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TEXAS CHRISTIAN ADVOCATE

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OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHOD

Vol. LVI

Dallas, Texas, Thursday, November 25, 1909

No. 15

A DISTINCT CRISIS—WHO WILL HELP?

The readers of the Advocate, we are sure, will be surprised to learn that the American Bible Society is fast approaching the expiration of the time allowed it by Mrs. Russell Sage in which to raise the \$500,000 necessary to secure her offer of the same amount, and that more than half of the needed sum remains as yet unsubscribed. Something like \$250,000, at least, must be raised within the next six weeks. A distinct crisis is upon the society. The largest things in its history are now possible; the greatest demands in its history now confront it. It will be to the eternal discredit of American Christianity if Mrs. Sage's offer goes by default. It simply must not.

Our own State must assume a worthy share of the responsibility in the matter, and must help more than she has been doing hitherto. Something like \$16,000 has been raised in the States of Oklahoma, Louisiana, Arkansas and Texas already, but this amount should be increased to \$25,000 at least. The society has been calling for special pledges and special collections from individual Churches all over the country. Let our Churches fall in line. It has been calling for one hundred men and one hundred women in the country to give as much as \$1000 each. Two noble women of our State have responded, but two only. Are there not others who could do so? Rev. Glenn Flinn, the Agency Secretary for the Southwest, is calling for fifty persons in his territory who will give as much as \$100 each. Fourteen have responded to this appeal. Are there not many more who could join in with this amount? A large number in the Southwest have subscribed amounts for \$1 to \$100. This number should become a multitude.

Good subscriptions are needed. Latitude is allowed in their payment. Let the Methodists of Texas take a larger hand in the matter. The society upon which we are so dependent in our missionary operations certainly deserves our help in this time of crisis. Let a large number of gifts and pledges, both great and small, be sent in to Rev. Glenn Flinn, the society's representative in our territory, at once. His address is 420 Main Street, Dallas, Texas. "The Bible is the seed-corn of the kingdom;" to sow it abroad is a privilege in which our people should be glad to share a substantial part.

THE CHURCH PARASITE.

A parasite in plain terms is a hanger-on; one that fastens itself to the body of another in order to get support without work. It is a sort of blood-sucker, and it lives exclusively at the expense of others. It does no work of its own except as it exerts itself to appropriate what others have toiled to produce. And the principle is true, whether found in the life of the vegetable or the animal parasite. It goes on the assumption that the world owes it a living and it is going to obtain it in this way, despite all protest. The parasite, then, is a sponger. It exists because the larger life upon

which it subsists either can not or refuses to throw it off.

There is such a thing as a Church parasite. In fact, we have lots of them. They are fastened on the Church by virtue of an empty profession, but they do nothing for the Church, neither do they add to its efficiency. They pay no money to its enterprises or to the support of its institutions. They do no public praying, and no private praying, either, in so far as it is known. They contribute no influence in the way of godly living to the weal of the Church. You never see them at prayer-meeting, they shun the Sunday-school, and with the exception of attendance occasionally upon the public services Sunday morning or their presence at some prominent funeral, you rarely ever see them at the church. They are simply members of the Church because their names are on the Church roll. There is no other evidence of their membership beyond this fact.

Yet they are members, and boast of their membership. Yes, they point to the Church as "our Church," and to the pastor as "our preacher." Sometimes they are the loudest in their criticisms of the Church and its methods of work. They oppose foreign missions and home missions, and under all circumstances they believe strictly in a "free gospel." They are nothing but Church parasites. They live on the body of the Church, draw its patronage to them and appropriate its influence, but in turn give nothing back to its activities. They are dead-heads, sponge-absorbing nonentities, a burden to be borne, handicaps to progress, and yielding nothing to the Church except to its department of statistics; they merely counted in the enumeration of Church members. Why carry such driftwood? If they do not reform their ways and contribute something in the way of influence or means or life to the Church, where is the good sense in weighting down the records with their cumbersome names? We need to apply drastic methods to many of our Church rolls just at this point. We have suffered this affliction long enough, and it is time to have a change all along the line.

THE STAND OF THE CHURCH ON PROHIBITION.

There is no sort of question as to how the Church stands on the question of prohibition. Our General Conference has defined this matter, and each recurring Annual Conference places additional emphasis upon the question. These bodies commit every church house and every Church congregation to the support of prohibition. They do it because it is a great moral issue and as such involves the life and weal of the membership of the Church. As a result, no preacher can afford to be indifferent to this issue any more than he can afford to be indifferent to religion itself.

They now have a great amendment fight on in Alabama, and the evangelical ministry and Churches are in the front rank of the battle. To show what part our Methodist ministry is taking in the matter we here quote a clarion appeal recently sent out by Bishop Henry C. Morrison, and we do this because his words

apply to the ministry of Texas just as forcefully as they do to the men in Alabama:

The present campaign against whiskey in Alabama is fraught with far-reaching and tremendous issues. Victory means freedom from the curse for all time. It means safety and blessing for your children and your children's children, long after you have gone to the other side.

Defeat means disaster and degradation to your fair State, as well as harm and hazard to your own loved ones. The opposition will hesitate at nothing that money or machination can accomplish. You need be surprised at no means they may employ.

The inordinate "love of money" and the inordinate love of whiskey are alike soulless and unscrupulous. Therefore, you, as one of the moral guardians of the people, have need to be vigilant. While we have such an enemy let no one sleep at his post.

I beg you turn for the time from other duties and demands and give yourself to this work and welfare until the battle is fought and victory ours. Have no regret or remorse, after it is over, in the remembrance that "I was inactive or indifferent." The time is short. "What we do must be done quickly." Then, my dear brother, put your soul, your time, your strength and effort into this conflict, calling upon God, who is "the Father of the fatherless and the judge of the widow," to make you "strong in battle" and give such a victory as will cause a jubilee in Alabama and a shout of joy among the angels.

I am sure you will do your full duty and be ready to meet your God on this tremendous issue. Pray, work, speak publicly, talk privately and vote the doom of rum in Alabama for all time to come. God bless you and give you the victory.

There is no uncertain sound in these words. They carry the dynamics of the gospel, and they put the question upon the conscience of the preacher. He can not shirk responsibility in such an hour. And what is true in other States is true in our own Commonwealth. We are fighting the same battle. It is only a question of time when Texas will be ablaze with this same campaign. We are now making all the preparations necessary to its approach. The agitation now in progress means the impending conflict. It will not much longer be put off, and the Church will be its storm center. In some places a few anti members of the Church are trying to discourage the ministry, and now and then we have heard of a Church whose doors were closed by formal action to the workers in the field—even such a worker as George Stuart! But we rejoice to know that such congregations are few and far between, and such preachers who permit such action are fewer and farer between. No action can retard this movement. It is surcharged with truth and righteousness, and no power of earth can stand in its way. It is God's cause. On with the battle!

Methodism is to the front in the Sunday-school movements; she is missionary in spirit and practice; she is progressive in social form; and she is fraternal with respect to other Christians. Behind her is a glorious record and before her a bright future. Give her consecrated leaders and men of sound judgment in the ministry who know God and are in touch with the common people and she is prepared to cope successfully with any problem that is likely to arise in the Twentieth Century.

Infancy in Christ and Rev. E. W. Alderson, D.D.

By REV. W. A. STUCKEY.

In replying to Bro. Alderson on "Infancy in Christ and the Critics," I leave the clearly implied charge of dishonesty and other unkind things he has said about me to the readers of the Advocate. I am willing for them to be the sole judges of the weight of the arguments and the animus of the disputants. It is not a personal matter, but one that vitally concerns the Church, and it is in defense of her doctrines that I speak. That Dr. Alderson's position is not Methodist, he fully grants. In his contention he is not an Arminian, a Calvinist, or Methodist. He has a new theory that is revolutionary to the core. In it he has involved himself in inconsistencies and contradictions from which he can never extricate himself. He is wrong in every position he takes. In his first article he said: "The idea that depravity is of the nature of sin originated in the personal experience of St. Augustine," and that "The old view of medical authorities, as to transmission of hereditary diseases," is denied by later authorities, both of which statements I denied; and in his last article he leaves me to "settle the contentions" with the "History of Dogma" "and medical experts," and passes it all by as "not vital to the issue." He thought them so "vital" in his first article that he put them at the very basis of his contention. Why did he pass them by on such short notice in his last? Maybe the facts will tell. St. Augustine was born A. D. 354. Justin Martyr (A. D. 100-110) says: "But he (Christ) did this for mankind, which by Adam was fallen under death, and under guile of the serpent, beside the peculiar guilt of each of them who had sinned." Wall's History of Baptism, vol. 1, page 40. Irenaeus (A. D. 130-180) does in many places speak of original sin as affecting all mankind, all our race, putting them in a state of debtors to God, transgressors and enemies to him under the stroke of the serpent and addicted to death." W. H. I. B., p. 44. Tertullian (A. D. 160-200): "Thus every soul is reckoned as in Adam, so long till it (is) enrolled in Christ, and so long unclean, till it be so enrolled, and sinful because unclean." W. H. I. B., p. 59. Origen (A. D. 180-210): "Infants are baptized for the forgiveness of sins." Of what sins, or when have they sinned? Then adds: "None are free from the pollution of sin, though his life be but the length of a day upon the earth. And it is for that reason, because by the sacrament of baptism, the pollution of our birth is taken away that infants are baptized." W. H. I. B., p. 65. Cyprian, with sixty-six Bishops with him (A. D. 253), in their letter to Fidus, a country Bishop, who wanted to know if it was right to baptize infants under eight days old, after speaking of baptizing adults for the forgiveness of sins, said: "How much less reason is there to refuse an infant, who, being newly born, has no sin save that, being descended from Adam according to the flesh, he has from this very birth contracted the contagion of death anciently threatened, who comes for this reason more easily to receive forgiveness of sins, because they are not his own, but others', that are forgiven him." And so this "contention" is "settled" by "Historic Dogma."

And now as to medical experts. "Lues manifests itself during the whole of the patient's life, and is capable of being transmitted to the offspring. In more advanced life is hereditary." Chambers' Encyclopaedia, vol. 10, p. 35. "I have never known an instance where a young man has followed the life of a libertine and has not contracted one or more varieties of venereal diseases, and, unfortunately for their families later on in life, not completely cured, but are transmitted to their wives and not infrequently to their children." Ralph Waldo, gynecologist to the Leban Hospital, New York City. I have before me many of the latest and best authorities who testify to the same fact. The medical journals of this year have advocated the enactment of laws to prevent the spread of transmissible or hereditary diseases, and one State has passed such a law. I talked to two leading physicians of Bonham, and they say it is a well-known fact in medical science that some diseases are hereditary. Another "contention" settled by "medical experts," and Dr. A.'s unguarded, bold assertions go down under the weight of facts. He thinks it strange that "Methodist theologians will cling so tenaciously to the Calvinistic idea of inborn pollution," and pleads for

"Arminian theology." He gets no comfort from Arminius. Let the sainted dead speak for himself. In his works, vol. 2, p. 79, speaking of the effects of the sin of Adam and Eve on their posterity, he says, "This is the reason why all men, who were to be propagated from them in a natural way, became obnoxious to death, temporal and eternal; and (Vacui) devoid of the gift of the spirit, or original righteousness, this punishment usually receives the appellation of original sin. But we permit this question to be made a subject of discussion. Must some contrary quality, beside the absence of original righteousness, be substituted as another part of original sin? Though we think much more probable that this absence of original righteousness only is original sin itself as being that which alone is sufficient to commit and produce any actual sins whatever. The discussion, whether original sin be propagated by the soul or the body appears to us to be useless; and therefore the other, whether or not the soul be through transduction, seems also scarcely to be necessary to this matter. Arminius and Calvin agree on the subject of depravity, and so says Rev. T. O. Summers, D. D., L.L.D., "Systematic Theology," vol. 2, p. 33. Now what about "inborn pollution" marring the symmetry of Arminian theology?

The Doctor says, "By taking the word 'purifying' out of its place after the phrase 'as his moral nature unfolds, and its manifest connection with a holy life in Christ,' and inserting it in place of 'a temple of the Holy Ghost,' I make him say, in direct quotation marks, 'The child is purified from its mother's womb,' and declares that 'such an idea is not in his address, either by word or implication.' My statement is in half quotation marks, and 'purified' in half quotation marks within. But we will let him stand or fall by his own words. He says: 'Still more inexplicable is the fact that such clear-eyed brethren as Edward and Rogers see in my address a denial of the necessity of the regenerating power of the Holy Spirit. The passage of Scripture that more than any other helped me to a clear vision of the truth presented in the address, was the statement that John the Baptist was filled with the Holy Ghost 'from his mother's womb.' 'If it was possible—in harmony with the laws of our being—for the Spirit to dwell and energize in the heart of one infant, it is possible and actual under the reign of our loving Father that the same Spirit is in the hearts of all our children at the very first pulse-beat of moral consciousness, impelling Godward the dawning spiritual life.' Now, mark you, he says, the Spirit energized in the heart of John the Baptist 'from his mother's womb.' Now hear him again. 'Every child is born into this world 'in Christ,' a child of God, a temple of the Holy Ghost 'from his mother's womb,' and by the power of that inworking Holy Spirit able to answer back, as his moral nature unfolds, to all those quickening, illuminating, purifying and energizing graces that make possible a holy life in Christ.' Energizing in this last quotation must refer 'back,' as in the case of John the Baptist, to the expression 'a temple of the Holy Ghost from his mother's womb,' and quickening, illuminating, purifying go 'back' with it, and therefore Dr. A. has every child 'quickened, illuminated and purified from his mother's womb,' and the Doctor says this was the 'opening thought of the address.' So the Doctor is caught in the meshes of his own statements, for if the child is purified from his mother's womb, he was scripturally unclean. Again, he says, 'Christ and the apostles call one thing and only one 'sin,' and that thing is lawlessness. Lawlessness of the heart as well as of an act, of course, but lawlessness is logically unthinkable of any being until it is a responsible subject of law, of the unconscious babe as of a nightingale.' Again: 'Such is the utter anarchy introduced into human nature by the fall, every child of Adam, to the end of time, will inevitably, apart from the redemption that is in Jesus, as he develops into a conscious subject of God's law, develop also into a conscious guilty rebel against that law and its divine author and become a child of wrath.' Now, anarchy is lawlessness, 'utter anarchy' is utter lawlessness, and the Doctor says that lawlessness is sin, and that the child's nature is 'utter anarchy.' Therefore the child is in his nature utterly lawless or utterly sinful, and what becomes of the Doctor's nightingale?

But he says "the babe" is "redeemed in Jesus;" he is born "in Christ," "a temple of the Holy Ghost from his mother's womb." The Holy Spirit energizes in his heart as in the case of John the Baptist, and but for this he would, because of his utter anarchy of nature, rebel against God. Still he admits the sinfulness of the child until redeemed, which he says is at birth, and his nightingale has flown again.

St. Paul says the thing in a man that makes him rebel against God's law is "sin"—that is, in his unredeemed nature, Rom. 7:20. Will the Doctor please tell the difference between the nature of rebellion in the heart of the adult and the heart of the infant, which he is pleased to call "utter anarchy?" But he says depravity in the child "is weakness rather than wickedness," and that the nature every child inherits is weakness on the spiritual or Godward side, and abnormally strong on the sensuous side. Will he please tell us what it is in depravity that makes the child weak Godward and inclines him so abnormally toward evil? If his nature is so bent on the sensuous, has it not the element of sin in it? But he says again, depravity, "being of the nature of weakness, it is consistent with the highest degree of holiness." In these statements he not only flatly contradicts himself, but makes depravity, which he says is sensuous, agree with holiness.

Again: We see, then, in depravity, "a subverted, degenerate, helpless nature, inherited from our first parents." "This depravity is total in that it involves every element of our nature, and totally disables us from living a holy life in our own strength. Again, "such is the anarchy introduced into human nature by the fall," etc. Is not, then, anarchy included in depravity? Rather is it not depravity itself? If so, depravity is "of the nature of sin," and the child, being depraved, has a sinful nature. His statement that anarchy was introduced into human nature by the fall is a clear condemnation of his own theory, and I might rest the question here without another word.

He denies saying that "Children are born with the love of righteousness, rather than sin." Here are his own words: "But is it not a fact, after all, it may be asked, that children are born with an inherent love of sin rather than righteousness? This cru-

cial question must be answered in the negative." Then he adds: they are born with a (potential) "love of pleasure rather than of God," and for this reason so many men go on from childhood to mature manhood, committing, because of the pleasure derived therefrom, sins which their souls abhor. St. Paul declares of such a man, under the convicting touch of the Spirit, "What I hate, that I do." What! Does he find pleasure in love, abhor and hate sin all at the same time? Verily, this is a wonderful display of the use of words and knowledge of human philosophy. Adam and Eve had a potential love of pleasure more than of God when created. But were they subverted, degenerate, totally depraved, inclined to the sensuous and full of utter anarchy, as the Doctor says the child is by the fall?

Again, he says: "Depravity is as constitutional to the soul as mortality is to the body, and abides with us just as long." This leaves in all, regardless of "redemption in Jesus," "a subverted, degenerate nature, inclined to the sensuous rather than God," till death, and even beyond death, for the body is very mortal after it is dead. But, being "consistent with the highest degree of holiness," I suppose they will be proper elements of nature, even in heaven.

The Doctor informs us that "depravity is not a substance," and that the "washing of regeneration has always exclusive reference to the purification from defilement of actual sin." Does actual sin put a substance in the soul? Rather is it not the loss of the image of God, "a subverted, degenerate nature, an inclination to the sensuous more than to God," "utter anarchy," "the law of sin and death" in us?

The Doctor closes by telling us that "it is not his purpose to revise the ritual on any doctrinal theory of depravity" in his proposed new ritual, and yet he writes two long articles to prove that his Church is wrong on the theory of depravity, and now proposes to write a ritual in substance just like the old. How long, at that rate, will it take him to get the "silver trumpet" to the lips of his beloved Church?

As to Sacramentarianism, I fully agree with Doctor Alderson. Take it out of the ritual, but leave the truth of depravity as taught by the Church as it is.

Infancy in Christ & A Review

By REV. O. T. ROGERS.

The reply of Dr. Alderson to his critics is before me at last and fully justifies my high opinion of his abilities. It is a model of courtesy in treatment, clearness of expression and discrimination in thought. It is a pleasure to read after such a disputant whether one can fully agree with him or not. With the fuller explanation of his position I am pleased to find but one real point of difference between us.

If Pelagianism involves the assertion of moral uprightness or Adamic perfection in infants, then, clearly, Dr. Alderson is as free from it as Dr. Augustine of old. You are certainly right in that the "washing of regeneration" can only apply to the pollution acquired by personal transgression and that "the essence of the being 'begotten of the Spirit' is His coming into a human soul with the eternal life that is in Jesus Christ." I pass over your poetic figure of "the spirit-bud, unfolding into flower," etc., as offering complications. You doubtless can not help these poetic outbreaks, Doctor, so we do not hold them against you. You must pardon my failure to see in your former exposition a place for the new birth as a fact conditioned on faith, because, to my mind, your assumption that all infants are filled with the Holy Ghost from the womb, based on the statement touching John Baptist, seemed to carry, necessarily, the gift of the new life, unconditionally. That it is possible for all infants to be "filled with the Holy Ghost from the womb," will not be denied, perhaps, by any; but that such an experience is even a frequent one, not to speak of universal, very few I'm sure will ever admit.

But perhaps you do not mean by that expression any more than I understand by the old term, "Prevenient grace." Certainly the Spirit of God is in the heart of the infant and in a sense its "body is the temple of the Holy Spirit," and were there no moral evil, this fact would insure the moral uprightness of each. But it is just as true, is it not, that that same spirit

is in the heart and body of the impenitent, in the bosom of every fiend of darkness, in everything, and everywhere, God? Yes, he is in them and that to save but his presence does not mean salvation nor insure it as you have clearly shown.

Both of us agree that with "a wholly subverted nature," the child, left to itself, must, "by reason of the dominance of its sensuous elements, go of itself away from holiness into sin." And I agree with you that such a "subverted nature and a reasonably active and persistent devil are sufficient to explain all phenomena." But, begging your pardon, Bro. Rogers, does not bring in any "hypothesis of an alien force," "causing this weakness toward God." That "weak and enfeebled condition" is as we have both agreed our inheritance from Adam. The trouble is that you seem to look at this condition of the infant as though it were that of a seed or plant or "bud" instead of a potential angel or devil—a being with desires, appetites, tempers, affections and will. I do not bring in an "hypothesis," but call attention to a vital fact as scientific and psychology as it is Scriptural. The very moment you admit the truth that the moral powers are inclined away from God and out of plumb, you admit also the inevitable presence of a moral gravitation downward, a positive force, "inherent and persistent," pulling the ego away from God and holiness. It is just at this point where your error lies. It is not a question of "weakness toward God" so much as it is a question of strength toward all evil. And with all respect for your great powers of discrimination, I beg leave to question your ability to find any flaw in logic here or any "misuse of language."

Nor can I see that there is any "throwing back into the period of blank infancy ideas that are only rational in connection with responsible moral agents," to quote again your exact words. It is not for two reasons. First, infancy is at no period a blank. Second, we are dealing not with con-

duct at all, but with a developing bias of will against all authority, and with germinal tendencies, inclinations, propensities and affections that constitute child nature. Revealed law had to do with the origin of evil, but the presence or absence of law has nothing to do with its essential nature or continuance. Paul affirms (Eph. 2:3) that we all as well as the Ephesians "were by nature children of wrath," i. e., we possess a "nature so dominated by the sensuous" to your own well chosen words, that in spite of the presence of the Holy Spirit illuminating, energizing and restraining we do almost, if not quite, universally yield to the impetuous current of our own inclinations and desires, "fulfilling the desires of the flesh and of the mind," becoming in that moment of choice "children of wrath"—"children of disobedience." We agree that possessing such a nature does not constitute us "children of wrath" for its Adam's nature inherited, for which we are morally responsible only in the moment when the self-life is chosen instead of the Christ-life. But can a clear thinker like you still see nothing obnoxious to the holy God in a nature like this. If so I contend no more.

But if you still cling to this pleasing delusion, do not cherish the fond hope that our beloved Zion could ever be first to blazon this doctrine of a sinless depravity upon her banners if she accepted it to-day. I take trouble to remind you again that not to mention Unitarianism, Universalism and perhaps other isms, the Campbellites or Disciples' Church have had it written large on their banners from the first.

Dallas, Texas.

BISHOP SETH WARD, D. D. THE MODEL ITINERANT.

"Go ye into all the world, and preach the gospel to every creature."

The Methodist itinerancy is founded on the commission. It is not an inspired plan; but it is a plan effectually carrying out a divine command.

Answering the call of the Christ for messengers, the Methodist itinerant says, "Here am I, send me." He waits not for the call of the people, but goes at the command of Christ.

Bishop Ward was a model itinerant. He heard the call of the Christ for laborers, and answered. It was an answer that meant full surrender.

All bear witness that without hesitancy, without an effort to choose his field, he went gladly to those places where the ones in authority thought he could best serve the kingdom of God. As a loyal itinerant, his listening ear of faith ever heard the command to GO. Obedience carried him to the missions, hard circuits, villages, difficult city charges, to the district, to the larger but lonelier field of a Connectional Officer, to the office and work of a Bishop, the hardest and most responsible and difficult of them all.

Bishop Candler tells how, when a man was needed for storm-swept Galveston, he offered himself for service there. A city was in ruins, devastation was everywhere; yet, with the courage and self-forgetfulness he was ready to go where the Church needed a man. It was not an easy place; but he did not seek such places. His work in that city during those days immediately following the great storm still abides.

In the providence of God, his last field of labor was on foreign shores. To obey the last command of his Church to go cost him much. I was with him when he "received his appointment" and I know whereof I speak. In my judgment, no Methodist itinerant ever fought against greater odds than he to loyally serve his Church. He went as directed, not counting his life dear unto himself.

He had anticipated the appointment. The letters from our far Eastern mission fields, where his work had been so abundantly blessed, all expressed an earnest desire for him to be returned. There were valid reasons why he should not go. Of these he talked to me many times in the quiet of his study, or as he walked by the way. Knowing all, understanding the feelings of his heart, I begged him to ask the College of Bishops not to send him; but he would not.

I shall never forget his answer and the remarks made on that occasion.

His words went to my heart. I felt the deep consecration that he had made, and since he gave up his life being true to his high standard of duty, they come to me now with greater emphasis. How our Methodism would be blessed if all our preachers were moved by the same impulses that moved him then. "No, George, I have never asked immunity from any service; I have never sought to influence my appointment, or to be excused from going to any field, and it's too late to begin now." Then he spoke of our danger point. "If our Church goes to pieces as an organization, it will be because our ministers lose their consecration, and begin to seek preferment in their appointments rather than places of service. The restless spirit, seen in many, bodes no good for us. Pray that our preachers may not be place-seekers."

When I bade him good-bye that night, the night sad to us all because of his going away, and because of the fears that we had for his health, he took me aside and said, "George, this is the hardest task of my life, but it is all right; God knows best. I may not return; if He so wills, it is all right." How he said it! The "all right" had a ring that I had never heard before. It was the utterance of a hero. He had made an heroic sacrifice to be true to duty. The life which he lived, the sacrifice which he made, will ever be a worthy example, not only to those of us who knew him best, but to the ministers of our entire connection.

He did not return; but, thank God, "it is all right."

For long years he heard the command of his King to GO, and without murmuring he had gladly gone. But now the King speaks again. It is no longer GO. It is the glad invitation, COME, weary pilgrim, and rest! The light of life, to him, grows dim on a foreign shore; death's darkness gathers, while he is in the land of the stranger; but the dawn of an eternal day comes from a land where he is not a stranger, where life's light shall never grow dim. The faithful itinerant is forever with the Lord!

GEO. S. SEXTON.

HOW THE JAPANESE HONOR BISHOP WARD.

Last year when Bishop Ward came to us for the first time and began to preach, all who heard him at once felt that no common man or preacher had come amongst them.

The Japanese were alike impressed by his strong evangelical expositions and his modern ways of think and expressing it all. His manner, too, modest and yet dignified, made a good impression upon them as upon us missionaries.

And so our thankful Japanese leaders were awaiting his second visit with much hope and pleasure. But when alas, he came, but only as a "wounded chief," unable to take the least part in the battle of the Lord, they were not only sorely disappointed, but grieved as well, that he should be ill so far away from his native land and so utterly separated from his wife.

During his protracted illness the Japanese by frequent and politely worded inquiry about him showed the keenest sympathy for him and his family, and when it became all too plain that there was no hope in his recovery, they were deeply touched.

The Bishop spent the last three weeks of his life at the Kwane Gakuin, our mission school near Kobe, and died in one of the mission houses out there; and when it became known that he would soon pass away, several of the teachers and their wives, too, asked to be permitted to come into his room where he lay, and look upon him.

It was beautifully pathetic to see them coming in so reverently and standing at the foot of the bed, offering a silent prayer with bowed head and in tears. One of the Japanese ladies, the wife of our Japanese president, Rev. Y. Yoshioka, with genuine womanly feeling and with most reverent spirit, went to the bedside and tenderly putting her hand upon the head of the dying servant of God, then bowed herself quietly away. At the very last, when the Bishop was peacefully breathing away his earthly life, it was most grateful to us to have some of our Japanese brethren with us around the bedside and to unite with us in singing hymns of Christian triumph in the hour of death. During the time of preparation for the funeral and in all the services of that occasion our Japanese friends manifested a genuine sympathy as if their own native Bishop had been taken.

Our theological students offered themselves for any service and were

accepted as watchers for one night. In another place I have told about the self-forgetful, toilsome devotion of the Bishop's Japanese woman nurse, and how she earnestly begged the privilege of keeping the vigil around the coffin alone, all the second night. For two days the students of our school refrained from any games or sports, and this without any hint from the foreign teachers in the school. On the day of the funeral the whole school marched in silence in a body behind the hearse two miles to the church in Kobe. At the funeral two most appreciative and appropriate addresses were made by Japanese brethren, one by Prof. M. Matsumoto, of our theological school, the other by Dr. Usaki, the editor of the Union Methodist Advocate, of Japan, who had been sent all the way from Tokyo for the purpose in the place of Bishop Honda, who was too unwell to come himself. To show still further their sympathy the Japanese president, two teachers and two students, representing both departments, came as a committee of the whole school to present in person their condolences to the Bishop's son, Mr. Walter Ward.

It has been pleasing and encouraging to us of the mission who represent the mother Church in America to have these unmistakable marks of sympathy and brotherly love on the part of their Japanese colleagues and brethren in this day of their great bereavement, and especially to see how they revered dear Bishop Ward.

J. C. C. NEWTON.

Kobe, Japan, Oct. 18, 1909.

"THE PRESIDING ELDERSHIP OF THE FUTURE."

I have just read the article on this subject in a recent issue of the Advocate by Rev. A. M. Bennett and feel like saying a few things. I am a young Methodist preacher, love my calling and think it the highest in the world. I have just closed my year's work on a circuit in one of our largest districts and as I shall not receive an appointment at our next conference (for I shall enter school at Southwestern University), this article will not have a tendency to give me a "stand-in" with any presiding elder.

I have received this year from my work less than \$150, have done on two meals a day and have done my own laundry work part of the time because I had no means to do otherwise. Do I tell you this to glory in it? Far from it! But to prove to you that the old way is the best way. Our leader this year has been a new man, but in spite of the fact that this year has been the hardest year that Texas has had in a long time, our entire district has "come through."

From the articles that have been written it seems that there is a general dissatisfaction with the present plan of district superintendency. There is a need for a change of some kind, but will it be best to make one so radical as some have suggested? Perhaps the dissatisfaction is not caused so much by the workings of our present plan of district superintendency as the non-workings of it. Both functions of the presiding eldership should be carried out. It is not right for a man who has a divine call to the ministry to confine himself merely to administrative affairs. The work of every minister should be to preach, and therefore every effort to make the office of the presiding eldership solely an administrative one should be opposed. The minister who has a message from God and does not deliver it with holy zeal and enthusiasm will stagnate spiritually. We still believe in the possibility of apostasy, even with the men who preach that point of Arminianism. I dare say that many who read this article have heard the expression, "It would help that presiding elder to get a good case of religion."

Now shall we have a business man to look after the affairs of the district, or shall we have a man with executive ability and evangelical power to fill this great office? But the question is asked: Can we find such men? I answer in the affirmative. Brother Bennett said: "Reduce the district to twelve pastoral charges each, so that the elder can give a Saturday and Sunday to each quarterly meeting." Again: "Let him (the elder) spend at least a week in revival services in each pastoral charge, and as far as possible let him identify himself with the work in his district."

Now if the districts were reduced to twelve pastoral charges each we would have twenty-eight districts in the Northwest Texas Conference, whereas we have only sixteen. Any attempt to adopt that plan would be

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No knife and its torture.

No doctor and his bills.

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in vain, for we could not afford, for obvious reasons, to take the man from our pulpits and put them in the presiding eldership. But I agree with the above quoted statement that the presiding elder should hold revival meetings, and identify himself with the work in his district. It can be done, and our presiding elder has held this year to my certain knowledge eleven meetings, giving on an average of a week to each. I will also state that there was a great revival at each of these places, which proves that any presiding elder who will put his uphill shoulder to the wheel can be a successful district pastor. Think of it! We—the Colorado district—have fourteen counties, with twenty-two pastoral charges, and this year the report in every department will be greater than ever before. I give this because I know, and it is not mere theory. It has been glorious to work with a man who knows the workings of his smallest men. Do I glory in the self-denial? It is only that I am glad to work with such a great leader, for indeed he leads, not by theories, for he is the busiest man I ever saw, and I say that if a man can uphold and inspire a district of fourteen counties in such discouraging times, it can be done at all times and everywhere.

Let our Conference select men for this office—men who are live men—men who will not let the pastoral functions of their office be reduced to zero, but men who can lead and inspire us. It means work and hard work, for presiding elders and preachers if the pastoral and administrative functions of the office are carried out as they should be. Brethren, let the duties of the presiding elders remain as they are given in the Discipline, but do let us have men whose hearts are on fire with divine love, who will move to the front and do the work. Do not make it easy. These are the words of a young man who has often asked himself while on his rounds this year, "Is it worth the trouble?" and I truthfully say, it is worth it a thousand times over.

R. S. MARSHALL.

Lamesa, Texas.

FREE DEAFNESS CURE.

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

"White lie" behavior on Sunday to cover "black lie" week-day living is double hypocrisy; and this persisted in leads to confirmed infidelity and mental misery.

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Convalescence is sometimes merely apparent, not real, and especially is this true after such diseases as pneumonia, typhoid fever and the grip. To make it real and rapid, there is no other tonic so highly recommended as Hood's Sarsaparilla. This great medicine cleanses and renews the blood, strengthens all the organs and functions, and restores health. Take Hood's.

Just a Reminder

that for pimples, blackheads and other blemishes of the skin, Glenn's Sulphur Soap is the best remedy. It's a fine toilet soap and cures skin diseases. Sold by all druggists.

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

FROM HOLSTON CONFERENCE.

Rev. J. M. Brunner, D. D.

I am the happy owner of a neat copy of the "annual," the year book of the Holston Conference of the M. E. Church, South. Note the word "South," as there is another Holston Conference that leaves off that adjective.

The annual is remarkable for its compass and for its minute items pertaining to the Southern Church, and to our conference in particular. The editor has for seventeen years given attention to matters of this kind, "going on to (editorial) perfection, and groaning after it"—each year improving upon the past, till the present. In my opinion he has given a conference year book that has no equal in any quarter of world-wide Methodism.

Know ye that James A. Burrow brings things to pass! And should the General Conference elect him as a chief pastor, he might tremble under responsibilities, but the Church would have faithful service.

When I joined the conference in 1847 there were about seventy-five of us, all told. Now there are two hundred and thirty-six in full connection and twenty-four on trial. And yet these were not enough to go round, so that thirty-one local preachers had to be pressed into service as supplies to fill some of the charges. The pastoral force is therefore 291, while the lay membership is 68,553. The gain last year is 6,105.

For some years I have been the oldest member of the conference, all my former comrades having departed. No longer able to attend conference sessions, the year book is strangely full of interest to me. I want to see how the battle is going on, and shout in the victory!

As a rule, young people fail to know and to sympathize with those advanced in age. And this is true among preachers also. How could it be otherwise? The young have had no experience along that way. I do not blame the younger set. But I can sympathize with them, having once been young myself. Yet I long for love, and hence the following midnight musings:

O LOVE DIVINE.

O Love Divine, our loves exelling,
As Alpine mount o'er tops a mole-hill,
Or ocean vast outweighs a dew-drop,
Or blazing sun outshines a glow-worm,
Or boundless space exceeds a pin-head,
Or great eternity a clock-tick!

Yes, Love Divine, unmeasured ever,
It holds me in its wondrous meshes;
Overcome, I bow in sweetest rapture,
And with my lips I utter praises.

J. H. BRUNNER.
Hiwassee College, Tenn.

THAT VANDERBILT MEMORIAL.

There is in the Western Methodist of October 21 an editorial, presumably from the pen of Dr. Anderson, and an article from the pen of Dr. Winton, editor of the Christian Advocate (Nashville), which we think require some passing notice—this because of the argument made use of and the fact that they are so primed as to explode and be in full possession just before the meeting of the Arkansas and Oklahoma Conferences, of which the Methodist is the official organ.

Dr. Anderson says: "It is reported that a great stir has been made in the Tennessee Conference just adjourned over Vanderbilt University. Certain brethren over there, for reasons of their own, seem to be very suspicious of the management of that institution. They would memorialize the General Conference on the subject." No, Doctor, they did memorialize the General Conference on the subject. It was a strong, clear memorial, too, and had in it the ring and purpose of absolute sincerity, and it was unanimously adopted.

Again, the Doctor says: "We have made diligent effort to ascertain what is the matter with Vanderbilt," and concludes that he has not been able "to elicit a single fact that would justify the hubbub that has been raised." The Doctor has evidently sought in the wrong direction. The matter is not with Vanderbilt; it is quite innocent. The trouble is with some of Vanderbilt's managers. The child brought to Solomon was quite innocent as to which of the women was its mother, but the real mother could not bear to see it cut in two. Just so the Church claims to own Vanderbilt, and it seems to be claimed by some that the Board of Trust owns it; but the real mother is not willing to see even a limb of her child cut off and given to another.

"Made diligent effort to find out what is the matter," but on a back

track all the time. We used to fox hunt some; and when old Sallie "opened," we knew she was on a fox trail. But when she was old and could not stand a long run, she learned how to take the back track, and so never jumped the game. She could therefore "open" to her heart's content all night in one hollow and never "jump the fox." We are inclined to think Dr. Anderson has also learned that trick. Otherwise how does it happen that he prints only an interview with Chancellor Kirkland and says nothing of several other interviews given in the same paper? Wonder if that interview was clipped and mailed to the Methodist? The interview seems to be wholly *ex parte*.

Here is the interview given by Chancellor Kirkland:

"Have you read the published interview with Governor Porter, in which he alludes to the secularizing of Vanderbilt as a condition of large gifts?"

"I have."

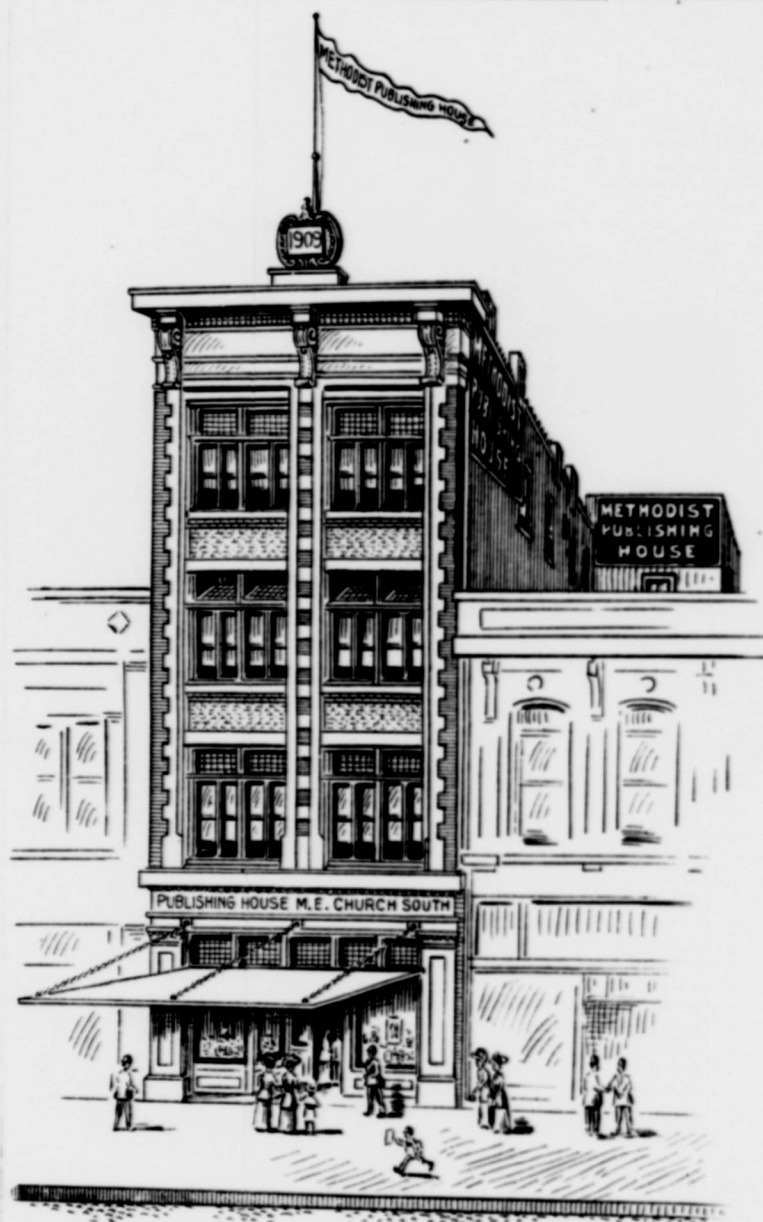
"Was any such proposition ever made to you?"

"Never. No benefactor or pro-

posed benefactor has ever suggested to me any alteration in the relation of Vanderbilt University to the Methodist Church, nor proposed such a gift based on such alteration."

All this we steadfastly believe, but has the Chancellor himself ever made such a proposition to a benefactor or proposed benefactor? We hope not; and if the Chancellor tells us that neither he nor any member of the Board of Trust has at any time made such proposition, and that such proposition has never been made to the trustees, nor to any member of the Board, we shall believe that, too. If nothing in that direction, either direct or indirect, has occurred, then why that bill before the Legislature of Tennessee last spring and these statements from Governor Porter and others? And it is just this—that is out of sight, but which some heartily believe is in existence—that is causing restlessness and uneasiness on the part of the Church.

We believe, with most others, that the Church does own the University, and that the General Conference should say so in such terms as will



PUBLISHING HOUSE, M. E. CHURCH, SOUTH, DALLAS, TEXAS

posed benefactor has ever suggested to me any alteration in the relation of Vanderbilt University to the Methodist Church, nor proposed such a gift based on such alteration."

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Dr. Winton is a member of the Board of Trust, and writes from the inside, and, as usual, writes well. He talks of "Church ownership" and "Church control," but is very careful

set this question forever at rest. The constant agitation of this question is doing the University no good, but the agitation will never stop and the question never be at rest till the relation of Vanderbilt to the Church is settled and settled right. T. C. SCHULER.

THE VANDERBILT UNIVERSITY MATTER.

I have been reading with much interest the agitation of this question which has been progressing for some time. The magnificent leadership of Bishop Hoss has challenged my profoundest admiration. I have just read with interest the article on the first page of the Advocate of November 11, and desire to give to the conclusions of our editor, with reference to the ownership and control of our institutions of learning my heartiest endorsement. If they are ours, let us control them. If our boards will not carry out, in good faith the will and instructions of our General Conference, let's remove them and find boards which will. There is just one thing in most, if not all the articles which I have read, to which I wish to take vigorous exception. That is the

implied idea that there is some doubt as to our ownership of this splendid plant. Hence, we hear it said "the next General Conference should define our attitude to this Institution." My view is that the next General Conference should proceed to take charge, in no uncertain way of this our property. No one has ever questioned the fact of our ownership that I have ever heard of since that convention, composed of delegates from Tennessee, Alabama, Mississippi, Louisiana and Arkansas met in 1872, to consider the advisability of founding this Institution. When Cornelius Vanderbilt gave his money to Bishop McTyeire, for the purpose of founding that Institution, he gave it for the purpose of founding an Institution of learning under the control of the M. E. Church, South. When the Methodist people of the South, struggling under the crushing effects of that cruel war, just passed, accepted this offering and to it added their very heart's blood, they did it because it was their plant. They watered it and watched it grow with great joy and not a little pride, because it was theirs, and now that it has become the mighty Institution that it is, they still claim it as their own. We do not need Mr. Carnegie's money, if to get it we must surrender our right to control and direct our own. We do not need to "liberalize" the spirit and trend of this Institution. When it can be conclusively shown that there is a way better and safer than the "old ways," trodden by those who laid these foundations, then we will talk of a change, but this has not been done, and for the present at least, we will stick to the old boat and the old Pilot. The blessed old Book and the blessed Christ which it reveals has been good enough so far. God forbid that we should consent that our Central Institution should teach the modern book and the modern Christ. The General Conference should speak in no uncertain tones and let the whole world know that this is our Institution, and we propose to keep it in our hands. If our honored leaders, who have had much to say in its control in the past cannot accept that fact, then our ways must part. We intend to control this Institution of ours, and we want those to direct it for us who will direct it in that way. To that end we will send men to represent us at the General Conference who will reflect our will and declare our rights. All honor to Bishops Hoss and Candler for their heroic work to save the Church from secularization and liberalism, which is but another way of saying worldliness and infidelity. J. B. TURRENTINE.

SOME CHANGES IN APPOINTMENTS.

The following changes have been made since conference, Bishop Key approving:

P. G. Huffman goes to Miami.
Geo. Shearer to Eastland.
C. S. Cameron to Tye.

GUS BARNES,
J. G. PUTMAN.

READY TO AID IN MEETINGS.

Rev. S. J. Franks, who has served charges in the San Angelo District for the last five years, is now situated as to hold meetings for those who desire his services. Bro. Franks is a most successful revivalist, and will render good service in any charge.

WILL T. RENFRO.

PREACHER WANTED.

I have two charges in the Durant District that will pay \$450, for which I want preachers. A fine chance for young men. Apply at once to T. P. TURNER, P. E. Durant, Okla.

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"Your booklet will perform a needed service if given proper circulation."—Rev. Dr. John M. Moore, St. Louis.

"I find it wonderfully helpful. You have done the Church a great service, and I sincerely hope that the booklet will be extensively circulated."—Rev. E. C. McVay, of St. Louis.

"It goes to the right spot!"—W. W. Watts, of Texas Conference.

"It is just what pastors need to put into the hands of their members who have been tampered with by the followers of Christian Science."—Rev. James Kilgore, D. D.

"I think it is just what we need; it is the best thing that I have seen on the subject."—Rev. Ellis Smith, F. E. Jacksonville District, Texas Conference.

"No doubt that its circulation will do great good."—Rev. W. A. Manly, Texas Conference.

"I think it better than even Dr. Buckley's."—Rev. H. J. Hayes, Jefferson, Texas.

Green's

We a pastor l her of a ber of a Don't s without Sunday-prayer-i place c

Gilmer

We w Bishop. Have h ber of a and ofl Day, w cieties, brigade claims i be full and pre out any the los strengtl on pres they ha pleasan Nov. 21.

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DeLeon.

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Naples

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Notes From the Field

Green's Chapel.

We are all proud to get our same pastor back again, as his place would be hard to fill. Also Bro. Courtwright is put in as Superintendent again. Don't see how the Church could do without him, as he is so faithful to his Sunday-school, also to our cottage prayer-meeting. Don't see how his place could be filled.—A. G. Bowden.

Gilmer Station.

We will be able to say, "Good year, Bishop," at Jacksonville next week. Have had good meetings with a number of additions on profession of faith and otherwise. Had fine Children's Day, with \$23.10 collection. The societies, Leagues, Sunday-school and brigade have good reports. All the claims ordered by the conference will be full and running over. Preacher and presiding elder paid in full without any strain. This notwithstanding the loss of some of our financial strength this year and their going up on preacher's salary above anything they have ever done before. This is a pleasant charge.—J. A. Moody, P. C., Nov. 21.

Claremore, Okla.

After spending a pleasant day in the woods gathering pecans we drove to the parsonage, tied our team and thought we were to enter a dark, lonely house and have for our supper squirrel and hot biscuit; but instead, as we were entering the dark hallway, the lights were turned on in every room and to our surprise a company of over sixty persons were seated around two tables laden with everything good to eat. At first we were somewhat embarrassed, as we thought of our unbecoming costumes, but were ushered in and seated at the table and ate to our heart's content of the good things that had been prepared by the good people whom we have tried to serve as pastor for the past year and endeavoring the more because of this act of kindness and by the help of God to try to do more this year than in any past year in our ministry. This makes our second year at Claremore and I must say that we serve a brave, big-hearted, generous people. Claremore is a town of four thousand and two railroads and another one will be built through here this next year. Our Church is growing with the town and is already the leading Church of the town.—Geo. W. Lewis, P. C., Nov. 15.

DeLeon.

We are back at DeLeon for another year by the appointment of Bishop Key. We had a good year just past. Our people received us kindly and kept it up all the year in every way necessary to show their appreciation. The parsonage was improved and furnished to the amount of \$58. Our salary was paid in full and all the conference collections met in full. At our last prayer-meeting before conference with an attendance of sixty-two at the close the whole congregation marched to the parsonage and gave us a pounding running through the whole catalogue from flour on down the roll. All these kindnesses we appreciated fully, and now that we have been returned for the second year and with the many hearty handshakes and the oft repeated, "I am glad you are back with us" and the greeting of fine and attentive congregations yesterday, and above it all the presence of the Holy Ghost in the services, we do intend to do our best to make this the best year of our lives. We ask for the prayers of friends who may read these lines.—C. A. Evans, Nov. 22.

Naples and Omaha.

We are closing out the fourth year on this charge and we want to say just here that we are sorry that we have to leave. We have had a good year, doubtless the best of the four spent here. Our meetings held on the charge were good indeed. We were assisted at Naples and Dalton by our local preachers, Revs. W. H. Austin and C. M. Honeycutt; they are good helpers indeed. Rev. J. B. Turrentine, of Texarkana, assisted us at Omaha. Bro. Boyce is a good preacher and as fine help as I have ever had in a meeting. The people of Omaha know and love Bro. Turrentine. As a result of the meeting we received 55 members into the Methodist Church and a goodly number will join the Baptist Church. Our presiding elder

came and held our quarterly meeting Saturday and preached at 11 a. m. Saturday and at 11 a. m. and 7:30 p. m. Sunday. It seemed that Bro. Burroughs was at his best. He has entirely recovered from his illness of last summer, and is in fine trim for the last round on his district. The sermons at 11 and 7:30 Sunday were just simply grand—were a great uplift to our people. We reported everything in full—all the conference assessments, pastor's salary a little over. We leave everything in fine condition for the



W. C. EVERETT,
Manager Publishing House, Dallas,
Texas.

new pastor—two nice church buildings and a splendid six-room parsonage, built a little over two years ago, and a nice salary and as good people as can be found anywhere. I wish I could say what I feel they deserve to be said about them and call them by name, but I can't do it now. May the good Lord send them a good preacher.—J. E. Morgan.

Bronte.

We were moved from Glenrose to Bronte and arrived here Saturday, 9 a. m., and preached to large congregations Sunday morning and night. A fine charge here—new church, modern in design, well finished and furnished and out of debt. My predecessor, Bro. C. N. Morton, wrought well. We are now in a nice five-room, modern cottage, new and well finished which we contemplate purchasing for a parsonage. Bronte has three Sundays and Fort Chadbourne, another station on the Orient Railroad 8 miles distant, has one Sunday, with 260 and 40 members each, respectively. We find a most excellent Sunday-school of 235 membership, a W. H. M. Society and a W. F. M. Society and a prayer-meeting already in progress. A nice, new town of 1000 people in a fine country.—C. D. Spann, Nov. 21.

Magdalena, N. M.

We are situated at Magdalena, New Mexico, and have two appointments: this town and the town of Kelly. Magdalena is a commercial center and enjoys one of the largest trade territories of any town in the Territory. It is growing very rapidly, and there is but one objection to it and that is, we have about three saloons to every grocery store. But we hope that things will not be this way much longer. Kelly is about three and one-half miles south of this town and about eight thousand feet above sea level. It has about eight or nine hundred inhabitants, and is a mining camp known throughout the Union. It is a wide-awake camp, and is shipping quite a deal of ore. The population of this section is about one-third American and two-thirds Mexican. We reached here on the second day of September and found things in quite a bad state; there had been no pastor here in about four or five years, and most of the Methodists here had united with the only existing Church, the Presbyterian. All of our property was in a bad state of repair, both here and at Kelly. But we took hold and found that every little while we would run across some one who wanted to line up with our side, until at present we have the only Church, excepting the Catholic, in Kelly, and our Church in Magdalena is equally as strong as our sister Church. We are just finishing

the rebuilding of our Magdalena church at a cost of a little over one thousand dollars. At Kelly we will remodel our building at a cost of about two hundred dollars within the new few weeks. Our parsonage is in a rather bad state of repair, so the boards have decided upon an expenditure of about \$300 on it. This will make it both modern and convenient. Our presiding elder, Brother J. H. Messer, was with us the latter part of October, and held our first Quarterly Conference. Though with us only a little while, we learned to love and appreciate the man, whom God had sent to us. The charge has assessed \$720 this year, and it is not likely to fall short. This is a little over three times as much as has ever been paid a preacher from this charge, but the people are very enthusiastic and are coming to our support nobly. In Kelly we deal with the miner almost exclusively, and perhaps some people would like to know just what kind of man he is, so I will give you a few of his chief characteristics. First of all, he is big-hearted. There is nothing he has that is too good for you, if you treat him right. They will come nearer doing you a favor than almost any class I have ever met. They are industrious, the majority of them working seven days out of a week, and last they are a high, moral class. This last statement is not generally credited, but if it was left to a vote of the miners in the various mines at Kelly, both American and native, I dare say the saloon would be put out by a good sized majority. As a whole, they are a fine bunch to work with and for. I pray God may help me to lead them to Christ. Our work is progressing splendidly, and we are planning for great things this year. We ask your prayers that God may use us in helping these New Mexico men and women.—A. N. Evans, November 18.

Sierra Blanca

Our first Quarterly Conference was held November 18 and prospects are bright for a glorious year. The good people of Sierra Blanca gave us welcome by building one more room to parsonage and furnishing it nicely. This was followed by a "pounding" the kind that makes a preacher feel encouraged. Three hundred dollars have been paid on church debt and we will pay the balance (\$200) before the year is out. Our work at Van Horn is moving nicely. Through the efforts of W. H. M. Society we have raised the money necessary to complete church building. We expect to be in our new church by January. We are thankful to the people of Van Horn who donated freely and promptly the payment of \$235 on building contract. Valentine is working with a spirit that knows no failure and our Church is growing in numbers. If it rains everything will be favorable for a new church building at Valentine. We are pleased with our new work. The preacher's salary has been placed higher than last year and it is being paid by monthly subscriptions. Bro. Cochran preached for us Thursday night on character building. It was a solid and spiritual sermon. Brethren, pray for our work.—Frank Cramer, Nov. 22.

Lexington.

We are moving along very nicely on this work, and getting ready for the Annual Conference. Our fourth Quarterly Conference was held here November 13, 14, and it was a profitable occasion. Our beloved presiding elder, Bro. Wagoner, came and remained with us from Friday evening till Monday afternoon, and did some of the best preaching I have heard in a long time. His sermon Sunday at 11 o'clock was on tithing, and was the grandest sermon on that subject I ever heard. It had a splendid effect on our people, and quite a number of them are seriously thinking about paying the tenth of their means to the Lord. I am putting Bishop Key's great sermon on tithing into the homes of all our people as far as possible, and hope to see good results from it. At present we are a little behind on the salary and the conference collections, but we are working like Trojans to pay out in full on all the claims by conference at Jacksonville. I have some good news to report. The Board of Trustees, having been authorized by the Quarterly Conference that met this year, have sold the old Buffalo camp-ground that was attached to this work for the sum of \$450 and have decided to use it for the purpose of improving our church property on the work. They have appropriated \$150 to the parsonage and \$100 to each of the three

BEAUTIFUL HAIR

Let Me Send You A Free \$1.00 Package.



"Eso grows hair, thickens eyebrows, lengthens eyelashes, changes gray or faded hair to its natural color, stops itching, removes dandruff, and makes the hair of man, woman or child heavy and beautifully glossy. Mail free coupon today."

Free \$1.00 Package Coupon.

Fill in your name and address on the blank lines below, cut out the coupon and mail to J. F. Stokes, Mgr., 5204 Foss Bldg., Cincinnati, Ohio. Enclose 10 cents in stamps or silver as an evidence of good faith and to help cover packing, postage, etc., and a full \$1.00 package will be sent you at once by mail prepaid, free of charge.

Give full address—write plainly

Churches on the work—Lexington, Early Chapel and Tanglewood—and the work is going on now at the parsonage and will begin soon on all the churches. So you see that old Lexington charge is on the upward move, and will be in far better condition than it has ever been. The Buffalo camp-ground was a great place in the good old days of yore, and they had grand revivals in those days. Some of Texas' great preachers have assisted in meetings there, such as Dr. O. Fisher, J. W. Whipple, J. W. DeVilbiss, Dr. Philpott and some others who figured conspicuously in Texas Methodism and helped to build up our great Church in these lands. We have had about 24 net gain this year, and we think this charge is in a far better condition than it has been for many years. We serve a noble and loyal people and our stay with them has been very pleasant.—W. W. Horner.

Ft. Worth.

The Pastor's Association met in regular session and new officers were elected for the year as follows: Rev. S. R. Hay, President; Rev. W. H. Matthews, Vice-President, and Ashley Chappell, Secretary. Some new faces are among us this year. We welcome them. H. D. Knickerbocker and C. A. Bickley start on their fourth year. Singer A. C. Fisher was present and talked. He is leading the choir at Weatherford Street this winter. All the brethren start off splendidly this year and are very hopeful. There were some 40 conversions and additions reported. We are praying and expecting great things of the Lord this year.—Ashley Chappell.

THE BLOOMING GROVE UNIVERSITY TRAINING SCHOOL'S SEWER SYSTEM AND SEPTIC TANK.

For the benefit of other schools I call attention to the Septic Tank in connection with sewage.

Our system cost us nearly \$2500. The Septic Tank, constructed of brick, is located three hundred yards from the buildings and within two hundred yards of private residences. Some feared that its near location would prove objectionable, but a clear stream of water flowing from it answers all questions. This water is good for stock and nearly as clear as well water. No chemicals are used.

This gives our excellent school all the advantages of regular sewer connections. Prof. Board and his faculty are giving us a great school.

J. H. WISEMAN.

A PREACHER WANTED.

I want a preacher for a charge of two railroad towns. There is a small parsonage. The salary to the right man will be six to seven hundred dollars. Send recommendations with application to

E. A. SMITH,
P. E. Cleburne District,
225 Herd St., Cleburne, Texas.

Preaching for popularity is a poor way of helping the populace.

FINE OPPORTUNITIES.

A fine opening for banker, doctor, local preacher and general merchandise store, town growing rapidly. E. M. Edwards, Axtel, Texas.

THE HOME CIRCLE

FULL CONSECRATION.

O gracious Lord, help me to grow
In grace and knowledge of thy word,
And as I wonder to and fro,
Wilt thy all-needed strength afford?

I can not live aright without
The aid thy Holy Spirit gives,
Nor can I free myself from doubt,
Unless that Spirit in me lives.

By day may His kind presence keep
My heart from ev'ry inbred sin,
And may His vigils watch my sleep,
While His sweet presence dwells within.

And, O thou Holy Paraclete!
Take full possession of my heart,
And may thy presence, ever sweet,
From my poor soul never depart.

And to the end of life may I
Keep pure in word and thought and deed,
And on the blessed Christ rely,
And to His ev'ry word take heed.

Thus may I live, thus may I die,
Thus may I leave a world like this,
And then mount up above the sky,
To realms of everlasting bliss.

W. J. WILSON.

San Saba, Texas.

A NEW STUDY.

When the twins came home at noon they ran straight to mother to tell her about something that had occurred in school. They were not sure what to call it, but they were very much excited.

"Just think, mamma," cried Theodore, "right in the middle of the geography lesson Miss Chester asked me how many white horses I saw on my way to school!"

"And in spelling," piped up Theodore, "when I was expecting her to ask me to spell and define 'frigate'—'cause that came next—she said, 'Can you tell me, Theodore, how many pots of flowers there are in the hall window?'"

"Well, could you?" asked mother. "Why, no, mamma, I never thought about it. Mary Jepson offered to go and see; but Miss Chester said no, and went right on with the lesson. Wasn't it funny?"

"And she asked Helen Powers, just after she had recited a rule in numbers, if she met any dogs when she was coming to school. You know Helen is dreadfully afraid of dogs, and she said she met two. What do you s'pose, mamma, made her ask such queer questions right in lesson-time?"

"I think," mamma said, smilingly, "that she wants you to learn to use your eyes, so as to know what you see."

"Do you think she'll mark us in it if we don't answer right?" questioned Theodore, anxiously.

"I don't know, dear, but if I were you, I would try to notice things on the way to school—and elsewhere. Then if she asks you, you will be ready."

The next day as the twins raced in, mamma smiled. "How does the new study come on?"

"Oh, it's funnier and funnier!" Theodore giggled. "Why, mamma, Miss Chester asked Jessica Brown what colored dress Frances Pease was wearing to-day—you know she is monitor in the upper hall. Wasn't that queer? And nobody could tell! Betty White guessed it was blue; but it wasn't. It was brown, trimmed with red!"

"But that wasn't so funny as the other question!" burst out Theodore. "Just before dismissal she asked Thomas Harvey if Miss Beach—she is

teacher in Number 4, right across the hall from us—wore her hair in a braid down her back or pinned up on her head. First he didn't know what to say, and he thought a minute, and then he said she wore it pinned up. And the funny part is that she wears it short and curled all over her head! Two or three of us raised our hands!"

"I did!" put in Theodore.

"Yes, we both did. But Miss Chester let Julia Coe tell. And Tom said he never noticed anybody's hair. I wonder what she'll ask to-morrow?"

"Observe everything as closely as possible," mother advised them, "so as to be ready when your turns come."

As the questioning went on, at least two of Miss Chester's pupils made marked improvement in the new study. When she called upon the twins they were able to give fairly correct answers. On the last day of the month they came home from school very happy. Each had been presented with a pretty pencil and note-book.

"Miss Chester wants us to put down in them the things that we see," explained Theodore.

"She says," went on Theodore, "that it is a great thing to learn to use one's eyes."—Emma C. Dowd, in Youth's Companion.

THE HIDDEN HEART.

The heart-shaped wedge of iron which was to form part of the new machinery had been carried away almost red-hot from the furnace—stolen by those opposed to the new invention, and buried in the ground. Search was made at once, but snow had fallen, and all trace of the hiding-place was lost. But the hot iron warmed the earth above it, and melted the snow, and when morning came there was an odd little patch of bare ground that told its own story to observant eyes.

"Did they really suppose they could hide that red-hot heart under snow, and have it stay hid?" sneered a foundryman as the wedge was dug out.

And yet so often we are gravely told of the "warm heart hidden under an icy exterior," of the affection, tenderness and general kind-heartedness which never manifest themselves in words or deeds. Forms of expression may vary, but some expression there must be; love cannot exist and throw no warmth round it. The heart that is aglow with tenderness and sympathy for others will send some sign to the surface. If it never does, we need not flatter ourselves that we are really "warm-hearted under a cold exterior." If the inner warmth does not thaw its way outward, the outer cold freezes its way inward.—Exchange.

EXAGGERATING TRIFLES.

You can always take a man's measure by the way in which little annoyances and petty vexations affect him. If he exaggerates them, talks a great deal about them, spends valuable time fussing over them, you know that he is not a big-souled man.

The habit of making a fuss over a little thing, of exaggerating the importance of what to great characters would be but a trifling annoyance, is not only indicative of smallness and narrowness of nature, but is also demoralizing and weakening.

The really large man will not allow himself to be troubled by trifles. If he wants to go anywhere, he does not make a great ado because it rains, is hot, is muddy, or because he "does not feel like it." This would be too small, too picayune for the broad, large-minded character.

Some people are upset by the least obstruction thrown in their path. They "go all to pieces" over somebody's blunder—over a stenographer's mistake, or a clerk's error. Large natures rise above such trifles.

Some men do splendidly when they have the encouragement of good business, the tonic of good times; but when business is dull and goods remain on the shelves unsold, or they have any little discord in their homes, they are all upset. They are like children—they need to be encouraged all the time, for they cannot work under discouragement.

"I have seen men lose their temper and waste energy swearing at a knot in a shoe-string, or something else just as insignificant. The foolish or ill-tempered have no range in their scale. Small, irritating things come

Weak Lungs

Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice. J. C. Ayer Co., Lowell, Mass.

Seventy years of experience with Ayer's Cherry Pectoral have given us great confidence in it. We strongly recommend it for coughs, colds, bronchitis, weak throats, and weak lungs. It prevents. It protects. It soothes. It heals. Just the help nature needs.

to and 'tag' us all; but the only way to conquer them is simply to smile and 'pass them up.'"

Every one owes it to himself to live a real life, whether he is rich or poor; to be, and not to seem. He owes it to himself at least to be genuine.

Isn't it pitiable to see a man made to dominate the universe and who ought to be a giant, going all to pieces over a trifle in his office, losing his head over little things with his office-boy or stenographer, things which would not cause the slightest disturbance in a strong, robust man!

There are thousands of people in this country who are enduring a living death, who are tortured with ambitions which they cannot satisfy. Many of them are college-educated, and yet their hands are tied by the lack of health, which they lost while trying to get their education, trying to prepare themselves for a great career.

If we could only have a national health ideal instead of a national disease ideal—an ideal which is based upon our inherited belief that a certain amount of sickness and disease is a necessity—our health standards would be raised immeasurably in this country.

The time will come when we shall look upon all this waste of energy and loss of opportunity, the almost universal suicide upon many years of our lives, as a positive sin. Think of what a loss to the world results from the withdrawal from active work of millions of our people who are incapacitated by preventable ill-health!

Health and harmony are the great normal laws of our being, and our suffering comes from wrong thinking, from vicious or ignorant living.—Success Magazine.

THE WATCH YOU CARRY.

To-day nearly every boy and girl carries some sort of a watch. But fifty years and more ago watches were luxuries in which not even all grown-ups indulged. They were very expensive then, whereas, to-day, they are so cheap that even the up-to-date newsboy feels that he can invest one or more of his hard-earned dollars in one of these cheery little companions.

The first watches date back to the year 1500, and were made of iron. All the running machinery, and even the dials, were made of this material. Oval or egg-shaped watches, known as "Nuremberg eggs," came into vogue about fifty years later. A century later watch crystals of glass were invented; and in the year 1700 watch jewels and keyless watches made their appearance.

The first watches were of European origin, and were made in Nuremberg and in Switzerland; but it is in America that they have been brought to their present state of perfection, so that people from all over the world are purchasing them in preference to all others.

In the year 1809, just one hundred years ago, in the humble factory of Luther Goddard, of Shrewsbury, Massachusetts, two watches were completed weekly. To-day, one of America's largest factories turns out between two and three thousand watches daily. One hundred years ago nearly every part of a watch was made by hand; to-day there is a machine for almost every part, and an automatic machine, so human in its working as to be termed a "witch of a thing," feeds itself from a rod of wire, oils itself, reaches over an arm and takes the tiny finished screw after it has cut itself off, and places it where it belongs.

These wonderful mechanical appliances have done away with much of the skilled hand labor, so that boys and girls are now employed to do a greater part of the work.

A finished watch is composed of over one hundred and sixty parts, and four thousand distinct operations are required to produce it. The smallest ordinary watch made in a large factory is about the size of a five-cent piece; while what is called the "eighteen size" is the largest size man's watch.

The "setting-up room" of a large factory, which is the room where all the parts of a watch are put together, is a very fascinating place to visit. Girls for the most part are here em-

ployed, and a girl who is reasonably smart will finish four sets of watches a day; and as ten watches constitute a set, this means that one girl daily finishes forty watches.

When we compare these facts with the output of only two watches a week in 1809, we realize that a century means progress, and that we can accomplish what we aspire to do if we work for it with patience, perseverance and untiring zeal.—Zion's Herald.

DOING AND NOT DOING.

"Sir," and a lad, coming down to one of the wharves in Boston, and addressing a well known merchant, "have you any berth on your ship? I want to earn something."

"What can you do," asked the gentleman.

"I can try my best to do whatever I am put to do," answered the boy.

"What have you done?"

"I have sawed and split all mother's wood for nine or ten years."

"What have you not done?" asked the gentleman, who was a queer sort of a questioner.

"Well, sir," answered the boy after a moment's pause, "I have not whistled in school once for a whole year."

"That's enough," said the gentleman, "you may ship aboard this vessel; and I hope to see you the master of her some day. A boy who can master a woodpile and bridle his tongue must be made out of good stuff.—Selected.

LOST.

I feel so far from anywhere!

Perhaps my family

Has got so many other cares

They've all forgotten me.

I s'pose I'll starve to skin an' bone

If I stay losted here alone.

My little dog, he found me when,

An' wagged his tail an' whined,

But he can't lead me home, for he

Is taught to walk behind.

And so I'm crying yet, becuz

I'm just as losted as I was.

—Burgess Johnson, in Harper's.

Mother: Don't think so much of getting presents. You know it is more blessed to give than to receive." Bobby (six years): "Then I hope a lot of people will be blessed on my birthday."

DURING SLEEP.

Nature Repairs the Human Engine.

The activities of the day cause more or less waste of tissues in the human engine, which is repaired at night during sleep.

The man or woman who can sleep well at night, is sure of the necessary repairs, other things being right, to make each day a time of usefulness and living a real joy.

But let insomnia get hold of you, and the struggle begins, of trying to work with a machine out of repair. A Nebr. woman's experience with coffee as a producer of insomnia is interesting. She says:

"I used to be a coffee drinker and was so nervous I could not sleep at night before about 12 o'clock, unless I would take some medicine. I was under the doctor's care for about 5 years and my weight got down to 82 lbs.

"The doctor said I would have to quit drinking coffee. Then my father got me to try Postum which he said had done wonders for him. I am past 43 and before I quit drinking coffee, my heart would jump and flutter at times, miss a beat, then beat so fast I could hardly breathe in enough air and I would get smothered.

"My tongue would get so stiff I could not talk and I could not hold a glass to drink from. Since I have been drinking Postum, in place of coffee, I can sleep sound any time I lie down, and I feel I owe everything to Postum. I now weigh 120 lbs. and am well."

Read "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.

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

Tutt's Pills

TAKE NO SUBSTITUTE.

Advice For The Tired Women

Is it a headache, a backache, a sensation of irritability or twitching and uncontrollable nervousness? Something must be wrong with the head or back, a woman naturally says, but all the time the real trouble very often centers in the womanly organs. In nine cases out of ten the seat of the difficulty is here, and a woman should take rational treatment for its cure. The local disorder and inflammation of the delicate special organs of the sex should be treated steadily and systematically.

Dr. Pierce, during a long period of practice, found that a prescription made up of the active medicinal principles of native American roots, extracted by the use of chemically pure glycerine, cured over ninety per cent. of such cases. After using this remedy for many years in his private practice he put it up in a form that would make it easily procurable, and it can be had at any store where medicines are handled.

You are not asked to close your eyes to what is in this (R) prescription of Dr. Pierce. He tells you all about it and puts a label with all the ingredients upon the bottle—they are Lady's Slipper root, Golden Seal root, Black Cohosh root, Unicorn root, Blue Cohosh root and triple-refined glycerine. These various ingredients are all extolled and recommended by various medical authorities. Thus F. Ellingswood, M. D., of Bennett Medical College, Chicago, says of Lady's Slipper root: "exercises special influence upon nervous conditions depending upon disorders of female organs; relieves pain," etc.

Prof. John King in the American Dispensatory, says of Black Cohosh root—"This is a very active powerful and useful remedy. By its special affinity for the female organs it is an efficient agent for suppression. In dysmenorrhea (painful periods), it is surpassed by no other drug, being of greatest utility in irritative and congestive conditions, characterized by dragging down pains. The same author says of Blue Cohosh that it has enjoyed a well-merited reputation for when used by delicate women it gives tone and vigor to the parts and relieves much pain." Prof. Hales says "It controls chronic inflammatory states of the female organs and gives tone in cases of debility."

Dr. John E. Fife, of Sausalito, Conn., says of Unicorn root (*Helonias Dioica*), one of the chief ingredients of Dr. Pierce's Favorite Prescription:

"A remedy which invariably acts as a uterine invigorator and always favors a condition which makes for normal activity of the entire system, cannot fail to be of great usefulness and of the utmost importance to the general practitioner of medicine."

"In *Helonias* we have a medicament which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent."

Aching from head to foot—that is the condition that afflicts some women at stated periods—backache, dizziness, and pains almost unbearable. An honest and a safe remedy which no woman can afford to lose the opportunity of trying for the cure of these distressing complaints which weaken a woman's vitality is Dr. Pierce's Favorite Prescription—an honest medicine which has the largest number of cures to its credit and a deserved popularity for two score years all over the United States.

Dr. Pierce's Pleasant Pellets cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation of the bowels, loss of appetite, coated tongue, sour stomach, windy belchings, "heartburn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels.

Persons who are subject to any of these troubles should never be without a vial of the "Pleasant Pellets" at hand. In proof of their superior excellence it can truthfully be said that they are always adopted as a household remedy after the first trial.

One little "Pellet" is a laxative, two are cathartic. They regulate, invigorate and cleanse the liver, stomach and bowels. As a "dinner pill," to promote digestion, take one each day. To relieve the distress arising from over-eating, nothing equals one of these little "Pellets." They're tiny, sugar-coated, antilithic granules, scarcely larger than mustard seeds.

HEALTH AND HAPPINESS.

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

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

When you hear a man running others down you may be sure he has forgotten how to look up.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

The Water Supply of Ancient Rome.

The people of Rome built enormous aqueducts to conduct water into the city. The cost in the way of popular taxes was enough to impoverish all Roman dependencies. One of these aqueducts was forty-seven miles long, another forty-one miles. There were over seven thousand arches in one of these waterways. They conducted over three thousand millions of gallons into the city every day. If the wise ones of the time had known that water seeks its level—that is, that it will rise in any pipe or conduit as high as its source—they could have supplied the city equally as well at one-hundredth part of the actual cost.

Virtues of the Lemon.

The lemon is probably useful in more ways than is any other fruit. It is claimed by good authority that catarrh, commonly considered incurable, may be cured by the use of the lemon. The directions are to take the juice of the lemon and gargle it up into and through the nose. This experiment will usually prove a very severe one, and the person who tries it may expect great pain for a minute or so, but when it is over it is claimed that one good application will effect a cure. Of course care should be taken not to get strangled, for that would be dangerous. Lemon juice is a fine stimulant to all the secretions. It acts well on the liver. It is excellent for the gums. In fevers, jaundice, malaria, and many gastric troubles, it is good. For the skin there is nothing to excel it in softening and whitening. Indeed, if used internally in reasonable quantities it is a great skin beautifier. Sailors subject to scurvy use many lemons to good advantage. There is nothing better for cold or cough than a hot lemonade if the patient will remain in bed and avoid chill during the sweating which it will produce. The juice is a fine dandruff cure, and may be used diluted for this trouble. It has been used as an effective substitute for quinine with none of the evil reactions that follow the use of that drug. In cases of already hyperacidity of the stomach it might not be well to use it, but almost any person may take freely of lemon juice diluted, or sweetened, or even undiluted. If used overmuch it might injuriously affect the kidneys.

The Happy Valley.

According to Dr. Samuel Johnson in his story of Rasselas, The Happy Valley was situated in Abyssinia. It was a place where every delight and every comfort was available. Yet its inhabitants, growing discontented and supposing happiness to be elsewhere, or that people elsewhere were happier than they, sought to escape from that delectable place. Prince Rasselas and some companions succeeded in making their way out of the valley, although it was surrounded by lofty mountains and egress was very difficult. Immac was a very wise old man who gave much good counsel, but to little purpose. The wanderers sought happiness everywhere and in everything—in music, in society, in wealth, in palaces, among kings, with the learned, and in various ways and places, but found it not. They found their way back to the Happy Valley only to realize that happiness had been carried with them all the while, that is, that it is in the human heart, else it is nowhere. The conclusion is three-fold: First, that people are often far better off than they realize,

WINNING FAITH.

The Lord takes pleasure in meeting his believing children. While on earth Jesus did everything he could to encourage men to exercise faith in his power. He healed in their presence; with a few loaves he fed the multitudes; he stilled the tempest on the sea; he even walked out over the billows through the storm to save his disciples in a crisis. Yet how often he was really disappointed in their really trusting him only in time of distress! "How is it," he would ask, "that ye have no faith?" "According to your faith be it unto you," was the rule by which he wrought for those who

and would better let well enough alone; second, that other people are not always as happy as their external lives indicate, nor are their environments as conducive to happiness as we often imagine, and that other people have their burdens and sorrows and hardships as well as we; third, that, like these mistaken wanderers, we frequently err in searching the earth for satisfaction when it is attainable right where we are just as easily as elsewhere, and that the disposition to be contented is the one secret of happiness anywhere with anybody. In "Kathrina" Mr. J. G. Holland has elaborated this idea. In "The Wanderer," Robert Lord Lytton has done the same thing beautifully, especially bringing out this idea in that part called "Paligenesis," the beginning of a new life. Even Byron in "Childe Harold's Pilgrimage" has made this lesson very effective. Others have written on the same theme. The book, *Rasselas*, was written to defray the expenses of a funeral in the family. It is short, easy, interesting, wholesome.

The Pied Piper of Hamelin.

The hero of this old German legend who, as the story goes, was a musician and carried his pipe or flute with him everywhere. His playing was of exceeding sweetness. He entered the town of Hamelin, in the country of Brunswick and, finding it full of rats, offered to rid the village of the pests if the citizens would pay him a certain sum. The proposition was accepted. He played himself fantastically and walked up and down the streets playing his wonderful flute. The strange, weird harmony bewitched the rats so that all of them came out of their hiding places and followed him down to a lake or pool or river into which they plunged and were drowned. When he claimed his reward the citizens declined to pay it. For revenge he again blew upon his magic flute with such an enchanting melody that one hundred and thirty children of the village flocked after him and followed him to a cave which they entered, and then the door of the cavern was closed upon them forever. It is a weird story, and one hardly sees the uses to which it may be put except to illustrate the imagination of the people who created a rich, strange and often beautiful folklore. Robert Browning has written a poem giving an extended version of this legend.

Dry Rain.

If you are ever out in the most arid regions of the West you may see what is called "dry rain." This is a contradiction in itself, yet it expresses vividly a phenomenon often witnessed. You may see the rain pouring out of the clouds, but it does not reach the earth. This queer spectacle is explained in this way: While there is real precipitation, as in any case of rain, the heat is very great, and the dryness of the atmosphere below the clouds is so complete as to give this lower atmosphere great absorbing power of atmospheric moisture, and the condensed moisture from the clouds above is re-vaporized before it reaches the earth, again becoming invisible, as is any other evaporation. To the affinity or attracting power of the atmosphere for water the world owes the circulation of moisture, which begins with the absorption of vapor from all water surfaces and is carried to various places over the earth by the winds, and then by sufficiently wide and sudden changes in temperature is condensed into rain.

came unto him for help or healing.

One little incident in the early experience of Robert Moffat and his wife in Africa illustrates how steady was the faith-flame in Mrs. Moffat's heart. Nearly ten years had passed and there was no visible fruitage yet for their labor. A friend in England about this time, writing to her, asked what they could send in the way of a special gift that she would most prize. The answer was sent back: "Send us a communion service; we shall want it some day."

Over two years passed, and surely it was a little peculiar that the very day before they had held their first communion service in Africa, a

Wonderful Absorbing Power of Charcoal

One Hundred Times Its Own Volume In Gases Rapidly Absorbed By It.

As a reliable remedy for stomach gases and intestinal flatulence, charcoal is without a peer. More than a century ago a French physician discovered the marvelous absorbing powers possessed by charcoal, and he experimented with it very extensively until he finally ascertained that charcoal made from willow wood possessed far more powerful and valuable medicinal properties than that made from any other wood.

Charcoal is a black, shining, brittle, porous, inodorous substance, insoluble in water. It possesses to a wonderful degree the remarkable property of absorbing many times its own bulk in any and all gases, condensing and retaining them within itself. In addition to this, charcoal is a disinfectant and antiseptic, and is used with great advantage in all cases of stomach and intestinal derangement, constipation, diarrhoea, dysentery, cholera morbus and true cholera, as the toxins which these conditions bring about in the alimentary system, are completely destroyed by its use.

Dr. Belloc recommended it strongly in gastralgia, as it abates the pain, nausea and vomiting from the functionally diseased stomach; while as a remedy for obstinate constipation, Dr. Daniel speaks of it in the highest terms. It has the advantage over other laxatives of acting mildly, though efficiently, instead of drastically, or harmfully.

Until the exclusive process by which STUART'S CHARCOAL LOZENGES are made, was discovered, people who suffered from stomach troubles, flatulence and offensive breath, were accustomed to use ordinary powdered charcoal, which is extremely disagreeable to the taste, and many persons after trying it once, could not be induced to resume using it.

Since the Stuart Company perfected their process of combining pure willow charcoal with sweet, palatable honey, all objections to the use of this powerful absorbent have been removed, and thousands of persons who were annoyed with stomach gases, bad breath, rumbling noises in the intestinal system, constipation, diarrhoea, liver torpor, etc., have voluntarily testified not only do they find Stuart's Charcoal Lozenges extremely agreeable to the taste, and all that could be desired in that respect, but they also obtained complete relief from the above-mentioned diseases, after many other medicinal agents, previously tried, had failed completely.

If you are suffering from any of these annoying complaints, you can not do better than to give this remedy a thorough trial, as relief from such troubles is absolutely assured. But be sure you get the genuine, as there are many imitations on the market, inferior in quality, and altogether worthless.

Secure a box from your druggist for 25c and send us your name and address for free sample package. Address, F. A. Stuart Company, 900 Stuart Building, Marshall, Michigan.

delayed box should arrive at their mission, and when opened, lo and behold, there was the communion set from England, asked for so long before. Ah, God had watched over it, and answered the faith of his trusting servant.

The proper measure for faith is not so much what God is able to do, as what we are able to believe. God's rule yet is: "According to your faith be it unto you." This being true, let us cease blaming the Lord that greater results are not achieved in connection with his work in the earth, and join the apostles in their prayer: "Lord, increase our faith." Review and Herald.

First, then, I would give this not at all startling bit of advice: Keep to your specialty; to the doing of the thing that you accomplish with most of satisfaction to yourself, and most of benefit to those about you. Keep to this, whether it is raising turnips or tunes, painting screens or battle-pieces.—Frances E. Willard.



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

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

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

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

OUR CONFERENCES.

North Texas, Paris, Bishop Key.....Nov. 24
Texas, Jacksonville, Bishop Key.....Dec. 1

A LARGE QUARTERLY CONFERENCE.

It was our pleasure to attend the fourth session of the Quarterly Conference at First Methodist Church, this city, last week. Not only were all the official members present, but a large congregation of the members of the Church. They took a keen interest in the proceedings. Rev. J. M. Peterson digressed slightly from the regular order and held a sort of a Quarterly Conference Institute. He presented to the members a succinct statement explaining the nature and the business of the conference, and it was a source of instruction to nearly all present. The business of the Church was transacted in an orderly manner, and all the reports showed this old Church to be in most excellent condition. It has a large membership, a flourishing Sunday-school, a prosperous League, well organized woman's work, and in fact the entire machinery of the Church is in fine running order. More than one hundred and fifty have come into the Church this year, and the net increase is good. The two pieces of property of the Church are increasing in value until now the two lots owned by the Church are worth \$130,000. In due time this congregation will build a handsome down-town church and will be equipped in good style for great work. The conference unanimously asked for the return of Rev. J. M. Peterson, the presiding elder, and Rev. J. W. Hill, the pastor.

"A friend is a person who knows all about you and takes you just the same."

THE NORTH TEXAS CONFERENCE.

At this hour the North Texas Conference is in session at Paris, and its deliberations are awaited with interest by a large number of people. It is composed of eleven large districts, covering nineteen counties, with 207 ministers and 44 lay members. It represents large property interests in the way of church and parsonage buildings, schools and other belongings. The preachers are to be appointed by this gathering, and the Churches are to be served through its proceedings. The year has been a hard one throughout our territory; dry weather and shortness of crops have prevailed everywhere, but the price of farm products has been good and it is expected that the receipts will show a gratifying result, despite these drawbacks. There have been good meetings all over the territory and the spiritual results will show a satisfactory increase. This has been the case with the two conferences just closed and we are sure that the North Texas will not be an exception. Next week the Advocate will give an epitome of these matters along with notes and comments on particular cases. It will also contain the appointments for the ensuing year. Bishop Key is in charge of the conference and is handling it with his usual skill and ease. It has been a number of years since he presided over the body.

OUR BAPTIST BRETHERN.

Our Baptist brethren recently conducted a great State Convention in this city and its attendance was large and aggressive. They were from all parts of the State, and it was not only composed of the men, but the women were here also; and it was not only composed of ministers, but the laymen were present in equal numbers. The reports of the year showed large gains in membership and contributions. There is an advantage in having one great State gathering. It brings together a representative body of large proportions and it makes the laity of the Church prominent in its affairs. It shows the work of the Church in bulk, and the bulk looks big. It also calls the attention of the daily press of the State to its magnitude and large space is given to the proceedings. By this advantage the Baptist Church is made to stand out in huge form before the people of Texas.

The Baptist Church is a dominant force in the progress of morality, education and religion in the State. Their home missionary contributions are marvelous and their fund for educational matters is phenomenal. By some means or other the Baptists have developed the spirit of liberality among their laymen of means, and they are giving big lumps to their institutions. They are doing great things for their Orphanage, and their Sanitarium in this city speaks in loud tones of their enterprise and forward movements. No denomination in the State has more successfully gone to the front in its progress and development than the Baptists. They are making their work felt all over the Commonwealth. In order to accomplish these ends they have practically gone back on their spirit of local self-government and adopted a most puissant connectionalism. They have done something else—they recognized the necessity for leadership, and they are following the orders of two or three dominant men. In the past they have twitted us on our Episcopacy, our devotion to the idea of a Bishop to head our movements. But if the Baptists of Texas are not crystallized around one or two men even more thoroughly than we are around our Bishops, then we do not understand the signs of the times. We do not criticize them for

this, because no great movement can succeed without wise leadership. Hence they have put one or two men in the lead and they are molding the sentiment and the enterprise of their Church in Texas. We commend them for their wisdom, for they are plowing with our heifer in these latter days. Hence they are doing something. They had a great State Convention and we rejoice in their prosperity.

THE NEW PUBLISHING HOUSE.

In this issue we present a cut of the Methodist Publishing House located in this city. For several years the business has been carried on in rented property on Elm Street; but such has been its success that the quarters over there were too small, and the increase of the business made it necessary not only to have larger facilities, but property of its own. So a lot was purchased on Commerce Street not far from the passenger depot of the Santa Fe Railroad, running through to Jackson Street, at a price of about \$25,000, and several months ago a building was begun on the new site. The very best of modern designs was selected and the job was turned over to J. W. Slaughter, and by the middle of September it was finished and ready for occupancy. The business has been transferred to the new quarters and no business firm has more modern facilities for its volume of trade than the Branch Publishing House of the Church.

It was our pleasure to visit the new house the past week and to inspect its several departments. Mr. W. C. Everett kindly showed us through it from the bottom to the top floor. It is a four-story building, one hundred and thirty feet in length and from twenty-five to thirty feet in width. It is equipped with every convenience—electric lights, telephones, water and freight and passenger elevators. The second and fourth floors are supplied with dressing and toilet rooms with modern furniture. The first floor is furnished with the most elegant old oak fittings, and the book department proper is here. And in it every variety of books published can be found, such as the religious public demands. This floor is of ornamented tiling, beautiful and solid. On this floor is also the postoffice department and other facilities necessary to a first-class bookstore. The local trade is also served on this floor. The second floor is used for the jobbing trade, and here all articles sold for shipment are wrapped and prepared for distribution. Sunday-school supplies are also kept on display here, and orders for the same are filled. This is a large sample room thoroughly adapted to its uses. The third floor is mostly used for offices, where the several departments are represented. Bookkeepers, typewriters and the manager's offices are here. These are supplied with desks and tables and other conveniences for their business. The fourth floor is fitted up for a variety of purposes. The first is a large room, well furnished, for the meetings of the ladies—those engaged in missionary and Bible work. The next is a reception room fitted up exclusively for the preachers of the city and those visiting the House. Here the weekly preachers' meetings are held. It is beautifully fitted up with furniture, stationery and the like for their use. No one has access to this room but the ministers. Adjoining this room is one especially designed for the office of the presiding elder of the district. It has a roller-top desk, chairs and carpet and it is the office of this official, and it is high above the dust and the noise. When the presiding elder wants a time for study and correspondence, this room is at his disposal. Next to this is a large room for

the meeting of women's forums and public gatherings of this sort. It will seat seventy-five or a hundred people and is a very great convenience for meetings of this character. The fact is you can scarcely think of a convenience or of a facility needed in a first-class business house of this sort that is not supplied. The house runs back not quite the length of the lot and all freight brought in or shipped out is made to pass through this access by way of the elevator and all the other floors are reached through the passenger elevator.

The cost of the whole plant including the lot is just about \$75,000, and money has been wisely and economically expended. It is a fine business investment and it gives to the Church a splendid structure for the large trade that has developed around this establishment. We congratulate Mr. Everett and his associates in the business on their handsome new quarters and we congratulate the Church on its ownership of such a splendid piece of property. It makes the Publishing House in Dallas a permanent enterprise in Texas. It is certainly here to stay. Now, when you come to the city, be sure to visit your Publishing House and see what you have got in this line. You will be given a cordial welcome.

This article would not be complete were we to close it without thanking Dr. James Campbell and Dr. Sid Bass, in the name of Texas Methodism, for their untiring energy in prevailing upon the Book Committee to carry out the instructions of the General Conference to give to us this magnificent plant. They have done a noble part by us as our Texas members of the Book Committee in securing this connectional enterprise to Texas. And we want to also commend the workmanship and fidelity of Mr. J. W. Slaughter, the contractor of this building. He is a leading member of First Methodist Church, and he took as much pains with this work as though it had been his personal property. All in all we now have something of which the Church may well be proud, and we believe that it will contribute largely toward the development and progress of our Methodism in the Empire of the great Southwest.

A BUSY DAY LAST SUNDAY.

Last Sunday was a day of constant labor. We went to Richardson, twelve miles above Dallas, and preached to our people for Brother Crowson, the pastor. We have a good framed church at that point and a membership of over sixty. Also a good Sunday-school. The town has some four hundred people, and it is a citizenship of moral worth. The house was well filled with an interesting audience and the service was, we trust, profitable. We dined with Mr. and Mrs. Wallace, recently married and living in a cozy home. He is the son of our good local preacher there—Brother Wallace.

We returned and attended the funeral service over the remains of Miss Mary Sutton, of this city. She was a fine young lady and a member of First Methodist Church. Brother Hill, the pastor, was engaged to attend a funeral, also at the same hour and could not be present. So we took his place. This young lady was the first member we received into first Methodist Church when we became pastor eleven years ago. At night we attended service at Forest Avenue Church. Preceding the service we baptized the beautiful little babe of Rev. A. E. Prince, the pastor. The service was the occasion for dedicating their neat little church. It is the church which took the place of the old Clark's Chapel—better located and more modern. The

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All Physicians

Must prescribe some of the ingredients that are contained in Hood's Sarsaparilla—for all troubles of the blood, stomach, kidneys and liver.

They include sarsaparilla, stillingia, yellow dock, gentian, wild cherry bark, mandrake, dandelion, juniper berries, pipessewa, etc.

The combination and proportions are our own formula and give power to cure beyond the reach of any other prescription or substitute. That's why it is wise to get Hood's and only Hood's.

Publishers' Department

In a letter to the editor we find the following commendatory remarks which the publishing department "purloins" and takes the liberty of giving to the readers of the Advocate. It tells what a subscriber east of the Mississippi River thinks of the paper:

I think this last issue of the Texas Advocate is about your best. I enjoyed so much the first page. I want to congratulate Texas Methodism on your unanimous election to the editorship of this paper for another term. Those brethren of the board evidently know a good thing when they see it. You are to be congratulated also for falling into the hands and hearts of such an appreciative constituency. You are making the people a great paper and I am glad they are seemingly aware of the fact. All who read out in this neck of the woods appreciate your work genuinely. Your editorial on Bishop Ward was a classic. Blessings on you and may the good Father spare you many years for faithful and efficient service to the Church.

L. J. BALLARD.

Dublin, Ga.

building is framed, well finished, supplied with good furniture, and tastefully finished inside. It looks like a new plan. It has a Sunday-school addition. It is worth something over \$2000, and the lot is worth \$1000. They have a membership of 140 and they are well organized and in good working trim. Their collections are all up in full. Brother Prince has served two years and he has done a fine work. A large audience was present to take part in the dedicatory service. The singing was excellent and the service impressive. At the close of the sermon the trustees came forward and presented the building, free of debt, to be set apart to the worship of God, and this was done according to our beautiful form prescribed in the Discipline. It was a glad occasion for that faithful congregation.

THE SUCCESS OF THE STATE FAIR.

It will be remembered that when the war began on the race track gambling at the State Fair last winter the cry was sent up long and loud that to abolish this evil would kill the Fair. And every method known to the race track fraternity was resorted to to prevent the Legislature from passing the bill prohibiting it. Many otherwise good men took the ground that with the modified form of gambling to be inaugurated by the management, the evil would be reduced to a minimum and that no harm would result from the pari-mutuel form of betting. Much excitement was provoked, and the leaders of the gambling side grew warm and indulged in much lamentation over the part the ministers took in the fight. They even went so far as to indulge in abuse and vilification. From day to day they sent up the wail that the ministers who did nothing for public enterprise would kill the Fair and thus destroy one of the great institutions of Texas. But the reply was made that no great institution, worthy to live, could be injured by eliminating from it the curse of gambling. The late Judge Finley delivered an unanswerable argument against the cry

of the friends of race track gambling and pointed out how the Fair would be elevated and helped by ridding it of this evil. After weeks, the bill passed the Legislature and became a law. The Fair opened as usual last October, the crowds flocked to it, and Dallas has never had a more decent and a more successful Fair than the one just closed. After weeks of waiting, the Fair management have finally given out meager figures as to the result, but they have admitted that the returns, above expenses, amount to \$30,000. So the Fair was neither killed nor injured; but, on the contrary, it was greatly elevated in its moral tone and its financial success is astonishing. Therefore, we have demonstrated that a great State Fair can run and succeed without the infamy of the gambling evil. And one of these days we will also demonstrate that the great State of Texas can run and succeed in every sense of the word without the saloon evil. Verily Texas is making moral as well as material progress.

THE ALABAMA PREACHERS.

Bishop Morrison, who is to hold the Alabama Conferences, has changed their dates from November to December, and his reason for this is that that there is a great prohibition amendment fight now in that State and it will terminate in the election on the 29th of this month. To take the preachers out of this fight in this emergency would retard the progress of the battle, for they are in the forefront of it. They wanted to remain at their several posts until the last shot is fired and the result is known, and the Bishop acceded to their desire with great cordiality. After this fight is over the conferences will meet and transact their business. The man who does not realize that prohibition is an issue in which the Church is deeply interested does not understand the trend of the times. It is a moral battle and the people of God are the people to take the lead in such a struggle. They are doing it in Alabama and they will continue to do it in all the States of this Union.

THE HOUSTON POST GOT HUFFY.

Our confrere, the Houston Post, got on its ear recently because we referred a while back to its caustic criticisms of "certain preachers" who take part in the prohibition struggle. The fact is we were mostly treating the position of the Post with levity, rather than with seriousness. We all know the position of the Post on the whiskey question, and we know that it becomes alarmed every time the preachers have anything to say on that subject, and it occasionally reads them a severe lecture. This it did in the instance to which our former criticism referred. We had no idea of making the Post mad, much less did we dream of calling down upon our devoted head its ugly remarks. The Post went so far as to call us hard names—a favorite habit of the Post when it is short on argument. It called us "Dr. Jekyll and Mr. Hyde." It even referred to us as "political bully." Now was not that naughty in the amiable Post? Who would have thought of it or believed it? Now we might retaliate by calling the Post "Philip drunk and Philip sober," but we will not do it. Though the Post says some things once in awhile that would lead us to explain its conduct by the first part of this appellation, and then occasionally it says things that would put it in the light of the latter part of that designation. Then, too, we might follow the Post's example and call it a "political ruffian," but that would not be polite. So we will just smile at the rage of the Post and wait until it has another "spell."

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PUBLISHING HOUSE M. E. CHURCH, SOUTH.

294 Commerce Street.

Dallas, Texas.

Brother E. H. Pritchett, the Superintendent of the Bonham Sunday-school, First Church, made a fine report of his work to the last Quarterly Conference. He had an average attendance of 367; total contributions \$641.41, with a total enrollment in all departments of 769.

PERSONALS

Mr. Starky Duncan, of Stamford, made us a good visit the other day. He is a brother of Rev. Jerome Duncan and a chip off the old block.

Rev. W. R. McCarter, of Mesquite, was in to see us recently. He is ready for conference and will give a good report of himself at Paris. He has done a year of fine work.

Rev. J. T. McClure, of Waxahachie, dropped in to see us the past week. He is now a member of the North Texas Conference, and he does not yet know where he will live next year.

Rev. I. Z. T. Morris, of Fort Worth, was in the office recently. He is looking after the homeless, and no man has a more needed work than he. He is the friend of the friendless children.

Rev. J. E. Vinson, of Garland, came down the other day and made the Advocate a pleasant visit. He has had a good year, Bishop, and is ready to render an account at conference.

Rev. E. F. Boone, of Bartlett, made the Advocate force a delightful visit on his return from the Northwest Texas Conference. He stopped over in the city to visit his daughter, Mrs. Conkling.

Rev. J. T. Griswold, of the Stamford District, was in the city recently and gave the Advocate the benefit of a pleasant visit. He is a strong friend of the paper, and wherever he goes the organ receives an additional impetus. He is one of the strong men of his conference.

Dr. J. H. McLean has been confined to his home for some days on account of his health, but we are pleased to announce that he is much improved and expects to be in his normal condition and at his work within a few days. We are sure that this will be good news to his many friends who have been inquiring about him.

Rev. J. D. Young was transferred from the Northwest Texas Conference to the West Texas Conference and stationed at Laurel Heights. Brother Young is one of the most alert, wide-awake and active young men in our Methodism, having made every position filled by him an eminent success. He is sent to an important field, and

with proper co-operation, he will master that situation and build up one of our strongest congregations. He has the ability and the people have the means.

Dr. W. E. Boggs is now stationed at First Church, Corsicana. He is one of our strong men and an able minister. He is a scholarly man, and one of the finest types of the Christian gentleman. Mrs. Boggs will prove an accession to the circles of the Church. She is gifted with song and devoted to the work of her husband.

Rev. R. A. Walker has been returned to Mart where he made a fine record last year. There was paid into the Church Treasury from all sources, \$5,500; 125 were received into the Church, and 158 people were converted. He is universally popular with all classes of the people and they are delighted to have him returned for another year.

Rev. Ed R. Barcus was in to see us last week. He preached his last sermon to his people at Commerce last Sunday. He has had quite a rest from his pastorate, and Rev. W. L. Clifton, the old war-horse of North Texas, has looked after matters for him. "Uncle Wash" is able to hold down most any appointment, and when it comes to preaching he surpasses the most of us.

Rev. James Campbell, D. D., is now the pastor of Fifth Street, Waco. For four years he was on that district, and he goes to the Church not as a stranger. He was known and loved there years ago, and he now returns to his friends. Dr. Campbell is a man of thought and careful reading, and his sermons are of a high order. People who attend upon his ministry will find food convenient for them, for he gives to his discourses the profoundest preparation.

On the evening of the 9th inst., at Fifth Street Methodist Church, in Waco, in the presence of a large number of friends, Miss Nora Hotchkiss was united in marriage to Rev. J. O. Leath, Rev. O. T. Hotchkiss officiating, assisted by Rev. D. H. Hotchkiss and Rev. W. E. Boggs. The bride is a daughter of Rev. M. S. Hotchkiss, of the Northwest Texas Conference, and has qualifications of mind and heart that specially fit her for her position as a minister's wife. Mr. Leath is an A. M. graduate of Southwestern University, and goes into the ministry with such equipment as fully justifies his friends in expecting great usefulness and success in his calling. Immediately after the marriage the happy couple took the train for Stamford, the seat of the Northwest Texas Conference, where the groom goes for "admission on trial," and to receive an appointment for the new year. Many hearty good wishes from a large circle of friends follow them in their life work.

Epworth League Department

Gus W. Thomasson, Editor
215 McKinney Ave., Dallas, Texas.

Address all communications intended for this department to the League Editor.

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

STATE LEAGUE CABINET.

President, A. K. Ragsdale, San Antonio.
First Vice-President, L. E. Appleby, San Antonio.
Second Vice-President, Miss Josephine Wolf, Dallas.
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L. E. APPLEBY APPOINTED.

As we are ready to forward our "copy" for next issue, word reaches us that Brother L. E. Appleby, of San Antonio, at present the efficient First Vice-President of the Texas State Epworth League, has accepted the appointment of Field Secretary as tendered him by the State cabinet. It is understood that Mr. Appleby, who has been in the North a few weeks, is hastening toward Texas and will be ready to assume the duties of his new office by the time this information reaches our readers. Thus, the matter of the Field Secretaryship in Texas is settled. Brother Appleby is a man of wide experience in League work. He has been at the head of one of the largest chapters in his home city for some time, and has been very successful. He has also held many offices in district and conference circles and last summer was called to the State work. There is no guess work now as to the outcome of his new field—he will make good. In due season we hope to favor our readers with his portrait and a more extended sketch of his life. His headquarters will be in Dallas.

AN IMPORTANT MOVEMENT.

And now there is another important movement that our Church has in hand that must go through, and through to a great success, and this will take some money—a good deal of it as we count such things, but not as much as some are putting in individual plants for revenue in dollars. We allude to the movement to have in Georgia for the Methodists what is known as the Assembly Grounds.

Committees from the Annual Conferences have been appointed to look into the matter of a location for this great movement of our Church. These committees have not been indifferent or negligent. Their eyes have been open and they are going forward. In the issue of last week of the Wesleyan Christian Advocate there was a statement from Rev. S. P. Wiggins concerning a recent meeting of the committees in joint session.

It isn't necessary to go over again the statements of Mr. Wiggins, but from his communication several things are clear:

1. From the number of sites offered by different ones in different parts of the State not a few of the leading citizens are interested in this movement for the benefit of our people.

2. The fact that the united Methodism of the State is to be behind the movement means much. The committees agreed that no matter where there site is that shall be chosen the enterprise is to be that of Georgia Methodism. That name is already assured.

3. That whatever is done—wherever the site is located—it is the mind of the committees that something worthy

of our Georgia Methodism shall be planned and carried out.

To do what is proposed will take money—a good deal of money as we are accustomed to count money for such things—but our people have the money, and it is time for them to be looking toward the wise ways of using it. The Assembly Grounds when secured and fitted out for the work that is intended to be done with them and on them will be worth many times over what our people put into them. We shall have a place where the people can spend the summer in quiet, free from the demoralizations of so many of the summer resorts.

We must have the grounds. We need them projected on a large scale. Our people have the money to provide what we need. When they understand the matter fully, they will open their purses toward the enterprise, and our Church shall get ready for the larger and better things.—Wesleyan Christian Advocate.

A DISTRICT LEAGUE MISSIONARY PLAN.

Decatur District League, North Texas Conference, is operating a missionary plan which reveals the possibilities in organized, systematic effort. Its success has surprised its originators. Dr. W. R. Lambuth says: "The organization of the Decatur District Epworth League is something unique. It is the most methodical and thorough going arrangement for raising a fund for the support of a missionary we have yet seen. It is Scriptural, it is systematic, it is simple and to the point. Would that our Leagues everywhere were organized in this way for the business of the kingdom. Instead of a few thousand dollars the Epworth Leagues of our Church could easily raise \$100,000 every year for the great cause of missions at home and abroad."

Pledges.

First, each League in the district was asked to pledge some definite amount for the support of a foreign missionary, the same to be paid by monthly installments. The pledges made vary from \$10 to \$50. The pledging of some definite amount is very important.

Organization.

The fourth vice-president of each chapter is ex-officio treasurer of this fund. It is his duty to see that the amount pledged is raised and to send a monthly report and remittance to the district fourth vice-president, who is ex-officio district missionary treasurer. We have prepared a special report blank (a copy will be sent upon request), upon which the district missionary treasurer reports to each chapter the amount received from every chapter. This report blank is so arranged that it keeps before the Leagues the standing of each chapter, by showing the pledges, the amounts paid the current month, and the total amount received. This stimulates a friendly rivalry and at the same time serves to keep the district fourth vice-president in touch with the local fourth vice-president.

Working the Plan.

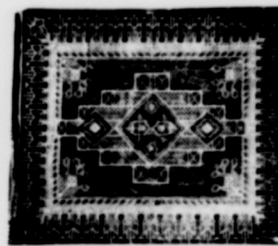
No plan, however perfect, will work itself. Some one must get behind it and make it go. In collecting the pledges we use the weekly pledge cards, missionary envelopes, and record cards furnished by Smith & Lamar. Any Leaguer can pay 5 or 10 cents per week. The amount seems insignificant, but it is marvelous how the totals for a district grow. Some of the chapters, at first, forgot to send in the monthly installment on the appointed day, but by the use of the long-distance phone and by postal sent a few days in advance, very few blanks have appeared on the treasurer's report. We have been operating this plan six months and have raised \$212.16. From the minutes of the North Texas Conference, I find that the Leagues of our district have raised more money for missions in six months than seven other districts combined paid last year.

C. L. BOUNDS, Dist. Pres.

Alvord, Texas.

RUBY KENDRICK MONUMENT.

We give space to a communication received from Mrs. J. H. Bowman, of Plano, regarding the fund of which a part is to be used in erecting a suitable monument at our beloved Ruby Kendrick's grave in Korea.



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Mrs. Bowman urges immediate payment of the subscriptions made at Epworth. We presume the committee having the fund in charge will take cognizance of the request which comes from the Korean workers, as outlined in Mrs. Bowman's letter. The matter ought not to be longer delayed.

Mrs. Bowman's Letter.

Mr. Gus W. Thomasson:

Dear Brother and Friend—I am just in receipt of a letter from Cordelia Erwin, wanting to know what we are going to do about the monument for Ruby Kendrick's grave. She says her co-workers were taking steps to erect one the last time Bishop Ward was in Korea and he told them not to do so, as Texas had that right and he was sure would claim that privilege. "So we have waited." She also said she would be glad to attend to putting it up if we were ready for the work.

I hope all who have subscribed to this fund at Epworth and since will send in their donation and let the amount be sent to Miss Erwin at once; for by all means Texas should not be willing that other hands pay this last tribute of love and devotion to one of the noblest and bravest of her daughters, and so let's hasten to erect a suitable monument over the place where sleeps the precious dust of our loved Ruby Kendrick.

MRS. J. H. BOWMAN.

Plano, Texas.

MISSOURI LETTER.

Dr. Theo. Copeland, pastor of St. Paul's Church, St. Louis, spent nine days with us in a meeting, and the results were very satisfactory to my people and to myself. In all his preaching his evident purpose was to do good. His points were clearly and strongly made and without speaking a harsh word he moved the hearts and consciences of his hearers. The Church was greatly revived and there were nine additions on profession of faith. A busy pastor hears very little preaching and the sixteen sermons Dr. Copeland gave us were a benediction to me.

St. Paul's Church is thriving under his ministry; when I was presiding elder of St. Louis District it paid a salary of \$1500; now it is paying \$2600.

Reports of elections to the General Conference are coming in. West Texas, Oklahoma and Arkansas have done well in their elections. I know all but one of the clerical delegates chosen by the conferences named, and am pleased at the prospect of having such fellow-workers at Asheville next May. If other conferences are as wise we will have a safe General Conference.

What has become of the correspondent of the Nashville Advocate (I am glad I have forgotten his name), who a few months ago advised that presiding elders be left out in selecting delegates? There is a good proportion of presiding elders among those elected so far. The Southwest Missouri Conference elected three pastors and one presiding elder. One of these pastors was made a presiding elder again after eight years of previous service, and the chairman of the delegation, though still a pastor, has served sixteen years in that office.

Our conference rejected a proposed memorial asking the removal of the time limit. Might it not be well for those who desire a change in our Church to inquire more carefully how the unlimited pastorate works on the other side of the fence?

Since the Methodist Episcopal Church removed the limit in 1900 there ought to be hundreds of men in that Church who are now in the fifteenth year of their pastorates. The Illinois Conference is one of the strong conferences of that Church. At its recent session, held at Mattoon, Ill., 306 men received appointments; 173 are beginning their first year; 78 are beginning their second year; 38 are beginning their third year; 13 are beginning their fourth year; 4 are beginning their fifth year, but of these four two are presiding elders, or district su-

perintendents, as they now style them. Of the 306 there is no man who has served more than five years in his present charge. Your gifted Georgia correspondent, Dr. Lee, makes a very plausible plea for the removal of the limit. In an ideal Church, with an ideal ministry, we could expect better conditions with an unlimited pastorate. "Plato, thou reasonest well."

But sometimes an ounce of practice is worth a ton of theory. My own study of the question has to some extent been practical. I am in the fortieth year of my ministry, having joined the conference in 1870 when twenty-one years old. As pastor and presiding elder I have been moved by the time limit and in both offices have succeeded men thus moved. Often as presiding elder I have noted cases in my own and other districts where men were moved by the time limit; yet I have never known an instance in which I could discover any serious loss resulting from our time rule, but I have known many instances when men had served their charges long enough and friction was averted by our time rule.

It is very evident that the General Conference will elect four or five Bishops. Of course, all delegates-elect are looking for the men. If we listen to their admiring friends, there are at least fifty men in the Church who ought to be chosen. Already fifty men or more have been told that they will probably be elected next May. Happy the man who heeds not the voice of the charmer. This is a case where many are called but few chosen.

C. H. BRIGGS.

St. Paul's Church, Springfield, Mo.,
Nov. 13, 1909.

A GRACIOUS GIFT.

In 1884 I was sent to Anson Mission, which embraced Jones, Haskell and Fisher Counties and took in a part of Shackelford, Taylor and Nolan Counties, and they wanted me to take in Stonewall County, but human ability had been reached and this county was left out.

The first year I boarded with Bro. Huie, of Anson, and the second year I brought my bride to the parsonage.

During conference my home has been with J. C. Bryant and family, as his wife is the daughter of Bro. and Sister Huie. These aged people are in this home, waiting for the call, and they are ready. This morning Bro. Bryant, who is one of the leading business men of this city, handed me a deed to a lot near the college for which he paid \$500 some months ago.

Words fail to express my appreciation of this gift.

J. H. WISEMAN.

Stamford, Texas.

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Wouldn't it be nice within a week or so to begin to say goodbye forever to the swelling, dribbling, draining or too frequent passage of urine; the forward and back-of-the-head aches; the stiffness and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; shaggy bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the dependency? I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, R. 127, Lock Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has great healing and pain-combating power.

It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

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SHALL THE RIGHTS AND PRIVILEGES OF THE LAITY BE EXTENDED TO THE WOMEN OF THE METHODIST EPISCOPAL CHURCH, SOUTH?

Thirty-one years ago the General Conference of the Methodist Church, South, authorized the organization of a Woman's Foreign Missionary Society, and gave it constitutional authority for the management of the money it raised, the missionaries sent out, and the property acquired. The women of the congregations, who were then as now paying their pro rata as Church members to the General Board of Missions, accepted slowly but with a continually increasing interest, the great responsibility and labor put upon them. A wise and devoted leadership was chosen, and a great forward movement in missions begun.

Auxiliaries were organized and instructed in every possible pastoral charge. Prayer circles were formed and through the programs which were carefully prepared, and sent out for use at every monthly meeting God's plan for the redemption of the whole world as set forth in His Word, burned into the heart of the womanhood of the Church and the prophecy of the psalmist, "The Lord giveth the Word, the women that publish the tidings and a great host, was fulfilled."

A Missionary and Training Bible School was established, and candidates for foreign and home work were given two years of special training and testing before they were appointed to their fields of labor. In foreign lands, schools and hospitals were established, valuable property acquired, and all forms of activities open to Christian women, conducted with signal ability.

Eight years later an urgent need in the Church at home, made a demand on the women for a second organized effort. More than half of the pastors in Southern Methodism were homeless, and those Churches which paid the smallest salaries and most needed the parsonages were without them. The General Conference responded to the demand and instituted "The Woman's Department of the Church Extension." Again the women of the Church, although called upon annually to meet an assessment for Church Extension, slowly but loyally accepted the additional responsibility and labor. The society grew slowly, however, for the women had caught the vision of a wider field, and having had the development and management of their own work in the Foreign Missionary Society, were not content to become an advisory adjunct, collecting money to be expended by another board. True life means expansion, and by a natural process the Woman's Department of Church Extension became the Woman's Home Mission Society with a new and liberal constitution.

A systematic study was made of the life of the people in mountain fastnesses, of the mining and lumber camps, of the incoming illiterate immigrants, and of the dark alien race that looked daily into the faces of the Southern women for hope and help. Investigations were made of the facts and conditions concerning the city slums, child criminals, and how they were made; infant mortality, and its chief causes; fallen women, and the world-wide traffic in young girls; civic righteousness; the laws of sanitation as related to housing the poor; disease, crime and poverty. The information thus gained was printed in different forms and scattered broadcast. A new body of literature flooded the Church. New schools with special aims were established and maintained; rescue homes, "Doors of Hope" and modern missionary institutions with all their varied social, industrial and religious activities were planted in cities and towns. To supply this demand deaconesses, city missionaries and teachers were given special training and placed in charge of all forms of institutional missionary work.

As knowledge and responsibility increased, so have the love and liberality of the women, and for the past two years these two women societies have given for missions annually more than \$400,000.00, a sum more than equal to two-thirds of the total amount given by the entire membership of the Church.

Sixteen years ago the General Conference of the Methodist Episcopal Church granted to the women full rights of the laity. At the recent conference of the Wesleyan Church of England the question of giving the women of the Church the right of representation in their conferences was

remanded to the synods of the Church with the full expectation of its being granted.

The women of the Methodist Episcopal Church, South, have demonstrated their ability and readiness for the responsibility of full lay membership in the Church. Already in large numbers of communities in local Church affairs the pastors are assisted by a few godly women in the official work of the Churches, while the legal right is vested solely in the male membership.

This knowledge and its accompanying sense of responsibility has developed the women to the point that they are fitted for legal representation, not only in the Quarterly Conferences as stewards and Sunday-school superintendents, but in the highest conferences wherever and in whatever capacity the laymen have a place and part.

This conviction was expressed at the recent session of the Woman's Board of Home Missions, by the following memorial to the General Conference, which was adopted by a vote of twenty-nine to six:

Dear Fathers and Brethren:

We, the undersigned members of the Woman's Board of Home Missions, in annual session at Savannah, Ga., present the following memorial:

"Believing that the fullness of God's time has come for the more than half a million women of the Methodist Episcopal Church, South, to have larger freedom in the ever-widening work of the Church that they may help to hasten more surely and speedily the coming of the Kingdom of God.

We respectfully petition that as an act of justice you will, at this session of the General Conference, take the needed action to secure for the women of the Church the full rights of the laity."

MISS BELLE H. BENNETT,
Pres. W. H. M. Society.
MRS. R. W. MACDONELL,
General Secretary.

CENSUS OF THE RELIGIOUS BODIES OF THE UNITED STATES.

In the Texas Christian Advocate of October 21, 1909, Bro. W. F. Bryan gives some statistics from the census of the religious bodies of the United States, and then proceeds to lecture the Methodists because of our poor showing, as compared to other denominations, especially the Baptist. His lecture is timely. For the sake of our Church and humanity and truth, we should preach our doctrines more. Not for the sake of gaining members, especially; not merely to keep our Church from losing members, and I am sure we should have an eye to both of these items, but because they are the Bible truth, and humanity will suffer if we don't. I agree with him that it is not altogether the fault of our preachers that more of this kind of preaching is not done. For in almost every community there are Methodists, good people, that hang their heads in disapproval every time one of our preachers preach on a controverted question. They are so much afraid of hurting some one's feelings. Some folks are so broad that they are shallow, and this fear of offending some one is bordering in that direction. Our doctrines are Bible truth. We do not have to depend upon assertion or lexicons to prove them, but just take King James' translation of the Scriptures, hence they should be preached to our people for the sake of truth.

But are the figures given by Bro. Bryan reliable. True they are taken from the U. S. Census, yet they are not official, and I am sure they are far from correct. I know myself of several Methodist preachers that did not furnish the figures when this census was being taken. I should not be surprised if this report is anywhere from ten to twenty-five per cent short. It is no uncommon thing for a preacher even to say, "I am too busy getting souls saved to preach controversy or gather statistics;" then pose as one of superior wisdom and piety. So I am sure the census is very incomplete, so far as Methodism is concerned. I take the following figures from Dr. T. N. Ivey's Methodist Handbook. These statistics are compiled by H. K. Carroll, LL. D. and were published in the New York Christian Advocate January 23, 1908, and is a summary for 1907, the same year as the census from which Bro. Bryan quotes. Baptist in the United States, 14 bodies, ministers 38,279, churches 55,294, communicants 5,224,305. Methodist, 17 bodies, ministers 41,893, churches 61,518, communicants 6,660,784. Here we have quite a different showing. Instead of there being less than 100,000 more Methodists

than Baptists, this gives us more than 1,400,000 than they have. And in another table Dr. Ivey gives us a better showing than this. Here he makes the total of Methodism 6,748,563. Now I do not know who Dr. H. K. Carroll is, religiously, but for some years have understood that he is authority on Church statistics, having made this a specialty. Another thing, Dr. Carroll makes the total Baptists more than four hundred thousand less than the census from which Bro. Bryan quotes. While he makes the Methodists more than eight hundred thousand more, it may be asked why this is so? I think it is legitimately accounted for in some of the things above. Methodists have never been especially given to counting numbers and blowing it abroad. Hence in giving statistics for U. S. Census many were careless. Baptists are great to count numbers and tell abroad what they are. Hence they were careful to give figures in full. Dr. Carroll went to other sources for his information and these two dispositions did not affect his figures. By using Dr. Carroll's figures it will be seen that the percentage in increase will be changed also. One other thing: I have been in the ministry nineteen years, and in that time I can count about one hundred converts that have gone from our meetings into the Baptist Church. But I can't think of more than a dozen that I ever received as a result of their meetings. And I am sure that many other Methodist preachers could say the same thing. This is proof that they are ever on the alert for members, while we have not stressed this point as we should. If there are to be comparisons in the future, and our commission as Churches in the world is to be judged by numbers and per cent of increase, we should be more diligent in gathering in the fruits of our labor, and less diligent in cleaning our rolls at the end of the year. Let us tell the

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C. D. WEST.

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The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Marten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Mission Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

W. H. M. SOCIETY, NEW MEXICO CONFERENCE.

The annual meeting of the Woman's Home Mission Society of the New Mexico Conference was held in Trinity Church, El Paso, Texas, September 23-26, 1909. It was in every respect a most enthusiastic and successful meeting.

Wednesday the 22nd, Mrs. Dudley, the President, called the officers together and arranged the program. At the opening of the first session, cordial addresses of welcome and appropriate responses were made, and all but two officers answered to roll call. Considering the wide territory over which our conference extends and in many cases the out-of-the-way trip taken in order to reach El Paso the attendance of officers and delegates was excellent.

The sessions were crowded full of business and everyone took a lively interest in the addresses, papers and discussions. Delegates' reports showed a growth in home mission spirit and work and many women declared that we should hear still better things from their auxiliaries next year.

We had great help and instruction from the experience and wise counsel of Mrs. J. T. Bloodworth, Conference President Northwest Texas W. H. M. Society, who came from Fort Worth to be with us. Sunday afternoon she conducted a very impressive consecration service and installed the newly elected officers as follows: Mrs. W. P. Dudley, Alamogordo, New Mexico, President; Mrs. Frank Powers, El Paso, Texas, First Vice-President; Mrs. R. S. Overstreet, Farwell, Texas, Second Vice-President; Mrs. F. E. Allison, Alpine, Texas, Third Vice-President; Mrs. Joel Hudspeth, Carlsbad, N. M., Corresponding Secretary; Mrs. G. Enfield, Artesia, N. M., Recording Secretary; Mrs. T. J. Woodside, El Paso, Texas, Press Superintendent; Miss Mary Sandford, Alpine, Texas, Agent "Our Homes"; Mrs. W. D. King, El Paso, Texas, District Secretary for El Paso District; Mrs. J. W. Carr, District Secretary for Albuquerque District.

MRS. T. J. WOODSIDE,
Press Superintendent.

(We are glad to give the foregoing article which came to us the last week in October and we regret not having space for its publication at an earlier date, as also for Mrs. Bloodworth's interesting article which we found space for in last week's issue after a delay which we could not prevent.—Editor Woman's Department.)

A MESSAGE FROM THE WOMAN'S BOARD OF HOME MISSIONS.

Saturday, October 9, the board meeting being near, the Northwest Texas representative started for Fort Worth in order to prevent Sunday traveling. Our Conference President, Mrs. J. T. Bloodworth, having home mission interests ever uppermost in her plans, had made arrangements for me to be at the Boulevard Church at the eleven o'clock service. The audience was large and appreciative. At the close one bright, noble young woman, told me that she had been called to definite service, and that she intended to prepare for work as soon as possible. To say that I enjoyed the day spent in the "prophet's home," is not necessary, when you recall the fact that it is occupied by Brother and Sister C. L. Cartwright and their interesting children. The evening found Mrs. Bloodworth and myself at the Missouri Avenue Church, for the closing service of the Week of Prayer. It is indeed a pleasure to be with the wide-awake people who compose the membership of this growing congregation. On Monday Miss Smith, from Thurber, joined us, and we should have left Tuesday morning, but I was too ill to travel until night. We regretted the delay, because it prevented our leaving Houston with Mesdames Archer, of North Texas, and Brown, of West Texas. Leaving Fort Worth at night, we breakfasted in Houston (shall I say it?), the most beautiful city in Texas. In a few moments we were aboard the Southern Pacific and passed rapid succession towns and rice plantations until we arrived at Beaumont, the city of oil and quick fortunes; beautiful for situation it certainly is. There was water everywhere. The Neches River certainly looked good to a drouth-stricken West Texan, who looked with almost green-eyed envy on marshes and frog ponds, which were in such profusion. Strange as it may seem, we at last left behind us the magnificent distances of our own State, and soon were gliding through Louisiana pine forests; past shimmering Bayous, whereon were numberless mills and camps. Through the "Land of Evangeline" we traveled till we came to the "Great Father of Water," and crossing on a ferry, we arrived at nightfall in the quaint city of New Orleans. To see Canal Street at night, and then below Canal Street at the same time, is to see much of New Orleans—the scene can not be described, for it is a perfect Babel. As we were whirled onward to the L. & N. station, I could but be glad we have a wide-awake mission at this point. To our astonishment Mrs. Brown and Mrs. Archer were there to welcome us, and added much to the pleasure of the remainder of the trip. Our next stop was about noon Thursday in Montgomery, the capital of Alabama. We did not find the push in this city that is so characteristic of Texas cities, yet we found a city whose streets are beautifully paved and well lighted; the homes were handsome and the yards well kept. Montgomery, the City of Magnolias, perhaps more than most Southern cities could boast of ante-bellum tales and reminiscences; but I hardly think her people appreciate this fact. When we, as true daughters of the South, looked for the Confederate capitol, the White House occupied by Jefferson Davis, imagine our surprise to find it a boarding house. If it were in Texas the U. D. C. would defend it, if need be, with carnal weapons. We visited the State Capitol; found many interesting war relics, and were shown the Governor's rooms. He was not in, but if the beautiful prayer over Gov. Comer's mantle be an index to his life, the people of Alabama are to be congratulated in their choice of chief executive. Again the call of the train reminded us that we must take the last stage of our journey. We reached Savannah, Ga., at nine o'clock Friday morning to find that it was ten by their time, and from that time until we left we could not keep up with the time. When we stepped off the Pullman we were met by the Reception Committee, who took charge of us, bag and baggage. "They did the rest" from that time forward, and while we missed the formal addresses of welcome at the church, the very atmosphere was permeated with it. The Northwest Texas women were taken to the home of Mrs. J. H. Heidt, a relative of the late Dr. J. W. Heidt, who was at one time Regent of our Southwestern University. It has never been my privilege to be entertained in the home of more saintly people, and the memory of that home will linger with me as a rare perfume. After a few minutes spent with our hostess we went to Wesley Monumental Church, where we found the Women's Board of Home Missions just ready to begin business. Two of the officers, Mrs. L. P. Smith and Mrs. W. D. Kirkland, were too ill to be present. How much we missed the gentle, cheery voice of our Second Vice-President and the calm wisdom of our Treasurer. Many prayers were offered in their behalf. For the first time Mrs. Yarbrough failed to answer to roll-call—and her absence, caused by illness, cast a gloom over the body, but in her message and report, we caught gleams of her own genial nature, and were comforted. Most of the conference representatives were present at the first roll-call; many old faces were there and soon the new faces became familiar, as we worked together and talked of our plans for the future. Miss Bennett's message is always full of interest, but with more than usual interest we listened this time. The message was given to us after months, yea even years, of prayer and study. This fact and the wonderful personal magnetism of Miss Bennett caused her words to have added weight. The burden of the message was that the women of the Church have long borne the responsibility of affairs; that we ask for and be granted full lay representation. The women who came together

from all over our Southland had for weeks been praying over this question, and believing that even now the fullness of God's time has come; that it is also but just that this be granted, it was little wonder then that the message was received with great enthusiasm. The Committee on General Conference Memorials brought in a report, asking the brethren to take steps looking towards granting this four years hence. Miss Helm spoke to the report in no uncertain terms. She reminded us that the kingdom of God is founded on truth and justice, and that working as we do, with no legal right, that we occupy a false position, and that every false position is a lie; that in asking this, we do not take any unwomanly attitude, nor are we pioneers. Quakers have ever granted this right to the women of their Church, also the M. E. Church and the Congregational Church. Our English sisters are to be granted representation this year. After some further discussion, the vote being taken by "yeas" and "nays," only six votes were cast against it. There were a few verbal changes made in the by-laws. Another important step was taken by granting the superintendents of departments and the editor of Our Homes a vote in the Board.

When the question of unification of missionary interests came before the Board the women proved very conclusively that they understood the question and had formed very definite opinions on the subject. After much airing of personal views, the Board voted to instruct the members from our Board, who are on the commission appointed by the General Conference to formulate plans for unification, to stand for retention of administrative rights, or if denied these to bring in a minority report to the next General Conference. There were memorials from several conferences, urging change in name of the Tithing Department, but the majority, realizing how difficult it is to get our women to thoroughly understand changes that are made, voted non-concurrence. The report of the Committee on Sociology touched on many questions of the day that are of vital moment to our people. We are to use every means in our power to free our land of liquor; to discourage the publishing and reading of all that is immoral and pernicious in the comic papers and Sunday supplements; to urge our Legislatures to provide for dependent and delinquent children; above everything to seek to have the law-makers of our States pass laws, and see that they are enforced, that will forever stamp out the traffic in girls, that awful menace to our civilization. There was an effort made to remove the stipend from the deaconess office. There seemed, too, good points on both sides of the question, and as it appeared to be not easily settled, a motion to "table" it prevailed. The Committee on Appropriations and Extension of work labored long and earnestly to make sums totally inadequate, compass the work. The only new work enterprise is to place a teacher of Applied Methods in the Training School at Nashville, at the cost of \$750 per year. The appropriations were very much as last year. If the money received from the Week of Prayer is not sufficient to make the needed improvement at Sue Bennett Memorial School the balance will be taken from the McEachern fund. Ten thousand dollars of that same fund will be used for improvement at Ruth Hargrove, and five thousand dollars at Brevard. The reports from Superintendents from each of our schools show the schools to be in fine condition—full and running over; but the "battle cry" in every case was "Better equipment and larger buildings." Our schools can not stand still if we maintain the standards we have set for them. We must go forward! I appeal to every woman in our connection to use renewed efforts to secure the \$1 per member for the general fund. The Week of Prayer offering for next year will be given to Ruth Hargrove Seminary. The work there is growing so rapidly that the amount secured three years ago is entirely too little for the buildings that must be erected. The Vashti Home work continues to give great satisfaction; the girls who leave the home, have made fine records. Prof. Bishop hopes to be able to care for one hundred girls this year in the Home instead of fifty. It was a very great privilege to hear the report of Paine Annex from Miss Young. She told us of the work done by the girls, and out of 194 girls who have gone from its halls but one had ever gone astray. Prof. Gilbert, talk-

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ill or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in \$1.00 bottles.

ing of the needs at that place, said that the greatest need was "sympathy of white brothers," for they are our brethren, "though born in the dark of the moon." Miss Lyons gave a very fine report of the work of our Dallas Mission Home. As we listened to the message from this crippled child of our work, and as we thought of the sorrow caused by our "double standard" system, when God's plan is "a white life for two," we thought of God's blotting out this awful sin and how the world never forgets it; thought of the Master leaving only a message of hope for the prodigal girl and a song of welcome for the prodigal boy, our hearts were made to burn within us when we realized how little we are doing to redeem these girls. Good Samaritan style is well enough for some things, but good laws well enforced and supported by public sentiment will be far more effective in such work as this. Our new building is not a reality yet owing to difficulties arising about the water supply and sewerage at the new location. The report from "Our Homes" showed that the subscription list reached the 20,000 mark set for it last year. Miss Helm puts \$2000 this year into the general fund from the paper; such financiering is little short of marvelous. It was suggested that some of our Church publications be put under Miss Helm's management, and perhaps their balances might appear on the other side of the Ledger. 25,000 subscribers by next Board meeting is the slogan. Let's not forget the claims of our paper; reading it will make us better home mission women. Another recommendation is that we have an active membership campaign lasting for six months, and that we endeavor to enlist every woman in the Church. Remember our aim, "Every woman in the Church a member of the Home Mission Society." The devotional feature of the Board meeting is always prominent, but the spiritual tide ran high during this entire session. Miss Emma Tucker led the morning devotions, as only she can do, and we felt as if we were on the mountain top. Bishop Hendrix preached on "The Companionship of a Purpose," and drew many beautiful thoughts from the life of Paul. He reminded us that it is not so much what we have done, but what we are that counts—that character counts more than service. Speaking of God's need of men in this age, he said: "The age requires women of gracious mien to train and bless; mothers who are women, pure and strong," and closed by saying: "Say you the age needs men? I say again, God give us women, less we lack true men." The consecration of the three young women, among them our own Miss Eugenia Smith, to the office and work of Deaconess was a beautiful service.

Dr. Rice, of New Orleans, gave the Bible study each day. He based his talks on different characters; gave the finest plan for obtaining the true historical setting of the Scriptures that I ever heard presented. He brought to us many valuable lessons from out

the rich gave so illustrate sider; p ganizati lieved it cative fo Rice pr doctrine day, he of the C perience that we in the l that we stead Christ of these each da Bloodwo present Board t cided t Jerusalem "Nashv In co vannah to have stand holiness the alt Wesley day-sch ly warn such a rapidly measur Wesley ory. T how to that co pleasur es serv school epicure had de work a trip giv will lo eighteen coast c stately moss, Tibey. spiring I stood at Tib capped the sa and be blue w from b never when l in God the se In o we let joy for gians the br State, loyed horse tances vanish again the w Sweet

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the rich treasury of his heart and life; gave some touching incidents to illustrate our obligation to the outsider; paid a high tribute to our organization when he said that he believed it to be the most powerful educative force in the Church to-day. Dr. Rice preaches wholesome Methodist doctrine, and while he is a man of the day, he believes that the greatest need of the Church to-day is to have an experience like John Wesley. He thinks that we need a religion that speaks in the language of to-day, and urged that we carry Christ to the world, instead of trying to bring the world to Christ. I could tell you much more of these deeply spiritual lessons given each day, but will leave that to Mrs. Bloodworth. Many invitations were presented for the next session of the Board meeting, but the majority decided that the time to "come up to Jerusalem" was at hand, and to "Nashville in 1910," we go.

In conclusion will say that in Savannah John Wesley's mantle seems to have fallen on his followers. They stand firm and true for Scriptural holiness. When we knelt in prayer at the altar in Christ's Church where Wesley preached and organized a Sunday-school our hearts were "strangely warmed," and we thanked God for such a founder. His old home is rapidly falling into decay and unless measures are taken to preserve it, the Wesley home will soon be only a memory. The people of Savannah know how to dispense hospitality. Nothing that could be done for our comfort and pleasure was left undone. The lunches served each day in the Sunday-school rooms would have tempted an epicurean appetite, and so carefully had details been planned that the work seemed done by magic. The trip given to us on Tuesday afternoon will long be remembered by all. For eighteen miles along the beautiful coast country, made more beautiful by stately trees covered with hanging moss, we traveled, until we reached Tibey. The scene was especially inspiring to us, who dwell inland. When I stood upon that wave-washed beach at Tibey watching the great white-capped breakers as they dashed over the sand with weird musical rhythm and beheld for the first time the vast blue water of the Atlantic, stretching from horizon to horizon, I realized as never before what the poet meant when he wrote: "There's a wideness in God's mercy like the wideness of the sea."

In order to prevent Sunday travel, we left Wednesday night, and with joy for having met so many true Georgians we turned our faces towards the broad prairies of the Lone Star State. The journey was one of unalloyed pleasure, and as the great iron horse sped onward, leaving vast distances behind, eagerly I watched each vanishing mile post and again and again my heart echoed and re-echoed the words of the old refrain, "Home, Sweet Home."

MRS. NAT. G. ROLLINS.
Aspermont, Texas.

WORLD'S TEMPERANCE SUNDAY. By H. A. Ivy.

"Every time a new boy enters a Sunday-school the temperance wave rises a little higher," some one has aptly said. The wave of temperance sentiment in Texas ought to rise to flood tide November 28, 1909, when the Christian mind the world around will be focused upon the arch destroyer of human kind—the drink curse.

I hope superintendents may find the following helpful toward giving their temperance lesson a direct bearing on the pending fight for a saloonless Texas. A superintendent who has only the copy in this paper can use this "responsive reading" by copying the questions for his own use and getting some one to read the responses from the paper in the hearing of the school.

Responsive Reading — Superintendent and school:

Superintendent—What is said of the final results of wine drinking?

School—"At the last it biteth like a serpent and stingeth like an adder." (Prov. 23:32.)

Superintendent—What is said about those who encourage the use of drink?

School—"Voe unto him that giveth his neighbor drink, and putteth thy bottle to him, and maketh him drunk also." (Habakkuk 2:15.)

Superintendent—How does one who votes for liquor license violate this Scripture?

School—"The license voter by his vote makes the liquor seller his agent, and through his agent 'gives his neighbor drink,' and thus incurs upon himself this woe of God."

Superintendent — What does Paul

say of the duty of abstinence for the good of others?

School—"It is good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14:21.) "Wherefore, if meat make my brother to offend I will eat no flesh while the world standeth." (1 Cor. 8:13.)

Superintendent—How does one who votes for liquor license violate this Scripture?

School—"By his vote he helps to place pitfalls of ruin in the pathway of others that will cause thousands to 'offend' or to commit sin."

Superintendent—What ought to be the attitude of Christian voters toward the liquor saloon?

School—"The saloon being the enemy of the home, the school, the Church, the State and every good thing, every good man is bound to be the enemy of the saloon, and every soldier of the cross should feel impelled by the spirit of Christ to fight the saloon, the arch-enemy of all good, to its death."

Superintendent — Why should the Church interest itself in the destruction of the liquor traffic?

School—"Because the Church is commissioned of heaven to save men and promote righteousness, while the saloon destroys men and promotes unrighteousness, and thus obstructs the work of the Church, for the salvation of the race."

Superintendent—Ought ministers to take an active part in the fight on the saloon?

School—"Certainly, being the leaders of their Churches in the world-war upon sin, preachers ought to lead in the assault upon the saloon, which has become Satan's chief recruiting station for the army of evil on earth, and demolishing this bulwark of the enemy of men's souls' is religious work. Hence it is entirely proper for God's people to use the Lord's house on the Lord's day to promote the movement for the destruction of the soul-destroying, crime-breeding, God-dishonoring liquor traffic."

MEMORIAL TO GENERAL CONFERENCE CONCERNING A HOME MISSION POLICY.

Whereas, Home Missions is no longer the simple proposition of evangelizing a rural population, but a complex problem involving the large cities, factory districts, mining towns, mountain regions and the great West, and

Whereas, relatively, Annual Conferences which have most missionary territory have the least domestic mission money, and

Whereas, Southern Methodism is historically and essentially a connectional Church, and the development of every part of her territory concerns the entire Church, and

Whereas, the last General Conference creating the Home Department of the Board of Missions inaugurated a general Home Mission policy, and

Whereas, the work of this department during this quadrennium has discovered conditions of the home field that can be met by a General Board of Missions, supported with funds raised from the entire Church, therefore

Resolved, That the Northwest Texas Conference, in session at Stamford, petitions and does hereby memorialize the General Conference to establish and adequately equip the Home Department of the Board of Missions, or create a General Board of Home Missions, which will be a medium of correspondence and unit of administration, whereby the established and strong conferences can materially aid the mission and weak conferences in the development of their territory.

(Signed) HORACE BISHOP,
S. R. HAY,
JEROME DUNCAN,
R. C. ARMSTRONG,
JNO. R. NELSON.

After the adoption of the above paper, the following resolution, offered by Horace Bishop, was adopted:

"In case the General Conference determines to establish a Board of Missions, we request that the headquarters of the same be located at our Publishing House, at Dallas, Texas."

Only a fool will use Jonah as a hiding place when duty calls.

IF YOU WANT A FARM or ranch in Donley County or the Panhandle, it will be to your advantage to see or write R. M. Morris, of Clarendon, Texas, Box 151, who has been in the Panhandle for twenty-one years, and can give you valuable information about the Panhandle country.

NORTHWEST TEX. CONFERENCE

Abilene District—First Round.

Baird, Nov. 27, 28.
Scranton, at Scranton, Dec. 4, 5.
Putnam, at Putnam, Dec. 5, 6.
Cross Plains, Dec. 7.
Denton, at Denton, Dec. 11, 12.
Clyde, at Potosi, Dec. 12, 13.
Ovalo, at Jim Ned, Dec. 13, 14.
Merkel, Dec. 17.
Buffalo Gap, at Nubia, Dec. 18, 19.
Trent, at Trent, Dec. 19, 20.
Abilene, at First Church, Dec. 26.
Abilene, at St. Paul, Jan. 2.
Nugent, at Ward's Chapel, Jan. 8, 9.
Hawley, at Hawley, Jan. 15, 16.
Anson, Jan. 16, 17.
Albany, Jan. 22, 23.
Tye, at Tye, Jan. 29, 30.
Eskota, at Eskota, Jan. 30, 31.
Cape, at Cape, Feb. 5, 6.
The District Stewards will meet at First Church, Abilene, Dec. 1, at 10 a. m.
GUS BARNES, P. E.

Brownwood District—First Round.

Blanket Station, Nov. 27, 28.
Coleman Cir., at Bethel, Dec. 3.
Comanche Cir., at White Point, Dec. 4, 5.
Sipe Springs, at S. S., Dec. 11, 12.
May Circuit, at May, Dec. 12, 13.
Pioneer, at Crosscut, Dec. 18, 19.
Rising Star, Dec. 19, 20.
Brownwood, Dec. 26, 27.
Zephyr, at Zephyr, Dec. 30.
Gustine Circuit, at Energy, Jan. 1, 2.
Indian Creek Circuit, at I. C., Jan. 4.
Winchell Circuit, at Winchell, Jan. 5.
Ballinger Station, Jan. 8, 9.
Valera Circuit, at Valera, Jan. 11.
Talpa Circuit, at Midway, Jan. 14.
Coleman Station, Jan. 15, 16.
Santa Anna Station, Jan. 16, 17.
Robert Lee Cir., at R. L., Jan. 22, 23.
Bronte Circuit, at B., Jan. 23, 24.
Norton Circuit, at Norton, Jan. 26.
Winters Station, Jan. 27, 30.
Wingate and Pumphrey, at W., Jan. 29, 30.
Bangs Circuit, at B., Feb. 3.
J. A. WHITEHURST, P. E.

Corsicana District—First Round.

Munger Cir., at Munger, Nov. 27, 28.
Mexia Cir., at Cotton Gin, Dec. 4, 5.
Mexia Sta., at Mexia, Dec. 4, 5.
Groesbeck Sta., Groesbeck, Dec. 11, 12.
Horn Hill Cir., Steele's Creek, Dec. 18, 19.
Thornton, at Locust Grove, Dec. 19, 20.
Wortham Sta., at Wortham, 11 a. m., Dec. 22.
Corsicana Cir., at Harrison's Ch., Jan. 1, 2.
Corsicana, Eleventh Ave., Jan. 1, 2.
Corsicana, First Ch., 7 p. m., Jan. 3.
Blooming Grove Sta., at B. G., Jan. 8, 9.
Blooming Grove Cir., at Mt. Zion, Jan. 9, 10.
Kerens Cir., at Kerens, Jan. 12.
Rice Sta., at Rice, Jan. 14.
Chatfield and Alma, at C., Jan. 15, 16.
Barry Cir., at Barry, Jan. 18.
Brandon, at Bynum, Jan. 21.
Dawson, at Dawson, Jan. 19.
Kirk, at Kirk, Jan. 22, 23.
Coaldge, at Coaldge, Jan. 24.
Datura, at Cedar Island, Jan. 25.
Richland, at Richland, Jan. 26.
Irene, at Emmett, Jan. 29, 30.
Frost, at Frost, Jan. 30, 31.

The District Stewards will meet in the First Methodist Church, Corsicana, at 11 a. m., November 30.
HORACE BISHOP, P. E.

Dublin District—First Round.

Dublin, Dec. 5.
Hico, Dec. 12.
Iredell, 10 a. m., Dec. 13.
Carlton, 11 a. m., Dec. 15.
Stephenville Cir., Dec. 18, 19.
Stephenville Sta., Dec. 19, 20.
Eastland, Jan. 1, 2.
Cisco Sta., Jan. 2, 3.
Cisco Mis., Cisco, 11 a. m., Jan. 3.
Tolar and Lohan, Jan. 8, 9.
Bluffdale, Jan. 9, 10.
Carbon, Jan. 15, 16.
Duffan, Jan. 22, 23.
Desdemona, Jan. 29, 30.
Gorman, Jan. 30, 31.
Proctor, 11 a. m., Feb. 2.
Harbin, Feb. 5, 6.
Bunyan, 11 a. m., Feb. 8.
Huckabay, 11 a. m., Feb. 9.
DeLeon Mis., 11 a. m., Feb. 12.
DeLeon Sta., Feb. 13.

District Stewards will meet at the Methodist Church in Dublin at 7:30 p. m., December 2. J. G. OUTMAN, P. E.

Gatesville District—First Round.

McGregor, Dec. 4, 5.
Clifton, Dec. 11, 12.
Meridian Station, Dec. 12, 13.
Meridian Mission, at Grapevine, Dec. 13, at 3 p. m.
China Springs Cir., at C. S., Dec. 18, 19.
China Springs Mis., meet at same time and place.
Crawford, at Crawford, Dec. 20.
Gatesville Sta., Dec. 26, 27.
Gatesville Mis., at Ft. Gates, Dec. 29.
Valley Mills, at Mosheim, Jan. 1, 2.
Oglesby, at Hockney, Jan. 5, at 11 a. m.
Fairly and Lanham, at L., Jan. 8, 9, at 11 a. m.
Hamilton Sta., Jan. 9, at 7:30 p. m.; business meeting Jan. 10, at 9 a. m.
Hamilton Cir., at Evans, Jan. 11.
Jonesboro, at Levita, Jan. 15, 16.
Killeen Station, Jan. 22, 23.
Copperas Cove Cir., at Reeves Creek, Jan. 24, at 11 a. m.
Copperas Cove Mis., at Maxdall, Jan. 25, at 11 a. m.
Nolanville, at N., Jan. 26.
Turnersville, Jan. 29, 30.
Pearl, at Pearl, Feb. 5, 6.

Let a full attendance of the officials be present this first round.
The District Stewards will meet at the district parsonage, Gatesville, Texas, Dec. 15, at 11 a. m.
S. J. VAUGHAN, P. E.

Stamford District—First Round.

Aspermont Mis., at Wesley Ch., Dec. 4.
Aspermont Sta., Dec. 4, 5.
Rotan Mis., at Dowell, Dec. 11.
Rotan Sta., Dec. 11, 12.
Boyston, at Boyston, Dec. 17.
Hamlin Sta., Dec. 18, 19.
Hamlin Cir., Dec. 20.
Ward Memorial, Dec. 26, 27.
McCauley and Silvester, at S., Jan. 2, 3.
Stamford Mis., Jan. 10.
Stamford, St. John's, Jan. 8, 9.
Avoca and Luders, at Avoca, Jan. 14.
Sagerton, at Sagerton, Jan. 15, 16.
McConnell, at McConnell, Jan. 21.

R R R RADWAY'S READY RELIEF



CURES RHEUMATISM.

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

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

Taken inwardly, there is not a remedial agent in the world that will cure Fever and Ague, and all other malarious, bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Sold by druggists.

RADWAY & CO. NEW YORK.

Tuxedo, at Fairview, Jan. 22, 23.
Haskell Mis., Jan. 29.
Haskell Sta., Jan. 29, 30.
Pinkerton, at Pinkerton, Feb. 5.
Rice, Feb. 5, 6.
Rochester and Carney, at C., Feb. 11.
Knox City, Feb. 12, 13.
Thorpe, at Thorpe, Feb. 14.
Weinert, at Weinert, Feb. 18.
Munday, Feb. 19, 20.
Romartion, Feb. 25.
Goree, Feb. 26, 27.
District Stewards will please meet at presiding elder's home December 8, at 10 o'clock a. m.
J. T. GRISWOLD, P. E.

Vernon District—First Round.

Quannah Station, Nov. 27, 28.
Childress Station, Dec. 5, 6.
Chillicothe Station, Dec. 10, 12.
Chillicothe Mis., at Chillicothe, Dec. 11.
Vernon Cir., at Harrold, Dec. 18, 19.
Kirkland, at Kirkland, Dec. 21.
Childress Mis., at Union Chapel, Dec. 22.
Vernon Station, Dec. 26, 27.
Wellington Mission, at Rolla, Dec. 31.
Wellington Station, Dec. 31.
Quail, at Aberdeen, Jan. 1, 2.
Tolbert, at Tolbert, Jan. 5.
Paducah Station, Jan. 7, 9.
Guthrie, at Buford, Jan. 8, 9.
Vera Circuit, at Truscott, Jan. 14.
Margaret, at Margaret, Jan. 15, 16.
Olney Station, Jan. 21, 23.
Spring Creek, at Seaburn, Jan. 22.
Crowell Station, Jan. 29, 30.
Seymour Station, Feb. 4, 6.
Seymour Mis., at Red Springs, Feb. 5, 6.
Estelline, Feb. 12, 13.

The District Stewards will please meet at Vernon, Dec. 15, at 4 p. m.
We will also hold at the same time, Dec. 15, 16, a preachers' conference and Missionary Institute for the district. We want all the pastors present, also the local preachers, and one layman at least from each charge.

Large things will be planned for the Vernon District this year.
J. H. STEWART, P. E.

Waxahachie District—First Round.

Italy, Dec. 12, 13.
Milford, at Milford, Dec. 14.
Hillsboro, First Church, Dec. 15.
Hillsboro, Line St., Dec. 16.
Lovelace, at Lovelace, Dec. 18, 19.
Waxahachie, Dec. 20.
Bardwell, at Bardwell, Dec. 31.
Palmer, at Palmer, Jan. 1, 2.
Ferris and Bluff Springs, at F., Jan. 2, 3.
Emmis, Jan. 8, 9.
Venus, at Venus, Jan. 15, 16.
Lillian, at Lillian, Jan. 17.
Britton, at Britton, Jan. 22, 23.
Midlothian, Jan. 23, 24.
Bethel, Jan. 29, 30.
Forreston, at Nash, Feb. 5, 6.
Maypearl, at Maypearl, Feb. 6, 7.
Ovilla, at Ovilla, Feb. 12, 13.
Red Oak, at Dixon's Chapel, Feb. 19, 20.
The District Stewards will meet at the district parsonage at 11 a. m., December 8, 1909.
T. S. ARMSTRONG, P. E.

Weatherford District—First Round.

Couts Memorial, Dec. 1.
Aledo, at Aledo, Dec. 4, 5.
Springtown, at S., Dec. 7.
Millsap, at Buckner, Dec. 9.
Garner, at Garner, Dec. 11, 12.
Weatherford Cir., at Bethel, Dec. 14.
Santo, at Brazos, Dec. 15.
Strawn, at Strawn, Dec. 16.
Ranger, at P. G., Dec. 17.
Gordon, at Gordon, Dec. 18, 19.
Thurber, Dec. 19, 20.
Caddo, at Caddo, Dec. 21.
Weatherford, First Church, Dec. 25, 26.
Grafton, at Grafton, Jan. 1, 2.
Mineral Wells, Jan. 3.
Wayland, at Live Oak, Jan. 7.
Crystal Falls, at C., Jan. 8, 9.
Breckenridge, at B., Jan. 9, 10.
Whitt, at Whitt, Jan. 15, 16.
Peaster, at Peaster, Jan. 16, 17.
Newcastle, at N., Jan. 22, 23.
Graham Mis., at R. M., Jan. 25.
Graham Sta., Jan. 27.
Elizaville, at Chandler, Jan. 29, 30.
Davis Mis., Feb. 1.
Throckmorton, Feb. 2.

M. K. LITTLE, P. E.

Telephone M. 5720. Hours: 9 to 1, 3 to 5.

W. D. JONES, M. D.

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OBITUARIES

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Poetry Can in No Case be Inserted.

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REV. BENJAMIN H. KENNEDY.

Rev. Benjamin H. Kennedy was born on the Waverly plantation, Brazoria County, Texas, May 28, 1873. He was a son of Judge William and Mrs. Anna Lubbock Kennedy. He was of sturdy Presbyterian stock and reared in that faith; was converted when a youth and joined the Church with his parents, and in his young manhood was deacon in the Presbyterian Church for four years. Was married to Miss Maud Fortner, December 15, 1896, in the Methodist Episcopal Church, South, Colorado, Mitchell County, Texas, by the pastor, Rev. J. A. Whitehurst. This union proved to be a great anchor to him in time of storm. To them was born one daughter, Maud. Brother Kennedy practiced law for a number of years and was County Attorney of Mitchell County for two years.

His religious life was not at all satisfactory to himself and friends for several years, but in 1903 he determined to give himself completely to God's service. So after a few months of very active service in First Presbyterian Church at Fort Worth he sought fellowship in the Methodist Church, being constitutionally a Methodist, and after months of prayer and study he offered himself to our Church and was received as a member of Mulkey Memorial Methodist Church in June, 1904. He continued his study of God's word and books leading to his life's work, during which time he was holding Bible services in various parts of the city. He could always find more to do than he could do, and those he served were always anxious for his coming.

In the Church where his membership was he organized a Personal Worker and Soul Winners' class among men, which not only made good workers of a number of young men, but also made him very efficient as a personal worker and soul winner. Under the presiding eldership of O. F. Sensabaugh and the pastorate of the writer, he was licensed to preach in Polytechnic College by Fort Worth District Conference, April, 1905.

At Hillsboro, November, 1905, Bishop Hoss presiding, he was admitted on trial and sent to Covington charge and was returned by the same Bishop in 1906 from conference held at Brownwood. When we met at Amarillo, Bishop Candler sent him to Bosqueville Circuit, Waco District, and Bishop Key sent him to Walnut Springs Station last conference. He did fine work everywhere he went. He was full of zeal, faith and the Holy Ghost. His energy was too intense for his strength and his ambition to succeed and his love for the cause pressed upon him until he ran to the end of his strength, and after a battle with fever and heart failure for sixty-three days he went out to meet God from the beautiful little parsonage he had just completed before his illness.

He was one of the best students I ever saw. He studied for a purpose and desired "to be a workman that needeth not to be ashamed." He was all eyes for seeing things to learn or do, and all ears to hear everything that would aid him in his work. He indeed was an observer and everywhere he went he found things that gave him strength for labor. It seemed that every pore in his body was crying unto nature and God for help to do his Lord's bidding. He seemed to think that everybody and everything had a lesson for him. He was rapidly becoming a fine preacher and with that he was winning souls to God.

The strong men of the Church wept at his going. Mothers and little children felt that one who loved their higher and better interests was no more on earth.

Music had great charms for him. The grand old hymns stirred his soul and he always wanted to sing and hear sung "When I Shall See Him Face to Face." He was not in our ranks but three and one-half years, but souls are already in heaven and others are on the way that he led to

Christ. We are sure that he will look for us over there.

We can say to his faithful and devoted Christian wife and darling little daughter that loved him so dearly that he rests from all care and will wait and watch for their coming. We offer them our help and sympathy as coming from the greatest and truest brotherhood this side of glory.

Ben, my dear friend and brother, in whom my life is invested, good-bye till in the morning.

J. A. WHITEHURST.

ELLIS.—Mattie Louise Ellis, daughter of W. D. and Mrs. Harriett Lusk, was born March 15, 1881; died at her father's home in Beattie, Texas, September 20, 1909. She was dedicated to God in infancy and joined the Methodist Church at the age of 10; never knew anything but to love and follow the Master, hence she practically was a Christian all the days of her life. What a legacy bequeathed to her motherless boys! Surely they will "rise up and call her blessed." She was married to Guy S. Ellis March 22, 1899. To this union were born three children, one of whom, a little girl, preceded her to the better land, two little boys survive. Her home was at Fair, Tex. Accompanied by her husband and little boys on a visit to her father and mother about the first of August, she fell a victim to typhoid fever that resulted in her death. She wanted to come, she said "to see the loved ones." With a smile on her face, her hands held up toward heaven, she exclaimed, "Baby, oh baby," and her spirit went home to be with baby and the Master forever. We laid her body quietly to rest in the Sidney Cemetery September 21, surrounded by kindred and many friends who mourn her absence. We commend the broken-hearted husband, the two little motherless boys and all hearts that have been touched by the departure of this Christian spirit to Him, who was taught to love in childhood, honor and serve in young womanhood and was her refuge and strength in the extremity of death. May the memory of this precious spirit be an inspiration to the husband and little boys whom she loved with true devotion to follow her footsteps and they will be led through the gates into the everlasting city.

MAC M. SMITH, P. C.

YATES.—Nancy Caroline Yates (nee Davis) was born in Arkansas March 17, 1850, and died near Southmayd, Grayson County, Texas, November 7, 1909. She was married to R. E. Yates March 3, 1866; to them were born six children—three boys and three girls—two of whom preceded her to the better world. Sister Yates was converted in 1868 and joined the M. E. Church, South, and was a faithful member to the day of her death. She was a devoted mother, a loving, tender companion and a devoted Christian. Her death was a triumphant one; all her children were at her bedside when she breathed her last. Before she became unconscious she called her husband and children (except one daughter) to her and bade them good-bye, urging them to live godly lives and meet her in heaven. Among her last words were "My way is clear; there is nothing between me and God." May her loved ones remember their vow. Sister Yates loved the Church, was ever ready to do all in her power for the advancement of our Lord's kingdom here on the earth. She would often get happy and shout. Surely a good woman has gone to her heavenly reward. Weep not, loved ones, as those who have no hope; she is not dead but sleeping, and will welcome you to that beautiful "home over there." Her pastor,

CHAS. B. GOLSON.

PORTER.—Ivy E. Porter, fourth son of W. A. and Mrs. E. J. Porter, was born in West Tennessee, Carroll County, December 24, 1880. Came to Texas in 1882. He professed religion at the age of 12, under the ministry of Rev. S. J. Vaughan at Stockton Bend in Hood County, near Granbury. Was married to Miss Sora Arrington in February, 1901. Four years ago he moved to San Francisco, Cal. He had written to his mother that he would make her a visit November 1, but on October 19 was taken sick with pneumonia and died October 27, and reached home a corpse November 1, and was buried in Granbury November 2, 1909, surrounded by many relatives and acquaintances. Brother Webb held appropriate services at the grave. Heaven's blessings upon all the bereaved.

E. V. COX.

Woman's Power Over Man



Woman's most glorious endowment is the power to awaken and hold the pure and honest love of a worthy man. When she loses it and still loves on, no one in the wide world can know the heart agony she endures. The woman who suffers from weakness and derangement of her special womanly organism soon loses the power to sway the heart of a man. Her general health suffers and she loses her good looks, her attractiveness, her amiability and her power and prestige as a woman. Dr. R. V. Pierce, of Buffalo, N. Y., with the assistance of his staff of able physicians, has prescribed for and cured many thousands of women. He has devised a successful remedy for woman's ailments. It is known as Dr. Pierce's Favorite Prescription. It is a positive specific for the weaknesses and disorders peculiar to women. It purifies, regulates, strengthens and heals. Medicine dealers sell it. No honest dealer will advise you to accept a substitute in order to make a little larger profit.

IT MAKES WEAK WOMEN STRONG, SICK WOMEN WELL.

Dr. Pierce's Pleasant Pellets regulate and strengthen Stomach, Liver and Bowels.

RICHARDS.—Sister Vella Richards was born December 3, 1879, near Pratt City, Jefferson County, Alabama. At an early age her father, Bro. T. H. Richards, moved to Danville, Morgan County, Alabama. She professed religion and joined the M. E. Church, South, in 1895. After her father's death she went to Blooming Grove, Texas, to live with her sister and brother, where she was always actively engaged in Church work. In the fall of 1903 her brother and sister moved to Roswell, N. M., with her, where she died November 12, 1909. At Roswell she was actively engaged in the different branches of Church work until her health gave way. Her continued desire to not be a charge to any one impelled her to overwork and exposure, undermining her health and made her an easy prey to disease. After once realizing her condition she had no desire to prolong her stay on earth, but was submissive and ever ready for the summons, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." We mourn not as those who have no hope, there being a mansion prepared for the finally faithful. Gone but not forgotten. Her works shall follow her. Though we are sad and lonely we realize that our loss is her eternal gain. Her brother,

J. W. RICHARDS.

Roswell, N. M.

DENHAM.—Little Lee Oren, son of T. M. and M. C. Denham, was born in Grayson County, Texas, January 22, 1900. He was a loving, obedient child, a favorite among his little schoolmates and friends. He remained to bless the home until October 15, 1909, when Jesus, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven," said to little Oren, "Come and live with me for evermore." He was sick only a few days and his death was a great shock to his loved ones, but through the grace of God they are reconciled to His will and hope to meet little Oren in the "sweet bye and bye." He goes to live with his little brother, Guy, and leaves father, mother, brother and sister here. Loved ones and friends, look up; you have eternal treasures in heaven. Be prepared to meet thy God in peace and your treasures will be eternal.

M. C. SOOTER, P. C.

HON.—Sister Martha J. Hon was born in Edwards County, Ill., in 1840; was left fatherless at 12 years of age. Joined the Church at 16 years of age, also became a teacher at the age of 16 and taught nine years. Graduated at Salem College, annex of McKendree, in 1862; was married to Dr. M. V. Hon in 1865 and died September 27, 1909, leaving a husband and four children bereaved. Sister Hon has been a member of the Methodist Church in Alvin for about twenty-five years. The Church has lost one of its best and truest Christians. She was always ready and willing to do her part. Her family has lost a devoted wife and loving mother. She was an untiring worker in the Woman's Home Mission Society and will be greatly missed, for her presence and help could always be relied on. In her last hours she realized the approach of the death angel and calling her loved ones about the bedside, she gave to each her blessings and gave the assurance that she would be waiting at the gate of glory for them. September 27, 1909, she fell asleep to open her eyes in that home prepared by our Savior.

A MEMBER OF THE HOME MISSION SOCIETY.

BRANDT.—Sister Fannie Brandt was born in Hempstead, Texas, July 13, 1867. She was the daughter of the late W. F. Harper and Martha Harper, so well and favorably known in Hempstead and Waller County, where he was a trusted official for several years. Here Fannie grew up in the Christian atmosphere of a typical Methodist home. Joining the Church when a child and being by nature good, she ripened into one of the most beautiful Christian lives it has ever been my pleasure to know. April 29, 1885, she was married to F. D. Brandt, of Chappell Hill. God never joined two more congenial souls than these. Neither had a cloud that the other did not share. They were both affectionate, religious and good. Twenty years ago they moved to Wallis, Texas, from which place she went to heaven at sunrise, Sunday morning, August 22. She leaves a well regulated family of seven children, the eldest of whom is guardian of the rest, besides an only sister, Mrs. D. N. Harris, whose care of them all is second only to mother. We all miss her, O so much! She was so kind and good. Let us enshrine her sacred memory in our affections and emulate her example in following Christ that we too may possess that spiritual rest that is given to all who, like her, learn the art of living beautifully. Her pastor,

I. E. THOMAS.

POOL.—John Edward Pool, son of Brother and Sister John M. Pool, was born in San Saba, Tex., March 21, 1880. He was born of Christian parents, blessed with the influences of a Christian home, dedicated to God in infancy, was good and bright, a pleasure to his home and friends. Edward did not "sow wild oats," was converted and joined the Church when 10 years of age, and maintained his Christian integrity to the end. He was happily married in San Antonio on May 16, 1903, to Miss Eva Jannette Parker, a cultured, Christian lady—a helpmeet indeed. He fell on sleep on March 3, 1909, at Alpine, Tex. He died as he had lived—as a Christian dies. He leaves a devoted wife, a son 5 years old, his parents, a sister and a brother, and a host of friends and relatives to mourn his departure. His remains were brought back to his old home, San Saba, where amid a great gathering of loved ones he was laid to rest to await the resurrection of the just.

T. F. DIMMITT.

San Saba, Texas.

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.

If you have failed to be a light all the year getting up a revival bonfire will not make up for your own darkness.

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

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WASTE OF CHILDREN'S LIVES.

About 200,000 Die Annually from Preventable Death Causes.

Washington, D. C., November 2, 1909.—American race waste—more serious than race suicide—is pointed out in Census Mortality Bulletin No. 104, in which it is estimated that annually in the United States from 100,000 to 200,000 babies under five years of age die from preventable causes. This great loss of life among the little ones at the period when they are most loving and most lovable could be prevented, is the opinion of Dr. Cressy L. Wilbur, Chief Statistician for Vital Statistics of the Census Bureau, who prepared the bulletin, on the basis of present-day knowledge of sanitary measures. For the accomplishment of effective preventive work in this direction, Dr. Wilbur holds that the prompt registration of all births and the more careful and precise statement of causes of death by physicians are essential.

In analyzing and comparing the totals obtained in the compilation of transcripts of death returns received for the year 1908 by the Census Bureau from the entire death-registration area of the United States, as set forth in the bulletin, those for age periods show a somewhat increased per cent of deaths of infants under one year for 1908, although the ratios for each of the individual years from one to four are identical for 1907 and 1908. Of the total number of deaths, 691,574 returned for 1908 from the entire registration area, it is stated in the bulletin that nearly one-fifth were of infants under one year of age and over one-fourth of children less than five years of age. It is declared that the brute force of the figures representing the actual deaths is more impressive, however, than any ratios or than the rates of infant mortality, even if the latter could be computed in the absence of proper registration of births. Here are the figures:

More than one-eighth of a million babies under one year of age and fully 200,000 children under five years of age, died among about one-half of the total population of the United States in the year mentioned. It is considered probable that fully 200,000 more died in those cities and States not included in the Census Bureau death-registration area. In this connection Dr. Wilbur quotes Professor Irving Fisher's conclusion that of all the diseases of infancy, having the median age one year, 47 per cent may be prevented; and that of the diseases of childhood having median age two to eight years, 67 per cent may be prevented.

"It does not seem unreasonable," Dr. Wilbur states, "when we consider the fact that there is apparently no reason why infants, if properly born, and this means simply the prevention of ante-natal disease and the improvement of the health and condition of life of their parents, should die at all in early infancy or childhood, except from the comparatively small proportion of accidents that are strictly unavoidable."

The bulletin continues with a statement that the general death rate of a country is largely dependent upon its infant mortality, because the death rates of infants and young children are high and they affect a relatively numerous elements of the population. Exact study of the incidence of disease upon infancy and childhood is most important, and it is imperatively necessary that there should be more effective registration of births throughout the United States for this purpose. The extremely important rate known as "infant mortality" is the ratio of deaths of infants under one year of age, not to population, but to the number of children born alive during the year. This most important ratio should be readily available for the comparative study of deaths of infants in all of our States and cities, but, the bulletin states, in the great majority of them, unfortunately, the registration of births is worthless.

BETTER THAN SPANKING.

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

and ratios calculated upon the returns would be deceptive and unreliable.

"The possibility of great saving of human life during infancy and early childhood is emphasized by the estimates made by Professor Irving Fisher, on the basis of independent medical opinions, for his report on National Vitality to the National Conservation Commission, as to the 'ratio of preventability (postponability),' that is, ratio of 'preventable' deaths from cause named to all deaths from cause named for certain diseases of early life.

"Out of every 100 deaths that occur from each disease in which the median age at death is under 5 years, there could be prevented the following numbers: Premature birth, 40; congenital debility, 40; venereal diseases, 70; diarrhoea and enteritis, the most important cause of infant mortality, 60; measles, 40; acute bronchitis, 30; bronchopneumonia, 50; whooping cough, 40; 'croup' (which means diphtheria), 75; meningitis, 70; diseases of larynx other than laryngitis, 40; laryngitis, 40; diphtheria (under its proper appellation), 70; scarlet fever, 50.

"Other diseases especially fatal to infants and children would perhaps show equally great ratios of preventability; they do not appear in the above list because their median ages are above the limit chosen or because, as is the case with 'convulsions,' they are grouped with other and incongruous causes.

"The possible saving of life for 'general, ill-defined and unknown causes,' including 'heart failure,' 'dropsy,' and 'convulsions,' median age 35 years, is 30 per cent. The median age of 'convulsions' alone is less than one year, and it is probable that at least the ratio of preventability of diarrhoea and enteritis (60 per cent) would apply to it. The term is an indefinite one, being expressive merely of the symptoms attending the true cause of death; nevertheless no fewer than 6450 deaths were compiled therefrom for 1908, although, in compilation, any other definite cause is preferred. The term is no longer employed by well-informed physicians in reporting causes of death, and it is possible, by inquiry made by the local registrar immediately after the receipt of this and other unsatisfactory statements, to practically eliminate them from the returns, as has lately been done for Chicago.

"In the light of the figures quoted above it would seem that practical sanitation has only made a beginning in the work of preventing the occurrence of infant and child mortality. The ground has only been scratched over. Deep stirring of the soil and thorough cultivation of all the means available, with our present scientific and medical knowledge for the guarding of young human lives, would produce startling, and from all past human experience almost unbelievable, results. Public health, as a function of Government, is itself only a creation of the middle part of the last century, dating from the utilization of the knowledge available as a result of the operation of the English laws for the registration of vital statistics (1837). Even in England, however, no systematic efforts have been made until very recent years to utilize to their utmost possibilities the facts already known. The infant mortality of England was higher for the years 1896 to 1900 than for the years 1861 to 1865, and no marked reduction in the early rates occurs until the present decade.

"It is time that greater attention be given to the subject in the United States. The prompt registration of all births and the more careful and precise statement of causes of death by physicians are essential. Such terms as 'convulsions,' 'marasmus,' 'debility,' and the like should no longer be tolerated when the true cause of death can be determined."

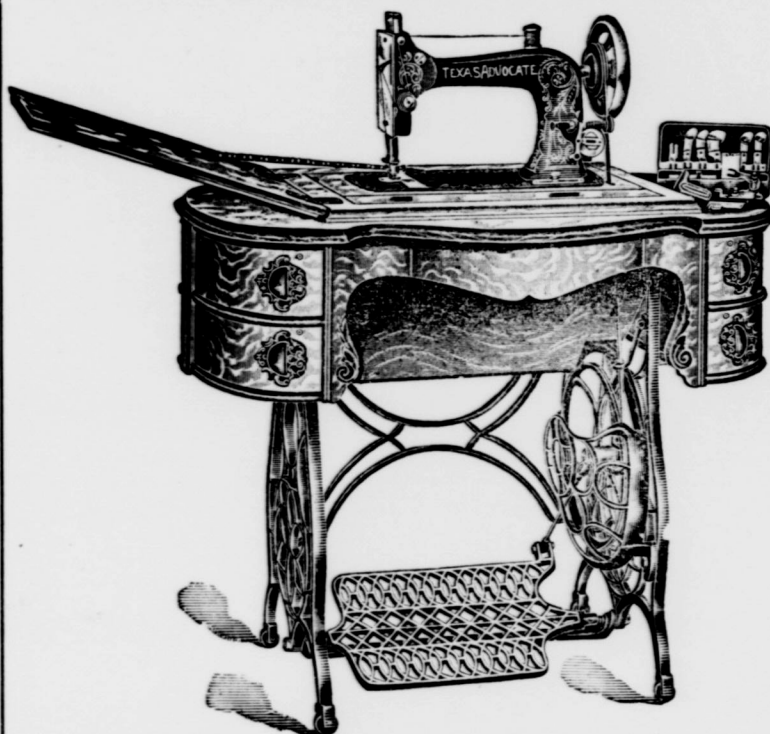
The fact that most diseases arise from an impure or low condition of the blood, is fully proven by Hood's Sarsaparilla.

To prevent cakes, pies, macaroni, potatoes, pone, etc., from sticking to the pans in which they are cooked, first grease the pans nicely with a piece of paper dipped in melted lard, then sift flour in them, knock the flour out by turning the pans upside down and giving them a sharp rap on the table.

WEST TEXAS CONFERENCE.

Austin District—First Round.
Manchaca, at Manchaca, Nov. 27, 28.
McDade, at McDade, Dec. 4, 5.
Liberty Hill and L., at Leander, 2:30 p. m., Dec. 9.

Texas Advocate Sewing Machine



MANY TESTIMONIALS FROM SATISFIED PURCHASERS.

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Three Prices for a Sewing Machine

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

Blaylock Pub. Co.,
416-418 Jackson St., Dallas, Texas

Bertram, at Briggs, Dec. 11, 12.
Smithville, at Smithville, Dec. 18, 19.
La Grange, at La Grange, Dec. 19, 20.
Ward Memorial, at Austin, 11 a. m., Dec. 26.
South Austin, at Austin, 7:30 p. m., Dec. 26.
Weimar, at Weimar, Jan. 1, 2.
Columbus, at Columbus, Jan. 2, 3.
Eagle Lake, at Eagle Lake, Jan. 3.
University Church, at Austin, 11 a. m., Jan. 9.
First Church, at Austin, 7:30 p. m., Jan. 9.
Hyde Park and Walnut, at Walnut, Jan. 15, 16.
West Point, at West Point, 2:30 p. m., Jan. 19.
Cedar Park, at Cedar Park, Jan. 22, 23.
The District Stewards will meet in the First Methodist Church, Austin, Nov. 23, 9 a. m.

Cuervo District—First Round.

Victoria, Nov. 29.
Port Lavaca, Dec. 1.
Hallettsville, Dec. 4, 5.
Nixon, Dec. 11, 12.
Pandora, Dec. 12.
Stockdale, Dec. 15.
Markham, Dec. 18, 19.
Palacios, Dec. 20.
Cuervo, Dec. 25, 26.
El Campo, Jan. 1, 2.
Nursery, Jan. 3, 4.
Port O'Connor, Jan. 5.
Ganado, at Louise, Jan. 8, 9.
Leesville, at Beke, Jan. 11.
Shiner, Jan. 15, 16.
Hope, at Williamsburg, Jan. 17, 18.
Yoakum, Jan. 22, 23.
Smiley, Jan. 29, 30.
Lavinia, Jan. 31, Feb. 1.

R. A. ROWLAND, P. E.

Llano District—First Round.

Cherokee, Dec. 1, 2.
San Sala Station, Dec. 3.
San Sala Cir., at Live Oak, Dec. 4, 5.
Kerrville, Dec. 10.
Harper, Dec. 11, 12.
Center Point, Dec. 16.
Bandera, Dec. 18, 19.
Boerne, Dec. 26, 27.
Johnson City, Round Mountain, Jan. 1, 2.
Blanco, Jan. 3, 4.
Willow City, Jan. 8, 9.

J. D. SCOTT, P. E.

San Angelo District—First Round.

Fredonia, Nov. 27, 28.
Mason, Nov. 30.
Junction City, Dec. 4, 5.
Menardville, Dec. 7, 2 p. m.
Brady, Dec. 9.
Milburn, Dec. 11, 12.
Rochelle, Dec. 14.
Fife, Dec. 15.
Miles, Dec. 18, 19.
Paint Rock, Dec. 19, 20.
Water Valley, Dec. 22.

North San Angelo, Dec. 26, a. m.
San Angelo, First Church, Dec. 26, p. m.
Eden, Jan. 1, 2.
Sterling City, Jan. 8, 9.
Garden City, Jan. 12.
Midland, Jan. 15, 16.
Eldorado, Jan. 27.
Sonora, Jan. 29, 30.
Ozona, Feb. 1.
Sherwood, Feb. 3.

WILL T. RENEFO, P. E.

San Antonio District—First Round.

(In Part.)
Pearsall Station, Dec. 9.
Hondo Station, Dec. 11, 12.
Sabal Station, Dec. 13.
Utopia Station, Dec. 14.
Uvalde Station, 7:30 p. m., Dec. 16.
Uvalde Circuit, 3 p. m., Dec. 16.
Eagle Pass Station, Dec. 17.
Del Rio Station, Dec. 18, 19.

A. J. WEEKS, P. E.

San Marcos District—First Round.

Gonzales, Nov. 28, 29.
Seguin and Mill Creek, at S., Dec. 4, 5.
Staples Cir., at Long Branch, Dec. 11, 12.
Martindale Cir., at S. Press, Dec. 18, 19.
Kyle and Maxwell, at M., Dec. 25, 26.
Waelder and Thompsonville, at W., Jan. 1, 2.
Dripping Springs, at D. S., Jan. 8, 9.
Buda Cir., at B., Jan. 15, 16.
Harwood Cir., at H., Jan. 22, 23.
Lockhart, Jan. 29, 30.
San Marcos, Feb. 6, 7.
Belmont Cir., at B., Feb. 12, 13.

W. H. H. BIGGS, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—First Round.
Logan, Dec. 11, 12.
San Jon, Dec. 14, 15.
Cuervo, Dec. 18, 19.
Star, Dec. 21, 22.

J. H. MESSER, P. E.

Clovis District—First Round.

Cantara, Dec. 4, 5.
Taiban, Dec. 11, 12.
Roosevelt, Dec. 18, 19.
Grady, Dec. 25, 26.

R. T. JAMES, P. E.

El Paso District—First Round.

Deming, Nov. 28, 29.
Malaga, Dec. 4, 5.
Carlsbad, Dec. 5, 6.
Dayton and Lakewood, Dec. 8.
Hope, Dec. 11, 12.
Artesia, Dec. 12, 13.
Hagerman, Dec. 18, 19.
Dexter, Dec. 19, 20.
Roswell, Dec. 22.

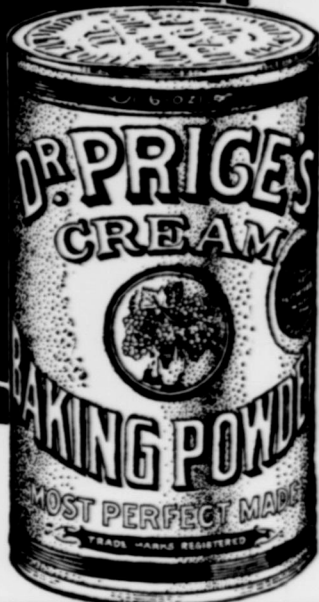
J. B. COCHRAN, P. E.

DR. PRICE'S CREAM Baking Powder

Makes the Biscuit and Cake
lighter, finer flavored, more
nutritious and wholesome

Its active principle,
cream of tartar, a
pure, health-giv-
ing fruit acid, is
derived solely
from grapes

Study
the label
and buy only
baking powder made
from cream of tartar



"LET US HAVE THOSE TRACTS."

In an article in the Advocate November 11 Brother J. H. Griffin makes some wholesome suggestions. They are especially timely, when all the Churches are complaining about the meager supply of young preachers to supply the Churches we now have, to say nothing of many destitute fields which have no preaching and are repeating the Macedonian cry, "Come over and help us." The field is white to the harvest and it is our duty first to pray the Lord of the harvest to send laborers into his vineyard. We should at the same time utilize to the best possible advantage the men and means we have at hand. We might profit by a lesson to be learned from the course pursued by the civilized world in utilizing the discoveries and inventions of science. By the use of machinery one or two men are now doing the work which under the old regime took scores of men to perform. The harvest is constantly growing larger and the laborers are not increasing in sufficient numbers to meet the demand. These facts present to the Church a most serious problem which must be solved and if possible at once.

The only practical solution in sight seems to be the increased use of the press, through which we may reach thousands whom we can not reach in person with the small force we now have. It is true the Church is doing a great and good work through our excellent newspapers, but could we not greatly enlarge our sphere of usefulness if we, as suggested by Brother Griffin and others, by inaugurating a good tract system through which every preacher can become, like Wesley and his co-workers, a colporteur scattering cheap doctrinal tracts, thereby reaching thousands who never hear us preach and do not read the newspapers? The trend of wealth in the present day is toward the towns and cities and all the preachers have caught the mania and want to be stationed in the towns. The result is many wealthy country congregations have largely moved to town and renters are filling their places who are not able to pay a reasonable salary, and today our country appointments are not as strong as they were ten years ago. It is also true that there are thousands in our cities who never attend preaching who can be reached by the gospel only through the missionary and doctrinal and religious tracts gratuitously scattered broadcast among them. Our preachers are comfortably ensconced in parsonage or study while many people in the rural districts are like sheep in an open field without a shepherd.

The Church which does not look well to the spiritual interests of the

rural districts is by such neglect robbing itself of the elements of both material and moral success. For the business and wealth of our cities and towns are often controlled by men who were once country boys. It is equally true that a large majority of our great preachers and lay leaders are from the country. There is something about the toil and solitude of country life and in the absence of ease and the many allurements to folly and sin which are always present to the youth in our cities, which give to the country boy brawn and muscle and a serious turn of mind which help to fit him for great labor and usefulness. Another reason which must not be ignored why we should cultivate our country churches is that our country people are more loyal to our denominational schools. In the cities our people patronize the city high schools and if they send off to their schools they often ignore their own great State and Church schools and patronize schools of far less merit. Not so with our country people. In the days past the Methodists and Baptists have had a sort of monopoly of the rural districts in this country. In the last decade the Baptists wisely realizing the importance of cultivating the rich fields of usefulness more closely have sent out home missionaries by the score with Baptist literature in their hands and are prospering as never before. Let us profit by their godly example. We hope the next General Conference by its united wisdom will give us some method by which these momentous problems may be solved.

W. H. HUGHES.

WANTS HIS OVERCOAT.

Somebody exchanged overcoats with me in the depot at Stamford the night we left for home. My coat was brand new and had "Bond & Gilpin" on the inside of the coat, and had a book in one of the pockets. "Tales from Shakespeare." The coat that I have is an older coat than mine, and is a "Sanger Brothers" coat, and has a good pair of gloves in the pocket. It is for a large fat man. Let me hear from the party who has mine.

R. H. HEIZER.

Bruceville, Texas.

PERSONAL.

I am giving my entire time to the evangelistic work. Any pastor desiring my assistance will please address me at Station A, Fort Worth, Texas.

D. L. COALE.

Field Editor Texas Advocate.

POSTOFFICE ADDRESS.

Rev. A. P. Lipscomb, Bryson Texas.
Rev. C. S. Cameron, Tye, Texas.

KIWAE KASAHARA.

(By Rev. W. F. Packard, D. D.)

(She was the nurse of Bishop Ward, and declined to leave his body after his death, and asked the privilege of keeping watch over his casket during all the night, alone, which she did, and in the night watches was heard singing Christian hymns out of the Japanese hymn book.)

She kept the vigil all night long
Beside the good man's bier;
Now paid the tribute of a song,
And now a falling tear.

The great Pacific wildly moans
A weird funeral dirge,
And children far, in plaintive tones,
Lament their orphanage.

And far away, across the sea,
A widow sat and wept;
So sad and lonely now was she
Whose watch another kept.

Kept alone in Whose dear name
The Bishop crossed the sea;
Kept with a love whose ardent flame
Was Christian sympathy.

Oh, Kiwae Kasahara, good,
In far-away Japan;
Thou hast won a sisterhood
In every Christian land!

Thy dead hath touched the hidden
spring
Which opens that fount of love,
Whose water laves the eager wing
Of God's white courier-dove.

O Holy Spirit, Dove of God,
Brood o'er this maiden's heart;
Shed on her life a Saviour's love,
And never from her part.

O Thou, whose wings are never furled,
Hear her our need of praise;
Aye, tell her story to the world,
And bless her all her days,
Marshall, Texas.

A HYMN OF TRIUMPH IN THE HOUR OF DEATH.

By Walter R. Lambuth.

"We are glad to have some of our Japanese brethren with us around the bed-side to unite in singing a hymn of triumph in the hour of death."—Dr. J. C. C. Newton.

Thank God! the Church on the mission field is apostolic in spirit. There is no note of discouragement there. There is no minor key, but one of magnificent optimism because it grows out of an invincible faith in the power of the gospel.

Never has our Church in the Orient been so deeply impressed as by the death of our beloved Bishop Seth Ward. His going to his post of duty when stricken with fatal illness; his unflinching courage; his patience, by day and by night, in hours of terrible suffering; his sublime resignation when he came to know that he must die ten thousand miles away from home; and his constant expression of appreciation for the tender ministry shared alike by both missionaries and Japanese friends, became to all a convincing proof of the power and ultimate triumph of the gospel. This is a picture of vital Christianity—vital because personally manifested in the Bishop's life and in the tender loving kindness of those who gathered around him during those days of waiting. It was vital because Jesus was there and set the seal of his own presence upon their faith. So striking a testimony can never be forgotten. It will leave conviction in the minds and hearts of thousands of Japanese who have thereby already been strengthened in their faith in the eternal verities of the Word of God.

The most beautiful incident of it all was the conversion of the Japanese nurse. She was as solicitous for her noble patient as a mother would have been for her child. She could hardly be prevailed upon to rest or to desist from her vigils. She caught the reflex influence of the Bishop's spirit, and it kindled her own soul into life. When he lay dead she asked the privilege of sitting by his bed-side the remaining hours that were allotted before the last offices were performed. She was heard singing a hymn as she sat there, and, oblivious to all else, seemed to have entered into the spirit of the great leader of the Church who had been caught up, as it were, in a chariot of fire before her very eyes. What more fitting close to the life of a missionary Bishop, dying in a foreign land, than that his nurse, once a heathen, should now give her own life to Jesus Christ.

On that college campus there are young men who have been denying themselves to the last degree to prepare for the ministry. They have a supreme and consuming desire to preach this same gospel which alone can save Japan. Mr. John R. Mott has said: "This Southern Methodist college was one of three of the greatest evangelical schools in the Orient." This school has ever stood for a higher order of intellectual life on the one hand and tremendous activity in soul-winning on the other. During one re-

vival every student not already a believer was converted.

The Bishop talked with me many times about this work and was more concerned in regard to the purity in life and character, and soundness in doctrine of these young Japanese ministers than about any other feature of our work. We need to strengthen the hands of those who are hard put to provide for their needs as they wrestle with the problem of school life. We need to lend a hand in the preparation for a Christian leadership into which these young men must come if we would claim Japan for Christ.

I appeal to Texas Methodism for a Ward Memorial Fund of ten thousand dollars. The interest on this at six per cent may be used as a loan fund and grant-in-aid with which to prepare those students for the work God has given them to do. I present the matter briefly and pointedly. No time is to be lost if we would do this great thing in memory of our brother. He and I were closely associated as colleagues in the missionary Secretaryship for four years. I knew his heart and his unwavering devotion to duty and his loyalty to the Church.

I repeat, Texas Methodism which has given so great a preacher and administrator to the Church at home, could not make a more appropriate investment than in the upbuilding of the Church abroad.

ANNUAL CONFERENCE NOTICES. Texas.

The class of the third year will please meet the committee on Tuesday, November 24, at the Methodist Church, Jacksonville, Texas, at 9 a. m., for examination. Those who have certificates will please see that their sermons are in the hands of the committee promptly. GUS GARRISON, For Committee.

Railroad Rates.

For more than a month I have been in correspondence with the railroad officials about rates for our conference, and can at last report that I have received favorable answer and that they will grant a rate of one and one-third fares over the roads in our territory. Ask a few days ahead, and if your him to wire or write for the authority. I think the dates of sale will be Nov. 29 and 30. O. T. HOTCHKISS, Secretary.

The class for admission on trial to the Texas Conference will meet the committee Tuesday at 9 a. m., Nov. 30, in Jacksonville.

C. B. GARRETT,
S. W. THOMAS,
F. M. BOYLES.

The class of the second year will please meet the committee at the Methodist Church at Jacksonville, Tuesday, Nov. 30, at 7 p. m. J. L. MASSEY.

Applicants for admission, or re-admission, of admission from other Churches into the Texas Conference, will please meet the committee in the presiding elder's office at the new church Tuesday night, Nov. 30, at 7 o'clock. I earnestly request that every member of the committee be on hand promptly. O. T. HOTCHKISS, Chairman.

Church Extension Notice.

So far very few applications for aid have reached me from applicants of the Texas Conference. Send in your applications at once, so they may be filed in time. C. B. GARRETT, Sec., Tyler, Texas.

Special Notice.

Will all of the claimants on the Conference Fund of the Texas Conference send me their postoffice address at once? I will be glad if they will, and it will help in the distribution of our funds. O. T. HOTCHKISS, Sec., Pittsburg, Texas.

The committee and class of the fourth year will please meet at the Methodist Church at Jacksonville on Tuesday, Nov. 30, at 9 a. m. It is desired that every member of the class be present, whether he has completed his course elsewhere, or whether he comes up for examination. D. H. HOTCHKISS, Chairman.

Class of the First Year.

The committee and class of the first year will meet at Jacksonville at such place as the pastor may designate, Tuesday, Nov. 30, at 10 a. m. Those who have certificates from Southwestern or Vanderbilt will meet the committee and present their certificates. GEORGE W. DAVIS, Chairman.

Preachers serving as supplies, who expect to attend coming session of Texas Conference, will please notify me at once. W. W. WATTS, Jacksonville, Texas.

Texas Conference Board of Missions, Take Notice.

The Board of Missions is called to meet in the Methodist Church at Jacksonville, Texas, Tuesday, Nov. 30, at 7:30 p. m. This is to be a very important meeting, and every member of the board is urgently requested to be present. It is also important that the charges wanting help make their applications according to the late instructions of the board, and have them ready for this meeting, as it is likely that all appropriations will be made at that time. J. T. SMITH, President.

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