the one Book his life study, knew it as a part of his very being, knew the doctrines and disciplines of the Church, stood a fine examination on these, but knew nothing of compound prepositions and could not analyze and parse the sentence, "John kicked the cat from under the table," and we could not pass him on grammar. Swarming to death of our circuits. It is a strange thing to me our city congregations do not take the swarming instinct. If swarming is so good for our country charges it ought to be tried in our city Churches. I have known some country Churches moved so often from one charge to another and were called on so often to help build and furnish parsonages they lost their identity and had the spiritual and material life dragged out of them. I am glad to say the presiding elder of this district, Brother Armstrong, is giving his best thought to the building up of the country charges. Now as to some remedies: Give us a Dr. Bishop Clearing House Plan. Let the general collections be missions, conference claimants, church extension and Bishop's fund—the rest to go to the clearing house. A circuit should consist of four Churches to be stable, with years of growth ahead of them, made more beautiful and inviting with a larger membership, so as to have all the means of grace. The minimum salary of the pastor to be \$1000. Stop building little churches at every crossroads, but let there be a commission appointed to examine into the matter and say where, when and the kind of church to be built. Let our members hold membership where they can do the most good and if possible, never pass one church to go to another. Give us district evangelists, not the professional or bureau kind, but the man who is not seeking the place. Let the Church seek the man and let his appointment be kept as sacred and inviolate by the Bishop and his Cabinet as any other appointment. Let him be a preacher of the Word, pure in thought, chaste in language. Let him be a pillar of strength in the district and if needs be let him be chief and tower above us. Our devout laymen could engage in no better work than helping to work out and build upon the foundation which has been worth so much to the Church in the past, until all our lands make a joyful noise unto the Lord, while the shouts of the redeemed echo in heaven. Having made my promise good to the ministry and laymen of this district for the present, will close.

The Tragic Side of City Life

By Late Rev. Arthur T. Pierson, D. D.

The close contact, the herding together of great multitudes of the vicious, the intemperate, the abandoned, and especially the criminal classes, constitutes of itself one of the worst and most threatening perils of city life. Could we secure isolation or even separation between evil-doers we could largely antidote their evil-doing by this very separation. Two men joined for evil or for good can work results far more than double what either can accomplish alone. This fact has found expression in proverbial form. "One shall chase a thousand, and two put ten thousand to flight."

The Evil of Evils

The evil of all evils lies in the existence of a community of evil-doers. Within every great city is another city where vice and crime are compacted, where bad men and bad women are closely associated, where children growing up in a polluted atmosphere, like plants in a hotbed, spring to a fearfully premature and precocious maturity in crime and vice, with incredible rapidity; where wickedness luxuriates like tropical verdure. We have no adequate word to express this peculiarity of city life. We sometimes call these districts slums, a word abbreviated from the Scotch word "slump," a swampy marsh which exhales miasma. But a slum may be nothing more than a filthy, narrow lane or alley. We mean more than a slum. Close under the Abbey of Westminster, London, there lie concealed labyrinths of lanes and courts, alleys and slums, which con-

trable and streams impassable; and with its "monotony of misery and despair" was alike a disgrace to civilization and Christianity. "Hell's Gates" was the appropriate name for the impassable bar at the entrance of the harbor.

Tartarus and Pandemonium.

Beyond these gates, thirty miles southward, lay Sarah's Island, three miles from the mouth of the River Gordon, closely resembling the River Styx in color and noxious exhalations. This island Tartarus was a rock, half a mile long, a quarter of a mile broad, and was the abode of two or three hundred convicts. Through their wooden barracks, oaths and groans, the whistle of the lash, and the clanking of chains sounded like the echoes of hell itself! and Pilot Island, a rock near by, held those who were too vicious and intolerable to be endured, offering them its caves for their abodes, and seagulls as their companions.

Walker visited Norfolk Island, 900 miles northeast from Sydney, which in 1787 was colonized by convicts and free men from New South Wales, and which after it was made a penal settlement, in 1825, was turned from a natural paradise into Pandemonium. At one time as many as two thousand prisoners were there confined. Here again escape was impossible. Not only was it nearly a thousand miles from the Australian coast, but it was encompassed by a reef, in which there was but one opening, and that a perilous strait, between inaccessible basaltic cliffs.

Here Walker found an example of the disastrous effects of herding criminals together in compulsory companionship. Just before his visit a convict was brought before one of the colonial judges, and the judge declared, "Let a man be what he will, when he comes here he will soon be as bad as the rest; a man's heart is taken from him, and there is given him the heart of a beast." It was so. Here was a community of crime. Even language was horribly perverted and became the dialect of depravity. According to the ethics of the island, a bad man was called good, and a man who was ready even to consult his conscience and in any measure obey its voice was called a bad man. The awful subversion of the human heart seemed to manifest itself in the complete perversion of human language. This island had a whole vocabulary known nowhere else, fit only to have been the product of demoniacal ingenuity. So stifling was the moral atmosphere that even hardened criminals thanked God when they could exchange such a life for death itself. Hell could be no worst in their eyes. The convicts were restricted to the use of spoons, rather than knives and forks, lest they should use this table cutlery as murderous weapons.

The Church and the Problems.

We shudder at such a description; and yet, within a stone's throw of our churches and magnificent public buildings we may find whole districts in our cities where an invisible wall shuts in a community of the vicious classes, and shuts out all redeeming influences from surrounding society. If one could go with sufficient freedom into these districts to observe, without being observed, he could find a little empire whose very anarchy is systematic. It has its own decalogue, and it is enforced; its own trades and professions; its own schools and synagogues of Satan, for there Satan's seat is. To grow up in that atmosphere means physical, intellectual, moral pollution; it means an early ripeness for crime, and a preparation for all daring and desperate forms of wickedness. These are the recruiting offices of the army of the lawless and the vile—the sinks whence issue the most deadly influences that curse and corrupt society.

The estrangement of the masses from the Churches is a formidable factor in the problem. What the logic of events demonstrated, it is not worth while for the logic of argument to prove. The fact that there exists an estrangement on the part of the great mass of the people from the Church is too patent to be denied or disputed or even doubted.

The Earl of Shaftesbury, after studying for half a century the perplexing problem, stated that not more than two per cent of the working classes of England attend any place of worship, Protestant or Catholic. An enterprising London daily took pains to ascertain how many people actually attended church or chapel on a bright, fine June morning and found the average seventy-five. The most careful computation and compilation of facts and figures show that in say fifty of our leading cities the church accommodations, were they absolutely full, would not suffice for more than two-fifths to three-fifths of the population, while the actual average attendance is scarcely one-fifth.

This estrangement from the Church is not only a fact, but a growing fact. Men now living have watched the

progress of events for a generation and testify with unmistakable unanimity to the widening of the breach. What began as a gap is becoming a gulf that cannot be bridged over.

ALVIN, ROSENBERG AND WALLIS.

The Houston District Conference, Alvin, Texas, September 19, 20, afforded me the opportunity to again visit the above named towns.

Arriving at Alvin Monday afternoon, we were met by a large delegation headed by Pastor Key. The conference was fine. Elder Smith knows the art of doing perfect well. The district is composed of a fine body of men. Their reports showed progress on every line. Rev. H. M. Whaling, Jr., was the secretary, and will report in detail. But I must say Dr. Packard preached a fine sermon Monday night. I doubt if we have a greater preacher in Southern Methodism than Brother Wilbur Fisk Packard, of First Church, Houston. Brother Sam R. Hay also preached a fine sermon. The fact is, he never preaches any other kind. His theme was "Tribulation," and he made us cry. No wonder so many people have the Hay fever here in the South. Brother I. F. Key, the handsome young pastor, has everything in hand. Sister Key is a good organist and she has a splendid choir. It was kind of them to assign me to the care of Brother and Sister Parker, old-time friends, while there. They are Missippians, and they grew up with Bishop Galloway. To wonder they are so cultured and good. God is leading them by the way where the flowers grow to the very edge of the stream. It was so refreshing to sit within this circle again. Of course, I visited some—saw some of the shut-ins, among them the once agile Shirley, whom most everybody knows. Though confined to his room, he has a whole world of heaven within. In our prayers we mentioned his educational work, and he told me first and last twenty-four of his pupils had been licensed to preach the gospel of Christ. Eternity alone can measure the extent of his work both in the pulpit and in the schoolroom. Alvin has changed since I was there. Great orange groves cover the country round about. The eighteen degree weather last winter did not kill the trees, which proves the satsuma a hardy stuff. It is also a fine truck growing community. They sell strawberries on Christmas week, and ship vegetables throughout the winter months. Delightful place, Alvin.

Rosenberg.

Well, I had been there before, but never under such friendly conditions. Brother Saxon, the only one I think we have in Texas, met me at the train. He seized my grip and told me to follow him and fear nothing. I really felt like a presiding elder. Just four blocks walk, and in just so many minutes, and he shoved me in at the front door of a brand new Methodist church. To me it was a thing of perfect beauty, and will doubtless be to Brother Saxon and those fine Methodist folks, a joy forever. The building has a seating capacity of six hundred people. The main auditorium and the Sunday-school rooms are so related that they can be thrown into one and the pulpit faces the whole congregation. The windows are of beautiful colored art glass, and of ample size to flood the house, even on dark days, with a soft light. It has an inclined floor, circular pews, and is situated in the heart of the city. Such building, in so short a time, is certainly a credit to both pastor and people. At night we had a fine crowd and a very good service. Brother Saxon just would make me preach a little. Sister Saxon is also a great help to her husband. They have three bright boys in school. I spent a most delightful night in their home and subscribed myself their friend forever. Rosenberg is one of the coming towns of South Texas. They have black land and a progressive people. Three railroads give good shipping facilities. I am told it is the second largest express office in the State. Great quantities of silver ore from Mexico are transferred here. The morning I was there I saw \$129,000 of this stuff in transit. The bars weigh seventy-four pounds and are valued at seven hundred dollars. Brother Shepard, the guard, told me the week before a consignment of gold equal to this amount had gone through Strange to say most of this metal is shipped to Europe. No wonder we mortals are so poor.

Wallis.

Fifteen miles on up the Santa Fe is the town of Wallis, where Brother Saxon gives half of his time. Here he is building a nice parsonage. The work is divided, and at conference this ministerial combination will have made two works out of one. Rev. A. A. Wagon is the presiding elder. I heard complimentary words about his work on the district. There is general harmony throughout the ranks and progress is being made in the work of the Church. Of course, I was no stranger in Wallis, having succeeded myself there for three years. It was a

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treat to go back, if but for a day, to talk over old times. Brother Brandt, Sister Harris, Brother and Sister Pickens and others are fine people. They read the Advocate and they love its editor and the entire publishing force. They have sustained a great loss in the death of dear Brother Harris. He was so good and helpful to the Church, lending both his money and his extensive influence to the kingdom of Christ. How sad to again sit in his home and meditate the loss of so true a friend. But heaven is nearer since he has gone. We will meet him again when the mists have cleared away. I. E. THOMAS.

LOOSE TALK.

H. G. H.

A local obituary says of a man and wife who died at the same time and buried in the same grave, leaving nine children: "It probably was as well that they left the turmoils of this life together." But what of the family of helpless children?

Another comment on the same sad death was: "It is well for them to go into another world hand in hand." But their hands are here in the grave. What do we know as to what sort of form we enter another world?

Another local obituary says: "Death gives entrance to heaven." What of Christ's atonement and Christian character in the work of getting to heaven?

A writer on "Christian Ascension," Nashville Advocate, September 22, says: "It is true that unless Christ had ascended to heaven no one on earth could have entrance into that holy habitation." Does he leave us to infer that prior to the act of ascension, no one entered that holy habitation?

Same writer says: "As a representative of sinful humanity he could enter heaven only by reason of his death on the cross." Loose talk. Had he made atonement in some other way, how do we know what he could or could not have done?

Same writer says: "He must take with him the evidence of his atonement." Christ was God. What proof does God need to convince himself that he has done an act?

Same writer says: "No one on earth can go there without an acceptance of the same atonement." What about the millions of dead heathens who never heard of Christ?

But as this writer is getting into deep water, he had better wade out quickly.

A FINE NIGHT-CAP.

The Best Thing in the World to go to Bed and Sleep on.

"My wife and I find that 4 teaspoonfuls of Grape-Nuts and a cup of hot milk, or some cream, with it, makes the finest night-cap in the world," says an Alleghany, Pa., man.

"We go to sleep as soon as we strike the bed and slumber like babies till rising time in the morning."

"It is about 3 years now since we began to use Grape-Nuts food, and we always have it for breakfast and before retiring and sometimes for lunch. I was so sick from what the doctors called acute indigestion and brain fag before I began to use Grape-Nuts that I could neither eat, sleep nor work with any comfort."

"I was afflicted at the same time with the most intense pains, accompanied by a raging headache and backache, every time I tried to eat anything. Notwithstanding an unusual pressure from my professional duties, I was compelled for a time to give up my work altogether."

"Then I put myself on a diet of Grape-Nuts and cream alone, with an occasional cup of Postum as a runner-up, and sometimes a little dry toast. I assure you that in less than a week I felt like a new man I had gained six pounds in weight, could sleep well and think well."

"The good work went on, and I was soon ready to return to business, and have been hard at it, and enjoying it ever since."

"Command me at any time any one enquires as to the merits of Grape-Nuts. You will find me always ready to testify." Name given by Postum Co., Battle Creek, Mich.

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

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

Notes From the Field

Waco.

We are nearing the end of another year. Yes, and this is the closing of my fourth year on this charge, and, while we have had plenty to do, yet this is a very, very pleasant charge, indeed. The people here are such a splendid set, refined cultured and always ready to help their pastor. We have moved along steadily every year, so in the four years of our pastorate 298 have joined the Church, and most of them on profession of faith. The salary has been raised every year, and the general claims have had attention and come along in proportion. The ladies are ready to overtake the parsonage, so the man will feel like "somebody" came. Happy is the man who may chance to come this way, for he will have a splendid people to serve. As for my part, I will never forget them. In all of my trials I found these people ready with hand, heart and purse to help their pastor, who had a heavy heart and a depleted purse. Those who have served this charge will always remember the Mitchells, Coltrains, Hanovers, Hedricks, Currys, Kilboughs, Loves and Dunks, and now come Brother and Sister Lewis, who are the minister's friends. Quite a number have rested at this good home and always found them ready to help and encourage him in the great work in which he was engaged. We are looking forward with great hopes to our fourth Quarterly Conference, for our presiding elder is a man of affairs—and preach! Yes, sir, and take a collection, too! We will have a full report at Marlin. The sad part of all this, we must see good-bye. D. W. Gardner, P. C.

Weatherford Street, Fort Worth.

We have little to say this year, but much to do. Just closed a very successful revival. Rev. A. P. Lowery and wife were with us for two weeks. He knows how to declare the whole gospel. I have never had a man with me who went down after sin as he did. He preached to sinners in the Church and out of the Church until they repented. He knows how to get after men. Young men, middle-aged men and old men were convicted and converted, and men and their wives were saved and homes were made happy. He knows how to preach that men may appreciate the Church and pastor. We are rejoicing over the great victory we had. We had the old-time shouting. It made us think of the good old times. There were fifty conversions, of whom forty joined the Methodist Church, a number joined other Churches, and some eight or ten yet to join my Church. About thirty-five men and women joined the Church, and we have paid a \$1500 debt on the church. We are expecting to come up in full at conference. Everything is looking hopeful. We are ready to return for another year. We have a faithful band of workers. Weatherford Street Church has the best outlook it has ever had. When you are in the city, drop in and see us, at the same old stand. D. A. McGuire.

Cross Plains.

We are closing out our second year on the Cross Plains charge. We have had, all told, a very successful year; have held six revivals, with about thirty-one conversions, forty added to the Church. We are now engaged in a seven or eight days' meeting at Cross Plains. Friday was the first Sunday of the meeting. A good interest manifested; three accessions to the Church and more to follow. We are pulling for a clean report. Just a word about Cross Plains, our nine-months-old railroad town. We have twenty-one brick buildings, two banks, at least thirty-five different business houses, and will soon have a \$15,000 brick school building. Four Churches are represented. We have a very good church and parsonage. We have two nice church lots located in a very beautiful place on the new highway. I think that inside of a year we will have a new church, worth possibly \$3000. There are many other things too numerous to mention in this little write-up. Our fourth Quarterly Conference in the past. We will have a little of "ground-up" Quarterly Conference the last of this month (October). Our presiding elder and much-loved presiding elder, Brother Barnes, has been on hand at every Quarterly Conference, and has certainly inspired us with his sermons and prayers. Thank God for such representatives on our districts as Brother Barnes. Pray for me. E. H. Davis.

Holliday.

We have just closed a great revival meeting at Geraldine. We began September 16 and closed Sunday night, October 1. Rev. J. B. Parr came to us, and he did some fine preaching. My people were all pleased with his preaching. Brother Parr's wife was taken sick Saturday and he went home and the battle was left with us. We did the preaching four Saturday night until Thursday. Rev. H. H. Ebbes, of Archer City, came to us on Thursday night in the heat of the battle, and did some fine preaching. There were twenty conversions and nine additions to the Church, one infant baptized and two Bibles sold, some Church pamphlets sold, and the Church was greatly revived. Sunday a great dinner was spread on the ground, and we had services all day. We closed Sunday night. One subscription to the Advocate was taken.—Thomas J. Durham.

Hubbard.

On Sunday, October 1, Bishop Atkins preached the opening sermon in our splendid new church. We had been without a church home just twelve months, and it was great to be at home again. A great congregation greeted the Bishop, and then again at night, when our presiding elder, Dr. Horace Bishop, preached for us. This week Brother W. H. Matthews, of Cherokee, is with me in a week's revival meeting. It starts off well, and we are looking for a great meeting. Expect to go up to conference with a full report.—A. E. Caraway.

Kirkland.

We are now closing out our second year on the Kirkland charge. With the exception of some sickness in our family, our work has been very pleasant. Nearly 500 have been converted, with about 335 accessions to the Church, giving us more than 600 members on the charge. We have developed from a difficult mission to one of the best circuits in the Northwest Texas Conference, and it will become necessary at the approaching Annual Conference to divide the work and give us two preachers to cover this excellent and inviting territory. During these two years of drouth our people have been

brave and loyal. More than \$4000 has been expended for all purposes, and I fully believe all salaries and collections will be paid in full this year. The Lord has been good to us, whereof we are glad.—L. B. Tooley.

Irving Circuit.

I have just come out of a meeting at a place called Sowers on the Irving Circuit. It is an evening appointment; most of the membership moving to Irving when the Church was organized at that place, but there are some fine people in and around Sowers—Dr. Gilbert and family, Chas. Lucas Borden, Bowen, Patterson's and many others who entered heartily in to the meeting. Had some conversions and reclamations and a spirit of good fellowship was prevalent everywhere. I think the good work will abide. All denominations took part, and a spirit of brotherly love was manifest. The other meeting at Irving was in many respects the best meeting I have held out of all the meetings I have been in the past year. I feel very sure we could not have accomplished what we did but for the faithful efforts of Bro. D. W. Hughes, the pastor. My association with this splendid man was very pleasant, and I regard him as a man of fine ability, so free from narrowness, so frank and consecrated in his life and work. I regard him as one of God's noble men. It was a benediction to me to have been associated with him. This was the seventeenth meeting I have held the past year, and the pastors have been unusually handy, and it was pleasant to be with them in their work. I am so often reminded that preachers are the best men who walk the earth. I have seen a great many people converted and reclaimed and brought into the Church. I have been constantly engaged in the Master's work and God has blessed me, for all of which I feel profoundly grateful.—Jas. A. Walkup.

Clifton Station.

We had with us recently Dr. F. P. Culver, our new President of Polytechnic College. It is the testimony of many who heard Dr. Culver that the greatest sermon ever delivered in Clifton by any denomination was delivered by this good man. Central Texas Conference should congratulate herself upon receiving such an addition into her midst. One more month will close our two year's work on this station. We have many things to be thankful for during the past two years. We have had two splendid revivals resulting in many conversions and accessions to the Church. Our membership has almost doubled the membership of two years ago. A more loyal people cannot be found to excel these good people of Clifton. Our fourth Quarterly Conference has passed into history. Brother Vaughan, our kind and patient leader of the district, was with us and preached two splendid sermons. This is one district where our people receive the presiding elder gladly. We expect to report finances in full.—C. C. Hightower.

Turnersville.

Rev. W. E. Hightower reports 65 new subscriptions to Texas Christian Advocate for the year, and that there are only two families on the circuit where there is a Methodist member that do not take the Advocate. Is there any one that can beat this record? This is Brother Hightower's first year. I can't even guess what he will do when he has had more experience. Shall we place the Advocate in every Methodist home?—S. J. Vaughan, Oct. 8.

Fate.

We are closing out our second year on the Fate Circuit. We have held five revival meetings within the bounds of our work this year, and the Lord wonderfully blessed us in every one of them. We were helped at Millwood by Rev. M. L. Hamilton, our beloved presiding elder; at Fate by Rev. Geo. W. Lewis, of Walter, Ok., and at Mt. Zion by Rev. W. H. Vance, of Center, Texas. These brethren all did us excellent service both by their preaching and by their leadership. They led our forces to victory in the battle against sin in each place. In these three meetings we had about seventy-five conversions. At the other two places the preaching was done by the pastor; at these we had about thirty-five conversions. In all, we had had one hundred and ten conversions and eighty-six additions to the Church this year. Since we came to this place there have been two hundred and forty-five conversions and one hundred and seventy-five added to our Church. We are serving a people who are not only faithful and loyal to the Church, but they have also been very considerate and courteous toward us. As for the finances of the Church, we

are expecting to be able to report everything up in full. Our people here believe in doing things right and not by halves, and any preacher who may be read out for the Fate Circuit at the coming conference need not have any fears, for he will have a people that will stand by him and uphold him in everything for the good of the Master's cause.—J. H. Scrimshire.

Cove Springs.

For forty years and more there has been a Methodist Church at Cove Springs, Cherokee County. Here for many years was held annually an old-time camp-meeting and people for miles around came to camp and enjoy the old-fashioned revivals so famous a quarter of a century ago. But the old "arbor" became dilapidated and the little church became too small and sadly in need of repair and the country became so thickly settled as to make a camp-meeting unnecessary; so it was thought best to sell out and build anew. About three months ago lots on a public highway were purchased and soon a church and school house were under construction. They were both finished by October 1 and on that day I had the pleasure of preaching to a crowded house and at the close of the service I set apart the building as a house of God according to the usage of our Church. A great crowd had gathered not only from the local community but from Jacksonville, Mt. Selman, Bullard and other places. They had dinner on the ground and anybody who has attended a meeting of this sort in East Texas knows what I am talking about. These East Texas women can cook more good things and cook them better than any women in the world. The table groaned with its cargo of wholesome food and some of us ate till we groaned. On the whole, the day was highly enjoyable and will long be remembered as a red-letter day in the history of that community. Bro. Perrette, the pastor, has wrought well. He now has a parsonage movement under way which will soon be pushed to a successful issue. He is deservedly popular and his people want him returned to them.—F. A. Downs.

SOUTHWESTERN UNIVERSITY.

Southwestern University had a most gratifying opening on September 19. The enrollment was not so large as last year, which was an unusual year, but it was larger than the year before last year, or any preceding year. The falling off was more in the preparatory department than in the college, and the ratio between college students and preparatory is greater than 50 any former opening. This is a good showing.

The main building has been so crowded for the past two or three years that the professors have been put to great inconvenience to properly accommodate the classes. A building for the library will not only relieve this congestion but will also be a decided advance for the institution. A library building is not only needed, but it is an imperative demand. The Alumni Association and Board of Trustees, each, at our last commencement recognized this demand and separately endorsed the movement looking to the erection of a library building to cost \$50,000 and appointed committees to, at once, launch the movement. This has been done through the committees appointed. Judge L. T. McCullough, of Waco, President of the Alumni Association and Dr. C. A. Nichols, Secretary of the Association, have been active in the movement and their efforts have been met with gratifying results. An encouraging beginning has been made, but in the multitude of problems incident to the change of administrations this matter has not been pressed, but it is proposed, at an early day to put a good man in the field who will give his full time to this enterprise and it is confidently expected that the thousand alumni, the ten thousand former students and the hundred thousand friends of Southwestern University will soon subscribe the necessary sum for the building.

Southwestern University was founded by Texas Methodism. For thirty-nine years this school has paid large returns when the money investment, alone is considered. Its influence has been and continues to be incalculable. Its hold upon its students and friends is strong and abiding. Dr. Bradfield, in his address at the recent opening of this school, spoke of its past and the great work it has accomplished, and declared that he honestly believed that its splendid history had hardly begun.

Its work was endorsed by our last conferences, and the Educational Commission would not have been appointed had the conferences not decided in advance that Southwestern University was to be maintained and enlarged. The trustees of this school are in harmony with the advanced movement for education in Texas, but a part of this plan is to maintain and enlarge the splendid property owned by Methodism at Georgetown. The trustees have made no mistake



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in the election of Dr. C. M. Bishop as President of Southwestern University. He is a man of deep and varied scholarship. He is loyal to Methodism and in complete harmony with its interests and its plans. He is in full sympathy with the best aspirations of young manhood and young womanhood. He is a charming speaker. A consecrated preacher of unusual power. He has accepted the presidency of Southwestern University, hoping under God's providence to be able to devote his life to the great work to be done here. He is yet a young man, and if he is granted the ordinary space of life he will be a benediction to our youth and to Methodism and a blessing to Texas.

J. KILGORE, Pres. Board of Trustees.

OPENING OF THE CHEROKEE JUNIOR COLLEGE.

The Cherokee Junior College, of Cherokee, Texas, the youngest of our fitting schools in Texas, began its first session in a manner that is most encouraging. On the first day eighty students enrolled in the Literary Department and this number has grown to 125—counting all the departments—within a fortnight. Considering the fact that very little could be done to canvass for the school, before its opening, we deem this a most hopeful sign for the future. New scholars have entered every week and the president has the names of nearly half a dozen who will enter within a very few days. The majority, by far, of the student body is fairly advanced; most of them being over 14 years of age.

We sincerely believe that this school has a great mission. We have no school of our Church anywhere within a radius of about a hundred miles and no Church school of any kind is anywhere near. Incredible as it may seem, yet it is a fact that we have a large population in this community. At a reception given one night before the opening at least 1200 people attended, and very few of them came any great distance.

Our student body is wholly of the rural type. They are hard at work and everything moves along smoothly. They come from San Saba, Llano, Mason, Burnett, McCulloch and Gillespie Counties, and one hails from far-away Oklahoma.

Our school is already correlated with Southwestern and we hope to prove ourselves worthy to be ranked as one of the correlated schools of our Church in Texas.

C. A. LEHMBERG, President.

God remits sins, but not consequences.

MARRIED.

Atkins-Legg.—At the residence of the bride's parents, Midfields, Texas, October 1, at 3:30 p. m., Mr. Frank Atkins and Miss Mandia Legg, Rev. J. P. Chambers officiating.

Weeks-Coates.—At the home of the bride in Kerens, Texas, October 4, 1911, Mr. A. L. Weeks, of Corbett, Texas and Miss Allyne Coates, Rev. G. W. Kincheloe officiating.

Ormand-Williams.—At the residence of the bride's father, in Spurlin, Texas, October 1, 1911, Walter P. Ormand and Miss Mignon Williams, Rev. Mae M. Smith officiating.

Holland-Kellerman.—At the residence of the bride's father, Sunday, September 17, 1911, Mr. M. L. Holland and Miss Tina Kellerman, Rev. A. L. Conner officiating.

Ater-Gosby.—At the residence of the bride's parents, at Roscoe, Texas, Wednesday, September 27, 1911, Mr. Buford Ater and Miss Ora M. Gosby, Rev. J. W. Smith officiating.

SOME INSIDE FACTS OF THE PIANO AND ORGAN BUSINESS.

Ever since the beginning of the making of Pianos and Organs in America, it has been the practice of all manufacturers, with one exception, to add to the actual cost of making of the instruments from 100 to 200 per cent for commissions, salesroom expenses, etc., not one cent of which in any way added to the actual value of the instrument.

About fifty years ago J. B. Cornish conceived the idea of placing a first-class instrument in the hands of the music-loving direct, cutting out the commissions, salesroom expenses, etc., at the actual cost of manufacture, plus a small profit for himself, believing that such an effort would be so generally supported that an enormous business would result, if the quality in every respect was kept up to the highest standard of the best. The plan has been conscientiously followed through three generations, and to-day they are the largest manufacturers of Pianos and Organs in the United States, it not in the world. In nearly every city, village or rural district in the United States and in nearly every country in the world, may be found Cornish instruments. There are over a quarter of a million of satisfied users of Cornish instruments. In fact, their principal source of sales to-day is through the recommendations of those who have the instruments in their own homes. So confident are they of the sterling merit of their Pianos and Organs and of their being thoroughly appreciated by the purchasers thereof from every point of view, durability, tone quality, appearance, etc., etc., that they are daily sending them all over the United States on a year's free trial—and they do not come back. In fact, each sale averages at least one more in that locality.

A beautifully-illustrated book on the Piano and Organ question is sent on request to any interested party without charge. It explains fully their celebrated Cornish plan, and tells how it is possible for you to secure one of these instruments on installments that will suit your convenience, if you wish to purchase in that way. It will certainly repay you if you will drop them a line, asking for this book, even if you are not at present in the market for an instrument.

Our editor, your bank, or any commercial agency will gladly tell you about this company. For the last fifty years, and at present, their factories are at Washington, New Jersey. We earnestly suggest, for your own benefit, that you drop them a line to-day, asking them to send you the above-mentioned book.

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NOTICE TO PREACHERS OF WACO DISTRICT.

I call attention to a part of Table 1, pastors' reports:

Local preachers.....	3
Members reported last year.....	225
Additions by profession of faith.....	25
Additions by certificate and other.....	50
Removals by death and otherwise.....	25
Present total membership.....	275

Totals..... 300 300

The report blank indicates that local preachers should be added in the left-hand column, but this is manifestly wrong; for it is last year's membership and this year's addition that we want to add.

Nor should the number of local preachers be added to the right-hand column, unless it is excluded from present total membership, and this will cause confusion. The above, therefore, is the only satisfactory arrangement.

Simply set down the number of local preachers to itself, and then include local preachers in the membership.

It is simple enough for the Secretary of the Annual Conference to subtract the number of local preachers from total membership, but for the pastor to exclude them from one item and include them in another—they could not all be brought to do it alike between now and the sounding of Gabriel's trumpet.

Be careful to set the number of each item in the proper column. If the totals do not balance your report is wrong some way.

Please examine carefully the explanations on back of title page of your report blank before making out your report.

Do not conclude that you already know how the probability is that you do not.

J. D. HENDRICKSON,
Editor Statistical Reports, Waco District.

PREACHERS OF NORTHWEST TEXAS CONFERENCE, PLEASE OBSERVE.

In making out statistics, the following mistakes are very common, and we write this to urge all our preachers, and especially our District Secretaries, to be doubly careful that all statistics are accurate before being turned in to the Statistical Secretaries.

Our new form gives us a chance to add or take from last year's report so there need be no discrepancies. Please do not take your totals correct, but under the head of "by certificate and otherwise" make your totals balance with the membership that is now on your roll. For example, many statistics come in something like this:

Reported last year.....	302
Additions on profession of faith.....	81
By certificate and otherwise.....	63

Present total membership..... 446

Thus giving no record of any who removed by any cause.

Table No. 2.

It is a common error to report no Leagues, yet report in the blank that there was an amount raised by the League. It is also very common to report certain amounts expended on churches and parsonages, and then report the same amount raised by your Sunday-school, Leagues or Home Mission Society, thus counting the same twice.

Table No. 3.

Here we have difficulty in making this tally. For example, we have everything reported under district parsonage, ministerial help, Rescue Home, temperance, Anti-Saloon League, etc. These do not belong there, but should be reported under the head of "objects not elsewhere reported." Now, the Orphanage offering and educational extension should be written in those blanks, and nothing more.

For example: One Brother reports upwards of \$6500 raised, when actual figures show less than \$5000. This is unintentional, but for the lack of care it makes more than a \$1000 error in the minutes.

Do not count anything in "Objects not elsewhere reported" that has been reported in tables Nos. 1, 2, or 3. Be careful in additions. We call your attention to this, so that our Journal may go forth as a reliable piece of work. The Statistical Secretaries have not the time nor authority to work over the reports, so we are anxious to have them correct.

Please receive this in the spirit in which it is given, and study it and the explanations on the front page of the booklet which contains your blanks, and I feel sure we will and can get better statistics for our conference.

THE QUESTION OF IMMERSION

Some time ago at the B. Y. P. U. Assembly that met in this city, F. C. McConnell, a Baptist preacher from Waco, was on the program for a series of sermons on baptism. Among other things he said: "Any man that says baptizo means anything else than dip shows a lack of knowledge." It is strange that any man who claims to be any scholar at all, would make such a statement in this enlightened age; when any man with any information on the subject knows that such statements are either a wilful perversion of the truth or an evidence of ignorance of the man that makes them. Any Greek scholar knows that baptizo means to wet in any way, either by sprinkling, pouring or immersion. For twenty-five years I have been offering, both publicly and in my printed sermon on baptism the best Bible that could be bought, to any man that would produce one standard Greek lexicon that made baptizo to mean immersion and nothing else, and they have never claimed the Bible.

A Baptist preacher at Baylor, Texas, said there were ninety-six Greek Lexicons making baptizo mean to dip and nothing else.

And when I made the above proposition he failed to produce the one standard lexicon that made baptizo mean dip only. F. C. McConnell also said here that they had a great fight to get the people to accept this fact, and that they, the Baptists, did not press the battle far enough; but that after getting the people to accept this fact if they had pressed the battle further they would have gained a great victory. The truth is the majority have never and never will accept such fallacy. He stressed the idea that it represented the death, burial and resurrection of Christ and read the sixth chapter of Romans to prove it. Any Bible student ought to know that Romans VI does not refer to water baptism, but the spiritual baptism or the new birth. Verse 6 reads: "Knowing this, that our old man is crucified with Him, that the body of sin might be

destroyed," etc., not the fleshly body. Paul is not talking about the fleshly body, but it is the inner man, the body of sin that is "buried with Christ by baptism into death." (The sinful nature buried with Christ by the baptism of the Holy Ghost.) The word water is not found in the book of Romans. The idea of water baptism representing the death, burial and resurrection



REV. I. M. PAGE

We have just closed a good meeting at Government Hill, San Antonio. Rev. I. M. Page, of Denver, Colo., did the preaching, and proved to be the right man at the job. The congregations were not large, but there was conviction and conversions at nearly every service. Under the preaching people broke down and gave their hearts to God. There were some notably powerful conversions. Brother Page will be at 121 Jackson Avenue, San Antonio for the winter and will be available to the brethren for a few meetings. He is an ordained minister in our Church. He is safe help. I commend him to you.

J. H. GROSECLOSE.



The above is the new five-room parsonage at Midfields, Texas, valued at \$800. The baby on the porch is Louise Chambers, the one-year-old parsonage baby.

of Christ is nowhere taught in the Bible. If so I would call it deathism, burialism, etc., what it represents. We call it baptism because it represents the true and only true baptism, which is the Holy Ghost baptism.

McConnell also said the form was immersion and that any change of the form was a perversion of the truth of the gospel. Such arrogance is unpardonable. He spoke of immersion as "so beautifully expressive" and said he had rather do it than anything in world. So he would rather immerse folks in water than get them converted to Christ, according to his own statement.

It is indeed strange with what arrogance and boldness they try to force their shallow and false theories on the minds of intelligent people, constantly asserting that all intelligent people admit that immersion is the Bible mode of baptism, when they ought to know that only a very small per cent accept such a theory.

The word immerse or immersion is not in the Bible; neither is immersion taught anywhere in the Bible. We need to preach our doctrine more, and give our people the Scripture on the subject.

J. DAVID CROCKETT,
Stamford, Texas.

TREASURER'S REPORT.

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

Beaumont District.
W. Weston, Killebrew; F. M. 820; D. M. 814.50
A. C. Riggs, Silsbee; Conf. Cl. 819; F. M. 836
D. M. 836; Oph. 89; J. W. Bridges, Sour Lake and China; Exp. Del. Gen. Conf. 81; Bish. 810; D. M. 842; Sup. End. Fund. 85.50; F. T. Bridges, Wallisville; D. M. 870; Oph. 85

Brenham District.
G. W. Goodrich, Caldwell Station; Supt. 843
H. A. Matney, Chaparral Hill; D. M. 838; R. S. Marshall, Giddings; Conf. Cl. 831; Ch. Ext. 828
Am. B. Socy. 81; Oph. 81; W. W. Homan, Hempstead; Supt. For missions 87.50; O. J. Zimmerman, Lexington; Exp. Del. Gen. Conf. 81; Am. B. Socy. 81; Ch. Day, 81.10; S. S. Socy. 81
L. R. Saxton, Beaumont; Conf. Cl. 819; Edu. 85; T. S. Ogden, Waller; Conf. Cl. 86.85; Ch. Ext. 86.55; Edu. 88.20; Sup. End. Fund. 85

Houston District.
A. Mellich, Brazoria and Velasco; F. M. 816
D. M. 816; Edu. 816; Am. B. Socy. 81; Oph. 82
C. E. Clark, Columbia; D. M. 816

Jacksonville District.
G. V. Ridley, Athens; D. M. 836; Sup. End. 812
J. P. Pace, Caro and Cushing; F. M. 819
D. M. 819; A. A. Rider, Kellys; Conf. Cl. 852
Ch. Ext. 811; Edu. 816; A. H. Callaway, Lurie; Conf. Cl. 857; F. M. 855; D. M. 810; Ch. Ext. 89.50
J. R. Ritchie, Malakoff; Conf. Cl. 815; Ch. Ext. 815; Edu. 810

Marlin District.
T. I. Bock, Davilla Circuit; F. M. 81; C. H. Adams, Left and Clifton; Bish. 85; Conf. Cl. 819
Ch. Ext. 85; Edu. 85; J. W. Bergin, Marlin; F. M. 8172
J. P. Carter, Rowland; Bish. 829; D. W. Gardner, Wheeler; F. M. 829; Am. B. Socy. 86
Oph. 812; S. S. Socy. 81; Edu. 81

Marshall District.
H. G. Williams, Beckville; Bish. 822; M. F. Wells, Dalhart; Bish. 85; Conf. Cl. 85; F. M. 85
D. M. 85; Ch. Ext. 85; Oph. 85; C. M. Davis, Rowland; F. M. 830; D. M. 8250

Navasota District.
C. E. Garrett, Anderson; F. M. 815; D. M. 815
Glen Elm, Bryan; Bish. 830; Conf. Cl. 819; Edu. 810
O. O. Gaston, Bryan; F. M. 811
D. M. 811; Oph. 83; W. A. Craven, Grapeland and Lovelady; F. M. 841; D. M. 840
W. A. Mandy, Oakhurst; D. M. 86.50; Ch. Ext. 87; Edu. 810
Am. B. Socy. 82; S. S. Socy. 81; P. S. Wilson, Shepherd and Cleveland; F. M. 819; Oph. 82
F. H. Morris, Trinity and Goodson; Bish. 814
F. M. 858; Am. B. Socy. 85; S. S. Socy. 81; Edu. Conf. 81

Pittsburg District.
C. P. Smith, Atlanta; D. M. 849; Oph. 88
Ch. Day, 85; F. D. McTear, Dalry Springs; F. M. 812
D. M. 812.50; C. T. Tally, Pittsburg 1155; Children's Day, 819.18
F. O. Favre, Queen City; Conf. Cl. 816; D. M. 820; Oph. 814
James Ritzon, Central, Texas; Oph. 825
A. M. Pirkham, Winnsboro; Ch. Ext. 828; Am. B. Socy. 823; Sup. End. 86; Edu. Conf. 81

San Augustine District.
J. D. Darke, Burke; Bish. 810; Conf. Cl. 830
W. A. Poole, Center Circuit; Bish. 814; Am. B. Socy. 85; Oph. 87.50; S. S. Secy. 81; Edu. Conf. 81
C. B. Fuller, Geneva; F. M. 811.70; D. M. 819
W. C. Hughes, Livingston Circuit; D. M.

S. S. McKinney, Navasota; Conf. Cl. 812; F. M. 828; Ch. Ext. 825; S. S. Secy. 81
Tyler District.
J. H. Bell, Alton; D. M. 819.75; P. R. White, Edgewood; F. M. 812; Ch. Ext. 827; Am. B. Socy. 85; S. S. Socy. 81; Sup. End. 830; Edu. Conf. 81
J. R. Lusher, Edson; Conf. Cl. 820; F. M. 85; D. M. 810; Ch. Ext. 810; Edu. 820
J. S. Hendrix, Emory; F. M. 85; D. M. 85; Ch. Ext. 85
T. H. Bell, 247; Oph. 85; J. L. Ross, Whitehouse; F. M. 816.80
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SUNDAY SCHOOL ITEMS

All communications for this department should be sent to either of the above addresses.

ONE-EYED SUNDAY-SCHOOL FOLKS.

A one-eyed man is supposed to be able to see only half a landscape. That seems to be the trouble with some writers on Sunday-school topics. There appears an article in Everybody's Magazine for October, by George Creel on "The Insurgent Sunday-school", in which the writer gives evidence of ability to cover only a limited field of vision, and also seems blind to every color except one. The article strongly intimates that the Churches have generally been hostile to the Sunday-school movement and that it has fought its way in spite of preachers and ecclesiastical bodies to its present place of eminence. It says, "Had the Sunday-school been bloodkin to the bubonic plague its entrance into the United States could not have been opposed more fiercely." Again, "By its eighteenth century rejection of the Sunday-school the Church admitted complete departure from ancient standards." And again, "Even when the Sunday-school refused to be crushed and grew in spite of opposition the stubborn antagonism continued." There is just enough truth in such statements to make them misleading. Everybody who presumes to discuss the history of the Sunday-school ought to know that almost, if not quite, the first Sunday-schools in America were organized and fostered by Methodist preachers and that Methodism gave the movement hearty approval and sympathy from the start. And other Churches were more indifferent than hostile. To claim too much for the Sunday-school movement is to hurt it, and to disparage the Church can do no good.

But the author continues to exhibit the absence of one eye all through his article. He assumes that the chief function of the ancient Church was teaching and asks, "Is it not in consequence of this change in its course—this substitution of preaching for teaching—that the Church is now compelled to fly signals of distress?" When did the Church substitute preaching for teaching? She was commanded to preach and has never been commanded to desist. Furthermore, the eras of much and strong preaching in the Church have been the periods of victory and prosperity. And where does preaching stop and teaching begin. The best teaching is preaching and the best preaching is teaching.

But there is more to follow. The aforesaid writer implies that the Church of to-day is untrue to her mission, and that it remains for a few leaders in the International Sunday-school Association to reclaim an erring Church. Hear him: "Insurgents—of even keener vision than those that strive in purely secular fields—have captured the Sunday-school. They have taken charge of its machinery and are proceeding to the manufacture of men and women to whom religion will not be a Sabbath affair—unreal, mystic, remote—but a vital something with intimate application to every-day life and living." That sounds plausible enough, but his definition of religion is enough to make one gasp. Here it is: "Religion will be defined as the individual's attitude toward himself and his fellowman, not as the acceptance of some particular creed on a certain day." If that is the program of the "Insurgents" we thank them for putting us on notice, for at present they are furnishing us the graded lessons and actively striving to detach the whole Sunday-school movement from denominational control. If Methodists follow this leadership we shall have to recede from our present doctrinal teaching concerning salvation by faith and the new birth and content ourselves with a machine-made product of Church membership. For let it be noted that in the "Insurgent" definition of religion God is left out. It has to do only with an "individual's attitude toward himself and his fellows." And the Church members that result from the new process are to be "manufactured." Methodism teaches that religion is primarily the right attitude of the soul toward God, and that Christians are not "manufactured," but "born from above."

But according to our author the "Insurgents" have still other startling innovations in view. "The Bible will not be mechanically and arbitrarily forced into every lesson and recitation, nor will it be the sole text-book. The aim of the school will be the production of sound character; consequently men and things to build character will be used without reference to their inclusion in the Bible." Is "ecclesiasticism in religion" then to be forced down the throats even of our little children? "The new Sunday-school will insist that moral standards and religious faith are almost entirely

the product of early training and continued instruction. Its doors will be shut against the evangelism that is so foreign and antagonistic to the normal religious development of the child." Which leads us to ask, does the normal, or rather the needful, religious development of the child include a definite acceptance of Christ as a Savior and the regenerating grace of the Holy Spirit, or not? And is the Holy Spirit received when certain lessons are learned or by the exercise of faith? If an act of faith is necessary to the salvation of the soul how are we to dispense with whatever evangelism is necessary to induce our Sunday-school scholars to believe on the Lord Jesus Christ? Mr. Creel boldly proclaims to the world that persons holding such views as those quoted above have captured the Sunday-school movement. He declares "This capture of the Sunday-school, with its consequent release of imprisoned energy, was not the matter of a day, the victory of a sudden resolve. The action of the Louisville Convention was the culmination of twenty years of fight, the outcome of a silent, heroic struggle against the International Sunday-school Association by a small group of men and women." Writing further of this mysterious group, whose identity is not disclosed, he says, "To this association more than to any other force is due the wider vision that sees in the Sunday-school a possible solution of all those religious, social, economic, political and industrial problems that aggravate the illness of the world." That sounds encouraging. Have Mr. Creel and his associates really found a solution for all those difficult and perplexing problems that puzzle the minds of good men? If so let the world have it by all means. But when we look to see what it is that is to solve all problems and become a panacea for the ills of humanity it is merely a lesson-course that proposes to teach the same things we have been teaching in Sunday-school all the time, but to teach them by a different method. Verily, Mr. Creel takes himself and his associates too seriously. His sneaking "insurgency" is entirely out of proportion to the importance of the innovation which has been introduced into the Sunday-school work by the graded lesson system. His concluding words are, "It means the remaking of the Church, the re-establishment of Christ's religion; for how can it be doubted that those who are used to a live Sunday-school will refuse to stand for a dead Church?"

At the risk of making this piece unreadably long we venture a few observations that are suggested by the above article.

1. Mr. Creel has fallen into the oft-repeated error of supposing that a new system of work will solve world-old problems that relate to human character and destiny. In the hands of trained workers and rightly used, the graded lesson system is very useful in a Sunday-school. But no system of lessons will make a live Sunday-school, much less save the souls of the scholars. It takes a corn of live workers to make a good Sunday-school and such workers will have some measure of success with any system of lessons. The graded lesson system is not a cure-all for sick Sunday-schools, to say nothing of sick Churches or a sick humanity.

2. If Mr. Creel fairly represents the position of the International Sunday-school Association toward the Churches and toward certain doctrines of the Bible, and toward the Bible itself, the attitude of suspicion that is developing in the minds of certain Church leaders toward this Association is well founded; and the Association must either change its attitude or lose the co-operation and support of the Christian denominations of America. And when it loses their sympathy its glory will have departed. That the Association has done much useful work for the Sunday-school no one will question, but it has been able to do so because it has claimed to represent the Churches, and not by assuming superior airs and proclaiming to the world that the Church "is flying signals of distress," and that the International Sunday-school Association is the Moses that is to lead it into the land of promise, and that the wonder-working rod is the graded lesson system. If such writers as Mr. Creel do not fairly represent the Association the sooner that fact is made plain to the world the better for the Association.

3. We are sick and tired of half-baked utterances concerning the Sunday-school. The movement is attracting so much attention and there is such demand for information on the subject that any book or article that purports to deal with it finds a ready sale. This fact has tempted publishers and half informed and wholly inexperienced writers to give to the

country a lot of unmatured Sunday-school stuff that serves to darken counsel rather than solve problems. A book recently used as a text book in a summer school of theology was written largely by a young preacher while still a student in a theological seminary and is almost as full of absurdities as an egg is of meat. We have ceased to take any treatise on Sunday-schools on trust unless it bears the indorsement of our own Sunday-school editor.



D. W. WOODRUFF.

The above is a characteristic picture of Brother D. W. Woodruff on his way to superintend the Sunday-school at Finley, Texas, seven miles from his ranch. This picture was taken when he was seventy-eight years old. Brother Woodruff is now eighty, and has been a Sunday-school Superintendent at different places, but almost constantly since about 1870. He is a steward and also a class leader of long standing. Brother Woodruff is now in San Antonio, where he lives part of the year, staying on his ranch the remainder. The picture was furnished us by Rev. G. J. Bryan, of Alvarado.

4. We doubt whether the Sunday-school is the proper place to try experiments. Much is being said now about "new theology," "new psychology," "new pedagogy" and so on. The earnest effort of school teachers and others to study the mind of the child and adapt instruction to its various stages of development is worthy of all praise, and the Sunday-school should have the benefit of all their conclusions as soon as experience has proven them to be sound. But we cannot safely accept every new theory of childish development as scientific gospel, and whatever be the correct laws of mental growth any system that seeks to develop religious character wholly by training the faculties is inadequate and should be rejected be-

fore it results in disaster. And we believe that the Bible, and not the doings of Jacob A. Riis and Frances E. Willard, as suggested by Mr. Creel, should be the basis of all Sunday-school work. It may be well to seek illustrations from every source available, but thirty minutes a week will not exhaust the mines of Bible truth and render it necessary for those who prepare Sunday-school lessons to reduce the Bible to the level of other books in the minds of Sunday-school scholars by using it and other books indiscriminately. We can inculcate proper respect for the Word of God only by constantly magnifying it before our classes and congregations. And the lesson committee that attempts any other course will speedily find itself on the rocks of ecclesiastical disapproval.

5. It becomes increasingly evident that as a Church we cannot afford to give our unqualified indorsement and support to movements which we cannot control, and that if we entrust the training of our teachers to those who hold views that are not Methodist in such doctrines and theories will be introduced into our Sunday-schools that instead of continuing to be, as they are now, the great recruiting ground of the Church, they will become a menace to its very life. Let us give of our best talent to every Sunday-school movement that invites co-operation, and let us get all that is worth possessing from outside sources, but let us also have an organization of our own where we can preach what we believe without the fear of hurting the toes of our co-laborers. The situation demands that we begin at once in a more thorough manner to take care of our own work and train our own workers.

THAT TWO PER CENT FOR FIELD SECRETARY.

To remind the brethren of the North Texas Conference of the assessment they assumed last November, when they voted for the following recommendation:

That we continue Mr. W. E. Hawkins as our Field Secretary, and that each District be assessed two per cent of the pastor's salary to assist the board in paying the salary and expense of said secretary, and that each Sunday-school be requested to hold a Rally Day at the most convenient time, and that the proceeds of the collection on that day be applied to the assessment

Restful Sleep

comes to peevish, wakeful children when washed with warm water and Glenn's Sulphur Soap. Sold by all druggists. Hill's Hair and Whisker Dye, Black or Brown, 50c.

on that district.—Conference Journal, page 55.

This recommendation came as the action of the old Sunday-school Board Mr. B. M. Burgher, President; Rev. A. L. Andrews, Secretary. The conference voted for it. The new board put Bro. Hawkins into the field. The District stewards fixed the pro rata for the several pastoral charges. Our Treasurer reports considerable shortage. Please let us make a clean sweep.

O. T. COOPER.

Chairman North Texas S. S. Board. Wichita Falls, Texas.

BOARD OF EDUCATION LITERATURE.

The Board of Education has for general distribution the following:

1. "A Call to Preach," a sixteen-page booklet by Rev. W. F. Tillet D. D., Dean of the Theological Faculty, Vanderbilt University.
2. "The Making of a Ministry," a forty-page booklet by Rev. J. L. Cummings, B. D., Director of the Correspondence School.
3. "The Place of the Church College in the General System of Education," an eighteen-page booklet by Henry Nelson Snyder, Lit. D., LL. D., President of Wofford College.
4. "The Church College," a thirty-page booklet by Rev. E. B. Chappell, D. D., editor of the Sunday-school literature.
5. "The Function and the Future of the Small College in the South," a sixteen-page booklet by Robert Emory Blackwell, A. M., LL. D., President of Randolph-Macon College.
6. "The Denominational College and the Christian Ministry," a fifteen-page article by Bishop W. A. Candler, D. D., in the August Bulletin.
7. "Relation of the Church College to the Secondary School," an eight-page article by Joseph S. Stewart, A. M., Professor of Secondary Education, University of Georgia.

Any one or all of these interesting and instructive booklets will be sent upon request, free of charge. Address Stone-wall Anderson, Corresponding Secretary, 810 Broadway, Nashville, Tenn.

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.

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SOURCE OF STRENGTH.

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it withered and drooped. But suddenly, to the surprise of everyone, it took a new start in life and bore rich fruit. What was the source of the new life? Examination revealed the secret. With marvelous vegetable instinct it sent out a shoot which ran along a bridge and rooted itself in the rich loam on the other side the brook. From this rich loam it drew its new life. Even so, the resurrection of Jesus Christ bridges the river of death that flows betwixt earth and heaven. The souls of men know; they send out shoots of faith. These shoots, bridging between earth and heaven, root themselves in spiritual realities. They draw life from the very fulness of God. So it is ever thus—the cry of souls in the world's history. "Blessed be God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

HOMELESS HOMES.

One may have so many homes as to have no home at all. Homes are disappearing at each of our social extremes. Proportionately, but none the less menacing to our public morals, the question stares us, Sphinx-like, squarely in the face. Which is the more trying on human character—the mode and vicious restlessness of the slums or the vacuous and idle lives of the homeless rich? The crest of the whirlpools is more placid than that of the thunderous falls, but none the less dangerous—deceptively dangerous.

WHERE IS PEACE?

Conscious at-one-ness; that's the sublimest reach of peace. For this a wide, wide world is sighing. After all the poet's dreaming, heaven is no more than the perfect adjustment of ourselves to our environment. For that very reason our highest heaven may be right here; and for that very same reason, our deepest hell.

ROAD TO THE HEART.

After all, there is nothing that goes to another heart like the recognition of personal worth. As surely as water seeks its level, that surely will every soul find its worth—somewhere, somewhere. The parable of The Talents tells us so. Most of us can recall the days when we walked with a higher step because there had come to us a cordial recognition of another soul who understood us. It would repay a thousandfold if we could only learn what resources of encouragement and helpfulness lie in an honest recognition of another's work and purpose. Many are spending every energy of their being for you, and you do not even know it.

LIFE'S PANORAMA.

Life's panorama—how mysterious when once we stop to watch its passing pageantry and pomp! The past crowded with happy days, the emblazoned hue that gilds all the coming years—then, the enshrouding by yesterday's tragic hour. Into that fatal and faithless moment were thrown the delirious joys in all the years gone by. That terrible moment came with the stealth of a robber and stole our joys away. That moment of heart-tragedy—the tomb of the past, the sepulchre of the future. What promise came with life's early morning! Hardly had the hills been crowned with sapphire glow before their glory passed and all life became real. There is nothing sure which does not belong to the years of God.

THE REAL PRINCE.

Impossibilities are man's own creation, not God's, and for a man to

voluntarily surround himself with impossibilities is an insult to his Creator. Let him, rather, stride forth upon the earth, over which he was given dominion; let him hold up his head; tighten his muscles; let the warm red blood surge through his veins and conquer. It is the man who brings things to pass in spite of difficulties who honors his Maker, and is a leader among men. The angel who wrestled with Jacob declared, "As a prince hast thou power with God and with man, and hast prevailed."

FINISHING TOUCHES.

Martin tells of a young art student who had just finished a picture and, with tears in her eyes, had declared that it was another "awful failure." Just then the instructor, seeing what she had done, took a brush and palette and put a few quick strokes of light here and there; and lo, the "failure" was a thing of beauty. The young woman learned to put on the finishing touches to her own "failures" and they won the prize after all. Thousands of the great works of art, and many wonderful inventions, have been lost to the world on the very eve of accomplishment. Their authors became discouraged just at the critical moment that only needed the finishing touch. Perseverance is the "open sesame" to the door of success.

WERE I TO GO AWAY.

Were I to go away to-day—leave home and friends and work and old acquaintances, and that great throng which once or twice I met at crossing of the ways; were I to leave my world to-day and come no more among its scenes, nor toll among its tasks, would there be reason for regret by those who prize the value of a noble life to this world's building up? Would those who loved me most feel justly proud of what I was and what I did? Would enemies have nought of truth to say against my name? Would comrades of old years have reason to feel the world a little lonelier? Would burdened men along my former path halt once and wait to hear a voice that hitherto had cheered them on; to feel a hand that touched their crosses and made them lighter? Have I so lived by all and wrought as to be missed from here and welcomed to a world on high; were I to go away to-day?—Baltimore Southern Methodist.

GEORGIA LETTER.

Geo. G. Smith.

I received this morning the letter below. It gave me no little pleasure. We old fellows, even when we are active enough to go about, begin to fear that we are back numbers, and are left far behind in this rapid age, but when, like myself, we are shut up at home, although we may have everything one could ask for, yet we feel as if we are no longer of service to the world. Such letters as this come as refreshing draughts to thirsty men. This brave Georgia woman on the remote frontier, an invalid with little children dependent on her, selling and giving away Bibles, going Sunday after Sunday to the Sunday-school, is a rebuke to all the pleasure-seeking women in the land. There is no condition in which God's children are not conquerors.

"In every condition, in sickness and health, in poverty's vale or abounding in wealth, at home and abroad, on the land or the sea, as thy days may demand, shall thy strength ever be."

God has no poor children. They are all rich in everything they really need. I have lived to be near seventy-five. I was born poor, and have held my own remarkably well, but I was never hungry nor suffered with thirst, and never friendless, and I have never seen one of God's children in all my over fifty years of ministry, who needed help that God did not find some way to send it. We are never where we are forced to be idle in God's work. He will always open the door when we are ready to enter it. If it is not the place we sought, it is the place He chose, and it is the best place for us.

A Texas lady, a preacher's daughter,

says she never found peace till she found it in Christian Science. A preacher's widow in Florida is an enthusiastic follower of Mrs. Eddy. One of the best women of one of my old charges gave up her Methodism for this folly. For why? It was a long time a puzzle, but when I knew that Christian Science gave all the rewards, and imposed none of the restrictions of religion, I could see why amiable optimists, to whom every sorrow was a pain and who could not understand why people should be tried, went to this witch of Concord for relief. Alas! alas! it is but the opiate which leaves the patient at last to agony, and sometimes, as was the case with us to a gifted man I knew, to wild insanity, and after that to atheism, and hopelessness. This good New Mexico woman finds surcease from sorrow in work for the good of the more needy. Long time ago I wrote a few simple verses which I will try to recall and publish here, preceding them by these incidents.

On a steamer to New York I found myself a fellow passenger with the mother of Mrs. President Davis, who with Mrs. Davis' children were going North. The oldest of these children was Maggie, a sweet little girl of perhaps eight years. I became very much attached to her, and twenty years afterward I met her again. I repeated the few verses I give and she asked me to send her a copy. For some reason I neglected to do so until last year. Then I sent them to her. They reached her a few days before she passed away. They may help some one, and I send them to you.

"Are they the blest who know no sorrow?

Are they blest who shed no tears—
For whom the sun shall shine to-morrow

As it has shone in all the years?

Are they the blest who while their brothers,
Weighted with anguish bend them down,

Cannot weep as do the others,
For no pang their hearts have known?

Nay, brother; take the cup proffered thee.

Bitter is the draught, you think,
Were He angry He had spared thee,
Nor had given thee to drink.

Drink, and thank the God who gives thee

Draught so bitter; yet so sweet,
For the true life only live thee
Who with ever ready feet

Walketh bravely to the altar,
To the garden, to the crop,
As he walked then without falter
Others gaining by his life."

The Letter.

Painter, N. M., Sept. 18, 1911.
Rev. Geo. G. Smith, Macon, Ga.:

Dear Father—My little daughter has just handed me the "Texas Advocate" of September 14th. Your letter has brought back to me memories of days gone but not forgotten. My father was born in Henry County, Ga.; volunteered in March, 1862, in Company F, 19th Georgia; was wounded December 13th of the same year. After suffering thirty-five and one-half years he went to his reward. His name was T. H. Richards. You and he had much in common, both Georgians, about the same age, my father being born April 28, 1841; Confederate soldiers; great sufferers; twice married; devotion to wife, children and home; loyal Methodists, soldiers of Christ. Do you wonder that I never fail to read your letters unless they are destroyed when I am too sick to read. No part of the Advocate gives me more comfort and pleasure than your letters. I was never strong, and have been sick a great deal during the past ten years. Your letters have been a blessing of untold value to me.

I am the mother of a boy eleven years old, three little girls, eight, six, two and three-fourths years respectively. I teach a class in Sunday-school when able to attend. Have pledged my word that every man, woman and child in this community who wants a Bible shall have it whether they have the price or not. Notwithstanding the fact that I had no money at the time, God has put it into the hearts of his children to help me and Bibles are coming in every week. Many homes only have a New Testament, others only a large Bible which is inconvenient for children to handle. I believe many more Bibles could be sold by a good agent as I am unable to get out and see the people. Pray for me that I may do my whole duty as a wife, mother and Christian worker.

So far as I know, ours is the only Church house in the rural districts of New Mexico. We need workers in this great harvest field. Pray for us and ask your consecrated friends and loved ones to pray for us.

May God bless you and spare you many years to bless the world and make it a more desirable place to live.

Lovingly and tenderly yours,
MRS. A. J. STEWART.

Character is no more than an unwrought ideal with more or less perfection about it.

A great many folks around sanitariums are like damaged books come to be rebound. And sometimes the rebounding one can catch some very tantalizing glimpses of the plot.

Can you, in the presence of a man, speak of his merits with discretion? Can you, in his absence, speak of his faults in love? If so, you are a kingly spirit.

At some of our elite parties our women are like spring salad with very little dressing. To see them one would think Mother Eve was really over-dressed.

Don't take a vacation just to stock up in force that you may pile up dollars. Unwind, unwind—that's the cue.

Cupid strings to his girdle a key that unlocks the gates—sometimes to paradise; sometimes, to hell.

EDUCATIONAL

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By moving a portion of the Music Department from the Ladies' Annex to a large and convenient building, recently secured, several excellent rooms, under the immediate care of Dr. Bishop, have been opened for women students.

Write at once for one of these choice rooms for your daughter, if you wish her to have the very best instruction in Literary Branches or in the Fine Arts, as well as protection, oversight and comforts.

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OUR CONFERENCES

- West Texas, Bishop Atkins, San Marcos, Oct. 18
Northwest Texas, Bishop Atkins, Plainview, Nov. 1
German Mission, Bishop Mouton, Nov. 2
Central Texas, Bishop Atkins, Pointeblanche, Nov. 3
Fort Worth, Bishop Mouton, Glensville, Nov. 15
Texas, Bishop Mouton, Macleod, Nov. 22

The mid-year meeting of the Bishops will take place in Dallas October 21, 1911.

Think of it. We will be at the session of the West Texas Conference next week when the next issue of the Advocate is mailed out to its readers. How the years fly! The conference will meet at San Marcos and that community, headed by their pastor, Brother Booth, is getting things in readiness for the session. We are expecting a fine time with the brethren. The West Texas Conference is made up of a noble and heroic body of men and it is worth something to be associated with them a week in their annual gathering.

THE STATE W. C. U. CONVENTION.

The state convention of the Woman's Christian Temperance Union met last week in Dallas and was in session three days. First Methodist Church was the place where their sessions were held. A large number was present, representing almost every section of the State, and it would be hard to find a finer and a more determined looking body of women. Among them were women of age, ripened by experience; also middle aged women flush with hope; and young women in training for even larger work in the future. Mrs. Nannie Webb Curtis, State president, presided over the meeting. She is a wonderfully capable and a masterfully eloquent woman; and her presidency gave great satisfaction. Her annual address was a state paper, broad and comprehensive.

The W. C. T. U. stands for uncompromising opposition to the liquor traffic and to intemperance. At this point is where it concentrates the force of its opposition, for here is where the enemy to home and woman-kind is entrenched. And this organization has done great things toward the development of public sentiment against the saloon. In the recent campaign against the saloon these good women performed their part well and efficiently. It also stands against that twin evil of the saloon, the white slave traffic. The two go hand in hand and they work in perfect harmony. The saloon is the dispensary for this heinous business and in fighting the one these good women are necessarily fighting the other. They oppose the use of the deadly cigarette, and all other kindred evils. In fact, they stand for the overthrow of every evil that arrays itself against home and childhood.

Their reports showed a large in-

crease in the growth and progress of the organization in Texas and the good women were greatly encouraged and stimulated by the prospect of continued prosperity. They have won their place in public sentiment and they are a recognized power in moral and civic reform. After a harmonious session, they re-elected their State officers and entered upon another year with high hope and aggressive methods.

At the close of their session they surprised this writer with a handsome and costly token of their love and esteem by presenting to him a beautiful Loving Cup, made of pure silver and lined with gold. Mrs. Curtis made the presentation speech, and it was the first time in our fight of forty years in this great cause when we had to run up the white flag and beg for terms of capitulation! We have been so accustomed to abuse, vilification, slander and brickbats, that when these good women came at us with this love token, we were almost dumb and helpless. But words could not and can not express the gratitude of our heart for this visible token of confidence upon the part of such a magnificent body of consecrated women. We make our profoundest bow to them and promise them a renewal of our co-operation with them in every good word and work.

WE THANK THE BRETHERN.

I am receiving many personal letters congratulating me on my re-election as editor of the Advocate, and I appreciate them more than words can express. But as they are so numerous, I take this public method of expressing to them one and all my heartfelt thanks for their kind and brotherly words. I am now entering upon my fourteenth year as editor of the Advocate. They have been busy and toilsome years, but they have not been without their reward. And the prayers and co-operation of the preachers and members of the Church have gone far to make my work a success, in so far as it has been successful. I earnestly ask a continuance of their good and helpful ministries, and I renew my promise to make the Advocate the best paper possible for Texas preachers and people. God bless them all in my prayer. G. C. R.

COL. J. R. COLE.

Col. J. R. Cole, the veteran educator and devoted Methodist layman, has promised to write us a series of articles on a variety of pleasing subjects the first of which makes its appearance in this issue. He was a distinguished soldier and officer in the war between the States, came to Texas at the cessation of hostilities, and devoted himself to the work of education. He was in charge of the A. & M. College at one time, and also the North Texas Female College; and for a number of years he taught a successful private school in this city. Several years ago he served the Abilene country in the State senate for a term and gave great satisfaction. He knows how to wield a pen and his contributions will be worth reading.

SUNDAY IN EMBERSON CHARGE.

Last Saturday we went to Paris and thence in company with Rev. J. H. Griffin of Lamar Street Church, I went nine miles into the county to dedicate the Mount Tabor Church, near Caviness. Had a delightful drive with Brother Griffin who is closing two years of most successful work with his charge. He is strong, vigorous, enterprising, and well trained for the work of the ministry. His popularity with his people remains unabated. He has made full proof of his ministry, and Paris knows that he is factor in the moral and religious work of the city.

We arrived at Mt. Tabor after 2 o'clock where we looked after the remnant of a fine basket dinner which had already been served on the quarterly meeting occasion. Rev. J. M. Sweeton had preached at the morning hour to a large congregation. They were there in wagons, buggies and horse-

back. Those people turn out to a Saturday service when their quarterly meeting occasions come round. An ample dinner was prepared by the good women and everything good to eat was there. The Quarterly Conference was called to order at 2:30, and a large representation from all parts of that excellent charge was present. Brother Sweeton has a way of his own in conducting such a meeting and he digs down into and brings out all the details of the work. He is a live presiding elder and neglects no particular part of the work. When he finishes up an occasion like that, he knows all that can be found out about the work. The people honor and respect him—yes, they love him, and they expressed regret that this is his last year on the district. He is an excellent preacher, a painstaking executive and a most companionable man. A Quarterly Conference amounts to something with him in the chair.

Rev. J. W. Beckham is the pastor and this is his second year on the work. He is a persistent and capable preacher, knows the doctrines of the Church and expounds them, and the people are very devoted to him. He had his reports in good shape, finances mostly up and being gathered. The stewards paid out all their claims in full. They pay their preacher \$500 and furnish him a good parsonage. It is one of the best country charges in the conference. The crop conditions are fine, except corn. The cotton is producing from a half to a bale to the acre and the country is alive with pickers. They have money and they are liberal with the Church. Caviness is one of the finest rural communities that it has been my privilege to visit in a long time. The people are well to do, intelligent and progressive.

Saturday night we spent with Brother and Sister S. G. Caviness. They have a good, well-ordered home and it was a pleasure to abide under their roof. They are religious people. Sunday morning was cold, but a large congregation filled the Church. It is just finished and paid out of debt. It cost \$2000 and is worth more money. It is tasteful and commodious. It is located in a beautiful post oak grove on ample grounds. It has a good membership. The service was very interesting, the people attentive and appreciative. After the sermon the official members presented the house free of debt for dedication. We followed our beautiful ritual, aided by Brother Sweeton, and the exercises were stately and impressive. It was a red-letter day for those good people. They entered into the service heartily and the occasion will henceforth mark an era in the history of that community. I met the people generally and was made to feel that I was in the midst of friends. They read the Advocate with interest.

We drove to the good home of Brother and Sister J. V. Caviness for dinner. And what a dinner it was! Nothing was lacking and we three preachers had a great time at that board and under that good Methodist roof. After that, Brother Caviness and a good friend of his drove us into town, and we stopped at the district parsonage. It is a good one, and Brother Sweeton has paid it out of debt and improved it. It was good to be there. After supper, we had Rev. J. W. Hill on hand to enliven the occasion, and we went to Lamar street to service. Found a large congregation and preached to them, we trust edifyingly. They listened attentively. That is a live Church. Then a night with Brother Hill was delightful, and by daylight Monday we were off for home.

Brother Hill is closing out his first year at Centenary. It is a fine congregation and he is popular with them. The work is in good condition.

In conclusion, let me say, that Brother Sweeton has done four years of hard and successful work on that district. He has it well organized, in good financial and spiritual condition, has projected and helped push through to completion several excellent Church buildings and parsonages, and has

added a number of new charges to the work. He leaves it in ship-shape for his successor.

I had the pleasure of meeting a large number of excellent laymen, but can not mention them all. I will mention, however, that venerable and splendid Brother, John Emberson. His membership is at Emberson Chapel. For years he has been one of the valuable supports of the preacher on that charge, and takes great interest in the work. He prays well and he is religious. The brethren set great store by his counsel and co-operation. G. C. R.

THE PUBLISHED LIFE OF CAPTAIN BILL McDONALD.

We have before us this most remarkable book. Captain McDonald furnished the material and Albert Bigelow Paine put it in book form, and he did it in great style. He has experience as a writer and in producing this book he had a fine body of subject matter and he has done the work of a master. It is not a flashy book whose contents are mixed with sensational stories, written for the entertainment of the day. It is a classic, and though its matter is often tragic and spectacular, yet it rests upon facts and will abide.

Captain Bill McDonald was born in Mississippi nearly sixty years ago, but came to Texas with his widowed mother just after the war between the States. Those were squally times and he entered into them with all the ardor of his nature. He soon became a peace officer and was associated with the late Governor Hogg when he was a Prosecuting Attorney in East Texas. It became his duty to clean up several neighborhoods of evil men of desperate character, and this soon gave him a State-wide reputation. By and by he drifted in the early days into the Panhandle. That was a time when lawlessness was the order of the day. Captain McDonald became a United States Revenue Officer on account of his fearless way of dealing with thugs and cut-throats. This relation took him into Oklahoma as well as Texas, and he had some of the most thrilling experiences with gangs of thieves and bandits. Bank robbers, train robbers, horse thieves and cattle thieves were a holy terror in those sections and he dealt with them as no other man could have done.

After this Governor Hogg made a Ranger Captain of him, and then he entered upon one of the most thrilling careers of any man in Texas history. He spent much of his life on the borders of the State, putting down lawlessness, and bringing order out of chaos. Ruffians feared him, and his presence was always the signal for business among that crowd. And though he was forced a few times to deal with bad men in a way that left blood in his track, yet he never used his gun except when it was a last resort. He had a way of taming men without often having to kill them. Upon his own body there are scars and more than once it seemed that he was done for because of wounds. He was the sleuth who ferretted out the Humphrey lynchers and brought them to justice; he also caused the slayers of the Condit family to pay for it with their lives, and he tackled the United States negro soldiers at Brownsville and would have brought them to justice had the State officials stood by him. No wonder that President Roosevelt once said of Capt. Bill McDonald that he would "charge hell with a bucket of water" were it necessary. All these thrilling episodes and hundreds of others find record in this book. It is in reality a history of a wonderful man, in a wonderful age, doing a wonderful work for civilization. Though it is a large volume, yet we became so interested in it that we read it through at a few sittings. Texans need to read it to get an idea of the evolution through which and out of which the State emerged into its present condition of law and order.

Some years ago in a meeting conducted by George Stuart, in Austin,

this grim old Ranger went to the altar like a little child, became converted, and since then he has been an earnest and consistent member of the Methodist Church. He is now out of the public service, living at Austin, honored by all classes of good people. He is only one of his kind. Not to know him through this book as well as to know him personally is to be ignorant of one of the most important factors in Texas civilization. His book will live long after he is gone, because it is an historic book, inwrought with tragedy of the most exciting, though truthful character. Every Texas library ought to contain a copy of it. We are glad to know Captain Bill McDonald personally, and long may he still live to enjoy the fruits of his wonderful life-work.

PERSONALS

Rev. E. L. Egger has had a delightful visit to his old stamping ground in Mississippi and is back home in Oak Cliff rested and in good shape.

Rev. E. L. Spurlock, of the North Texas College, was to see us this week. He says everything up there is crowded and flourishing.

Rev. L. A. Webb, of Canyon City, has all his collections in full, and he is ready for conference. He has had a great year and is happy.

We are glad to announce that the good wife of Rev. R. N. Brown, who has been quite ill for sometime, is now improving and we hope for her speedy recovery.

Rev. S. C. Crowson, of Forest Avenue Church, this city, is much improved in health, and we hope he will soon be himself again. He is an indomitable worker, and he has put too much tax upon his strength.

We had a delightful visit from Brother O. M. Simmons, of Comanche, this week. He is a devout layman and a good worker in the Church. He is the efficient Sunday-school superintendent in that charge.

Rev. M. C. Harris, the pastor of the Presbyterian Church at Walnut Grove, Texas, made a pleasant call on the Advocate last Monday. He is here attending the Hendricks-Carter revival.

Rev. A. L. Carter, the singing evangelist associate with Rev. E. E. Hendricks this week in Dallas, called on us. We greatly enjoyed the call. Brother Carter, while a very pleasing personage, is the Caruso of Presbyterian evangelism.

Rev. Frank Sherwood, of the North Texas Conference, is in very poor health and his condition is not at all encouraging. The brethren will remember him in their prayers. He was one of our devoted and earnest ministers until impaired health retired him from active service.

A note from Rev. W. E. Vaughan, editor and manager of our Pacific Methodist, advises us that he has moved from 948 Market Street to 619 Pacific Building, San Francisco. We make this note in order that when friends are in that city they may know where to call.

Rev. J. B. Turrentine, of Centenary Church, Palestine, has completed one of the most attractive church buildings in his conference, and his good people are worshipping in it. It is complete in every particular and a credit to the town and a monument to the liberality and enterprise of those good Methodists. We congratulate them and their pastor on their success.

Rev. E. E. Hendricks, the Presbyterian evangelist, who is conducting a meeting at the Second Presbyterian Church, Dallas, was a pleasant caller at the Advocate office this week. Brother Hendricks was raised in Dallas, but for a number of years has made his home in Nashville, Tenn. The Advocate appreciates the visit, and if the meeting he is holding is gauged by the size of himself it will be a "whopper."

The Mexico Methodist for October has the following note about one of the most faithful and efficient missionaries we have in the foreign field. He deserves the vacation and we hope he will spend the larger part of it among his old friends in Texas: "On the 13th of September Rev. J. B. Cox and family passed through San Luis en route to Texas to visit rela-

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Years of Suffering

Catarrh and Blood Disease - Doctors Failed to Cure.

Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolate tablets called Sarsatabs.

atives. They are to have a year's vacation."

Rev. N. B. Read, of the Austin District, is closing out a fine year, and he and his preachers will make good reports next week at conference. He is one of our most faithful presiding elders, and he is a great friend of the Advocate.

World-Wide Kingdom

Dr. R. A. Torrey sailed recently for Europe, and for the next three months will conduct missions in England and Ireland.

A Church has been organized in Oklahoma Wesleyan College. Dr. Senabough has appointed Rev. C. C. Barnhardt pastor. Dr. G. C. Jones is Sunday-school superintendent. The Sunday-school numbers 75.

Mrs. Allen, widow of the lamented Dr. Young J. Allen, called at our office last week, en route from Florida to Philadelphia, where she will be for a little while. She is looking remarkably well.—Wesleyan Christian Advocate.

Rev. E. H. Mowre, who was appointed presiding elder of the Willamette District at the recent session of his conference, left in Portland a church building costing nearly \$100,000 and a membership which had increased from nothing to three hundred and sixty—all in seven years.

Jerusalem is said to be the rallying place for a large number of fanatical sects. America is now represented there by the Mormons, Simpsonites, Tongue-Speakers, Divine-Healers, Spafordites, Sanfordites, Russellites, and other bands of extremists.

A late issue of the Central Methodist Advocate contained a picture and the salutatory of Rev. W. A. Swift, who henceforth will be one of the editors of that journal. He will not supersede Dr. Mann, or Brother Batson, but will work in co-operation with them.

In Australia the minimum salary for Methodist ministers has been increased from \$1000 to \$1100, and of ministers on probation from \$600 to \$650.

Missionaries of the Northern Baptist Church who have gone to the foreign field during 1911 number one hundred and eleven, forty-five of these going out for the first time.

Judge Brewer, of the Supreme Court of the United States, introduced an address at a Bible training school with these words: "A lawyer in the pulpit may seem out of place, and perhaps a preacher on the bench would be out of place; but it occurs to me that if there were more gospel on the bench, and perhaps more law in the pulpit, it might be better for us all."

Dr. Sexton passed through Atlanta last week en route from North Carolina where he had been in the interest of the church building in Washington, to Mississippi. He reports that our people are responding to his appeals for this enterprise and he hopes in due time to see the work completed. Dr. Sexton says that it has been a great year with our Church in Texas.—Wesleyan, Atlanta, Ga.

Peter Parker is called "the founder of medical missions." In 1834 he established a free hospital in Canton, an eye infirmary and a medical missionary society, and began to train native physicians and surgeons. He opened China to the gospel by the point of a lancet. Why, then, should medical missionaries be depreciated and the Church sneered at for sending them abroad?

The Columbus Dispatch (Mississippi) of October 1 says: "Bishop A. W. Wilson, of Baltimore, Md., has accepted an invitation from Dr. Henderson, pastor of the First Methodist Church at this place, to preach on the last Sunday in November. Bishop Wilson is considered the greatest preacher in the Methodist Church today and the Columbus people will enjoy a great treat in hearing him."

During the eighty-six years of its history the American Tract Society has issued in foreign languages 4,043,523 volumes and 58,351,460 tracts, making a total of 62,394,983 foreign publications. In England it has published 39,163,391 volumes and 397,802,807 tracts, making a total of 427,966,198 English publications. The total number of volumes issued in both English and foreign languages is 34,206,914, and of tracts of 456,154,267, making a total of 490,361,181.

:: Facts of Interest ::

Columbia University of New York has registered forty-five Chinese students, the largest number attending any American institution.

The effort to have commission form of government for the city of Atlanta was defeated by a decisive majority at the polls last week.

Tattershall Castle, a famous English medieval structure, has been purchased by an American millionaire, who will pull it down and re-erect it on Long Island.

Banker John R. Walsh was given a hearing before the Federal Board of Pardons at Leavenworth prison September 26, and he was paroled.

On Monday, September 25, the Board of Trustees elected Dr. George H. Denny, President of Washington and Lee University, to the Presidency of the University of Alabama.

Gen. Frederick D. Grant attributes the wonderful falling off in the number of court-martials in the United States army to the "higher standard" of temperance which now prevails among the enlisted men of the army.

At the recent reunion of the Blue and Gray in Memphis, Tenn., action was taken endorsing the proposed peace jubilee and a reunion of all civil war veterans to be held in Washington in 1913.

In the national election held in Mexico, Madero was elected President for the ensuing term, and as one of the results Mr. Reyes has departed from that country. It is possible he will make his home in Texas.

The Mark Twain Monument Committee, appointed by the Governor of Missouri, are at work and in the near future the monument to that remarkable man will be erected in Riverview Park, north of Hannibal, Mo.

Because of the unparalleled number of cases of pellagra in Atlanta and other cities and towns in Georgia, Dr. Len G. Broughton opened on September 13, in connection with his great Institutional Church, a pellagra hospital, the first in the world given over entirely to pellagra sufferers.

On September 28 the price of coffee advanced to \$12.98 cents, while sugar at the same time dropped to \$6.75 cents, less two per cent for cash on orders taken by Arbuckle Brothers. This means to other sugar brokers that the price for the refined product will soon fall.

Dr. Josiah Strong, famed as a student of sociological questions, says that the average income of the families of the United States is \$751 a year. Another authority estimates that one-third of the preachers in the country receive less than \$400 per annum; yet they manage, as a contemporary says, to live and to present a fairly good appearance in the pulpit and elsewhere, and to lead most of the people in their gifts. As masters of finance on a small scale, clergymen probably stand first in all lands.

A statue of Cecil Rhodes has been placed in a central position in a niche of the facade of the new buildings of Oriel College, Oxford, facing the High Street. It is owing to the handsome legacy that the college received from Mr. Rhodes that it has been found possible to realize the long cherished ambition of giving it a High Street front. Another niche has been reserved for a statue of Edward VII., who, as reigning sovereign, was the college's visitor.

There are about 23,000 newspapers in the United States today, served by perhaps 100,000 writers. The immensity of the power for good represented by the American press, supplementing the work of half a million public school teachers, to say nothing of 215,000 ministers of religion, makes it all the more important that no shelter should be given to him who turns journalism into systematic deception or moral assassination.

Since President Taft has agreed that the general government will support the Texas ranger force it has been determined to increase their

number to at least fifty men, who will be picked on account of their worth and qualifications for such service. The force will be used primarily to patrol the Texas-Mexico border, but may be used elsewhere in the State should their services be needed. The law provides for a force of eighty men, but there have not been more than a dozen for some years.

The appointment of Obadiah Gardner, Democrat, United States Senator from Maine, to succeed the late Senator William P. Frye, brings the strength of the Democrats in the Senate to forty-two as against forty-nine for the Republicans. Two years ago the Republicans had a margin of twenty-eight votes, hence it would appear that they are in danger of becoming the minority party in both branches of Congress ere another two years pass. Even now the Democrats need the votes of only four "progressive" Republicans to carry through any measure, provided, of course, they can hold in line their own forces. The approaching regular session will determine how well the Democrats use the advantage which is theirs and what record will be made on which they can ask a "vote of confidence" from the people in 1912.

A device to prevent head-on collisions of trains has been invented and successfully tried. It is an automatic arrangement and makes it impossible

bales, was about sufficient to meet the world's demands, and with the prospect of a crop of about the same size for 1911-12 it appears that the Southern cotton growers can reasonably expect good prices for another season.

MISSOURI LETTER.

Another revolution of the "great iron wheel" has landed me in the Missouri Conference. For the second time in my ministry I have been transferred to be appointed a presiding elder in a conference in which I never served as pastor. By the help of friends and Church Extension Boards I was able to place Joplin Church in a safe condition, and I had written Bishop Denny that I would ask for a change at the session of the Southwest Missouri Conference having no thought however of leaving that conference.

Late in the session of the Missouri Conference Dr. S. P. Cresap, presiding elder of the St. Joseph District, owing to the pressure of other interests that were important, asked for a location. The Bishop appointed him to the district as a supply, to fill the place temporarily. When he met me a few days later he said, "I want you for the St. Joseph District." I replied that he must settle that matter and be settled it. While I would have preferred remaining in the conference of which I had been a member for forty years, yet my reception has been so cordial

standing this gain not a single district paid any claim in full. Not long ago I took the latest minutes of the two Methodisms and found that while in the same territory (that included in our Southwest Missouri Conference), the two Churches paid the same sum for the salaries of pastors and the general benevolences, about \$135,000. The M. E. Church paid its pastors \$108,000, and \$27,000 on the benevolences or 25 per cent, while our people paid \$98,000 on salaries and \$37,000, or 37½ per cent on the benevolences.

To hold our own in Missouri it is necessary for all three of our conferences to raise a considerable sum for conferences missions. The assessments for all claims have been so largely increased that many pastors who have prided themselves in having all collections full are growing discouraged at the demands made upon them and some of them are giving the conference mission fund the preference over some other claims because they realize the urgency of that claim.

Our membership in the State is nearly 120,000. Probably there are 200,000 Methodists of all kinds and colors in the State. The Disciples and Baptists have probably not far from that number. So you can see we have enough healthy competition to keep us from getting lazy. We are working hard and to some purpose. Notwithstanding the thousands of members we have given to the West and Southwest, the St. Louis and Southwest Missouri Conferences have about three and one-half times the membership they had when the St. Louis Conference divided forty-one years. C. H. BRIGGS.

St. Joseph, Mo.

SUMMER SCHOOL OF THEOLOGY, SOUTHWESTERN UNIVERSITY.

Possibly no one institution has done more for the preachers of Texas than our Summer School of Theology. The preachers who attend the Summer School are among the leading men of the State; and certainly some of the younger men have been helped to their present positions of usefulness in the Church by the work which they have done at Georgetown. I trust that the brethren are already planning to be in attendance upon the Summer School of Theology next June.

Many of our under-graduate preachers are doing work with the Correspondence School connected with Vanderbilt University. I encourage young men to do such work. But there are special advantages in coming to Georgetown where young men meet other young men, where lectures are delivered by picked men on the books being studied, and where prominent speakers from other States bring their messages of inspiration. All young preachers who expect to attend next June should buy their books while at conference and begin at once to study them. Having studied them carefully, they may come to Georgetown and take their examinations there. My young brethren, buy and own your own books. Buy them now and begin your studies.

The course of studies for post-graduate preachers has been arranged with great care. The man who pursues these studies for four years and does faithful work, will have training in theology which will greatly assist him as a preacher of the gospel. The courses will be under the direction of Doctors Hill, Moore, Boggs and Godbey. The books have already been selected and will be on sale by Smith and Lamar at the annual conferences. They should be bought now if the best results are desired.

The public lectures are being arranged for already. We feel sure that the next session of the Summer School of Theology will be the most successful in the history of the institution.

EDWIN D. MOUZON.

BOOK NOTICES.

"The Priest, a Tale of Modernism in New England," by the author of "Letter to His Holiness, Pius X.," published by Sherman, French & Co. This is a book of fiction and the title of it scarcely gives a correct idea of its trend and contents. The writer seems to have in view an exposition of religion rather than art, a faithful production of spiritual struggle, rather than the technical perfection of the structure of his narrative. It is the story of a priest struggling into the light, and it is well written and instructive.

"The Religion of Joy," by Ethel Blackwell Robinson, S. B., M. D.; published by Sherman, French & Co. This is a charming little book and devoutly religious. It is devoted to various phases of joy and points out how it can be experienced by those seeking to know the path of duty.

A pull is alright if it pulls you out of the groove of shiftless ease.



COL. J. R. COLE,

Who is furnishing a series of articles for the Texas Christian Advocate, the first of which appears in this issue.

for trains to come on or run into an open switch in blocks of two miles each. The device centers about a third rail, which is a contact rail and not a charged one. There are signal bells and signal lights in the cabs of two locomotives, and when two trains come within the block, signal bells are rung, lights flash, and, if the engineer should not heed the warning, an automatic device closes the throttle and throws on the air. If there is an open switch the engineer gets a signal and he can slow up. A L. Ruthven, Topeka, Kan., is the inventor. Experiments made with two locomotives, both running at fifty miles an hour, worked to the entire satisfaction of the road officials.

The Census Bureau's preliminary report on the supply and distribution of the cotton crop for the year ending September 1 shows that the supply amounted to 13,655,478 bales, compared with 12,188,921 bales for the previous year, or an increase of more than twelve per cent. Notwithstanding this increase, the consumption of cotton in the United States showed a decrease of more than two per cent over the preceding year, this decrease being due to the high price of raw cotton. The exports, however, reached a total of 7,781,414 bales, or twenty-two per cent greater than in 1910 and the fourth largest in the history of the export trade. The supply on August 31 was 1,177,000 bales, as against 1,040,000 on the corresponding date in 1910. The crop of 1910-11, 12,384,248

on the part of the preachers and people that I have met so far that I am beginning to feel very much at home in my new field. Without objection the District Stewards made the slight advance in salary which I asked, and after an intermission of eight years I am once more fairly in the swing of district work.

The St. Joseph District is what Bishop McTyeire used to call an "outside row." It overlooks Kansas and Nebraska on the west and Iowa on the north. There is a strong Methodism in the three States named, but it is not our Methodism, and the Methodist Episcopal Church is strong in the territory included in our St. Joseph District.

In the city of St. Joseph, with a population of 77,000, we have seven Churches, and the M. E. Church has a like number. We have a border problem that Texas Methodists know but little about. I need a preacher for a good circuit, so if you know an active young preacher who wants a colder climate and is worth moving so far tell him to write to me.

Bishop Denny's presidency of the Missouri and Southwest Missouri Conferences gave even greater satisfaction than his work one year ago. He is growing as a preacher, and as brotherly as one can ask. He is going to make a great Bishop.

The Southwest Missouri Conference made a good gain in its collections, but the increase in assessments was so great one year ago that notwith-

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DEVOTIONAL TOPICS.

Topic for the quarter: The High Levels of
Life.
October. Thought for the Month: Firm
Foundations.
1. (Christian Stewardship.) A Well-Round-
ed Life. II Cor. 8:7; Luke 11:42.
2. The Christian's Emancipation. Rom.
8:1-16; 6:6, 22.
3. Some Things We May Know. I John
1:1-5; Acts 4:18-20; Rom. 8:16; II Tim.
1:12.
4. (Mission Study Rally Day.) Intelligent
Warfare. Prov. 24:15, 6; Prov. 3:13-23.
5. (Temperance.) Abstinence and Pros-
perity. Jer. 35:1-11.

A SAD NOTE.

A sad note comes to us from Miss Mae
Richardson, of Galveston, formerly
Vice-President of the State Epworth League
organization, informing us of the death of
her mother in the early part of August. It
will be remembered that Miss Richardson and
her mother removed from North Texas to
Galveston some few months ago, to take up
their residence permanently in Galveston. Our
League will unite in sympathy for her in
this trying hour.

ANOTHER LEAGUE WEDDING.

Cards are out reading as follows:
"Mr. and Mrs. W. M. Rogers invite you
to be present at the marriage of their daugh-
ter, Charlotte Virginia, to Mr. J. Franklin
Ketchey, Tuesday evening, October seven-
teenth, nineteen hundred and eleven, at eight
o'clock, 4734 East Side Avenue, Dallas."
Miss Rogers is a member of the Trinity
Chapter and Mrs. Ketchey is a member of the
First Church Chapter of the League. Both
are efficient workers, and have very many
friends who will wish them great joy and hap-
piness. We join in these good wishes.

SUBSCRIPTIONS TO THE RUBY KENDRICK MEMORIAL HALL FUND. AS MADE AT EPWORTH-BY-THE-SEA, AUGUST, 1911.

Oak Cliff Junior League, Dallas.....	\$ 10.00*
Mrs. J. L. Webster, Ennis, Texas.....	5.00*
Rev. and Mrs. A. T. White, Calallen, Texas.....	5.00
Mrs. Glenn Flinn, Bryan, Texas.....	5.00
Fallurians Epworth League, by Miss Hallie Saver.....	5.00
Rev. C. L. Smith and wife, Rio de Janeiro, Brazil.....	5.00*
Mrs. H. E. Luter, Corpus Christi, Texas.....	2.50
Lockhart Epworth League, by Mrs. J. B. Coopwood.....	10.00
Mrs. W. H. Allen, 4011 Swiss Ave., Dallas.....	5.00
Miss Ruby Lawrence.....	5.00
Miss Jennie Perkinson, Waxahachie, Texas.....	5.00*
Mrs. W. H. Cordwell, Gonzales, Tex. I. A. Montgomery, San Marcos, Tex. Mrs. J. J. Morgan, Dallas, Texas.....	5.00 5.00 5.00
Mrs. A. E. Rector.....	5.00*
Mrs. G. W. Newberry.....	1.00*
Mrs. N. V. Henry, Georgetown.....	5.00
Miss Dornelia Santfield, Waring, Tex. W. P. Rylander, San Marcos, Texas. Miss B. Malone, San Marcos, Texas. Mrs. W. D. French, Lockhart, Texas Miss Hettie May, Bridgeport Texas. Mrs. W. E. Smith, San Antonio, Texas.....	5.00 5.00 5.00 5.00 1.00*
E. H. Bowman, Plano, Texas.....	10.00*
Basket collection.....	9.40*
Total.....	\$127.90
*Amount paid.....	\$64.40
Balance due.....	63.50
Total.....	\$127.90

The committee is desirous of receiving as
soon as possible the full payment of all
pledges. In a short time an active campaign
among the chapters of the State is to be in-
augurated, and it is desired to show what
has been done by chapters and individuals up
to the present time. Remittances should be
made to Mrs. J. H. Bowman, at Plano, or to
Gus W. Thomasson, at Dallas. Will those
whose names appear above attend to this
matter, please, at once?

GUS W. THOMASSON,
Chairman.

WANTS NAME OF SECRETARY.

I have no Leagues, and am contemplating
organizing one soon. I don't just now re-
call the address of our District League Sec-
retary. Will you kindly have leaflets, blanks,
etc., sent me at Norton, Texas?
PRESTON BROXTON,
P. C. Norton Charge.

ECZEMA
CAN BE CURED. My mild, soothing, guaranteed cure
is the only one that stops the itching
and cures the skin.
Dr. CANNADAY, 998 Park Square, Sedalia, Mo.

WANT TO ORGANIZE.

Will you please send me an outline of an
Epworth League, and send me the League
supplies? We are going to organize a League.
Be sure and send a Secretary's book. Will
you have the money ready when the supplies get
here. We want to organize October 8, 1911,
if we can get the supplies at ann. Please send
promptly. Your money will be ready, and will
be sent at once.
IRA WISELY,
Route 2, Box 62, Ravenna, Texas.

A BRAZILIAN BAND.

Dear Leaguers:
In this year of plenty, surrounded as we are
with the educational advantages of a Chris-
tian land, do you ever think of and wonder
how the Leagues are getting along in foreign
lands?

Let me tell you of one my daughter, Trullie
Richmond, wrote to me some time ago.
It is situated at Piracicaba, Brazil. She
said they had one hundred members, all bright
and interesting children and young people, but
their room was too small, and now they were
being crowded out, and many who were so
promising to become Christians are going to
be lost just because they had no room to
meet where they could have their socials and
other meetings.

Do you know that thirty years ago this
city of Piracicaba had no school in it, and
our Woman's Board of Missions sent Miss
Mattie Watts there and she started a school
and taught three months before she had more
than one pupil? Now we have one of the
finest schools there in all Brazil—
and just think of one hundred Leaguers!

At the annual meeting of the Woman's For-
eign Missionary Society in Mineral Wells I
told the Juvenile League about this League,
and asked them what better society could Leagu-
ers do than to help foreign Leagues to build
League rooms, and they responded by pledg-
ing \$10 toward that League room, and later
sent me the money, which I forwarded to
Miss L. A. Stradley through our Conference
Treasurer. Today I am in receipt of a let-
ter from Miss Stradley, she says: "I don't
know how fast time passes here on the mis-
sion field. There is so much more to be done
than our laborers can possibly do that we
are all kept quite busy, and when we finally
get the date on some letter we wished to
answer we are shocked. I am sure the Min-
eral Wells League could find no place where
they could do better advantage than here in
Piracicaba, perhaps the greatest educational
center in Brazil." So far we have re-
ceived \$40 toward the League hall. When will
this grow until we can arrange a Christian
center for our young people?

Just to think Mineral Wells Juniors start-
ed this fund. Wouldn't it be fine if the
Leagues all over Texas would contribute from
\$5 to \$10 each toward this League hall for
Piracicaba and get them to name it the Texas
League Hall?

Let me hear from you Leaguers, and tell
me what you will send this year toward this
hall.
MRS. E. A. RICHMOND,
District Secretary Woman's Foreign Mis-
sionary Society, Waxahachie District,
Ennis, Texas.

THE OKLAHOMA ENCAMPMENT.

Mr. M. Columbus Hamilton, writing in the
Western Methodist, says:
"The Encampment at Sulphur is over. The
campers have folded their tents and journeyed
home, happy that so great a treat was en-
joyed, and hopeful that the future may bring
many more like it. The closing night was one
of consecration, and many renewed their cov-
enant with God for more valiant service, and
announced their willingness 'to go where
you want me to go, dear Lord; to do what
you want me to do, and to be what you
want me to be.' This service was led by
Dr. Rawlins, and was a memorable one."
Special mention is made of the services ren-
dered by Dr. Winton, Dr. Rawlins, Mr. Cul-
breth, Miss Davies and others. F. C. Carpen-
ter is styled the Encampment's mascot. Vic-
tor Nichols, its Beau Brummel, Charles R.
Gray its Chesterfield, and W. M. Wilson its
Nestor. Others who came in for special dis-
tinction were K. E. L. Morgan, as the Encamp-
ment Samson, W. U. Witt as its Lav-
ender, and J. R. Abernathy as its Mercury.
M. C. Hamilton, the writer, says as swim-
ming master he failed to make good.

IN NORTH CAROLINA.

Rev. R. E. Atkinson, Davidson, N. C., has
been re-elected President of the Western North
Carolina Epworth League Conference, and
Rev. O. P. Ader, Rameur, N. C., Secretary.
Miss Blanche Johnson, Greensboro, N. C.,
is retained in the League editorship. At the
meeting held in Hickory in June a pledge
of \$940 was received on a denominatory scale,
which amount is now trying to be increased
to \$1500. The motto adopted is: "We are
going to build it."—North Carolina Christian
Advocate.

Rev. J. H. Frizzel, 304 Holly Street, East
Goldboro, N. C., has been elected to the
League editorship of the Raleigh Christian
Advocate. In his initial editorial he says:

"In assuming the editorship of the League
Department of the Raleigh Christian Advoca-
te we are not un mindful of the sacredness
and importance of the duties involved. We
are also conscious of our dependence upon the
Reporters of the local Leagues for the
news of our conference. It is our earnest
desire to work in perfect harmony with the
officers of the different departments of our
work, and to do what we can to carry out
the policy adopted by our conference at Dunn.
"We desire that this department be used, in
a large measure, for the exchange of ideas,
as to plans, programs, etc., and shall endeavor
to publish, as quickly as the plans of the Ad-
vocate will allow, all notices and items in-
tended for this department, seeking the ear-
nest prayers and hearty co-operation of all
our local Leagues and pledging to use our
best service, we take up the work assigned to
us."

A highly successful conference is reported
at the annual meeting in Dunn, N. C., in
June, last, with sixty-four Senior and sixteen
Junior Leagues, having a total membership of
3114; \$3596.81 raised for missionary purposes;
Epworth Era subscribers, 183; 5320 visitors
of the sick, \$580.99 expended in charitable pur-
poses, and 139 cottage prayer-meetings held.
Rev. W. H. Brown, address not given, was
elected President, and Miss Lizzie R. Han-
cock, Secretary. The following policy was
unanimously adopted:

"That the Leagues of the North Carolina
Conference shall raise the ensuing year the
sum of \$1000, to be applied as follows: For
the support of Mrs. Hinohara, \$190; for the
Cuban Mission, \$500; the remaining \$310 to
be used for general expenses and the exten-
sion of the work of the League in the homeds
of our own conference."

THE "SHOW ME STATE" LEAGUERS.

The Missourians seem to have had a most
wonderful meeting at Pertle Spring this year,
judging from all reports. Brother Frank On-
derdonk was there again from Mexico, and
so thoroughly did he win his way into the
hearts of the Missouri Leaguers that they are
now claiming a joint ownership in him with
Texas. Well, there are none with whom we
would more willingly share our treasure.
Frank than the Missourians, and as long as
you continue to treat him graciously we will
share the blessings of his companionship with
you.

A notable departure was taken in the mat-
ter of providing news matter for the League
column of the St. Louis Christian Advocate
in the creation of an Editorial Board head-
ed by Alexander H. Robbins, of St. Louis, Miss
Fannie McLean, 1426 McCausland Avenue,
St. Louis, was re-elected editor, and was
given the new board to aid her in her work.
We learn from the Chairman's published an-
nouncement that "for the present the Editor-
ial Board will attempt no other duty than
to secure each week the best possible com-
ments on the League lesson." This plan for
topic comments came as the action of the
State Conference. Since the installation of
the new board we note numerous and regu-
lar contributions from the pens of "C. R. C.,"
whom we take to be Clarence R. Comfort;
"F. M. H.," whom we do not identify, and
"Sister Susan," whose contributions to the League
Columns of the St. Louis Christian Advocate
in connection with the present Editorial Board
we must have made them intensely interest-
ing.

Mr. Sam Beam was re-elected President, as
is easy to guess, and Mr. Clarence R. Com-
fort, Secretary. We believe that Mr. Beam's
address is Springfield, Mo. Mr. Comfort resides
in St. Louis. Miss McLean we have already
mentioned as being re-elected League Editor.

FLORIDA.

The Leaguers down in Florida are still
talking about the annual conference at Or-
lando in June. It was a notable occasion,
truly. There were over two hundred regis-
tered delegates, and all seem to agree that
this was the best conference they have ever
attended. It was a most profitable one, and
President, has had this to say regarding it:

"I have been in the State over twelve years,
and have attended seven State Epworth League
Conventions during these years. Some of
them I remember as good, better and best,
and the one that has just closed at Orlando
is the best I have ever attended."
We are glad to see that President C. Fred
Blackburn has been induced to remain in the
Presidency, and that Rev. D. B. Sweat has
been retained as League Editor. From Broth-
er Sweat's columns, published immediately
following the conference we clip the follow-
ing important paragraphs, giving an insight
into the proceedings, with some of the plans
as formulated for another year:

"In his annual report President Blackburn
suggested, among other things, a change in
the constitution providing for four Vice-Pres-
idents answering to the organization of more
Bible study institutes. This suggestion was
in every district in the State. The report of
a committee called for to consider the sug-
gestions made by President Blackburn was
adopted, and an effort will be made to carry
out all these good suggestions.

The committee on missions recommended
that fifty per cent of the missionary collec-
tions be turned over to the Woman's Board
for distribution, and it was adopted. These
funds go to the support of Miss Lillian Nich-
ols, who reached a decision to give her life
as a missionary in an Epworth League Con-
ference, and who is serving as a missionary
in Korea, and the special class of the young
people of the Florida Conference.

"A message of greeting from the Leaguers
of Texas was received from G. W. Thomasson,
Texas League Editor, and the Florida
League Editor was requested to send a suit-
able reply.

"A resolution was adopted calling for a com-
mittee of three to investigate the matter of
locating an Assembly ground for the Florida
League Conference, the Assembly to take the
place of the present Annual Conference. The
committee appointed is composed of J. L.
Moom, D. B. Sweat and M. H. Jones, and
they will report at the next session of the
State Conference.

"Thursday afternoon the conference was
addressed by Miss Laura Mitchell, of Arcadia,
who told of her decision to go as a mission-
ary either to the foreign field or in the home
land. This conclusion was reached at the
League Conference a year ago, held in Tam-
pa, and it is Miss Mitchell's intention to en-
ter the training school this fall to prepare
herself for her life work. The earnest talk
by Miss Mitchell made a profound impression
on a number came forward at the call for renewed
consecration, placing themselves in the Lord's
hands for service in any place he might di-
rect.

The Epworth League Cause in Florida has
taken a decided forward in the advanced
step made at this conference. The chapters
represented at Orlando pledged over \$200 for
a great forward movement. The first thing
of importance to be undertaken will be the
holding of an institute lasting perhaps two
days in each presiding elder's district, when
expert League work will be engaged to
give instruction in the various departments,
looking to the better training of Leaguers.
These institutes will be conducted at some
central point in each district, combined with
the Sunday-school work, and under direction
of the presiding elder and District Secretary."

THE PLACE AND IMPORTANCE OF GOOD LITERATURE IN BUILDING CHARACTER.

By Elsie Malone McCollum, McCauley, Texas.

The Bible says, "As a man thinketh in his
heart, so is he." And just as that man's
mind is influenced by what he reads, so will
he think in his heart.

Show me the literature enjoyed by a man,
and I will immediately tell you whether or
not I should choose that man as an asso-
ciate for those I love, and for whose men-
tal and spiritual welfare I feel wholly or in
part responsible.

It was Bacon who said: "Reading maketh
a full man, writing an exact man and con-
versation a ready man." Yes, reading maketh
a full man; it maketh him full of that
mental food upon which his mind has been
feasting. If he has been reading those books
which make heroes of real or imaginary crim-
inals, or books of the latter-day materialist,
who would take from us Savior and give in
exchange an eternity of nothingness, he will
soon be full of a potent poison, which will
produce that fatal malady, gangrene of the
soul.

If he reads only the light literature of the
day, the chaffy stories, however harmless in
themselves, which fly in hundreds of volumes
hourly from the press, he will be but a men-
tal weakling; for the mind grows by what
it feeds upon, and, as there is there no
strength of character to be gained from this
literary chaff, he who feeds thereon will be
blown about by every wave of public opinion.

Be Proud Then why rest contented with
thin, scraggly, rough hair? Ayer's
Hair Vigor gives softness and rich-
ness to the hair, makes it thicker, heavier. Cannot change
the color. Safe to use? Ask your own doctor.
J. C. Ayer Co., Lowell, Mass.

The fairy tale and Mother Goose rhymes
may serve to entertain the childish mind and
feed the imaginative powers for awhile, but
they would be insufficient food for the ana-
lytical mind of a man of mathematical or
scientific inclination.
We would think her a very foolish mother
who, instead of furnishing substantial and
nourishing food for her child, would keep
that child so supplied with bon-bons and
knackknacks that he would lose all appet-
ite for anything else. Just so the parents
who permit their children to store their
minds with literature whose only object is
to while away the time, need not hope to
see the names of those children on the list
of mental giants of the next generation. The
men and women best able to solve the social,
financial, political and religious problems of
the day are those who have searched the re-
cords of the past and fed their minds with
the desire to emulate those deeds which gave
strength and character to the Nation or in-
dividual performing them.

The boy who runs away from home, hop-
ing to win fame and fortune among stran-
gers, the boy whose morbid imagination tells
him how easily he can scalp a sleeping In-
dian, the boy who longs for the varied life
of a detective or the daring and conscience-
less life of a burglar, a robber or a bandit, is
in nearly every instance, the boy who has
enjoyed reading or hearing of the exploits
of just such questionable heroes. He is young,
and nature shows to youth only the brighter
side of every picture. He does not realize
that we pay dearly for all we get in life;
that a sleeping Indian might not, to accom-
modate his sleep until the scalping act was
done, and that, in real life, the shrewd bur-
glar or the powerful desperado oftener than
otherwise falls into the clutches of a shrewd
and more powerful law, which will elevate him
to the scaffold or let him view the beauties
of a prison cell. I have known a boy who
read a book of the life of a robber, and he
was in mind a mother who was rejoicing that
her son was fond of reading, and she added: "I
never got to go to school myself, and I
am willing to do the work to give my chil-
dren a better chance than I had. I never
call them to help with the work if they are
reading." I then began to talk with the
boy, and found that he was reading a detec-
tive story of the most degrading kind. I did
not criticize or find fault, but told him I
had a library of good books, and that he
was welcome to read them. He seemed to
appreciate my offer, and until he moved away
he would read the helpful and instructive
books which I placed in his hands. There
have been and there still are many industrious,
noble-minded people who cannot or do not
read at all. These people have lived pure,
wholesome lives and have read from the
books of nature. They are the sturdy, well-
balanced sons of toil, and the world is bet-
ter for their having lived in it; but it would
be difficult—I had almost said impossible—
to find such a person whose mind has been
fed on what we may justly call the scum of
literature.

Then we draw the logical conclusion that
one had better not read at all than to read
that which poisons brain and heart and damns
the soul forever.

However, after God and nature have done
their parts, giving to a child a sound mind in
a sound body, we can conceive of no limit
to the capabilities of that child if he is guided
in the proper channel, if he is taught to
leave the chaff, the smut and the mold, and
to cull only the golden grains from the vast
fields of moral, religious, scientific and even
political literature which covers the earth to-
day.

The sensational novel is largely responsible
for the conditions that demand the many
houses of refuge, doors of hope and rescue
homes, which the Churches and the benevo-
lent societies are now having to support.

To the reading of unreasonable and excit-
ing detective and wild west stories may be
traced the beginning of the downfall of many
a promising youth who now, like a weary
of burden, performs his daily tasks on the
chain gang or within the walls of the peni-
tentiary.

Did you ever know a young man or woman
—a useful Christian—just out of college, to
reason in the manner following: "I am now
through with school; my character is formed,
so I will broaden my views by reading some
of those books which are, and should be,
kept from minds in the formative period. I
will read them now, that I may refute their
arguments and expose their fallacies." I have

known young people to argue thus, but in-
stead of their becoming happier or broader-
minded or more useful citizens they are more
likely to lose their religious zeal and to be-
come morose, cynical and even skeptical. It
is best not to tamper with those mental poi-
sons; let them alone, for there is the seed of
spiritual death and eternal misery in every
volume.

The price of good literature is now within
reach of all, and our young people should be
encouraged not only to accumulate, but to
read and study the products of the master
minds of all ages, past and present.

Books make the most appropriate gifts for
Christmas, birthdays, or, in fact, for all times
and occasions. A gift of jewels or bric-a-brac
or dainty wearing apparel may soon be bro-
ken, lost, forgotten or out of date; but the
noble thoughts and aspirations gleaned from
a good book are treasures which moth and
rust cannot corrupt nor thieves break through
and steal, and the good that they may do
only eternity can tell.

It is said that youth and white paper take
any impression, and we should, indeed, be
careful to make upon the minds of our young
people only such impressions as will prove in
later years the well-kept records of noble
lives.

As the chameleon changes its color with
the colors of the objects about it, so the
tender mind of youth is influenced by every
spoken or written word that reaches it.

Then let us fill the library shelves of our
homes, of the League, the Sunday-school and
all public libraries with only such books as
will make the next generation one with cour-
age to undertake and strength to do that
which is best for the mental, moral and
physical development of the human race.

My dear young people, there is no other
one book which is such a vast storehouse
of useful knowledge as the Bible. If you
have searched its truths and are able to
discuss them intelligently, you are in some
measure an educated person and can be
good company for the most intellectual, al-
though you may never have seen even a
high school diploma. But on the other hand,
though you boast of a Ph. D. degree from
various universities and know nothing of
the Bible, yours will be a one-sided intellec-
tual which, like a bird with one wing
clipped, may flutter, but can never fly.
Read, yes, read; but be sure that what you
read will be the foundation of a transcendent
character, indestructible as the obligations of
duty and beautiful as her rewards."

McCauley, Texas.

Unimpeachable.

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

The world will always be bitter for
the woman who has once known lov-
protection and material support, and
has deliberately renounced them all.

Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind
or protruding Piles, send me your address, and
I will tell you how to cure yourself at home
by the new absorption treatment, and will
also send some of this home treatment free
for trial, with references from your own local-
ity, if requested. Immediate relief and per-
manent cure assured. Send no money, but tell
others of this offer. Write to-day to Mrs.
M. Summers, Box 187, South Bend, Ind.

BOYS VIOLIN FREE!
White Rose Violin box and
bow, with instruction book,
and REAL WATER
COLOR AND ENAMELS.
Cards at 10¢ per package. Send no money. Satisfaction guaranteed.
ALTON WATCH & MFG. CO., Dept. 25, Chicago, Ill.

TWENTY-SIXTH ANNUAL MEETING
OF THE
State Fair of Texas
At Dallas, October 14 to 29

SIXTEEN DAYS OF
AMUSEMENT—RECREATION—EDUCATION

DAILY FEATURES:
HORSE RACING.
AEROPLANE FLIGHTS BY J. A. D. McCURDY
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GRAND ENTERTAINMENTS IN COLISEUM
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EASTWARD 3 Around the World

HIBERNIAN SMILES

By DR. W. B. PALMORE—Article Eleven

Thackeray tells of an Irish woman begging alms from him, who, seeing him putting his hands in his pockets, said—"May the blessings of God follow you," but when he only pulled out his snuffbox, she immediately added, "and never overtake you."

We heard so many good Irish jokes while traveling over the Emerald Isle that we promised to the boys and girls of our readers to give them a few specimens of the same. Our dignified grown-up readers can skip this letter and have a week of rest. Of course, we can only give these Hibernian smiles in a condensed or skeleton form; the fancy or imagination of the reader will fill them out.

A rich, spry, American widower, about two or three times the age of his young bride went ashore at Queenstown while the ship was landing mail and passengers. While strolling around enjoying the first old-world part of their honeymoon, they were very much amused by the Queenstown beggars, who are pastmasters in this fine art. A woman, whose tones and words were such as if she had kissed the Blarney Stone a thousand times, came upon the right of this strolling couple, pouring soft, half whispered words into the ear of the groom. She told him of what a handsome and well-mated pair they were. "A match surely made in heaven." When the old man reached the zenith of his glory he slipped a shilling into the hand of the beggar, without letting the bride know it. The beggar suddenly disappeared but reappeared as the couple were returning to the ship. This time she came up on the side of the bride, into whose ear she poured a whole volume of mellifluous flattery, telling what a marvelously beautiful girl, and charming child she was. At the conclusion of the eulogy, she whispered: "Won't you give me a sixpence? Your old father gave me a shilling awhile ago!"

Hearing the Bishop Preach.

William Hawley Smith, in his "Walks and Talks," tells of a remark made by an Irish friend. He used to be very fond of hearing the bishop preach, and always went to service when that dignity held forth. I met him on the street one Sunday when I knew the bishop was preaching, and asked him why he wasn't in his pew, to which he replied: "Troth, I don't go to hear the bishop any more." "Why, what's the matter?" I said. "You haven't gone back on a good man, have you?" "No," he answered, "but it's the truth I'm tellin' you, when you've heard the bishop a half-dozen times, all after that is variations!"

"Pat, did you hear of the terrible catastrophe?" "No, what was it?" asked Pat. "Why the bottom fell out of purgatory and all the Catholics fell into hell!" "What a crush of the Protestants there must have been!" was Pat's instant reply.

"Patrick, the widow Maloney tells me that you stole one of her finest pigs. Is that correct?" "Yes, your honor." "What have you done with it?" "Killed it and ate it, your honor." "Oh, Patrick, Patrick. When you are brought face to face with the widow and the pig, on the great judgment day, what account will you be able to give of yourself when the widow accuses you of stealing?" "Did you say the pig would be there, your riverance?" "To be sure I did." "Well, then, your riverance I'd say, 'Mrs. Maloney, there's your pig.'"

"Now, Pat," said a magistrate sympathetically to an old offender, "what brought you here again?" "Two policemen, sor," was the laconic reply. "Drunk, I suppose?" queried the magistrate. "Yes, sor," said Pat, without relaxing a muscle, "both av them."

"Pat," said a priest to one of his parishoners, "There's a hole in the roof of the church and I am trying to collect money sufficiently to repair it. Come, now, what will you contribute?" "Me services, sor," said Pat readily. "What do you mean, Pat? You are no carpenter," observed the priest. "No; but if it rains next Sunday O'll sit over the hole," said Pat.

"A Sick Family."

"Mike, what makes you look so awfully solemn this morning?" "Sick family," said Mike. "Who is sick?" "My wife is sick." "Is she sick much?" "Yes, she is very sick, very sick." "Is she dangerous?" "No, she is too sick to be dangerous now!"

A tipsy laborer was traveling in a train, and every time the train stopped, out came a string of oaths. "Don't you know, sir," said a lady opposite,

"that it is impolite to swear before a lady?" The laborer looked dazed for a moment, and then replied, "Sure, mum, I beg your pardon; but O! didn't know ye wanted to swear first!"

"Did you notice no suspicious character about the neighborhood?" said a magistrate to a new policeman. "Shure, yer honor," replied the keeper of the peace, "I saw but one man, an' I asked him what he was doing there at that time o' night? Sez he, 'I have no business here just now, but I expect to open a jewelry store in the vicinity later on.' At that I says 'I wish you success, sor.'" "Yes," said the magistrate in a disgusted tone, "and he did open a jewelry store in the vicinity later on, and stole seventeen watches." "Beggorra, yer honor," answered the policeman after a pause, "the man may have been a thafe but he was no liar!"

"Why didn't you go to the assistance of the defendant in the fight?" asked the judge of a policeman. "Shure," was the answer, "an' O! didn't know which av them was goin' to be th' defendant, yer honor."

A lady one day, being in need of some small change, called downstairs to the cook and inquired—"Mary, have you any coppers down there?" "Yes, mum, I've two but if you please, mum, they're both me cousins!" was the unexpected reply.

The same lady hearing sounds of mirth ascending from the lower regions of her house one night, rang the bell and inquired of the servant, "Is that hilarity I hear in the kitchen, Bridget?" "No, ma'am," was the reply, "it's Mr. Murphy, and the jokes of him would make the pope himself laugh."

"Do you think that young policeman who calls here so often means business, Norah?" said an enquiring lady. "I think he do, mum," answered the blushing cook. "He's begun to complain about my cooking already."

Eleven for Acquittal.

An Irishman was on trial for his life, charged with murder in the first degree. He exhorted a friend to do his best to become a member of the jury, and if successful, to hold out to the last for manslaughter. His friend succeeded in becoming a member of the jury, and performed his part to the letter, exactly as he was exhorted to do. After the man-slayer had been released from an eight years' term in the penitentiary, he met his old friend, who was greatly rejoiced to meet the released prisoner friend. In a tone of joyous triumph he said: "I held out to the very last for manslaughter, and there were eleven for acquittal."

A quack doctor was being examined at an inquest on his treatment of a patient who had died. "I gave him ipecacuanha," he said "You might just as well have given him the Aurora Borealis," said the coroner. "Indeed, yer honor, and that's just what I should have given him next if he hadn't died."

"Well, Mr. Murphy, how are you today—better?" asked the doctor. "No, sor, I'm worse—as full av pain as a windy!" replied Mr. Murphy. "Worse! did you rub the stuff I sent you into the skin?" "Rub it into the skin? Av course not, sorr! O! saw it was labelled 'fur outward application only,' so O! just rubbed it on me clothes!"

"Get on, man; get on!" said a traveler to the driver. "Wake up your nag!" "Shure, sor," was the reply, "I haven't the heart to bate him." "What's the matter with him?" queried the traveler. "Is he sick?" "No, sir," was the explanation, "he's not sick, but it's unlucky, 'e is, sor, unlucky! You see, sor, every morning, afore I put 'im in the car, I tosses 'im whether 'e'll have a feed of oats or I'll have a drink of whiskey, an' the poor baste has lost five mornings running!"

"I can't stand the missus, sor," said a servant in a complaining voice to her master. "It's a pity, Bridget," said the master, sarcastically, "that I couldn't have selected a wife to suit you." "Sure, sor," replied Bridget, "we all make mistakes."

"Drive me to a good hotel, Jarvey, said a visitor to Dublin during the Queen's visit. "Well, sir," asked the driver, "which do you want?" "Any will do so long as I can get a room," was the reply. "Then," said Paddy, "if that's the way of it, ye had better

go across and throw stones at a peeler." "Why?" asked the gentleman in some curiosity. "Ye'd git locked up, then, sir," explained the driver, "an' sure 'tis the only way to get a room in Dublin this night, sir, heaven be praised!"

"Before His Time Was Out."

A nervous Irish lady was telling of a friend who was in prison for life. With a good deal of emotion, she said: "He was sent to the penitentiary for life, and died before his time was out!"

A solemn and awe-inspiring bishop was examining a class of girls, and asked—"What is the best preparation for the sacrament of matrimony?" "A little courtin', me lord!" was the unexpected reply of one of the number.

"Oh, what a recreation it is," exclaimed an Irishman, "to fall in love; it makes the heart beat so delicately that you can't get a wink of sleep for the pleasure of the pain!"

"Do you dream of me, Mike?" asked a girl of her young man. "Drame of you, is it, me darlin', why, I can't get any sleep for dreamin' of you."

"You must not kiss me, Pat, O!m afraid we'll be seen," said Bridget to her sweetheart. "Bridget, darlint, there is no one lookin'," said Patrick. "Yis, Pat," rejoined Bridget; "but the potatoes ave oies, remimber."

Beauty always wins the Irish heart. A "purty" face, a neat ankle, a pair of sparkling eyes, act like champagne to native wit of the chivalrous order. Courtesy to the gentle sex is a feature in Pat's character, and he is an adept at courting.

"It is a grate pleasure entirely to be alone especially whin your sweth-heart is wid ye."

"Shtop, Moike, shtop. If hear some wan comin'," said Bridget as Mike put his arm round her. "Shure, ut's a fillicent ear ye have Biddy," exclaimed Pat tightening his hold. "It's mesilf yese hearin' comin' to the p'int. Will ye marry me, darlint?"

"Supposing, Bridget," asked Mrs. Hiram, "I should deduct from your wages the price of all the china you broke?" "Well, mem," said Bridget, "I think I'd be loike the china."

One has only to mix with an Irish crowd to hear many a laughable expression, quite innocently uttered. As the Duke and Duchess of York were leaving Dublin amid enthusiastic cheering, an old woman remarked, "Ah! Isn't it the fine reception they're gettin', goin' away?" Carlisle, England.

THAT TRACT BUSINESS.

Let me second the motion of my young friend, Chas. P. Martin, of the North Texas Conference. That was worth saying. The tract business is a good one and ought to be utilized. In many sections of our country parties, like the Scribes and Pharisees, compass land and sea to make proselytes, and if they do not make them a child of hell as they did, yet they do them absolutely no good. The very broad-mindedness of Methodism even furnishes a plea for proselytizing, and it is made an excuse therefor.

That reminds me of an incident in the years ago down in these very woods. I had just gotten ready to sign my name "Attorney in fact" to legal pleas. Once upon a time at that date of my life a meeting was in progress and a campaign for members was on in great shape and the usual committee route was in evidence. Three of my friends approached me, and said that they meant my good, that they loved me and wanted to see me right on the great and important question of water baptism. They did love me, and I loved them, but—

A bill of indictment was filed in due

Lieut.-General Baden-Powell, the Defender of Mafeking and Founder of the Boy Scouts;

- Rev. Dr. F. E. Clark
- Jerome K. Jerome
- Gen. Charles King
- Walter Camp
- Percival Lowell
- Governor Harmon of Ohio
- Sir Harry Johnston



LIEUT.-GENERAL BADEN-POWELL

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THE YOUTH'S COMPANION, BOSTON, MASSACHUSETTS.

and ancient form against my baptism. There were three counts in that indictment: First, it was given and received at the wrong age. Secondly, it was administered in the wrong mode. Thirdly, it was administered by the wrong crowd, that is by parties who had no authority to do so. Clearly put you see at once. Then came the arguments. I give them as I understood them, not remembering exact words. First to John the Baptist was issued a writ supercedas, superceding the Abrahamic Covenant and Moses and the Prophets, and dipping of adults by John's own hands in water for baptism. Then John proceeded to sue out a writ of injunction against all parties but his crowd, so that none else could legally administer baptism. Some claimed that Christ issued the writ without sult. Well, I demanded, of course, to see this writ supercedas, and this writ of injunction. (As for that I have never yet been able to find a trace of either writ.) I must take them on pure imagination. I declined to do so.

Then Baptidzo was quickly put on the witness stand and made, on a leading question, to swear that he meant "to immerse." They had a right to do this but not to run the witness off so that I could not cross question him, like they always try to do. But I insisted on the cross questioning and had it. When I got through with Abraham, Moses and the Prophets, and with their witness Baptidzo, they frankly admitted that I had given some thought to this question. No merit of mine. I was brought up in a Christian family, my father being a minister, and educated in a Christian col-

lege, and had a chance. Be not deceived, such committees are yet at work. Put facts in the hands of our young folks, and in the hands of people generally. It will do great good. Many will read a tract that will not take time to read a book.

J. A. STAFFORD.

Gilmer, Texas.

A GOOD NAME.

A good name is the richest possession we have while living and the best legacy we leave behind us when dead. It survives when we are "no more;" endures when our bodies and the marble which cover them have crumbled into dust. How can we obtain it? It is won by virtue, by skill, by industry, by patience and perseverance, and by humble, consistent trust and confidence in a high and over-ruling power. It is lost by folly, by ignorance, by ignominy and by crime, by excessive ambition and avarice. That good name is rather to be chosen than great riches, does not depend on the variable and shifting wind of popular opinion. The most precious things this side of the grave are our reputations and our life. A name which it has cost many years to establish is often destroyed in a single hour. A good name, like good will, is gained by many actions, but lost by one. One of the most essential elements of a good name is the possession of good moral principles.

MATTY LOU DALE.

White House, Tex.

A child, with a living father and mother, is frequently worse off than if it had none at all.

Slaves to Drink

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THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

DALLAS JUBILEE.

It was my pleasure to be present on Wednesday, September 27, and share in the permanent organization for the Woman's Foreign Missionary Jubilee, to be held in Dallas, November 16, 17, 1911. A most enthusiastic body of women representing almost every denomination and a majority of the Churches of the city assembled in the Baraca room of the First Baptist Church for this occasion.

Following closely the suggestions given by the Southern Extension Committee, a splendid corps of women were selected as Chairmen of Committees and Denominational Vice-Chairmen.

Mrs. F. S. Davis, of the First Baptist Church, was unanimously elected permanent Chairman, as was Mrs. Paul Jones, of Grace M. E. Church, South, Vice-Chairman. In preference, the women made haste, in honor preceding one another. Dallas Jubilee is an assured success.

We have given you, through these columns, all possible information on the subject of the proposed Jubilee meeting, and what will be expected of us as Methodists. Texas is honored with three of these Jubilees—Dallas, November 16, 17, Houston, November 20, 21; San Antonio, November 23, 24. Let each Conference and District Secretary give careful consideration to the Jubilee in her section. Lose no time in getting pledges from your societies for the Rio (Brazil) school, and report the same to the Jubilee meeting you will attend. Make our denominational rally a success at each place.

We urge our Methodist Vice-Chairmen from Dallas, Houston and San Antonio to send their names at once to the Advocate, so the women may know to whom to report. Let every woman in Texas Methodism have a large share in these meetings. Be sure to follow them with a Jubilee meeting in your own town. Form at once an Inter-denominational Committee and send at least one woman officially from your midst to the Jubilee meeting nearest you, that she may bring back to you a large enthusiasm and information for your own meeting. Wherever possible, let this follow closely upon your membership campaign. Conference and District secretaries will supply you with all needed literature.

Do something! Do it now! Mrs. L. P. Smith joins me in this message to you. Do not hesitate to ask questions. You are in every good word and work.

MRS. W. F. BARNUM,
Manager Western Division Woman's Missionary Council.

THE DUTIES AND RESPONSIBILITIES OF AUXILIARY OFFICERS.

I have been assigned the pleasant task of discussing briefly the duties and responsibilities of auxiliary officers. In considering the question, we are perhaps all well aware of the fact that the success of any organization depends upon its officers. The mutual cooperation of all alone secures success. According to our by-laws, the President shall preside at all meetings of the society, and shall actively advance its interests. In the words, "active advance its interests," to a certain extent, the Christian woman elected to fill the office of President, is contained an untold amount of prayer, thought and enterprise. It is impossible for a woman not thoroughly interested to fill the place acceptably, yet it does not require unusual talent or ability. This duty is filled by a little woman as true and unassuming that to appear in public in any way was painful. She was made President of her society. At the first meeting over which she presided, so sure was she of her fellow that even the cackling hens seemed to speak the words of her heart—"I never do it again. I never can do it again." She was so full of prayer, loving patience and tender forbearance she was, and so well did she realize that He who said, "Ye shall be my witnesses," said also, "My grace is sufficient for thee," that the work that that little woman accomplished became the marvel of her conference. Indeed, the woman who accepts this office should feel as if Christ himself were calling her, and respond to that call with ever-increasing diligence and enthusiasm.

The First Vice-President shall have charge of the children's work—the Junior and the Baby Division. It is her duty to try to secure the name of every child in the Church under five years of age for the Baby Division. When the name has been enrolled and twenty-five cents paid she forwards the name to the Conference First Vice-President and receives a certificate with the child's name written thereon, and a little book, which is turned over to the little one. She keeps these names written in a Baby Division roll book (any ordinary blank book serves the purpose), and quarterly or semi-annually collects the money gathered therein. A meeting with all the children and their mothers present may be made interesting, and thereby enlist the parents.

The First Vice-President also has in charge the Junior Division, and should endeavor to enlist all the children between the ages of five and fourteen years in this department of missionary work.

Special effort should be made to keep the children in touch with the special work they are requested to do each year. No child should be left in ignorance concerning the specific purpose to which his collections are being appropriated.

The Second Vice-President shall have charge of the Young People's Society. The object of the Young People's Society is to hasten the coming of the kingdom of God in the United States and non-Christian lands by enlisting the young people in active missionary service. We sorrow that the children and young people of our district are being sadly neglected for the want of faithful leaders. Where are we to gain recruits, if not from this source? We are familiar with the fact that scarcely one in twelve of the women and children in our Church are enlisted in our work. Many of them are simply indifferent, and do not mean to be selfish or disobedient, but need to be aroused to a sense of duty. Personal, persistent, tactful effort is needed.

A street car conductor, when asked how he came to join a men's Bible Class, replied: "I had forty-two personal invitations; I had to go or die." A little parody might read:

Tell me not in mournful numbers
That new members can't be won;
'Tis the canvasser that slumbers,
Wake her up, and 'twill be done.

According to our by-laws, the Third Vice-President shall promote Christian stewardship and mission study. You see at once it is an office of agitation, education and development, and that the office has a vital relation to all the work of the society.

We have no larger question than this: How can we develop in our women a due sense of

their stewardship in the kingdom of God? Our work as a society and as a factor in the promotion of the great ends of the Church will be a failure unless our women are willing to recognize their stewardship. Few only of men and women have as yet heard the call of personal responsibility. Christian men and women alike have too long looked upon the demands of the kingdom of God as a kind of charity to which they might dole out a little pittance in an irregular, illiberal and unloving way. It is therefore very important for you to elect to this office a wide-awake woman who thoroughly realizes the great responsibility of Christian stewardship. It is utterly impossible for a woman to promote the recognition of Christian stewardship in an auxiliary if she does not herself set an example. All her work will be for naught unless this is illustrated in her own life. One of the best ways to call our women to the right exercise and appreciation of their stewardship is through the mission study. It will be impossible for our women to be brought in touch with our mission fields, their needs and opportunities and devoted and heroic workers without stirring the loving hearts and calling them to willing service.

And how to interest the women in the mission study? This is not an altogether easy question to answer, as perhaps no rule could be found of universal application, and it is a question that each Third Vice-President must in a large measure answer for herself. Much depends upon the leader herself, her devotion and tact. Those who have been willing to enter into the study of missions have always found it attractive. Shall we not say now that this study is our need? There is nothing that will stop the tide of selfishness and love of display and a life of frivolity into which so many of our American women are drifting as to find their places as stewards in God's kingdom and awaken them to a sense of what they owe to God.

The Fourth Vice-President shall develop the work of social service and local work. She, with a committee whom she herself selects, shall have in charge the parsonage, the Church and cottage prayer-meetings. The Committee on Social Service has in charge all the relief work—visiting the sick and strangers, distributing literature, holding services at jails and other institutions, studying industrial, civic, social and moral obligations at home and abroad. This committee shall make such subdivisions for relief work, investigation and prevention as the needs of the community may suggest.

Perhaps we all know that these officers should co-operate with the conference officers having the same work in charge, and shall report to them quarterly, yet we oftentimes fail to do this because of the insignificance we think of our report; yet our failure makes the report incomplete.

The Corresponding Secretary is the avenue through which the knowledge of the plans of the District and Conference Societies must come, and through her the quarterly reports to the District Secretary. If this channel of communication is stopped you weaken, not only your own local society, but the whole conference; so she should be especially diligent and absolutely faithful.

The Recording Secretary's office is very important, and without painstaking care on her part the whole organization will lose its efficiency.

It is the duty of the Treasurer to see that the society is ideal financially—

"Because the Master is not here, with his own hand to-day,
To feed the hungry multitudes who throng
Life's busy way.

He gives the task to you." To that one who can say, with the Psalmist of old, "I will go in the strength of the Lord God," service becomes a pleasure.

The Agent for the Missionary Voice must realize that this valuable paper is a necessary equipment for every member, and as the circulation is increased your society becomes more useful and efficient. What good food is to the nourishing of the body, such will be the reading of this paper to the spiritual life.

The Press Reporter has committed to her hand a pen for the good of all. She must insert such notices and items of interest and information as will enlighten all who read as to the need, purpose and accomplishments of the missionary society. She is the channel of communication between the Church and the outside world. After all, the Christian woman must know that when she is doing the best service in either the Home or Foreign Department she is reaching out through world wide arms to seek and to save the lost.

"The day is long, and the day is hard,
We are tired of the march, and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and work to be done,
Tired of ourselves and of being alone.

"And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm;
He turns the arrow that else might harm,
And out of the storm he brings a calm.

"And the work that we count so hard to do,
He makes it easy, for he works, too;
And the days that seem long to live are his—
A bit of his bright eternities—
And close to our need his helping is."

MARTHA TINNIN TURNER,
Kaufman, Texas.

The Woman's Home Mission Society of the Marshall District will hold a district meeting November 14-16, 1911. The opening service will be held Tuesday evening, at 7:30, in the Methodist Church. Programs will be printed and sent to each auxiliary. Each auxiliary in the district is urged to elect delegates at its next regular meeting, and send names to Mrs. J. N. Goodwin, Kilgore, Texas.

MRS. L. J. HEY,
District Secretary Marshall District,
Marshall, Texas.

W. H. M. SOCIETY, COPPERAS COVE.

The Woman's Home Mission Society of Copperas Cove has been busy. They have made about \$100 already this year, and besides this they are working and praying for one of the girls in the Home at Dallas. Last month they sent her a nice box. This is a work that should appeal to all home mission workers. They have also donated money to various things this year.

Our membership continues to grow, being third largest in the Gatesville district. Our motto is: "Every woman of the Methodist Church a member of the Home Mission Society."

ty." We have thirty-four members at present with a prospect of more to follow. One thing, especially: Our society does not believe in going "broke." When funds begin to run low, they begin planning some way to get more, and always get it, too. Let's all work for the best report at the end of the year.

MRS. J. F. ADAMS,
Press Reporter

SOCIAL SERVICE.

Because a new office has been created in our missionary societies, and because this new office has been given the name, "Social Service," we are prone to think that something new has come to us, and are unnecessarily alarmed at this "new something" being added to our work. And why? Because we have not given "social service" proper consideration. This social emphasis is not new. It is not only as old as Christianity, it is as old as civilization. It is the sum of all that "Thou shalt love thy neighbor as thyself," I have said many times that if I should be asked what social service is, I should say: My social relation to my neighbor; my duty to humanity. To my mind there is not much social service ground that is not already covered in that sentence. So, after all, it is only a broadening of the work done by our missionary societies. The world is awakening to this duty, and all denominations are realizing that this is duty not new, but long neglected. There is great activity along this line in all social service work, and our women have gone forth to work outside the Church because, as they saw the world's needs and heard the command, "Love thy neighbor as thyself," they just had to do something.

We speak of the Church and social service as things apart, yet more than ninety per cent of our social work is done by Church members and received their inspiration from the Church. Social leaders say future workers must come from the Church, and rightly so, for is not social emphasis the legal child of the Church? In reality, the true Church and true social service are inseparably yoked together by the great commandment.

But all the law and the prophets hang on two commandments—not one. The first is first, of course, but it implies a second—"Thou shalt love the Lord thy God with all thy heart, soul, mind and strength," and the second is like unto it: "Thou shalt love thy neighbor as thyself." On these two laws hang all. If we are fully imbued with the first, the second would be but a pleasant duty fulfilled.

Social emphasis is not a substitute for, or anything that is preferred to individual emphasis. We so often hear the question, "How can we reach the masses?" and I say, reach individuals, and the masses will be reached. The Good Samaritan was engaged in individual social service when he stopped and raised a fallen brother, practicing that Christian law, neighbor love, and that rudiment of all Christian ethics, the Golden Rule.

The social service of Dorcas was so beautiful that it has been made the garments she made for the poor were made with the same character. Our Master's life on earth was one grand poem of individual social service.

Of course, the Church needs unity—a united work—but individual work must not be lost sight of. Perhaps some will say, "I cannot reach such a large number of people, but I can reach myself, and that is true; but I can reach myself and my family, and I can reach my neighbor, and with God as the senior partner, anything he wills can be accomplished as long as we are willing workers; for God has never yet failed to do his part. What a blessed thing it is to be in all its fullness: 'My Lord and I—we were together, plan together, walk together—my Lord and I!'"

It is shortsighted to ask such a question as whether we will work for the individual or his surroundings. You cannot work for one without working for the other. Do you think you can love your neighbor if you should go to him and say, "My love you, my love; I don't care anything about your family—what kind of a hovel you live in, and under what conditions you are employed, or what kind of corruption surrounds the bringing up of your children—but I do love you, my neighbor. Rightly he could answer you: 'What do I care about my soul, and not for me?' The soul is nothing, a man has, but all that he is, and what he may become, and surroundings mean much. Many can truly say: If you knew how I live, and how I have to live, where I work and have to work, and how I earn my livelihood, you would know that I cannot accept Christianity. Give pure, uplifting surroundings, and you make the road to salvation easier. Strip yourself and myself of all that relationship and surroundings have been to us, and we stand at what the result might be. Hawthorne, in his consular sketches tells the following story: He was sitting in the United States Consulate in London one day when a fine appearing young man came in and said: "You can keep my mail here, addressed to the Rev. So-and-so, until I call for it." Hawthorne consented. Some time after, a man appeared so debauched and changed that he was scarcely recognizable, and started to introduce himself. Hawthorne said: "That is not necessary; I know you. You are the Rev. So-and-so. You have been lost in the crowd; you did not know yourself; how weak you were when you were at home!" We may not all be as weak as that, but it is time Christians put forth their earnest effort to make it easier to be good and harder to be bad.

A great struggle is going on all the time with thousands of souls who are trying to live the Christian life on a perpendicular line between man and God and no farther up toward heaven than the length of their horizontal religion; you cannot be religious Godward and not religious manward.

It is hard, and I may say well-nigh impossible, to form Christian character under housing, working and social conditions existing in many localities. Men, women and children—more the shame of it!—are surrounded by such vice and uncleanness and are so miserably housed that it would be a miracle if they became religious, but criminals or the lowest type of humanity.

It is good to criticize and correct, but it is better to construct. It is good to destroy vice in all forms, but it is infinitely better to build and so plant human life that it will grow and bear fruit in these things. It is good to reform, but it is better to form. Horace Mann, the great educator, says: "The reformatory is worth ten thousand reformatories." We are sitting back in our comfortable homes, as it were, at ease in Zion, never giving serious thought to betterment of conditions, where it is so much needed. Are we doing anything at all toward making Christianity possible to all mankind?

Who does the Father's "Come, ye blessed" mean? Those who have been right in their relationships with their fellow men; who gave the cup of cold water to the little child, clothed the widow and orphan, gave sympathy, and who is really and willingly at all times to lend a helping hand to those in need. The basis of our reward on the judgment day will be our fidelity to social service. "I was hungry and ye fed me, naked and ye clothed me, in prison and ye came unto me."

The Woman's Missionary Societies carry the principle of social service along with their personal religion almost daily, for hospitals, schools, orphanages, deaconess homes and institutional work in crowded parts of the cities have always had a large place in both home and foreign missions.

A reasonable social policy is the study of such problems as these: Rescue of little children in mines, mills, quarries, factories and shops, the wider use of the school, the establishment of playgrounds and juvenile courts, the protection of girls in shops and factories, the housing of the people, wages and conditions of labor, public health and the prevention of disease, immigration and the needs of foreign communities in city and country districts, temperance reform, the neglected servant class, the care of dependents and delinquents, the daily life of God's children and brethren.

Like needs to these in our own land are felt by those in foreign lands. Such social service is the legitimate child of the Church, and we must ally ourselves through this department with all the great forward movements at home and abroad to bring the kingdom of God to come, on earth.

MRS. NICHOLAS I. ACKERMAN,
Fourth Vice-President Woman's Home and Foreign Missionary Societies, Texas Conference.

A MESSAGE TO THE NORTHWEST TEXAS MISSIONARY SOCIETIES.

Only one more quarter in which we may finish the year's work. I very much fear that when the first of January, 1912, comes many will look back over the past with deep regret, because opportunities for doing good have been neglected. Some things have hindered our work, that could not be helped. One was the resignation of the First Vice-President immediately after the annual meeting, and the delay in filling the vacancy. Mrs. Bollock's going from us seemed an irreparable loss, and now that she is with us no more, how we miss her loving counsel and words of cheer, that have helped over hard, trying places in the lives of so many!

The reports of the Missionary Council have not come to us yet. All these things, to some extent, have hindered our work. The Week of Prayer occasion is almost here again. My heart thrills when I think of the united prayers for the advancement of God's cause that will ascend from the hearts of thousands of women during this week, and our Father will surely verify to us his promise to hear and answer. Let every auxiliary worker observe at least one day and make an offering worthy of our schools at Brevard and Rio. Our girls are in Scarritt; their expenses must be met. Mrs. Barcus wrote some time ago that \$1.25 was the amount of scholarship money in the treasury. This means that the societies have not paid this fund. The minutes of our Conference Society are in your hands; read them, study them; then send the \$1 or more due from your auxiliary to the Conference Treasurer.

There were numbers of pledges made at the annual meeting in Childress for various purposes. Have you paid your vow? There were pledges to send ten copies of the Young Christian Worker to the Virginia K. Johnson Home. Pledges to furnish rooms in that Home, pledges to secure new members and subscribers to The Missionary Voice, pledges to the general fund for the support of the work and workers at home and in non-Christian lands; 'tis time, to-day, remember, and pay your vows.

The special edition of The King's Messenger reached you in due time. It may not have reached you as you desired and hoped it would be, but it represented much time and labor; it did more than that—it represented much expense to Mrs. Johnson. The only pay she asks is "a larger subscription list from the Northwest Texas Conference." In order to secure this she will send the paper to four separate addresses for one year for one dollar. If there is an auxiliary in our conference that cannot get four women who are willing to pay 25 cents each for the privilege of reading The King's Messenger for one year, then the best missionary work that auxiliary can do will be to take \$1 from the local treasury, pay for four copies and send them out each month. This is our paper; let's support it as we should.

The auxiliary reports should reach the District Secretaries by the first of October. If your report is good, send it in on time; if it isn't good, send it on time, with a few personal words to the Secretaries. They are the

SHE GAVE UP ALL HOPE

Physicians Failed To Help Mrs. Green, But She Finally Found Relief in Cardui.

Meetze, Va.—Mrs. J. C. Green of this place, says: "I suffered with womanly troubles so that I could hardly sit up. Two of the best doctors in our town treated me, and I tried different medicines, until I gave up all hope of ever getting well. One day, I decided to try some Cardui. It did so much for me that I ordered some more, and it cured me! Today, I feel as well as I ever did in my life.

The pains and the trouble are all gone. I feel like another person in every way. I wish every sufferer could know what Cardui will do for sick women."

A few doses of Cardui at the right time, will save many a big doctor bill, by preventing serious sickness.

It tones up the nervous system, and helps make pale cheeks fresh and rosy. Thousands of weak women have been restored to health and happiness by using Cardui. Suppose you try it.

It may be just the medicine you need.

N. B.—Write for Ladies' Advisory Dept., Chattanooga Medicine Co., Chattanooga, Tenn., for Free Trial Instructions, and 64-page book "Home Treatment for Women," sent in plain wrapper, on request.

watchmen of our conference, and long for a message of encouragement from the auxiliaries. We should have a great report this time, for there have been four months in which to make missionary history instead of the usual three. Write me regarding both departments of the work until the office left vacant by Mrs. Bollock's resignation is filled.

MRS. NAT G. ROLLINS,
Aspermont, Texas.

RESOLUTIONS.

Whereas, Rev. L. S. Barton is now closing out his quadrennium as presiding elder of the Decatur District, and the law of the Church forbids his return to us, but calls him to other fields of usefulness; and

Whereas, His administration has been successful in large degree, so much so that the district has grown from its formation to a place of marked distinction in the conference; and

Whereas, He has been tireless in his efforts to serve the Church and to extend the interests of the kingdom of righteousness and for the good of all; therefore be it

Resolved by the fourth Quarterly Conference in regular session, That we express our gratitude to the great Head of the Church that our retiring presiding elder has been permitted to serve his full time, and that his wise leadership has been marked by the Church's constant growth.

2. That, while we regret that our active relation must be severed, we hereby express our abiding interest in him and his good wife, wherever the Church may call them to serve, and pray that divine blessings in great abundance may be theirs for time and for eternity.

3. That a copy of these resolutions be furnished him, that they be recorded in the minutes of the conference, and a copy sent to the Texas Christian Advocate for publication.

Respectfully submitted,
WILLIAM TURNER,
N. B. BROWN,
J. P. NEWELL,
Official Board Conference.

going to the
Dallas Fair?
Use
"The KATY"
Special Rates. Special Trains.
Reduced Rates During Entire Time of Fair.
"Biggest and Best Yet"
OCT. 14th to 29th, 1911.
For Rates, Schedules and other information, see any Katy Agent, or address
W. G. CRUSH,
General Passenger Agent,
DALLAS, TEXAS

Southern Methodist University

The One Million Dollar Endowment Campaign is Now On.

Edited by REV. H. A. BOAZ, D. D.

I am not only in hearty sympathy with the great Southern Methodist University movement but am enthusiastically happy over its splendid beginning. There is no doubt to my mind that the movement is providential. For years Texas Methodism has suffered for want of a great central university properly equipped and liberally endowed to carry on a class of scholarship and training that with her limited facilities she was unable to do. While Southwestern University has done a great work and has developed a reputation for efficiency second to none, yet her limited resources, financial and otherwise, have made real University work impossible. The Southern Methodist University with the splendid gift from the city of Dallas as a starter will fill this very want. The location is ideal, the plans adopted are far-reaching and the local support will be worthy. The Commission certainly made no mistake when it placed at the head of this great institution that far-seeing scholar, Dr. R. S. Hyer, and when it gave him as his assistants the indefatigable Dr. H. A. Boaz and Live-Wire Frank Reedy. My association, when a student at Georgetown, with Dr. Hyer, caused me to appreciate him as one of the greatest characters I have ever known, and to make me feel that the enterprise cannot but succeed under his wise guidance. The plans for ample, fire-proof buildings contemplate the future, and it is well that they are so for the University is not to be built for a day or even for a generation, but it will abide the years, and perhaps, the centuries. Nothing short of the very best should be undertaken to make this the greatest institution of the kind in the entire South. The question has been asked, what effect will this enterprise have on the other schools of the Methodist Church in Texas? It will take neither a prophet, nor the son of a prophet, to declare that far from impeding the progress of any of these it will greatly accelerate each in its field of endeavor. In the first place, it will in no way conflict with the work done in the other institutions, but will serve as the capstone of the great building of Christian education undertaken by these. Texas is large enough, and Texas Methodism abundantly able to maintain a splendid Class A College at Georgetown, a great girls' college at Fort Worth and the other secondary schools at different points over the State. Not only that, but the movement will tend to unify the system of Christian education by the Methodist Church in the State. The old rivalry, petty jealousy, or whatever it may be called, will be done away with, and the system will work in harmony for the glory of God and Methodism in the great Southwest.

Without doubt every Methodist in the State should rally to the support of this worthy enterprise and push it with their money and their moral support, for in it is the great opportunity of Texas Methodism, and an opportunity that must be taken advantage of. As an alumnus of Southwestern, as a loyal Methodist and as a friend of higher education by the Church I am ready to do what I can for this great enterprise. As a pastor, I shall do all I can to get my people to contribute to its success, and my charge is always open to its representatives to preach, take collections or otherwise advertise the University. The Southern Methodist University Day at the Dallas Fair ought to be the greatest occasion ever had in Texas for the cause of education and of Methodism.

W. Y. SWITZER.

Tolbert, Texas.

SHALL WE ALL GET THERE THE SAME DAY?

The officials of the Texas State Fair have agreed to throw open the gates, doors and grounds of the great concern to Methodism of Texas, October 27, 1911. Shall we all get there on that day?

For many years Methodists have been going to the fair by the thousands, but on different days; this year we should storm Dallas; do it in one day, all at the same time, and the motto, watchword and cry go down the line: "Southern Methodist University."

Not five thousand of the three hundred thousand Methodists of Texas have seen the grounds upon which this splendid institution is to be erected; nor have they seen the plans, and yet one can hear much comment here and there over the State. The

Church is becoming enthused, but why not, since Hyer, Boaz and Reedy have fired the State from one end to the other with letters, long letters, short letters, breezy letters and folders, but every one right to the point; blazing with information with what is being done, and how it is being done.

Since the beginning of the proposed University at Dallas, people who had heard or known very little of the city now know a great deal about it, and though they had never entertained the idea of going to a fair one minute yet they are going this year by the thousands, and why not? The railroad fare will be very small. Dallas is so located that any one in the State can reach it or return home within a few hours' time. I am located nearly four hundred miles from Dallas and yet I can leave here Friday night at eleven o'clock and reach home next day noon. One can reach almost any point in the State from Dallas before twelve o'clock Saturday night, thereby being home Sunday.

Some one has said: "You must show a Missourian," but the fact remains that the Texans are about in the same boat with the Missourians. Dr. Boaz can look one straight in the face and give more reasons why this building should be erected there, or that building should be erected yonder, the young men's building here, the young ladies' building there (and his reasons are all good ones), than any man I have ever known.

Frank Reedy can tell more, become more enthused, and see more on a sheet of blue paper with a few white lines and figures on it, than any man, living or dead.

Dr. Hyer can outline the greatest course of study, and come nearer having every one believe it is the real thing, than any man that has ever been President of Southern Methodist University.

To see by many is to believe. Therefore, let all Texas Methodism gather in Dallas, the 27th inst., and see the real ground upon which Texas' greatest University is to be located, shake hands with a dozen Bishops, thousands of preachers and laymen and women, and then let the shout go down the line: "Three cheers for Southern Methodist University!"

THOMAS A. MOREHEAD.

MAKE IT GREAT!

There is an adage that says that anything that is worth doing at all is worth doing well. It may be trite, but it is true. If we are to make a University at Dallas at all, we must make a great one. We have several good colleges in reach of our Texas people, but we need a university in the truest sense of the word. We have advanced as far as we can without greater preparations and the entering of greater and wider fields. I give below what I consider ten good reasons why a really great university is a life-necessity for Texas Methodism:

1. Dallas is the life-center of Texas for Anglo-Saxon ideals and civilization. No other city is more truly American, nor has any other city shown herself so worthy of all that a Christian Church and citizenship can do for her.

2. We are entering a great commercial age for this State, and Dallas offers us the opportunity to get our hands upon the driving-powers of this age. If anything in the world needs Christianizing it is commerce. To control commerce means to control the world in the future. When Mammon is conquered the millennium cannot be far away.

3. If "the world is our parish" we must use this opportunity to preach a gospel that will reach all avenues of modern life. Our civilization is fast becoming urban. Our politics, literature, speech and actions are coming more and more under the dominion of ideals that must be transformed by Christianity, or they will demoralize both Church and Nation.

4. Dallas has given us a first-class opening to build a first-class institution. Nothing less will meet our obligations to Dallas and the world. We cannot really expect to live, if we fail to do our best, when we have the best of chances.

5. No Church has preached a full, world-wide gospel, that leaves any phase or realm of human thought or activity unevangelized. Too many university centers have been allowed to grow up with the idea that religious discussions, precepts and practices were foreign to a university atmosphere. We are peculiar in that,

as a Church, we were born in a university. We have won on every frontier of the continent, but now, with a continent to hold, having practically no frontier, we must redouble our efforts to meet the needs of a changing age. If the godless England of Wesley's day could be revolutionized by a movement begun in a university, surely we can rally about a similar center of our own making, with hope of even greater success.

6. There is at present no first-class university expressive of the real life and genius of the Methodism of the Southwest. Though Vanderbilt has been of untold benefit to Methodism, it has ever been cast in an Eastern mold, and the militant millions of Methodism west of the Mississippi have never been able to train their leaders in a university of their own stamp.

7. If we hold our Southern people of Oklahoma, the Texas Panhandle and New Mexico true to our Southern Methodist ideals against non-Christian, Socialistic, and other ideals and peoples now pouring down upon us from the North and East into these sections we must fortify ourselves with the best that learning and piety can give, and take as our fighting base a place already established in Americanism and Southern sentiment. If we are fit to live as a Church, we certainly have distinctive ideals and practices worthy of preservation and propagation.

8. European peoples and ideals are pouring into our gulf counties, wielding alarming power, as evidenced in our recent contest on a moral issue. If our old Anglo-Saxon civilization is worthy to live, we must, as a Church, plant ourselves squarely against the Europeanization of habits, our commerce, our Sabbath and our cities. We must entrench ourselves for the coming and early struggle to "keep Texas American!"

9. The approach of the time when the Panama Canal will flood our land with Latinizing influences from farther South, increases our obligation to prepare a splendid line of educated Christian leaders for the trade, politics and civilization of the greater Southwest and Central America.

10. As a great Church we owe to the world to give it the best there is in us. Dallas has given us a splendid challenge. We shall die of mental and moral atrophy if we let slip unimproved this the greatest opportunity ever presented to a great Protestant Church to lead in the van of progress and achievement.

J. L. JAMES.

My Dear Doctor Hyer: I am intensely interested in the Southern Methodist University. Have recently been out of Texas and was pleased to find in the two States visited interest manifested in the new University. Other eyes are looking to see what Texas Methodism will do in this hour of greatest opportunity. With hope for the University and kindest personal regards, CHAS. F. SMITH. Atlanta, Texas.

Dear Brother Reedy: Replying to yours of the 25th I take pleasure in sending you the blank with information sought. I do not feel able to indicate the amounts each person named may be able and willing to contribute, however, for two reasons: First, I do not know just what your standard of contributions will be, and I might underestimate or overestimate the amounts. In the second place, I am not sufficiently familiar with the financial condition of the persons to judge fairly of their ability. I hope to be able to send one boy, possibly two, to the University when it opens. I am also hoping to be present on University Day, October 27.

J. E. BLAIR.

JUST A WORD, BRETHREN!

By J. W. HILL.

To the Members of the North Texas Conference:

It may or it may not have occurred to you that it is a very short time until the meeting of our Annual Conference. You may or you may not know that the Board of Church Extension of our conference is generally asked for about twice as much money as it annually receives. There is another thing that most of you know, and that is, that if there is to be a deficit on any item in the "collections ordered by the Annual Conference," the temptation is to "throw off" on Church Extension.

Now, brethren, please don't do this any more. Give all of the collections a "square deal"—Church Extension faring like all the rest.

Our territory is needy. We have much mission ground. There ought to be fifteen or twenty new charges formed—mostly mission charges. All of these need houses of worship and parsonages as much as they need pastors, if we are to do permanent work. We have lost thousands and hundreds of thousands of people to Methodism.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 20 cents. Cash must accompany ad orders.

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own tests.

AGENTS WANTED.

AGENTS WANTED—Both sexes. New household necessities. Sell at sight. Can make \$5.00 per day. Catalogue and particulars free. IDEAL SPECIALTY COMPANY, Ludlow, Ky.

HELP WANTED.

FREE ILLUSTRATED BOOK tells about over 200,000 protected positions in U. S. service. More than 9,000 vacancies every year. There is a big chance here for you, sure and generous pay, lifetime employment. Easy to get. Just ask for booklet A-229. No obligation. EARL HOPKINS, Washington, D. C.

ANY INTELLIGENT PERSON MAY EARN steady income corresponding to newspapers. Experience unnecessary. Address: Press Correspondence Bureau, Washington, D. C.

LOCAL REPRESENTATIVE WANTED—Splendid income assured right man to act as our representative after learning our business thoroughly by mail. Former experience unnecessary. All we require is honesty, ability, ambition and willingness to learn a lucrative business. No soliciting or traveling. This is an exceptional opportunity for a man in your section to get into a big paying business without capital and become independent for life. Write at once for full particulars. Address: E. R. MARSHALL, Pres. The National Co-operative Real Estate Company, 1-551 Marden Building, Washington, D. C.

because of this lack of equipment. All over this western country, especially, other denominations have folded our sheep for the reason that they had the "sheep-cote," while we could offer them only "the mountains, wild and bare." We must build houses for our preachers and people, if we expect to be anything but a feeder to other Churches. The people we have brought to Christ ought to be Methodists, and their children ought to be in our Sunday-schools and Epworth Leagues. But we can hope for neither unless we can house and teach them. All this is old, I know, but the old is often the true. So, brethren, bring up all the collections, if possible; but if you fail at any point, let it not be in the item of Church Extension.

THE ROYAL MONTH AND THE ROYAL DISEASE

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

Mercy cannot get in where mercy goes not cut.—George Macdonald.

ANNUAL CONFERENCE NOTICES.

WEST TEXAS.

The members of the Third Year Class of the West Texas Conference are requested to report to Chairman, so that certificates, whether from Summer School or Correspondence School, may be examined before meeting of conference; and those to be examined should report to any member of the committee on Tuesday morning. THOMAS GREGORY, Chairman.

RAILROAD RATES, WEST TEXAS CONFERENCE.

The railroads traversing the territory of the West Texas Conference will sell tickets at one and one-third fare to San Marcos and return on Monday and Tuesday, October 16 and 17, limited to October 24, for return.

STERLING FISHER, Secretary.

The West Texas Conference will convene in the Methodist Church at San Marcos, October 18. The Committee on Entertainment is already at work. We desire to make out at once a list of all those expecting to attend the conference who are entitled to receive entertainment at the hands of the committee. Let all such persons please send their names to me at once. Of course, this does not apply to members of the conference and other whose names appear in the conference minutes.

The preachers who expect to bring their wives to conference are especially urged to notify me of that fact at once. The committee will make the assignments about October 1, and, therefore, cannot promise to furnish entertainment to visitors whose names are not in their hands by that time. Our situation here is somewhat peculiar, owing to the fact that by the time conference meets there will be about 600 students boarding in the homes of San Marcos. Those who agree to entertain conference visitors will have to know some time beforehand just how many and who they will entertain, so as to reserve room for them.

However, there is no need for any fear that the conference will not be easily and amply entertained. The natural charms of beautiful San Marcos and its open-hearted hospitality are so well known that I do not need to mention them. CLELLON H. BOOTH, Pastor.

The presiding elders of the West Texas Conference will please meet at the Methodist Church in San Marcos at 9 a. m., on Tuesday, October 17, 1911.

The committee and applicants for admission will meet at the Methodist Church in San Marcos October 17, at 9 a. m.

The Licensing and Recommending Committee for San Marcos District will meet at the Methodist Church in San Marcos on Monday, October 16, at 2 p. m. It is necessary that all should be present at that time.

W. H. H. BIGGS.

BURDET, TEXAS, SEPT. 6, 1911.

The Brotherhood of the West Texas Conference will convene in the Meth-

HONEY.

HONEY—Absolutely pure extracted honey. Best quality two 60-pound cans at 5 cents. Reduced year station one per pound. Small sample mailed free. Order now. W. H. LAWS, Bonville, Texas.

MISCELLANEOUS.

BROTHER accidentally disconnected and will not be able to locate and deliver. Gladly will pay. Address: T. B. STOKES, Miami, Florida.

FREE "Investing for Profit" Magazine—Send me your name and I will mail you one free of charge. Before you invest a dollar anywhere, read this magazine. It is worth \$10 a copy to the man who intends to invest \$50 or more per month. The low \$1000 can grow to \$22,000. How to make different classes of investments—the real point of your money. This magazine six months free if you will send today. H. L. BARBER, Publisher, 14-15-16 W. Jackson Boulevard, Chicago, Ill.

PREACHER WANTED.

Three preachers wanted for the Annual District West Oklahoma Conference. Each of the churches has a good percentage, and will pay from \$50 to \$100. These credits are in a rich country with many opportunities of development. Young men with families desired. Applicants should send full statement from presiding elder. W. C. WILSON, Ardmore, Ok.

oldest Church in San Marcos, Texas, October 17, 1911. We specially invite those transferring to our jurisdiction, and those applying to the conference for admission to be present.

J. T. H. MILLER, President.

BOARD OF MISSIONS, WEST TEXAS CONFERENCE.

The members of the Board of Missions of the West Texas Conference are called to meet at 7:30 p. m., October 17, 1911. We will meet in the Sunday-school room in the rear of the Methodist Church in San Marcos. It is important that all the members be present at this meeting. The presiding elders are requested to have all applications for appointments in the hands of the Secretary of the Board by October 15. The following are members of this board: F. B. Buchanan, W. D. Bradford, S. H. C. Burkin, Rex B. Wilkes, O. F. Hatfield, W. A. Youngman, Sterling Fisher, C. W. Godwin, John W. Robbins, John Williams, G. G. Johnson, R. H. Wester, S. D. Gail, C. C. Walsh, C. H. Beevor, W. B. Abney.

STERLING FISHER, President.
C. W. GODWIN, Secretary.
Alice, Texas.

CENTRAL TEXAS.

We are happy to announce that our new church will be in readiness for the approaching Annual Conference, November 3. In order that we may have ample time for all details, please let the presiding elders send the names and addresses of their delegates together with such other brethren from their districts whose names do not appear in the conference minutes. We will do our utmost to entertain the wives of our preachers, and all who attend coming will please send their names at once.

H. M. LONG, Pastor.

NORTHWEST TEXAS.

NOTICE.

Parties who are to take examinations for admission on trial in the Northwest Texas Conference will meet the committee at 2 p. m., Tuesday, October 31, at Plainview, at such place as the pastor will designate.

C. B. MEADOR, Chairman.

Fourth Year Class, Northwest Texas Conference.

The class of the fourth year will meet on Tuesday afternoon, October 31, 1911, at the Methodist Church, Plainview, Texas.

It will be expected of every member of the class who has not taken the examination, to be present promptly at the time and place indicated.

ROBT. E. GOODRICH, Chairman Committee of Fourth Year.

ANNOUNCEMENT.

The presiding elders of the Northwest Texas Conference will meet at the Methodist Church in Plainview, Texas, Tuesday, October 31, at 9 o'clock p. m. to make ready for the opening of the conference, November 1, 1911. J. C. MILLER, Secretary.

A NOTE OF THANKS.

Please allow me through the Advocate to thank the Texas preachers, so many of whom have written personal letters commending the care of our Church the noble young men and women who have entered the State University this year.

Let me say also that the student appreciates the thought of such a preacher. Ninety-two of them have united with our Church the first week, and there are many others who will do so. Elect ladies teaching in our Sunday schools have also written, and I desire to thank them. Let others do likewise.

D. EMORY HAWK, Pastor University Methodist Church, Austin, Texas.

MARSHALL TRAINING SCHOOL.

The Marshall Training School of San Antonio has opened with the largest enrollment in its history. In fact, a cottage near the school has been rented to take care of the overflow of boarders. The student organizations, the literary societies, the V. M. C. A. and Glee Club have created quite an interest. The band and orchestra will be organized in a few days.

J. M. MARSHALL.

WANTED! WANTED!

One or two good local preachers of long experience, full of old-time religion; able to exhort with power, and willing to work. Please address PRESIDING ELDER, Care Blaylock Pub. Co., Dallas, Texas.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full will be charged accordingly 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.

SMITH.—Dr. F. E. Smith, son of John B. and Clara M. Smith, was born near Chapel Hill, Texas, January 3, 1873; espoused the cause of Christ and joined the M. E. Church, South, in July, 1889; was graduated in dentistry at Louisville College, Louisville, Ky., in 1901; married Miss May Gable in Lawson, Texas, July 26, 1902; departed this life at the sanitarium in Corsicana, Texas, June 4, 1911. His body was buried at Oakwood Cemetery, Corsicana, the following day, Rev. W. E. Boggs, Rev. J. K. Nelson and Rev. J. P. Patterson conducting the services. A wife, two little daughters, other relatives and a host of friends are left to mourn the departure of this loved one; but our grief is not that of the hopeless, for we are fully assured that we shall find him some sweet day in the better land. The universal testimony of those who knew him seems to be that he was one of the purest and noblest ever lived. His wife says of him: "He was as pure and clean in his words, thought and actions as any woman. I have often thought he was the most Christlike person I ever knew. Always kind, gentle and patient at home and abroad, and never got cross at anything that happened. He had the sweetest control over our children of any father I ever knew. He always held family prayer, and that seemed to drive away everything that came up to mar the happiness of our home. The following words from a memorial of the Corsicana W. E. M. Society: "God never gave to earth a truer Christian gentleman, strong, earnest and manly; gentle, kind and true. He conducted his business so that all with whom he came in contact felt the power of the simple life led with Christ in God. Having been Dr. Smith's pastor in Kerens under very trying conditions in 1905, the writer had extraordinary opportunities for discovering what manner of man he was, and takes great satisfaction in asserting that he has rarely found so choice a Christian gentleman. Ready for every good word and work, he stood shoulder to shoulder with his pastor when struggling under extremely adverse conditions to hold that little Church together and do aggressive work while endeavoring to replace the church building that had gone down in ashes and without insurance the year before. A friendship of rarest quality was formed between us, which was abiding, so that a keen sense of personal bereavement is felt while meditating upon the traits and lessons of this noble character and life. Among his last words were assurances to his wife of her uniform faithfulness, adding: "I want to go home where Jesus is. You be a good girl and it will be all right. I'm sure." To come to such a glorious ending of life's journey is but natural to one whose record beautifully conformed to his life motto: "Live right and you will die right." Was a motto like this in execution, he made the uplifting influence of his life extensively felt. Generous almost to a fault, he was ever ready to respond to the demands of worthy causes for aid. He was a member of the Church Official Board while at Kerens, and after moving to Corsicana was placed on the Board of Stewards of First Church of that city. Next from his labors, good friend, but thy works will follow on, yielding a rich harvest through the eternal ages, meanwhile blessing those who linger on the shores of time. May the God whom thou lovest so faithfully serve be as a refuge and strength to the aged parents, and a source of perpetual comfort to all who mourn. Good-bye, but not forever; we'll meet you in the morning. J. M. ARMSTRONG, Thum, Texas.

KNAPP.—Mrs. Della Knapp, who was the daughter of Mr. and Mrs. J. H. Logan, born in Arkansas, April 25, 1850. In 1853 her parents moved to Texas and settled in Hill County. Later on they moved to Robertson County, where she grew to womanhood. When twenty years old she professed religion and joined the Methodist Church. She was married to Brother C. L. Knapp January 29, 1875, in Robertson County. To this happy union ten children were born, five of whom preceded her to the other shore. Sister Knapp died September 8, 1911, at her home two miles south of Vernon, Texas. She was a true and faithful companion to her husband. She was an active Christian, and she was strong enough to believe that God would go with her through the valley of the shadow of death, and she exhorted her children not to weep as she would be at rest. The heavenly light was shining about her, and though loved ones were weeping bitter tears, yet with every feature radiant with a heavenly hope she fell on sleep in Jesus. We laid her to rest in East View Cemetery September 9, 1911. May the Lord comfort those left behind, and bring them one day to a happy reunion with wife and mother in heaven. A. L. MOORE.

BYRD.—Thomas Byrd was born at Chico, Wilcox County, Texas, August 10, 1881, and died at Kerrville, Texas, July 27, 1911. He was married to Mamie Thomasson, of Van Vleet, Texas, August 6, 1909. After protracted illness he died in the triumphs of a living faith in Christ, and was laid to rest at San Antonio to await the resurrection morn. For several years he worked in the oil fields, but, like many young men, he drifted with the world. Father's prayers ascended to the throne for him till the wires flashed this message to Aubrey, Texas: "Tom is very sick, and wants to see you." S. Z. Byrd hurried on the first train to the bedside of his dying son. After having been visited by preacher and Christian friends, he was led by his consecrated father to accept Christ. He died happy. A young wife and two sisters, a young wife and a sweet girl baby remain to sorrow. But their loss is heaven's gain. May we meet him some glad day in that land of the blessed. His father, S. Z. BYRD, Aubrey, Texas.

FARRAR.—Mrs. T. J. Farrar, daughter of Henry and Elizabeth Boyd, was born in Alabama in December, 1846; died in Comanche, Texas, September 8, 1911. Her father was a Methodist minister, and she was the last one of seven children who have died. She came to Texas in 1850 and was married soon after to John Hart, in Coryell County. To them seven children were born, only two of whom are now living. She moved to Goldthwaite in 1891, and was married to E. V. Farrar in 1902. Her last home was in Comanche, where she came in 1902. Sister Farrar was converted in early life and united with the M. E. Church, South, and was a faithful member up to the end. It is said by her neighbors that she was very kind to the sick, and loved her neighbors. She has gone to her reward. May her relatives meet her one day in the city of God, where no more partings ever come. Her body was laid to rest in the Goldthwaite Cemetery. R. F. BROWN, P. C.

PORTER.—William H. Porter was born in Talapoosa County, Ala., June 10, 1859. When but a youth he was converted and joined the Methodist Church. On October 18, 1882, he was married to Miss Kate Phillips. Seven children were born to this union—five daughters and two sons. One daughter died in childhood. Brother Porter died after a lingering illness, at his home near Byers, Texas, February 3, 1910. He had been living in this State but a little more than a year. He was a man of sterling worth and Christian integrity. For seventeen years he was a faithful and efficient steward in the Methodist Church. May the Lord bless and comfort his loved ones. CHAS. P. MARTIN, Crafton, Texas.

LYSTER.—Sister Docia Lyster (nee Galford) was born May 11, 1841, in Alabama. She was baptized in infancy and professed religion at the age of twelve and joined the Methodist Episcopal Church, South, and lived a good, faithful member until death came, on August 17, 1911. She was over seventy years of age. She married A. J. Lyster on August 22, 1867. Of this union there were born several children. I do not know the number. Three survive her—one son, D. K. Lyster, at Childress, Mrs. Mattie Easley, also of Childress, and another daughter, Mrs. Willie Rogers. These, her husband and a host of friends are left to mourn their loss. For years their home had been in Hopkins County, where, perhaps, no one was loved and respected more than she and her husband, the quiet but useful lives will ever be cherished in the memory of the old neighbors and friends. Many, many itinerant preachers will remember the old home—typical old home—with the warm hospitality and friendship extended to the preacher and his family, ever ready to share and divide their living with them. The doors of the old home were always open for their coming. Their table was laden with the very best they could provide, and it was good enough for a king. The writer of this sketch well remembers many, many times spending the night in this home. Oh, the devotion, the spiritual power that seemed to fill the very atmosphere of the home and make of it a heaven on earth! It was a home of prayer, family prayer, not only when the pastor came, but all the time. A few years ago they moved to Childress on account of Brother Lyster's health, and settled near that town, where they lived until the sad time came for mother to go home to God and heaven. She was sick only two or three days. She did not say anything of her going, but there was no necessity for speech from her. Her life stands as a monument of good and good deeds. Though it is sad and the happy home occupied for only a short time is sad and dark, there is a silver lining on the other side of the cloud. Her eyes closed to earthly things, and opened to those heavenly. Her ears ceased to hear the voices of loved ones here, and the calls of duty, but hear the songs of angels, and every sense was quickened with the immortal and inexpressible powers of the glorified. Oh heaven, sweet heaven, she was there and ever will remain, where no sorrow or suffering can ever come. Why should we mourn, dear loved ones? Look up, look out, for the call coming for us all. Be ready as your companion was ready, my old friend and relative. Be ready, dear children, whom she loved so dearly. It won't be long until, one by one, you will all pass over the river inside the gates and join the happy throng, and understand the providences of God, and know as we are known. We know where to find her. Her old pastor, J. F. SHERWOOD.

BOETTCHER.—Mrs. Jean Ray Boettcher, wife of Mr. Clem Boettcher and daughter of Dr. and Mrs. W. D. Kay, of East Bernard, Texas, was born at Mount Enterprise, Rusk County, Texas, August 18, 1882, and died January 13, 1911, in the sanitarium at Houston. The remains were laid to rest in the East Bernard Cemetery at 3 p. m., January 17, amidst a host of sorrowing friends and relatives. She was sick but a short time, having taken an active part in the Christmas exercises of her home town. When she saw that their Christmas tree was loaded with expensive presents for children of loving parents and kind friends, she noticed that a great many less fortunate had nothing. She spoke to her husband, and asked him to send down a box, so she saw that each child was remembered. She had an affectionate, unselfish nature, always bright and cheerful, and never seemed happy than when doing some good deed for others. From her death it can be said that a consistent member of the Presbyterian Church, but her religion was of that type that is broader than denominational lines. She was always foremost in every good work and charitable enterprise in her community, and was ever ready for anything that would help to make people better and life happier. Those who knew her best loved her most. The love of her town was well attested by the large concourse that gathered on two successive days to do honor to her memory, and to lay her to rest with beautiful floral offerings. She loved the Church and Sunday-school, and was always loyal to the pastor; loved her home and family, and as she went about her home duties was often heard to sing that sweet song, "When the Beautiful Gates Unfold," which was a favorite of hers. Her last audible words to her loved ones who stood around her death-bed were: "I want to go home." On November 12, 1905, she was happily married to Mr. Clem Boettcher, a prominent merchant and stockman of East Bernard. To this union were born three little girls, one of whom preceded her only a short while, where it was waiting to welcome dear mother to that beautiful home where no tears are shed and where partings never come. Dear little Maxine is left to cheer and comfort her father in his greatest sorrow. She is survived by a heart-broken mother, two sisters and four brothers besides a host of kindred and friends, who grieve that one so loved, so happy and so useful should be thus cut down in the prime of beautiful womanhood. The funeral services were conducted by Rev. A. Woods at the home in East Bernard. Besides appropriate Scripture reading, he gave a brief account of her life, and paid a touching tribute to her character. We tender to the loved ones our deepest sympathy, and pray that He who led her through sunshine and shadows will conduct you safely and surely to the house now made with hands, where we will find dear Jean waiting and watching. ONE WHO LOVED HER.

HUNT.—Mrs. Lucy L. Hunt (nee Blankenship) was born in Virginia April 25, 1877; was married to J. W. Hunt October 25, 1898; died May 13, 1911. She was converted and joined the Church when about nineteen years old. She was the mother of five children, three of whom are still living. Sister Hunt was a good woman and a faithful member of the Church. She was a kind and affectionate wife, a loving mother, a good neighbor, and is missed by all the people in the community. If we are as faithful to the Lord as she was, then after awhile we will meet her again. God knows what is best, and does all things for our good. Sister Hunt was buried from the church at Nelita, on the Sulphur Bluff Circuit, by her pastor, in the presence of a large congregation, testifying to the high esteem in which she was held. May God bless and keep and bring you and the children home to heaven at last, my brother. FRED A. BOND.

HART.—Mrs. Ethel Lee Hart (nee Ammons) was born October 26, 1887. On February 7, 1909, she was married to Mr. E. F. Hart of Seminole, Gaines County, Texas. She was baptized in infancy and converted in August, 1910, and joined the Methodist Church, of which she was a faithful member till the summons came, on August 20, 1911. So young, it is so sad to give up a life that promised to be an important factor to both the Church and community life; but He who gives life has the right to take it back to himself when in his wisdom it seemeth best. She leaves a husband and a five-weeks-old infant. May God in his goodness bless the heart-broken husband and protect the precious little one. Look up from the tomb to the mansion, where you may, in the sweet by and by, greet the loved ones who await your coming. The parting is sad, but the meeting will be joyous, for "Blessed are the dead which die in the Lord." Her pastor, M. L. MOODY, Seminole, Texas.

MARTIN.—John William Martin was born in Larue County, Mo., June 20, 1868, and died in Crafton, Texas, June 12, 1911, being nearly forty-three years old. He came to Texas with his parents in 1880; professed religion at Crafton at fifteen years of age and joined the Methodist Church, of which he lived a consistent member till death. He had been married twelve years, and leaves a wife and two children. Brother Martin was willing to bear responsibility in his Church, having served as steward and Sunday-school Superintendent. He suffered eight years, but he bore up cheerfully under his affliction, always looking to the life beyond, where afflictions do not come. More than half his life was spent in this community, and he was looked upon by all as a man of God. He was loyal to his Church, liberal to her demands and the friend of his pastor. He enjoyed reading his Bible and talking of God and heaven. Brother Martin passed peacefully away with no fear of death, and was laid away in the Crafton Cemetery to await the resurrection morn. To his wife and children, to his mother, who has been faithful these many years, and to his brothers and sisters, we would say: Trust in God. He alone can comfort. May the blessings of God rest and abide with those who mourn for him. His pastor, W. F. DAVIS, Crafton, Texas.

SOLOMON.—On June 30, 1911, death came and took Zola May, infant daughter of George and Lula Solomon, of Cundiff, Texas. After a short life of fifteen days and much suffering, little Zola May left father, mother and her little twin sister and returned to God. As we laid her body away we could confidently say, "Of such is the kingdom of heaven." Be comforted, Brother and Sister Solomon, for Christ is risen. Continue in the faith and you will see Zola again. Our prayers are that God may comfort your hearts in this hour. W. F. DAVIS, Pastor, Crafton, Texas.

McAFEE.—Lena McAfee (nee Craddock) was born December 2, 1882, in Wood County, Texas, where she lived all her life. She was married to Mr. Joe McAfee December 24, 1902. In August, 1903, she was converted and joined the M. E. Church, South. She leaves a husband, two children, father and mother and a number of brothers and sisters and many friends to mourn their loss. It was my privilege to visit her many times during her sickness. I can truthfully say that she bore her afflictions patiently. She had that awful disease, consumption, of which she suffered many days, till death came on September 22, 1911, and relieved her. She left plain evidence that she is gone where suffering is no more. May God comfort the bereaved ones. A. M. PINKHAM.



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SMITH.—Mrs. Alice Smith was born October 23, 1869, and departed this life September 9, 1911. She was married to W. N. Smith, and to this happy union were born six children, all of whom still live to mourn her death. Sister Smith was reared in a Christian home, and, although she never joined any Church, she was a Christian all her life. For many months she suffered, but through it all she bore it patiently. She had many friends, and as many as knew her loved her. She was always cheerful, and looked on the bright side of life. Sister Smith was a most faithful, patient and devoted mother. As a helpmate she was a faithful companion. Before she fell asleep she expressed her willingness to go, but regretted to leave her children and husband. To her loved ones we would say: Weep not, but be faithful to God and strive to meet her in the house of the good, where there will be no more suffering and death, and where we will no more say good-bye. J. D. THOMAS.

FRANCIS.—After a stay of one year, one month, one week and one day with his parents, Rev. and Mrs. S. T. Francis, little Harold Thatcher Francis was called to heaven on September 15. Beautiful, bright, beloved, the joy and light of the home, your precious child is not dead, but transplanted by the loving, tender hands of a kind Father to bloom in the flower-garden of heaven. May the ever-merciful Father sustain Brother and Sister Francis in this hour of sadness. Some sweet day you will find these little ones gone to heaven and "lost awhile" safe in the arms of Jesus. CHAS. A. SPRAGINS.

BRAMLETT.—Little Roy Mouzon Bramlett, son of Mr. and Mrs. Mary Bramlett, was born June 7, 1910, at Moore's Chapel, Texas, and departed this life October 2, 1911, after several days' severe but patient suffering. Little Roy Mouzon's stay on earth was short—only fifteen months—but he made lasting impressions on those who knew him. From a human viewpoint, this is a strange, sad dispensation of Providence; but God is too wise to err and too good to be unkind; he doeth all things well. Truly, his sun went down while it was yet day; yea, in the morning of life. But oh, what a glorious setting his was! Methinks the heavenly hosts were present, only waiting for the severance of the silver thread, the breaking of the golden bowl, to escort him through the gates into the city of the redeemed. So "the Lord hath given and the Lord hath taken away; blessed be the name of the Lord." L. H. MATHISON, Kellyville, Texas.

HOHLBERGER.—Last Sunday morning at 11:30 o'clock, the spirit of Mrs. Ida Hohlberger took its departure for the better world. Mrs. Hohlberger was born in St. Gallen, Switzerland, February 1, 1866; came to this country and to Comanche, Texas, in August, 1882. She was soon after married to John Hohlberger. Three children were born to them, two of whom are now living. For awhile she belonged to the Episcopal Church. In 1899 she united with the Methodist Church, South, and had been a faithful member since that time. She was sick for more than a year, and was thoroughly prepared when the summons came last Sunday. Another good Christian mother, wife and sister has gone to the better land. She was a friend to everyone, and the large funeral procession, the beautiful floral tributes, were evidences of the high esteem in which she was held. May the Lord comfort the bereft husband, daughters and sisters, in the prayer of her pastor, R. F. BROWN.

BRISTOW.—Thomas A., son of John and Martha Bristow, was born June 25, 1847, in Lawrence County, La.; moved to Lee County, Miss., and in 1867 was married to Miss Marie Elkins. To this happy union were born six children, three of whom, with his loving and devout wife, preceded him to that beautiful home of the soul. In 1890 he moved to Texas, professed faith in Christ and joined the M. E. Church, South, in which he was a devout member. In April he was married to Mrs. P. Scarborough. On August 18, 1911, Jesus in his wisdom saw fit to call him to his beautiful mansion in heaven. He was sixty-four years, one month and twenty-four days old. He leaves a devout wife, one daughter, two sons, one sister and two brothers, besides a host of relatives and friends, to mourn their loss. We should be reconciled to God's sweet will, for we know he was prepared to meet Jesus in peace. Dear one, let us press on and work in the vineyard, and be as ready to meet our Savior as this good man. Weep not, dear ones; our loss is heaven's gain. We know he is better off, for he is out of his suffering and safe in the arms of Jesus. May the dear Lord help us to say, "Not our will, but thine, be done." ONE WHO LOVED HIM.

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CLAY.—Sister E. E. Clay, wife of R. N. Clay, was born January 24, 1837, and died near Itasca, Texas, September 6, 1911, at the home of her son, J. W. Clay. She professed religion and joined the Methodist Protestant Church when about fifteen years old, and when she moved to another neighborhood united with the M. E. Church, South, in which she lived a consistent member until she was called from labor to her final reward. A good wife and mother has been called away, but her memory will be precious to loved ones remaining. R. E. DUNN, P. C.

BURNETT.—Mrs. Addie S. Burnett, daughter of Stewart and Mrs. F. A. Board, was born near Marshall, Harrison County, Texas, December 11, 1863; died September 21, 1911. She professed faith in Christ when a child of twelve years and united with the Methodist Church until she was married, when she joined the Cumberland Presbyterian Church, with her husband. She was married to S. N. Burnett January 1, 1879. Their union was blessed with eleven children, two of whom were taken in infancy. When the Barnett Chapel Methodist Church was organized, she and her husband joined the Methodist Church, and lived faithful and loyal members until her death. She was ever at her post of duty, a conscientious Christian worker, ever ready to render service to those who were in need of her help. To the loved and bereaved ones we would say: Weep not as those who have no hope, for as she left you here she was only joined with the happy throng to sing praises to the most high God. The parting is not for long. Some day we will be united in that upper and better kingdom, where there will be no more good-byes. Though mother is gone and we miss her tender care, yet her example and influence are still with us. Her pastor, W. H. EDWARDS, Willis Point, Texas.

NIX.—Gullie F. Nix was born December 4, 1897; was happily converted and joined the Methodist Episcopal Church, South, in Mooreville, Texas, in August, 1910; died August 1, 1911. Little Gullie was a very bright child, and was the sunshine and joy of her parents' household. She was very industrious, and, notwithstanding she was so young, she had learned to seriously share the burdens of her father and mother in all the cares of the home. Her nature was sweet and gentle, and with her life intelligently consecrated to God, her presence and influence were as sweet incense to all her loved ones and friends. She was sick only four or five days, but in spite of all that could be done for her recovery she peacefully passed away. Her heart-broken parents are looking toward the glorious day when they shall join her in the blessed land of rest. Her body was laid away with appropriate ceremonies in the Mooreville Cemetery, near where she had always lived, to await the resurrection of the just. CHAS. W. IRWIN.

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A Missouri law-maker snatched a sheet of paper from his desk, wrote an amendment to a pending bill, sent it to the clerk, arose and said, "Mr. Speaker, I offer an amendment." The clerk was asked to read it. The clerk with an interested expression began in an unusually loud, clear voice, "My dear-est Maggie, I am awfully lonesome without you." "Hold on there, Mr. Clerk," here yelled the legislator, "that's the wrong side." He had been writing to his sweetheart, and had taken the wrong sheet.

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

Some men have such a ravenous craving for publicity that they would readily commit suicide if they were dead sure they would get to read the press notices that appear in boxcar letters the next morning.

WEST TEXAS CONFERENCE

Austin District—Fourth Round. University Church, Austin, Oct. 14 15. Ward Memorial, at Austin, Oct. 16. NAT B. READ, P. E.

Cuero District—Fourth Round. Leesville, at Wrightsboro, Tues. Oct. 19. Cuero, Oct. 15. JOHN M. ALEXANDER, P. E.

Beeville District—Fourth Round. Floresville, 8 p. m., Oct. 13. Beeville, 8 p. m., Oct. 14. Beeville, 11 a. m., Oct. 15. A. L. SCARBOROUGH, P. E.

Uvalde District—Fourth Round. Uvalde Sta., Oct. 14 15. Crystal City, at night, Oct. 15. S. B. BEALL, P. E.

CENTRAL TEXAS CONFERENCE

Hillsboro District—Fourth Round. Covington Circuit, at Oncoela, 11 a. m., Oct. 14 15. Hasca Station, 7:30 p. m., Oct. 14 15. Abbott Circuit, at Willow, Oct. 21 22. Kirk Circuit, at Kirk, Oct. 28 29. Della Circuit, at Della, Oct. 29 30. Hillsboro Station, First Ch., Nov. 4 5. Hillsboro Sta., Line St., 7:30 p. m., Nov. 4 5. HORACE BISHOP, P. E.

Waco District—Fourth Round. Bruceville, at Edy, Oct. 14 15. Herring Ave., Oct. 15 16. Reisel, at Battle, Oct. 21 22. Mart, Oct. 22 23. Fifth St., Oct. 24. Morrow St., Oct. 25. China Springs, Oct. 28 29. Hewitt, at Stanford, Nov. 4 5. W. B. ANDREWS, P. E.

Ft. Worth District—Fourth Round. Grapevine, at Euils, Oct. 14 15. Central, Oct. 17. First Church, Oct. 19. Diamond Hill and Harwell's, at D. Hill, Oct. 21 22. Riverside, Oct. 22 23. Polytechnic, Oct. 25. JEROME DUNCAN, P. E.

Brownwood District—Fourth Round. Gouldsbusk Cir., at G., Oct. 14 15. Coleman Cir., at C., 1 p. m., Oct. 19. Norton Cir., at Valley Creek, 11 a. m., Oct. 20. Ballinger Sta., Oct. 22 23. Winters Sta., 8 p. m., Oct. 23. Wingate and Pumphrey, at W., 11 a. m., Oct. 24. Robert Lee Cir., at Fort Chadbourne, 11 a. m., Oct. 25. Bronie Sta., 7 p. m., Oct. 25. Brownwood, 7:30 p. m., Oct. 30. Zephyr Cir., at Z., 11 a. m., Nov. 1. Indian Creek Cir., at I. C., Nov. 4 5. J. A. WHITEHURST, P. E.

Georgetown District—Fourth Round. Salado Cir., at Salado, Oct. 14 15. Holland Cir., at Holland, Oct. 21 22. Granger and Jonah, at G., Oct. 28 29. Hartlett Sta., at Hartlett, Oct. 29 30. W. H. VAUGHAN, P. E.

Cleburne District—Fourth Round. Crosson, at Long Creek, Oct. 14. Granbury, Oct. 15. Granbury Cir., at Hill City, Oct. 17. Glen Rose, Oct. 18. Glen Rose Mis., Oct. 19. Hillman, at Bethany, Oct. 21 22. Walnut Springs, Oct. 28 29. Morgan, Oct. 30. Anglin Street, Oct. 31. Alvarado, Nov. 1. Grandview, Nov. 2. Brazos Avenue, Nov. 3. Main Street, Nov. 5 6. E. A. SMITH, P. E.

Weatherford District—Special Round. Springtown, at S., 11 a. m., Oct. 24. Azle, at A., 11 a. m., Oct. 25. Alledo, at A., 11 a. m., Oct. 26. Millsap, at M., 10:40 a. m., Oct. 28.

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Tutt's Pills And save your health.

Strawn, at Mingus, 3 p. m., Oct. 28. Thurber, at T., Oct. 29. Gordon, at 10:30 a. m., Oct. 30. Santo, at S., 2:30 p. m., Oct. 30. Peaster, at P., 11 a. m., Oct. 31. Whitt, at Bethesda, 11 a. m., Nov. 3. Mineral Wells Cir., at Garner, Nov. 4 5. Weatherford Cir., at W., 11 a. m., Nov. 6. JAS. CAMPBELL, P. E.

Corpus Christi District—Fourth Round. Mexia Cir., New Hope, Oct. 14 15. Mexia Sta., Oct. 15 16. Richland Cir., Quinsby Ch., Oct. 21 22. Wortham and Thornton, W., Oct. 22 23. First Church, Oct. 28 29. Fifth Sunday Institutes, Oct. 27-29. JNO. R. NELSON, P. E.

Cisco District—Fourth Round. Scranton, at S., Oct. 14 15. Caddo, Oct. 18. Kokomo, Oct. 21 22. Carben, Oct. 28 29. Cisco Mis., at E. Cisco, Nov. 4 5. Cisco, First Church, Nov. 5 6. C. E. LINDSEY, P. E.

Dublin District—Fourth Round. Huckabay, at Oakdale, Oct. 13. Bunyan, at Linkville, Oct. 14 15. Duffau, at Oden's Chapel, Oct. 19. Iredell Sta., Oct. 20. Hico Sta., Oct. 21 22. Carlton Cir., at Carlton, Oct. 22 23. Tolar and Lipan, at Tolar, Oct. 27. Bluffdale, at Bluffdale, Oct. 28 29. Purvis, at Alexander, Nov. 3. Proctor Cir., at Proctor, Nov. 4 5. M. K. LITTLE, P. E.

Gateville District—Fourth Round. Killen Sta., 8 p. m., Oct. 13. Killen Cir., at Killen, Oct. 14 15. Copperas Cove, C. C., 10 a. m., Oct. 16. Nolanville, at N., 11 a. m., Oct. 17. Moody, 8 p. m., Oct. 18. Jonesboro, Union Grove, Oct. 21 22. Fairy and Lanham, P., 11 a. m., Oct. 23. Oglesby, at O., Oct. 23 29. S. J. VAUGHAN, P. E.

Weatherford District—Fourth Round. Farmer, at Jean, Oct. 12. Loving, at Flint Creek, Oct. 13. Eliasville, at E., Oct. 15 16. Graham Cir., Henry's Ch., Oct. 19. Graham, at G., Oct. 24-22. JAS. CAMPBELL, P. E.

Waxahachie District—Fourth Round. Venus, at Venus, Oct. 14 15. Midlothian, Oct. 15 16. Forrester, at Forrester, Oct. 21 22. Bethel, Oct. 22 23. Red Oak, at Dixons, Oct. 28 29. Britton, at Britton, Oct. 29 30. Waxahachie, Oct. 31. Ovilla, at Sardis, Nov. 4 5. T. S. ARMSTRONG, P. E.

NORTHWEST TEX. CONFERENCE

Colorado District—Fourth Round. Roby, at Longwater, Oct. 14. Sweetwater Sta., Oct. 16. Sweetwater Miss, at Ada, Oct. 18. License Committee, Oct. 19. Lorraine Miss, at L., Oct. 21. Roscoe and L., at R., Oct. 23. Snyder Sta., Oct. 26. Dermott Miss, at Crowds, Oct. 27. Fluvanna, at F., Oct. 28. All above dates are for quarterly conference sessions. Preaching dates by mail. All applicants for license to preach must be at Colorado October 19, 9 a. m. for examination. SIMEON SHAW, P. E.

Amarillo District—Fourth Round. Dumas Charge—Dumas, Thursday 8 p. m., Oct. 12; 11 a. m., Oct. 13. Spurlock, Friday 8:30 p. m., Oct. 13. Stratford, Oct. 14 15. Hansford Charge—Grand Plains, Monday 8 p. m., Oct. 16. Hansford, Tuesday 11 a. m., Oct. 17. Q. C., Tuesday, 3:30 p. m., Oct. 17. Ochiltree, Wednesday 8:30 p. m., Oct. 18; Thursday 11 a. m., Oct. 19. Amarillo—Houston Street, Oct. 21 22. Polk Street, Oct. 27. Buchanan Street, Oct. 28. Prairie Chapel, Oct. 29. "Be ye therefore ready also." O. P. KIKER, P. E.

Stanford District—Fourth Round. Tuxedo, Oct. 14 15. Stanford, St. John's, 8 p. m., Oct. 18. Ward Memorial and Lueders, 11 a. m., Oct. 21. Avoca, 8 p. m., Oct. 21. J. G. PUTMAN, P. E.

Clarendon District—Fourth Round. Higgins Sta., Oct. 14 15. Hedley Cir., Oct. 21 22. J. W. STORY, P. E.

Vernon District—Fourth Round. Childress Sta., Oct. 14 15. Paducah Mis., Oct. 21. Paducah Sta., Oct. 21 22. Chillicothe Mis., Oct. 28 29. J. G. MILLER, P. E.

Hamlin District—Fourth Round. Vera, at V., Oct. 13, 11 a. m. Hamlin Sta., Oct. 14 15. Aspermont Sta., Oct. 18. Spur Sta., Oct. 19. Jayton, Oct. 21, 22 a. m. Peacock, at P., Oct. 22 p. m., 23 a. m. The Licensing Committee is called to meet at Rochester Oct. 10. G. W. HARDY, P. E.

Plainview District—Fourth Round. Hale Center, Oct. 14 15. Demmitt, Oct. 21 22. Lubbock, at Lubbock, Oct. 27. Barton Site, Oct. 28 29. J. T. HICKS, P. E.

Big Spring District—Fourth Round. Seminole, Oct. 14 15. Post City Sta., Oct. 18. Gomez Cir., at Plains, Oct. 21 22. Coahoma Cir., at Vincent, Oct. 28 29. W. H. TERRY, P. E.

Ablene District—Fourth Round. Denton, at Denton, Oct. 14 15. Clyde, at Clyde, Oct. 15 16. Caps, at Caps, Oct. 21 22. GUS BARNES, P. E.

NORTH TEXAS CONFERENCE

Greenville District—Fourth Round. Leonard and Orange Grove, at L., Oct. 14 15. Lone Oak Sta., Oct. 15 16. Quinlan Cir., at Quinlan, Oct. 21 22. Lone Oak Mis., at —, Oct. 22 23. Greenville Mis., at Salem, Oct. 28 29. Floyd and Caddo Mills, at F., Oct. 29 30. Celeste Mis., at Ballard Grove, Nov. 4 5. Celeste and Lane, at C., Nov. 5 6. Fairlie and Wesley Chapel, at W. C., Nov. 11 12. (Business session at Fairlie, Oct. 21.) Merit Cir., at —, Nov. 12 13. R. G. MOOD, P. E.

Sulphur Springs District—Fourth Round. Sulphur Bluff, at Nelita, Oct. 14 15. Weaver & Saitillo, at S., Oct. 20. Mt. Vernon, at Mt. V., Oct. 21 22. Brashear, at Brashear, Oct. 26. Como, at Como, Oct. 28 29. Purley Cir., Nov. 2. Winnboro Sta., Nov. 4 5. Sulphur Springs Sta., Nov. 11 12. W. D. MOUNTCASTLE, P. E.

Sherman District—Fourth Round. Pottshoro and Preston, P., Oct. 14 15. Trinity and Messenger, T., Oct. 21 22. Sadler and Gordonville, S., Oct. 28 29. Whitesboro, Nov. 4 5. Southmayde Cir., Nov. 11. A. L. ANDREWS, P. E.

Decatur District—Fourth Round. Decatur Miss., at Shiloh, Oct. 14 15. Chico Cir., at Pleasant G., Oct. 15 16. Ponder and Krum, at P., Oct. 21 22. Justin and R., at Justin, Oct. 22 23. Willow Point Cir., at Boonville, Oct. 28 29. Bethel and G. Hill, at G. H., Oct. 29 30. Greenwood, at Rush Creek, Nov. 4 5. L. S. BARTON, P. E.

Paris District—Fourth Round. Emberson Cir., Mt. Tabor, Oct. 14 15. Clarksville Miss., at McCoy, Oct. 21 22. Tolar and Miss, at T., Oct. 21 22. Cunningham Miss, at C., Oct. 24 25. Annona Cir., at A., Oct. 28 29. White R. and Williams' Ch., at W. C., Oct. 29 30. Avery Miss., at Lydia, Oct. 31. Paris Cir., at Bethel, Nov. 4 5. Bonham Street, at B. S., Nov. 5 6. Lamar Ave., Nov. 11 12. Centenary, Nov. 12 13. J. M. SWEETON, P. E.

Dallas District—Fourth Round. Oak Lawn, 11 a. m., Oct. 15. Lancaster, 8 p. m., Oct. 15. Cedar Hill and Duncanville, D., Oct. 21 22. Ervay, 8 p. m., Oct. 22. Grand Prairie, 8 p. m., Oct. 25. Irving, at Bethel, Oct. 28 29. Wheeland, Nov. 4 5. First Church, 8 p. m., Nov. 5. Grand Prairie, 11 a. m., Nov. 12. Fairland, 8 p. m., Nov. 12. J. M. PETERSON, P. E.

Terrell District—Fourth Round. Mabank, Oct. 14 15. Kemp, Oct. 15 16. Forney, Oct. 21 22. Scurry, Oct. 28 29. Grandall and Scarsville, Oct. 29 30. College Mound, Nov. 4 5. Terrell, Nov. 5 6. Kaufman, Nov. 11 12. M. L. HAMILTON, P. E.

Bonham District—Fourth Round. Brookston Cir., at B., Oct. 14 15. Petty and White Rock, P., Oct. 15 16. Honey Grove Cir., Rock Point, Oct. 21 22. Honey Grove Sta., Oct. 22 23. Telephone Miss, at T., Oct. 28 29. Ravenna Miss, at R., Nov. 4 5. Bonham Sta., Nov. 11 12. Direct, at Maxey, Nov. 11 12. I. R. GORER, P. E.

Bowie District—Fourth Round. Crafton Cir., at Crafton, Oct. 14 15. Newport Mis, at Rocky, Oct. 15 16. Archer Miss, at Bells, Oct. 21 22. Archer Sta., Oct. 22 23. Bowie Miss, Rock Hill, Oct. 24 25. Bowie Sta., Oct. 25. Byers, Oct. 28 29. Henrietta Miss, Willow, Oct. 29 30. Henrietta Sta., Oct. 30 31. Iowa Park, Nov. 4 5. Lorraine Miss, Enterprise, Nov. 5 6. Holliday, Nov. 7. Wichita Falls, Nov. 8. Dundee Miss, Megargel, Nov. 9. JNO. E. ROACH, P. E.

McKinney District—Fourth Round. Josephine, at Mays Ch., Oct. 14 15. Nevada, Oct. 15 16. Weston, at Liberty, Oct. 21 23. Celina, Oct. 22 23. Wylie, at Murphy, Oct. 28 29. Copville, at C., Oct. 29 30. Plano, 8 p. m., Nov. 1. Blue Ridge, at Fayburg, Nov. 4 5. Farmersville, Nov. 5 6. McKinney, 8 p. m., Nov. 6. South McKinney and W. G., 8 p. m., Nov. 7. Renner, Nov. 11 12. Farmers Branch and C., Nov. 12 13. CHAS. A. SPRAGINS, P. E.

Gainesville District—Fourth Round. Aubrey Cir., at A., Oct. 14 15. Pilot Point, Oct. 18. Collinsville, at Tioga, Oct. 19. Dexter Miss, at Dexter, Oct. 21 22. Sanger, at Sanger, Oct. 25. Valley View, at V. V., Oct. 27. Era and Spring Creek, Era, Oct. 28 29. Era and Hood, at Hood, Oct. 31. Marysville, at M., Nov. 4 5. Denton Street, Gainesville, Nov. 7. Broadway, Gainesville, Nov. 8. Denton Sta., Nov. 9. Rosston Mission, at Forrester, Nov. 11 12. St. Jo, at St. Jo, Nov. 12 13. E. H. CASEY, P. E.

TEXAS CONFERENCE

San Augustine District—Fourth Round. Kennard, at Pennington, Oct. 14. Melrose, Oct. 21. Carthage Sta., Oct. 25. Shelbyville, at S., Oct. 27. Appleby, Oct. 28. Nacogdoches Sta., Oct. 29. Geneva, Nov. 4. Hemphill, at Hemphill, Nov. 4. San Augustine, Nov. 6. Timpson Sta., Nov. 8. Livingston Sta., Nov. 10. Livingston Cir., Nov. 11. Lufkin Sta., Nov. 12. Center Cir., at S. G., Nov. 14. J. W. MILLS, P. E.

Jacksonville District—Fourth Round. Eustace, at Elm Grove, Oct. 14 15. Keltys, at Keltys, Oct. 18. Frankston, at Sard Flat, Oct. 21 22. Neches, at Neches, Oct. 28 29. Jacksonville Cir., Nov. 4 5. Centenary, Nov. 5. Grace Church, Nov. 5. Bullard, Nov. 11 12. Rusk, Nov. 12. Brushy, at Mt. Vernon, Nov. 15. Mt. Selman, at Mt. Selman, Nov. 18 19. Jacksonville Sta., Nov. 19 29. J. T. SMITH, P. E.

Pittsburg District—Fourth Round. Pittsburg Sta., Oct. 18. Infield, at New Hope, Oct. 21 22. Mt. Pleasant Sta., Oct. 22 23. Linden Cir., Oct. 28 29. Hughes Springs, at H. S., Oct. 29 30. Daingerfield, at Bradfield, Oct. 31. Willsboro Cir., at Morris Ch., Nov. 2. Dalby Springs, at Lawrence, Nov. 4 5. New Boston and DeKalb, at New Boston, Nov. 5 6.



Despair and Despondency

No one but a woman can tell the story of the suffering, the despair, and the despondency endured by women who carry a daily burden of ill-health and pain because of disorders and derangements of the delicate and important organs that are distinctly feminine. The tortures so bravely endured completely upset the nerves if long continued. Dr. Pierce's Favorite Prescription is a positive cure for weakness and disease of the feminine organism.

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It allays inflammation, heals ulceration and soothes pain. It tones and builds up the nerves. It fits for wifehood and motherhood. Honest medicine dealers sell it, and have nothing to urge upon you as "just as good." It is non-secret, non-alcoholic and has a record of forty years of Ask YOUR NEIGHBORS. They probably know of some of its many cures. If you want a book that tells all about women's diseases, and how to cure them at home, send 21 one-cent stamps to Dr. Pierce to pay cost of mailing, only, and he will send you a free copy of his great thousand-page illustrated Common Sense Medical Adviser—revised, up-to-date edition, in paper covers. In handsome cloth-binding, 31 stamps. Address Dr. R. V. Pierce, Buffalo, N. Y.

Nash Cir., Nov. 7 8. Naples and Omaha, Nov. 11 12. Redwater, Nov. 12 13. Atlanta Sta., Nov. 13. Avinger Cir., at Mims, Nov. 18 19. R. A. BURROUGHS, P. E.

Marshall District—Fourth Round. Elysian Fields, Bethel, Oct. 14 15. Beckville, Allison's Chapel, Oct. 15 16. Hallville, at Winterfield, Oct. 21 22. Loneview, Oct. 22 23. Kelleville, Shiloh, Oct. 28 29. Jefferson, Oct. 29 30. Bettie, at Soule's Chapel, Nov. 4 5. Gilmer, Nov. 5 6. Henderson Cir., Griffin, Nov. 11 12. Rederson Sta., Monday, p. m., Nov. 13. Church Hill, London, Tuesday, Nov. 14. Marshall, First Ch., Wednesday, Nov. 15. North Marshall, Friday, p. m., Nov. 17. Harleton, Harleton, Friday, a. m., Nov. 17. Harison, Union Chapel, Nov. 18. H. T. CUNNINGHAM, P. E.

Tyler District—Fourth Round. Emory, at Point, Oct. 14 15. Mt. Sylvan, at Sabine, Oct. 21 22. Lindale, Oct. 23. Edom, at Edom, Oct. 28 29. Murchison, at Murchison, Nov. 4 5. Cedar Street, Nov. 9. Whitehouse, at Lane's Ch., Nov. 11 12. Willis Point Sta., Nov. 13. Edgewood, at Edgewood, Nov. 14. Grand Saline, Nov. 15. Mineola, Nov. 16. Marvin Church, Nov. 17. Tyler Cir., at Bascom, Nov. 18 19. C. B. GARRETT, P. E.

Houston District—Fourth Round. Columbia, at Columbia, Oct. 14. Algoa, at Katy, Oct. 22. Washington Ave., Oct. 22. So. Houston & Texas City, Oct. 25. Cedar Bayou, Oct. 28 29. First Church, Houston, Oct. 29. Dickinson, Nov. 1. West End, Galveston, Nov. 5. First Church, Galveston, Nov. 5. St. Paul's, Nov. 8. Velasco, Nov. 12. Angleton, Nov. 12. Humble, Nov. 15. Brazoria, Nov. 19. Alvin, Nov. 19. ELLIS SMITH, P. E.

Beaumont District—Fourth Round. China, Oct. 14 15. Woodville, Oct. 21 22. Warron, Oct. 22 23. Shiloh, Oct. 25. Jasper Miss., Oct. 28 29. Jasper Sta., Oct. 28 29. Kirbyville, Oct. 30. Wallisville, Nov. 1. Batson, Nov. 4 5. Kountze, Nov. 6. Orange, Nov. 8. Quarterly Conference Liberty, 10 a. m., Nov. 11. Dayton, 7:30 p. m., Nov. 11. Cartwright, Nov. 18 19. First Church, Beaumont, Nov. 19. D. H. HOTCHKISS, P. E.

Brenham District—Fourth Round. Richmond, Oct. 14 15. Caldwell Miss, at Chrisman, Oct. 20 21. Caldwell, Oct. 21 22. Rosenberg, at Rosenberg, Oct. 28 29. Chapnell Hill, Nov. 4 5. Hempstead, Nov. 6. Fulshear, at B., Nov. 8. Somerville, Nov. 11 12. Brenham, Nov. 18 19. A. A. WAGNON, P. E.

Navasota District—Fourth Round. Magnolia Mis., Stoneham, Oct. 14 15. Navasota, Oct. 18. Shepherd and Cleveland, at Postoria, Oct. 21 22. Trinity and Onalaska, at Trinity, Oct. 28 29. Groveton, Oct. 30. Willard Cir., at Saron, Oct. 31. Oakhurst Cir., at Oakhurst, Nov. 2. Cold Springs Miss, at Point Blank, Nov. 4 5. Augusta Cir., at Enterprise, Nov. 7. Huntsville, Nov. 9. Willis Cir., at Willis, Nov. 11 12. Anderson Cir., Nov. 18. Bryan Sta., Nov. 17. Bryan Cir., Nov. 18 19. F. M. BOYLES, P. E.

Marlin District—Fourth Round. Rosebud, Oct. 14 15. Centerville, Oct. 21 22. Jewett, at Oakwood, Oct. 28 29. Fairfield, Nov. 5 6. Teague, Nov. 6 7. Travis, at Cedar Spgs., Nov. 11 12. Maysfield, Nov. 14. Whitlock, Nov. 18 19. I. F. BETTS, P. E.

Advertisement for Advocate Machine. Features a large illustration of the machine, the text 'A Guarantee' in a stylized font, and a price tag of '\$24.00'. The text describes the machine's quality and availability, mentioning 'Blaylock Pub. Co., DALLAS, TEXAS'.

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CREAM
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No Alum—No Phosphates

Be on your guard. Alum Pow-
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ounce.

Sketches of Stonewall Jackson

By Col. J. R. Cole.

In the early spring of 1861 a man sat in one of the section-rooms of a school in the valley of Virginia. He was quiet, studious, serious, thoughtful. He was tall, handsome and powerfully built, but thin. He had brown hair and a brown beard. His mouth expressed great determination. The lips were thin and compressed firmly together; his eyes were blue and dark, with keen and searching expression. He was thirty-five years of age. He was modest and religious. He was a teacher in the institute, in Sunday-school and a leader in religious exercises. But few people knew him in his own State; very few had ever heard of him beyond the borders of Virginia, and outside of the Nation his name was almost totally unheard of.

Two years after this, in the spring of 1863, on the 10th day of May, in company with a brother, I was walking along a country road near Guinney Station, near the Rappahannock River near Fredericksburg, Virginia, near Chancellorsville, on our way to take from a soldier's grave my brother Col. C. C. Cole, who had fallen in battle and had been buried in the blanket of a soldier without a coffin. We stopped in front of a house on the roadside and gazed with sad hearts at the silent and mournful surroundings. With bowed heads we passed on and were hailed by a private soldier from Alabama, who was standing near the road cleaning his gun. His face showed trouble and anxiety.

"Is it true that Stonewall Jackson is dead?" he earnestly asked. "Yes," I replied, "it is true, we have just come from the house where he died." With his face upturned and pale, he cried out "Great God!" It was the cry of distress, it was the moan of despair and it was the echo from every heart of the South.

Only two years had passed since that quiet teacher sat in his section-room in Lexington, Virginia, unknown; only two springs with their flowers; only two summers with their harvests; only two autumns with their golden leaves and only two winters with their beautiful snow had come and gone and he lay dead with his martial cloak around him, and a great people wept, a Nation mourned and a world

was stunned by a great calamity. Why this great change? What had happened during these two years that made this revolution in feeling and thought? The modest teacher had died, the great patriot and the invincible warrior. His fame was in every land and on every tongue. It was sung with the early dawn in the East; it followed the footsteps of the sun as he crossed the pathway of the heavens and was echoed back from the halls of the golden west.

Forty-two years after I stood before that sad house and heard the distressing cry of the Alabama soldier. I made a pilgrimage from my distant home to the tomb of this man. Alone and with head uncovered and with beating heart I gazed once more with the eyes of memory and love upon the form of my old commander. There he lay only six feet from me. I could hear his soft voice in prayer; I could hear his stern command; I could see his blue eyes flashed; I could see his arm thrown out as if he would sweep his enemies from the earth; I could see him as he dashed along his battle-front on his charger and led his soldiers to victory; I could hear his stern command, "Sir, we will give them the byonnet;" and then I could see him as he entered the cold waters and softly and joyously whispered, "Let us cross over the river and rest under the shade of the trees."

On January 21, 1824, among the mountains of Western Virginia, Thomas Johnathon Jackson was born. His ancestors were strong and honorable men—brave and patriotic soldiers. His mother died when he was two years of age. He was left an orphan in childhood and grew up without a helping hand or loving heart to break the rigors of a hard life in the backwoods of his State. He learned to wield the ax in the forests and to follow the plow in the new ground in the hills. Without any advantages of schools or Church or society he was thrown upon his own responsibilities, and in the silence of the woods, on the banks of the rivers, among the towering mountains, under the blue heavens, listening to the songs of the birds, he studied nature and through nature—nature's God. Here his character was formed without polish, without

venering, strong like the surrounding hills and persevering like the waters that go on forever. Anxious to be something and do something in the world he secured an appointment to West Point, the National school for soldiers. Though unprepared, he was admitted on trial—standing at the foot of his class. At the end of the first year he had passed a number of his classmates. At the end of the second year he had left a third of his classmates behind; at the end of the third year only one-fourth were ahead of him and when he graduated he was among the foremost and it was conceded that if there had been a fifth year he would have stood first. It was because of his ambition and his indomitable will and his great perseverance. Now at the age of 22 he was made Brevet Second Lieutenant of Artillery and joined Gen. Scott at Vera Cruz, for the invasion of Mexico. He participated in the battles of Vera Cruz, Cerro Gordo, Chetumal and the siege of the City of Mexico, where he especially distinguished himself in many battles. When the city had fallen and Gen. Scott gave a reception to the officers of the army, among others presented to the Commander-in-Chief was Lieutenant Jackson. When his name was called, Gen. Scott drew himself to his full height, six feet five inches, put his hands behind him and sternly looking at him said, "I don't know that I ought to shake hands with Lieutenant Jackson. Sir, don't you think you ought to feel ashamed the way you slaughtered those poor Mexicans with your guns?" Then smiling at the abashed young officer he extended his hand. It was the way the Commander-in-Chief took to call special attention to the skill and gallantry of Lieutenant Jackson. In this way Lieutenant Jackson was promoted oftener than any other officer, returning to his country a major in the regular army.

When Major Jackson was 25 years of age he was elected a professor in the Virginia Military Institute. He remained here ten years until he offered his service to his State after her secession from the Union.

From that time till his death he was the hero of the South, the right arm of Lee. He was distinguished in the battle of Manassas, the Valley Campaign, where he, at the head of his army, gained many victories at the Seven Days' battle around Richmond, at Cedar Mountain, Second Manassas, Harper's Ferry, Sharpsburg, Fredericksburg and Chancellorsville.

When Jackson died the South felt a shock and shiver as of an earthquake. There was still the grand army of Northern Virginia ready to die at the command of its leaders: there still lived Lee and Longstreet and Hill and Stuart and Johnston and Hood and Beauregard and a hundred patriotic generals, but the Stonewall of the South had crumpled, the sword of the great ironside was broken, the man who would not be conquered was dead, Lee's strong arm was broken. There was no one left capable of executing the commands of the Commander-in-Chief. "Such an executive officer the sun never shone on, I have but to show him my design, and I know that if it can be done it will be done. No need for me to send or watch him. Straight as the needle to the pole he advances to the execution of my purposes." Such were the words of Lee. "Could I have directed events, I should have chosen for the good of my country, to have been disabled in your stead." This the great commander wrote to his wounded general.

In the scriptures we are taught that "Evil communications corrupt good manners." If this be true it must equally be true that association and communication with the wise, the good and the great will reflect to some extent their wisdom, their goodness and their greatness. And the proudest thought in the minds of every true Southern soldier is the cherished memory of having followed their great leader and proved themselves worthy to receive the praise of Lee and Jackson. Looking backward over the pathway of many years from the hill-tops of old age, and reviewing the events of the past as memory brings them back to me, there is nothing in my life of which I am so proud as that I was a soldier of the South under Lee, and I rejoice that I knew him and Jackson and Hill and Pender and Pettigrew and Scales and Leavenworth and Branch, for these were my Commanders with my brother, and all of these but one fell on bloody battlefields. Following these great and good men, warriors and Christians and patriots and heroes, I could not fail to see and appreciate and understand their great virtues. And to-day, after fifty years have stamped their impressions upon the hearts of Southern manhood, the lives and characters of these great Southern leaders have set examples in courage, honor, purity and love of country for all future generations.

IF THE BABY IS CUTTING TEETH.

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

On Monday, October 16, 1911,

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University Heights

WILL BE PLACED ON THE MARKET FOR SALE.

This property adjoins the Southern Methodist University grounds, nearest the city of Dallas, and lies North, and adjoining Highland Park, the most beautiful residence district of the city.

I am now improving this property, and will soon have all streets graded and graveled, cement walks in front of all lots, and artesian water piped through addition.

Lots adjoining this property on the South will cost you double the amount asked for these. Reasonable building restrictions are provided for all lots. You can buy choice lots for \$750.00 up by making small cash payments, and paying balance \$10.00, monthly, with interest at 6% per annum.

If you want to double your money within eighteen months, BUY NOW. Dr. H. A. Boaz is to build a fine residence on part of this property in the near future. The Southern Methodist University is to be a great school, with a million dollars invested in buildings, and work will begin within the very near future, grounds for the main buildings will be broken on October 27, 1911.

Come and let me show you what I have. Automobile at your service at all times. Parties visiting the Dallas Fair and wanting to make an investment that is sure to double in value, call at my office 409 Slaughter Building, Phone Main 7712.

A. W. WALKER, Owner.

RESOLUTIONS OF RESPECT.

To the Worshipful Master, Wardens and Brethren of Saltillo Lodge No. 631 A. F. and A. M.

On July 22, 1911, the "Grand Master" of the universe put forth a hand, and with that "powerful grip" raised our friend and brother, D. H. Agee to the "Sublime Degree" in that "Celestial Lodge above, where the Supreme Architect of the Universe presides." Brother D. H. Agee was born January 2, 1828, in Gipson County, Tennessee; was converted and joined the M. E. Church, South in Tallahatchie County, Mississippi, in 1846. He was made a Mason in Saltillo Lodge August 19, 1889. Since the all-devouring scythe of time has cut the brittle throat of life and our brother is wafted to that distant country, from whose bourne no traveler returns, therefore, be it

Resolved, That the Lodge has lost a loyal member, and in such a pillar of each wisdom and strength.
2. The home a true and devoted companion and father.
3. That while we drop a sympathet-

ic tear, yet, we, as Masons and friends, should ever remember that when the strength and wisdom of man fails, yet there is a higher source to be obtained through prayer. And that by following the footsteps of our deceased brother we may be comforted by the thought of the sprig of Evergreen, or that immortal part in man which shall survive the grave, and which shall never, never, never die.

4. That a copy of these resolutions be spread upon the minutes of the Lodge, a copy be furnished the home of our deceased brother and a copy be sent the local newspapers for publication.

HOMER E. GRIFFITH,
W. F. BENNETT,
W. D. BRICE.

Committee

A whole bunch of these radical vegetarians and humane society folks are naving their literary effusions bound in calf, and with the coin gained therefrom buy a feather to adorn their vacant pates.

The Cost of YOUR

INSURANCE

You look carefully into the cost of your dry goods, your shoes, your groceries, and other merchandise, and see that you get the greatest possible value for the amount of money expended.

Why not look carefully into the cost of your life insurance? Why pay extravagant prices for your insurance protection, when you can get the very best protection to be had, on absolutely safe rates, with The Praetorians at prices not nearly so high.

A \$1,000.00, 20-year contract with The Praetorians at the age of 35, is only \$25.35—\$10 to \$12 per thousand cheaper than you will pay in most any other company.

This contract gives full face of certificate to your beneficiary in event of death; is fully paid for in twenty years; (No cash surrender, but we don't charge for it;) and gives a liberal amount of paid-up and extended insurance after the third year.

The Praetorian Reserve to back our contracts is \$48.11 per member. The largest reserve per member, of any fraternal order in the United States. See our representative in your vicinity, and let him explain the LIBERAL SAVINGS that we offer on SAFE INSURANCE, or write

THE PRAETORIANS

C. B. GARDNER, President,
DALLAS, TEXAS.

NET RESERVE, : : : \$668,000.00

Roswell, New Mexico, Sept. 26, 1911.

The White Sanitarium, Dallas, Texas.

Dear Doctor:

I took your treatment for whiskey some years ago. It is all you claim for it, a perfect cure for whiskey. I have not drank a drop and have had no desire for stimulants of any kind.

Wishing you success, I beg to remain,

Yours truly,

T. S. JACKSON.