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EDITORIAL

THE LUDICROUS SHIFTS OF MATERIALISM.

In order to get things going and to keep things a-going without the presence of a supernatural agency, materialism has resorted to some ludicrous shifts. For example, man as a physical being must be accounted for. The unmistakable evidences of wisdom in his makeup must not be ascribed to God, for to bring God in to account for the divergence between man and the lower animals would lay upon them the hard task to explain why a supernatural agent must be brought in to explain this divergence when natural laws are sufficient to explain other divergencies that are as clearly defined and quite as inexplicable as that between man and the lower animals. Then, again, once get a supernatural agent in the realm of nature in order to explain one transition, and it would be no easy task to get Him out of the way and keep Him out of the way of the operations of natural laws.

Darwin so solved the difficulty as to hermetically seal the natural realm against the presence and service of a supernatural agent by the discovery of the law of natural selection. A natural law proposed as the solution of a natural phenomena was deemed an adequate explanation, and hence no supernatural agent is needed. We submit: To go back of a natural phenomena for an adequate explanation, and to find that explanation in the operation of natural laws, and then to postulate back of this operation nothing but insensate nature, blind force, is as reasonable as to invent an elephant in order to give Atlas a place upon which to stand that he might support the heavens. Darwin's investigation led him to a place where God was sorely needed, but having started out without God, and having gone thus far without God, he determined to make the rest of the journey without God by calling to his assistance a child of his discovery, which he named Natural Selection, and which he invested with a degree of prescience that would do credit to a supernatural agent. For the law of Natural Selection to pass a particular animal over a chasm because it possesses certain qualities can not mean less than that the law has the prerogative of choosing between two candidates, and the wisdom to so exercise the prerogative as to select the one to pass over that has the greatest number of chances to survive. How does it come to pass that this law manifests a degree of wisdom not shared by other natural laws? You have found some fruit on trees that remained there during the winter. Just as well affirm that the law of gravitation selected one apple to fall and another to remain on the tree as to say that that other natural law selected one animal to live and passed sentence of death upon another. The law of gravitation is just as intelligent as the law of natural selection, and is therefore fully as competent to select an apple to pass through the winter

because it possesses certain peculiar characteristics as the law of natural selection is to select a certain animal to survive because of its characteristics.

One word further: When the law of natural selection has succeeded, after centuries of painstaking care and untiring labor, in producing and perpetuating specific changes, and by so doing in bringing man to his present physical form, why did the operation of the law stop just here? Why did it not go on operating along physical lines, and continue to develop man in this sphere? Darwin was puzzled. He could not give a satisfactory answer. His co-discoverer of the law of natural selection, Wallace, came to his assistance, and, in the words of John Fiske, "trunk out a most brilliant and pregnant suggestion." This was the "suggestion": "If, in the course of a very highly organized animal there came a point at which it was of more advantage to that animal to have variations, and his intelligence seized upon and improved by natural selection than to have physical changes seized upon, then natural selections would begin working almost exclusively upon that creature's intelligence, and he would develop an intelligence to a great extent, while his physical organism would change but slightly." Of course, if the scientists are permitted to equip the laws of nature with such a measure of prescience as a supernatural agent would need in order to operate the law, the service of such an agent would be superfluous. It is a very easy matter to explain natural phenomena by the operation of purely natural laws when said laws are equipped with the attributes of divinity. Natural laws can not explain without God, however much they may explain with God. Your choice is between natural law as an all-efficient agent and natural laws as the means through which the agent operates. The scientific discoveries of the past century have not banished God to some far-off sidereal region. Space and the law of gravitation, time and the law of evolution, variation and the law of natural selection, are not the efficient causes of natural phenomena, but the means through which the efficient Cause, the Creator and Upholder of the universe operates.

PAUL THANKED GOD AND TOOK COURAGE.

For days and days Paul had been out upon the stormy deep, a prisoner, on his way to Rome. He had suffered hunger, and the dangers of the tempest-tossed sea had threatened him. His company had been not of the congenial kind, and no fellowship of the brethren had encouraged him. Prior to that he had been in the turmoils of a hostile court, and at times menaced by a threatening mob. But by and by he landed without loss of life or limb, and started for the "Eternal City." The brethren at Rome had gotten wind of his approach, and they went out as far as Appi Forum to meet him. What a joy to his heart when they greeted him with their love and affection. Maybe he had seen some of them before, but maybe he had never seen them in the flesh. Yet they were in a com-

mon cause and felt a common fellowship. They therefore embraced each other in love and felt the warmth of kindred spirits.

Then it was that Paul thanked God and took courage. He was refreshed for the further journey and he was ready for any fate. If vindication awaited him at Caesar's court, well and good. He would re-enter his loved employ a free man, and redouble his diligence for the Master. But if condemnation and death were to be his lot, he was even ready for that dire experience. In any event, he would have a short time in Rome to preach the gospel to Caesar's household and to others, and this would be recompense enough for him. So, after the brethren met and greeted him and told of the condition of things in the city, he was ready for any emergency and for any fate.

Like Paul, there are times in the experiences of all of us when we are burdened and discouraged with the difficulties of life. We become cast down and almost ready to surrender. Life to us looks like a failure and all our work seems in vain. The world looks hard to us, and cold faces show no sympathy. But by and by some one who loves us comes into view; he greets us with a holy affection, grasps our hand with an earnest love, and smiles sweetly into our faces. Then the sun shines brighter, the sky looks clearer, and the face of nature takes on a new and an inviting aspect. How sweet to our heart is a little Christian sympathy! The cold and the indifference of those who care nothing for us chill the marrow in our bones, and their rough speech cuts to the quick. But a loving smile, a kind word and brotherly touch, and the whole scene changes. We feel like new men, invigorated for fresh battles. Therefore, let us go out of our way to cheer each other along the rugged journey of life. It does not cost anything to be kind, and the investment will bring back to us many valuable returns.

THE ANNUAL CONFERENCE.

The Annual Conference session is an important convocation and its associations and proceedings mark an era in the experience of our preachers and people. The preachers look forward to such a gathering with great interest. It is a time for reunion where they meet and mingle as brethren. They recount their experiences, tell of their sorrows and their successes, and enter into each other's sympathy. After a few days of this sort of communion they are ready to enter upon another year with renewed energy for the Master's work. But it is also a time for religious improvement. They join in prayer and praise, listen to good sermons, hear important addresses, and come under great inspirations. It is a feast to the man who has been far off from the center and confined to his own arduous field for a whole year. Here he finds meat convenient for him, and he grows stronger as he feeds upon it. But it is a time of some anxiety. Maybe his time is out on his previous charge, or maybe he will have to move at the end of his first or second year. Just to what field he may be assigned, he can not tell. So he needs a strong faith

in God and a strong faith in his brethren. However, he has this consolation, that wherever he goes there are people to receive him and souls that need the gospel he is to preach.

It is a serious time for the people also. They are to be supplied with a ministry for the next year from this source. Some of them want their ministers to return, but they are not sure that this will be done. Others want a change, and they are not sure as to whether this will be accomplished. Neither are they sure as to the man or the men to be sent to them. So they are in suspense for the time being. It is needful for them to engage much in prayer and prepare themselves for the man whom the authorities will assign to them. All our ministers are good men, and any one of them will do good work if the people will receive him as from the Lord. Give him a good, warm welcome, therefore, whether he is the man you particularly desired or not, for he is not responsible for the fact that he is your pastor. Maybe, had he been consulted, you would have had some one else. But he is providentially with you, and God wants to use him for your benefit. Then let the people wait and watch patiently and prayerfully while the conference is in session, and the right man will return to them. Now and then a mistake is made, but as a rule the preacher sent to a charge will make it a success if the people receive him kindly and give to him their earnest co-operation. In any event, the Annual Conference session ought to be one of seriousness, as well as of pleasure. The preachers ought to grow stronger in grace and in the knowledge of our Lord Jesus Christ. On such occasions there is a temptation to levity and mirthfulness. To a given extent this is admissible. For the preachers need to unbend and relax once in a while. But too much of this sort of thing is not good to the use of edifying. Prayer, reading the Scriptures and meditation are healthful exercises at the Annual Conferences. With this in view, no man will leave the seat of the conference demoralized. And where the people are also serious, there will be less of worldly methods in their desire to secure a pastor for the ensuing year.

Really, the conference occasion is a favorable place for both preachers and people, either to make progress in divine things or to backslide. It all depends upon the use we make of the occasion. Let us hope that when all our conference sessions have adjourned our preachers and people will all be on closer terms with Christ and in deeper fellowship with the Holy Ghost. Then the ensuing year will be filled with days of usefulness and spiritual progress.

Paul was all things to all men, that he might save them; but he was not all things to all men that he might stand well in their good graces. And in becoming all things to all men for this great purpose, he was never known to compromise himself or his gospel. He stood for the truth under all circumstances. When a great moral and religious issue was before him he was never neutral; he was positive and aggressive.

"Infancy In Christ," and the Critics

By Rev. E. W. Alderson, D. D.

I desire to notice all criticisms of the Waco address. If any are passed over, they have in some way escaped me. In the interest of brevity, as well as of fairness, I must confine myself to those things that are really material to the question.

Brother Stuckey exhibits a vehemence singularly out of keeping with the grave sacredness of the subject.

I omit, as not vital to the issue, any notice of his remarkable statement that the idea of depravity as being sin was held by the early Church fathers long before Augustine; and was the result of "candid, critical study of the Scriptures;" and his equally remarkable deliverance on the question of hereditary physical disease. He must settle those contentions with the authorities in the History of Dogma and the medical experts.

In the opening of the address I state the question as whether the child is born guilty of imputed sin and a subject of Divine wrath, or "despite the utter self-helplessness of our fallen nature, born into this world 'in Christ,' a child of God, a citizen in embryo of the kingdom of heaven, a temple of the Holy Ghost 'from his mother's womb,' and by the power of that inworking 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? 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,' changing it into 'purified,' and inserting it in place of 'a temple of the Holy Ghost' in the first part of the sentence, Bro. Stuckey makes me say, within direct quotation marks, 'the child is purified from his mother's womb.' By this specimen of masterly manufacturing ability, Bro. Stuckey holds me responsible for words that I never used, and an idea that is not in the address, either by statement or implication. But my main purpose in making the quotation above is to call attention to the injustice of brethren in their criticisms of the address. I know that neither Bro. Edwards nor Bro. Rogers are capable of intentionally misrepresenting one, yet both have utterly misconceived the essential position of the address. Bro. Edwards states, as the 'major premise' of my position, that 'infants are born in Christ in a state of salvation and need no further regeneration to fit them for heaven, unless they fall from grace.' He declares that the position 'is Pelagianism.'

Bro. Rogers says, "A child unawakened spiritually as yet to a sense of right and wrong and of responsibility to God may be led to go through a formula of 'renunciation of sin' (which it has no conception of whatever), and of 'commitment of its life to Jesus,' but what is there in it—words, meaningless words, that is all. We cannot thus supersede nor go before the work of the Holy Ghost."

Now Pelagianism, to take the criticisms in order, is that form of theological teaching that conceives of man as having received no personal hurt from the fall, but as being born in such a state of moral uprightness that, in his own strength, apart from grace, he is able to meet all the demands of the holy law of God. How Pelagianism can be charged against a position that has for its foundation stone the assertion of the "utter self-helplessness of our fallen nature"—the assertion that "such is the utter anarchy introduced into human nature by the fall 'that every child of Adam down 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 will become a child of wrath'—I am unable to see. Still more inexplicable is the fact that such clear-eyed brethren as Edwards and Rogers see in the 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 under the gracious reign of our loving Father it is actual, that the same Spirit is in the hearts of our children at the very first pulse-beat of moral consciousness, impelling Godward the dawning spiritual life. This concept is the opening thought of the address. Later I say, "Seeing in this helpless but pitiless nature no bar to the Spirit's working, we as confidently affirm that they may abide in Christ

to the end of life. Now, let it be well remembered, not through any inherent moral strength, but solely because the omnipotence of the Spirit's grace is laid upon the utter and ever weakness of human nature." Again, "The Holy Spirit still abides in the heart as the moral nature unfolds, impelling to a renunciation of sin and faith in Jesus as Redeemer and Soul-Keeper, shedding abroad in the heart the love of God, and energizing continually both to will and to do of God's good pleasure, until the spirit bud, planted in the garden of the Lord, warmed by the beams of the Sun of Righteousness, and kissed by the dews of the Spirit's grace, unfolds into the lovely flower of conscious, glad discipleship. And this is, in essential fullness, the new birth. I offer then, until something clearer is found, this statement: Every child is born into this world in Christ, the second Adam, a subject from the beginning of the regenerating grace of the Holy Spirit. Yet, with statements like these in every paragraph—in fact, whenever one denies the inherent pollution of infants—conscious, clear-headed brethren are sure to charge him with Pelagianism and a denial of the necessity of regeneration. Possibly the common association of spiritual purification with regeneration blinds men's eyes to the unquestionable fact that "the washing of regeneration" has always exclusive reference to the purification from defilement of actual sin. While the Spirit purifies the heart into which He comes, if defiled by sin, the essence of the being "begotten of the Spirit" is His coming into a human soul with "the eternal life that is in Christ Jesus." Until then brethren are prepared to prove that the Spirit cannot come into the heart at the first stirring of moral consciousness. I affirm that the address is as free from Pelagianism as the writings of St. Augustine, and as true to the necessity of the miracle of regeneration as any document that has ever been written. Nor can I understand why Methodist theologians will cling so tenaciously to the purely Calvinistic idea of inborn pollution. It has no foundation in the Scriptures; it contradicts the known facts of psychology, mars the symmetry of Arminian theology, complicates the problem of child nurture, and has dragged into the mire of divisive controversy, wrangling and resultant disrepute the doctrine that God gave to Methodism, along with that of the witness of the Spirit, as twin jewels in the diadem of her glory—the doctrine of perfect love.

Bro. Rogers, in a most courteous article, agrees that depravity is not a substance, a virus of sin, a moral poison and accepts as "very good" the formula "a subverted nature, degenerate, helpless. He sees the infant as appealing 'not to the wrath of God, but to his pity and love,' a gracious, just child of the kingdom, a subject of grace from the first, 'to whom belongs the Spirit's operation, bringing, as the child is able to receive all the blessings of the covenant of grace, regeneration, sanctification, conscious sonship, and heaven at last.' Bro. Rogers is here in exact agreement with the address; and when he insists that the "weakness," by which I briefly describe depravity, is "weakness towards God," he says exactly what I say in different words. The nature that every child inherits is weakened on the spiritual or Godward side, and abnormally strong on the sensuous side. The only difference emerges when Bro. Rogers sees this weakness towards God as "caused by an alien power, inherent and persistent, pulling these powers out of plumb and away from God and holiness," and declares that "that force is truly sin." Here I submit that the hypothesis of an "alien force," pulling away from holiness a nature that—left to itself—will inevitably, by reason of the dominance of its sensuous elements, go of itself away from holiness into sin, just as soon as that nature comes into the realm of moral responsibility, is utterly superfluous, and therefore entirely inadmissible. Surely a wholly subverted nature and a reasonably active and persistent devil are sufficient to explain all the phenomena. And to call "an alien force," existing only in hypothesis, "truly sin," is a palpable misuse of language. Christ and the apostles call one thing and only one "sin," and that one thing is "lawlessness." Lawlessness of heart as well as of act, of course; but lawlessness is logically unthinkable of any being until it is a responsible subject of law, of the "unconscious babe" as truly as of the nightingale.

My contention that the Scriptures give no countenance to this use of the term "sin" is abundantly made out by the failure of the brethren to justify it. In neither the seventh of Romans, the interview with Nicodemus, nor the passage about evil ones giving good

gifts to their children, was the idea of infants within a thousand miles of the thought of the author. Ps. 51:5 is an exception to the statement just made; but fails as signally to do that for which it is offered. Despite Bro. Edwards' lengthy scolding of me for alluding to a mere commonplace among theologians, it remains that the intense personalness of the psalm makes it unavailable as proof of a universal proposition. But were this not so, the iniquity and sin—whether venial or mortal—are affirmed of his parents, and not of the writer himself. The idea of "weakness towards God," the result of being born of sinful parents, abundantly meets the demands of the passage, without the illicit transfer of "iniquity" and "sin" from parents to child.

Bro. Stuckey's eyes seem so jaundiced by the idea of infant sinfulness that he cannot see clearly what is written. So the statement that children are not born with a love of sin, but "with a (potential) love of pleasure more than of God" becomes, to Bro. Stuckey's eye, "children are born with a love of righteousness rather than sin."

"The utter anarchy introduced into human nature by the fall" is replaced by "constitutional anarchism;" and as seen above "a temple of the Holy Ghost from his mother's womb" disappears, and is replaced by "purified from his mother's womb." The charitable explanation of Bro. Stuckey's peculiar methods seems to be that he sees too dimly the difference between my utterances and his logical (?) inferences therefrom, and also between the ideas of cause and effect. Because the infant inherits a potential moral nature that is so enfeebled on the spiritual side that, when it passes out into the arena of actual moral conflict, it will, unless God help, become sinful; therefore this enfeeblement is itself sin! In fact, the only appearance of progress that any one can make in proving that we are born with moral taint of sin is by throwing back into the period of blank infancy ideas that are only rational in connection with responsible moral agents.

Bro. Stuckey gives an instructive illustration of this vicious sophistry when, handling the statement that the infant inherits a potential love of pleasure more than of God, asks "what kind of pleasure?" I answer, it makes absolutely no difference what kind, for the infant has only a potential and not an actual love of anything, good or bad. So enfeebled on the Godward side and strengthened on the sensuous side is the nature that he inherits from the misliving of the generations that went before, that, apart from grace, every child, when he becomes capable of actual love and choice, will love and choose pleasure rather than God, so becoming a sinner and developing moral pollution. But to call this enfeebled condition "sin" is to outrage logic and prostitute language.

Bro. Stuckey rends his garments in an agony of fear lest the simple proposition to eliminate the Calvinism and Sacramentarianism from the ritual shall result in a wholesale tearing into fragments of the Articles of Religion, Discipline, Hymnal, and ever so many things else.

But let Bro. Stuckey calm himself. Other brethren have given some little study to these questions as well as he, and are just as loyal to the Church and its Lord; the ark is in no danger. I have always opposed a re-statement of faith, believing that a rational revision of the ritual, which the people hear a thousand times where they hear the articles once, would fully meet the needs. And such revision of the ritual will be of special help to Bro. Stuckey, as it will prevent the Campbellites, when they get hold of him, from beating him over the head so mercilessly with his own Discipline as they are now accustomed to do. Nor is it proposed to revise the ritual on any distinctive theory of depravity, as the following draft of the doctrinal part of the opening address in the ritual for infant baptism, which I submitted to the commission and which was accepted as the doctrinal basis, will show.

"Dearly beloved, man that is born of Adam doth inherit a nature so wholly fallen that in his own strength he cannot at all so live as to please God. Yet in the counsel of redemption all men are born in Christ the Second Adam, heirs of life eternal. And the Holy Spirit doth also, from the beginning, work in the hearts of our children, both to will and to do of God's good pleasure. This gracious estate doth so mainly answer to that of the regenerate sinner, that our Lord Christ saith, except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." Our purpose is to construct the ritual on the broadest lines of evangelical truth, avoiding Calvinism, Pelagianism, Sacramentarianism, and putting supreme emphasis on the work of the Holy Spirit and parental responsibility. Under this ritual Bro. Stuckey can still hold to infant sin

if he so desires, "with none to molest him or make him afraid."

Bro. Stuckey near the close of his article, says: "Dr. Alderson *** does not deny that he has an intense coveting to be the first to put to his lips of his Church the silver trumpet to peal forth to the world the glorious change." What I did say was, "I confess to an intense coveting for my beloved Church of the glory of being the first to put to her lips the silver trumpet that shall peal forth to the world the glorious, conquering truth of infancy in Christ." In the earnest study of this question during thirty years, and the final presentation to the world of the first complete and orderly statement of the concept that,

beyond a doubt, will guide the Church of Christ in the activities of the future and bring about "the conditions," to quote the words of Bro. Ellis, "which must obtain before we can on Scriptural grounds look for or expect to see a regenerated world." I am conscious of none but the most unselfish motives. The Church that first boldly affirms the doctrine of infancy in Christ in her great public orders is the Church that will lead the advancing hosts of Christendom, and this glory I earnestly covet for the Methodist Episcopal Church, South. It will be enough for me if my Lord will permit me to have some humble part in bringing about the glorious consummation.

DR. LEE AND THE TIME LIMIT

In the Texas Christian Advocate of October 14 Rev. James Lee, D. D., has given us an extended article in which he labors very strenuously to show what a great clog "the time limit" is in the wheels of our ecclesiastical machinery.

He divides said article into sections I, II, III and so on down to XI.

Under such division one would suppose there were set forth eleven reasons why the next General Conference should knock the old clog clear out of the system, but he fails to make us see them. He may be like the boy was by his moustache. A teacher once asked his class, "Which is the stronger sense, seeing or feeling?" A girl in the class promptly replied, "Feeling." When asked for proof she said: "know it, because Brother Will is always feeling his moustache, but to save my life I can't see it."

Dr. Lee may feel that the time limit ought to be abolished, but he has not made some of us see it. He has written a very interesting article, most adroitly worded and profusely illustrated if his illustrations would only illustrate. It shows that he is a master with his pen, but in this instance he fails to show us that white is black. In other words, he fails to show us that the time-honored polity of our Methodism which, through the years of her history, has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of squeakers and turned to flight the armies of the aliens has all at once become obsolete.

The Doctor is very much exercised lest the "esteem in which the people called Methodists hold to some of their time-honored customs will wear grooves in the minds as ruts in the stone-paved streets of Pompeii." The deeper the grooves worn by some vehicles of thought the better the life and character produced thereby. Some customs will never lose efficiency because of the onward progress of the age. The founders of our government thought that youths should not be enfranchised until they are twenty-one years of age. That, perhaps, was all right a hundred years ago, when we had no public schools, no great universities and but few colleges, but why should we handicap a bright boy of this enlightened day with a time limit and make him wait till he is twenty-one before he can cast a ballot. The idea that children should obey their parents was wholesome family government in the Pauline age, but it is out of date now.

His comparison of the two systems of astronomy but weakens his own cause. If, after nearly four centuries, the Copernican system gives a working basis in astronomical investigation and research for such men as Draper, Holden, Barnard, Newcomb, Boeddicker and others, why may not a Church polity that is only a little more than one hundred years old, and has been so efficient, furnish a working basis for such distinguished lights as Drs. Nicolls and Rhodes and Gun-sauls and Cadman and Bradley? So far as I know not even a respectable minority of the Doctor's ex-Methodists left the Church because of the time limit. I remember that while he was in St. Louis a friend of mine happened to be in the Doctor's study one day when he congratulated one of these exes on having received a call to the pastorate of one of these large Churches. My friend suggested that that was hardly Methodist. The Doctor twitted him for his old-fogyism, saying that Church loyalty is a dead letter when there is a fat plum to be pulled. I suspect that the time limit is not the only "nigger in the wood pile." I am afraid that the "long used customs" of our Church have not worn very "deep grooves" in the Doctor's mind when he thinks it is perfectly legitimate for one of our ministers to leave the Church because some other communion holds out to him a big salary.

He grows eloquent over the "contribution which the sun, moon and stars make to our itinerant machinery by being assigned duties for which they were never made, and which

consecrated men can perform better." Listen: "When the clock strikes twelve in the middle of the three hundred and sixty-fifth day of the fourth year of a preacher's stay at one Church, we are up against a point in our system beyond which, in the case of the same preacher's return to the same Church, Bishops and presiding elders can no more think than if their heads were full of brass tacks, instead of the finest kind of brains." That is a wonderful predicament for Bishops and presiding elders to get into! Any prohibitive law puts the same brass tacks into the heads of all who are under its operation. At some point it gently or otherwise lays its hand on the head and says, "Thou shalt not." In case of a local preacher, no matter what his age, no matter how efficient he may be, no matter what are his attainments, no conference can elect him to elder's orders and no Bishop can lay his hands on him in ordination till eight summers have run their rounds. The same is true of an itinerant preacher till he has served four years. So the earth's annual revolutions do play a large part in the administration of the affairs of the world and none the less because the affairs are ecclesiastical.

Listen to the Doctor in another article: "Had this middle man (the time limit) been plumped out after the death of John Wesley, Methodism to-day would have been in possession of the world's religious arena. *** Every time objection is urged against the time limit, many are ready to call attention to the success of Methodism and insist that one primal secret of this is the very limiting, tethering custom of our economy that has kept us back from what belongs to us. *** But suppose we had retained in our ecclesiastical body all who have accepted our doctrines, all who have been led into the new life by our teachings—what would our membership be?" He writes as though all who have been converted at our altars or under our influence and have gone to other communions, or all who have left us and gone to other Churches, have gone because of the time limit. I have been working in the Church for thirty-five years and have seen many people converted and go to other Churches, and quite a number leave our communion and go to others, but I never knew one who went because of the time limit.

He says, "As to what the success of Methodism would have been without the time limit, no one can say." We can make some kind of estimate by comparing it with others that have it not. It is the youngest of the leading Protestant Churches in America, save one. Yet in the language of Dr. Lee, "All denominational ships are sailing in accordance with its maps." And it is sending its message of salvation to every corner of the world. Of course I recognize the fact of our superior doctrines and potential revival methods, but these do not account for it all. I know a city where Methodism and another evangelical denomination entered about the same time. In that Church, having a semi-congregational form of government, with an unlimited pastorate, there was installed as pastor a most excellent man—intellectually, socially and spiritually—a D. D. He remained as pastor of that congregation twenty-five years. At the end of that time his denomination had only the one Church in that city, and Methodism had in the same city seven growing churches. This good Doctor said to me a short while before his death, "I have not much more than held my own for the last ten years. I lose about as many as I gain each year." When he died a new man took hold of the work, and in less time than five years they had gained more than one hundred per cent in every line of Church activity. An unlimited pastorate tends to get into ruts deeper than those in the stone-paved streets of Pompeii."

Dr. Lee says again: "No preacher on earth can learn how to sweep with deft fingers the entire palpitating key-board of a Church so as to bring out its deepest music in four years." That may be true, but it is also

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true that no preacher on earth can sweep that key-board so as to bring out all the music in forty years.

Such is the diversity of human nature that no man, I care not how magnetic he may be, can as we preachers say get hold of all of the members of a large congregation. He may be able to reach a large number and bring out of them the best possible, but there will be some he cannot reach whose powers will lie dormant as long as he is pastor. Let a new man come to the pastorate and perhaps at once he may reach this class and get from it a good type of Church life where the other man had failed entirely.

Remove the time limit and we would have more changes than we now have. The history of other denominations proves this. As it now is there is a sort of tacit tenure of four years and because of it many pastorates extend through that time that otherwise would not. To remove it might benefit a few of our preachers, but it would be very discouraging to a large majority of them and instead of bringing more young men into the ministry it would deter them from entering it. Notwithstanding the Doctor's grief at the loss of me we have proportionately fewer uncoupled pulpits to-day than any other denomination in America, and more of our young men are entering the ministry than any other unless it be the Baptists who license men with almost no literary requirements. The other day I was in a Church gathering of one of the leading denominations representing twenty counties in this State and the report on ministerial supply showed that twenty-eight per cent of their congregations were without pastors.

It would increase the friction in our machinery which now runs smoothly except where some of the parts have rusted because the workers, instead of trying to operate it, have spent much of their time trying to find its defects.

O. S. THOMAS.

Honey Grove, Texas.

Devotional—Spiritual

'Tis not the great things that we do or say,

But idle words forgot as soon as spoken;
And little, thoughtless deeds of every day

Are stumbling blocks on which the weak are broken.

—Anonymous.

THE CALMNESS OF JESUS.

He was always calm, possessing the power to control himself and rise above all circumstances and conditions into the realm of perfect peace. No one ever endured more and no one ever so perfectly accomplished the victory of faith with peace. He was tempted, he was maligned, persecuted, mocked and misrepresented, but he was always the same great soul at rest. He was on the stormy waters, but within his soul was a great calm. His burdens were greater than ever man did bear, but he was never crushed beneath them. His enemies were about him seeking his life, but he spoke boldly to them without a tremor in his voice. Their hypocrisy and wickedness angered him in holy indignation. He endured great agony of soul, but he held the cup steady as he drank it. He deeply felt the ingratitude of many who were healed by his word or touch, but he was not discouraged. He went out into the darkness and was in the agony of a great soul-struggle, but even when it was most intense he said, "Not my will, but thine be done." He was always great because he was in close communion with his Father and the eternal peace filled his soul. He rose above all that tended to disturb the peace of his soul. We rise into the same greatness of victory and peace as he did by unwavering faith in God and confidence in his love and care. —United Presbyterian.

SIX TIMID WORDS.

Not so very long ago, in a lovely old Massachusetts village, there lay in a large, pleasant chamber of a fine old two-story colonial residence, standing far back from the umbrageous street, a young woman suffering from spinal affection induced by a fall upon the ice when skating.

The only daughter of a proud, ambitious, haughty man, many of whose traits she had inherited, she had been all her life envied for her beauty, her wealth and her position; and now, here she was, helpless and hopeless, for the surgeons had said after their examination, when she insisted upon knowing the worst: "You may live for years, but you will probably be an invalid and a great sufferer as long as you live."

"And I am doomed to lie upon a couch in this room, and gave up all my beautiful ambitions and plans? Of what avail are beauty and wealth now?"

The burden of her plaint, whenever she spoke at all of anything save her bodily discomfort, was: "I am doomed to lie here; doomed to lie here!"

"Doomed to lie and look up!" said

a timid voice one day, and turning her eyes, the sufferer noticed a poor woman from a tiny cottage on a little farm back of the village was moving very gently about, wiping the paint in her room, who, as she turned to leave, ventured to emphasize her words by a glance and smile of sympathy.

"What can she mean by that?" thought the invalid, too surprised at the woman's presumption to be angry. "If it is meant for preaching, I will have none of it."

The thought remained with her, however. She could not see the ground anywhere, but her windows on one side looked out into a huge rock-maple; and—for her eyes must rest upon something—she soon became familiar with the denizens of the air who made the great tree their home. She noted the shadows cast by the sunlight, the drip, drip of the rain. She explored the cloud land, noted the surpassing beauty of dawn, the glory of the sunsets, and soon learned to look for the first star that smiled in at her with its never-failing assuring gleam.

Those whose task it was to minister to her noticed that, while she did not suffer less, she ceased complaining, and her mind seemed to have some new occupation.

When the woman came next, with her soft step and her dust-cloths, the girl said, simply: "Tell me something more."

"It is a wonderful thing to look up," replied the woman; "it creates a prayerful spirit; you can't help thinking what is above it all."

"How did you learn all this?" asked the invalid; "you who are always so busy about disagreeable work."

"Work is a blessing," replied the woman; "but that does not matter now, for I want to tell you of a wonderful thing which once happened to me. I was at work for a beautiful lady, who was obliged to see callers one morning when the nurse happened to be away, and everybody was busy, and I was dusting the outside shutters. She called me to mind the baby, who was sleeping in the cradle under the trees; and she said, in the kind, gracious way she always had to all: 'Lie in the hammock and look up, if you like: that is what I like to do when I am tired.' And I did so for nearly half an hour. I think it was, and I did as she told me, and looked up, and up, and up, into the blue, and I saw birds fly up as if they were carrying thoughts or prayers. And when the dear lady came back and bent over the cradle, she said to me: 'Thank you; I hope you have seen that although we each love our different duties here, the life above is for us all in equal measure.' Well, I went back to my work a different and far happier woman—it was as if I had life; and ever since I have looked up for a glimpse of new and higher, purer things, away from all bother—some things which make life hard if you think of them; and I am sure that is what the heavenly Father wants us all to do. So when I

saw you so unhappy I couldn't help saying, 'Look up!' And now I make bold to tell you this: Your life will not be spoiled; it will be changed, for God will give you something to do here, if you ask him. And one thing more—you were that baby, and the gentle lady was your mother. She lived less than a year after that morning.

"My mother!" sighed the girl. "I never knew as much as that about her before. She must have left those words as a message for me."

From that moment the poor woman's words became prophetic, for the invalid in improving the condition of this humble friend, became interested in other needy ones. Soon her father, and indeed many of her friends, fell under the benign influence, and the haughty, ambitious pride which had characterized them was lost in the desire to mount to a higher spiritual level, and when one seeks to trace the beneficent and far-reaching influences which went out from that room to the timid words of that poor woman, who after many years conveyed the mother's healing thought to the suffering soul of the daughter, he is lost in wonder at the influence which may attend our smallest act and most thoughtless word.—Western Christian Advocate.

WHERE DO YOU LIVE?

There are only two kinds of people in the world—the people who live in the shadow and gloom, and those who live on the sunny side of the street. These shadowed ones are sometimes called pessimists; sometimes, people of melancholy temperament; sometimes they are called disagreeable people; but, wherever they go, their characteristic is this: Their shadow always travels on before them. * * * These people never bear their own burden, but expose all their wounds to others. They are all so busy looking down for pitfalls and sharp stones and thorns on which to step that they do not even know that there are any stars in the sky. These folks live on the wrong side of the street. And yet it is only twenty feet across to the other sidewalk, where sunshine always lies.—Rev. Newell Dwight Hillis.

THE DEPTHS OF OUR HAPPINESS.

God made us to be happy. This spirit runs through the life of many of us who would not range ourselves with the hermit or the Puritan. We are always afraid of good things. If God places a cup in our hand, brimming with happiness, we put it to our lips with a trembling grasp, and dread lest we may be having too much happiness. We never expect to have a day of perfect pleasure; we think it would be too good to hope for; there will always be some freckle in the lily, some thorn in the rose, some cloud in the sky. When we take our joys, it is with foreboding. We tread the happy path with fear. Or, if we let ourselves go, and have one long, blessed day; if we let ourselves go into a friendship, and drink and drink again; if we allow ourselves to delight in some avocation, accomplishment, or interest, we always fear that there will be a rebote; and that after some days or weeks have passed, God, who can not trust us with too much joy, will see to it that our life is plunged in gloom and sorrow to make an equivalent.

If there be a burst of sunshine, we go about the world, saying: "You may depend upon it, we shall have to pay for this." This spirit is perpetually casting a shadow over our happiest days. The mother takes the little child in a perfect ecstasy to her bosom, but as she looks upon its face she says to herself: "I must not be too happy, for fear God will take him away." The young man who recognizes his twin soul says to himself: "I must not be too happy, for such happiness as this can not last." This is the way so many of us go through life—afraid to drink the cups of joy which are ready in our hand.

There is another phase of this

same experience—we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there are wafts to us of some beautiful burst of music, which should lift us up on its wing, we shut ourselves up in our sorrow and say: "No, we are too down and dull today to be able to entertain and accept joy." How often the good love of God, therefore, though all around our path is sent away abashed, disappointed, and thwarted. Thus all our life is needlessly shadowed by constant prohibition.—Rev. F. B. Meyer.

THE ANSWERING VOICE.

"All was darkness and silence, and the Soul spoke to God out of the depths of its despair, and as of old, while it was yet speaking, God answered, and Assurance walked with Doubt, and Comfort followed after Pain."

"O my God, be not far from me. Make haste to help me, O Lord my salvation."

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"I am come into deep waters, where the floods overflow me."

"When thou passest through the waters, I will be with thee."

"The light of mine eyes, it also is gone from me."

"The Lord shall be unto thee an everlasting light, and thy God thy glory."

"Hold thou me up."

"I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

"But as for me, my feet were almost gone; my steps had well-nigh slipped."

"He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy feet against a stone."

"My sorrow is continually before me."

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

"As one whom his mother comforteth, so will I comfort you."

"I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God."

"God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—From "The Valley of Troubling."

OUT OF THE DARKNESS.

A young father was in the habit of taking his little daughter with him when closing the lower part of his house before going up to the sitting room for the evening.

One early winter evening, when the hallway was lighted on account of the shortness of the day, after fastening the front entrance, the father turned out the gas without noticing where the wee girlie was, and fearing he might stumble over her waiting in the hall, he asked, "Where are you, dear?" At once from the foot of the staircase came the reply, "In de dark, papa." And the next moment, with hands clasped, father and child went up into the light.

In after years the father often thought of the incident, recognizing in it the picture of the soul's reply when the Father asks, "My child, where are you?" and the answer, truly spoken, comes, "In the dark, Father!"

Yes, we grope in the dark. We can not find our way. We seek a path out of the gloom, but find it not, and we stumble and fall and are hurt. But the Father's voice guides us to his outstretched hand, and grasping it, we walk with him, guided



when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the ~~gold~~ pair forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles to your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~gold~~ Spectacles, ~~free~~ and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

NOTE.—The Above is the Largest Mail Order Spectacle House in the World, and Perfectly Reliable.

ed by him, up into the light, the light of his love and his care, into everlasting security and life eternal. —Selected.

CHARACTER.

Character requires a still air. There may be storm and upheaval around, but there must be peace within for the soul to thrive. But anxiety is the reverse of peace. It teases the mind with questions it can not answer; it broods over possible evils; it peoples the future with dark shapes; it frets the sensibilities with worrying conjecture. It spoils the present by loading it with the evil of tomorrow. Its tendency is, by dwelling on evil, to make us cowardly and selfish. Character can not grow in such an atmosphere. Hence, as a matter of fact, we seldom find any great height and sweetness of character in an anxious-minded person, for the simple reason that it has no chance to grow; all the forces go in other directions. But when one in wise and righteous ways has learned to trust in God, and so has come into peace, then the seeds of all grace and beauty spring up, and spread out, their leaves in the calm, warm air, and blossom out into full beauty, fed from beneath and above. It was to secure such an atmosphere, for an end so eternally important as this, that Christ spoke these words: "Take no thought." Oh, how wise the teaching! How blessed to be able to receive it!—Rev. T. T. Munger.

INFLUENCE FOR GOOD.

It was said of one of the best men of our generation, "whenever he entered a room of any kind the conversation that was going on, and the discussion, immediately sprang up to a far higher level than it was before." And to this is added, "Men thought their best and spoke their best in his presence." What worthier commendation could any man have? The only goodness that counts is the goodness which makes itself felt, and real goodness which is of the daily habit and inner life of a man always does make itself felt. And here is the other side of the same noble influence, for influence which makes for good always in an atmosphere in which every cast out evil. "He habitually lived mean and unworthy thought was asphyxiated."—Great Thoughts.

What do we live for, if it is not to make life less difficult to each other? —George Eliot.

DROPSY. Cured; quick relief; removes all swelling in 3 to 50 days; 5 to 50 days effect; permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment, write Dr. H. W. GREEN'S SONS, Box 9, Atlanta, Ga.

THE WEST TEXAS CONFERENCE

We left Dallas on October 25, over the M., K. & T. Railroad, for the seat of the West Texas Conference. The next morning at 8 o'clock we were in San Antonio. We concluded to spend the day in the city and move on to Uvalde that evening.

L. Blaylock, W. C. Everett, Arthur Mathis and myself took in the city. The place has grown wonderfully. Hotels and business houses have gone up and some of them are of mammoth proportions. Everything indicates the conditions out of which a great city is in process of development. The population is growing rapidly and the growing population is favorable to Protestantism and civic morals.

The old population is largely Roman Catholic, and a great many of that class are of the Mexican type. Under this regime the saloon flourished, and the wild and the woolly largely prevailed. But for several years that condition has been changing and a new and a better class of people have been added to the population. Money has found its way there and business and enterprise grown. Today San Antonio is not the San Antonio of twenty-five years ago. Protestant Churches have gone up and moral progress is the order of the day. Twenty-five years from now there will be, in deed and in truth, a brand-new San Antonio.

The saloons are still in evidence, and they control, in a large measure, the politics of the city; but even now they are roosting several limbs lower. Public decency is coming to the front and good men are taking an interest in public affairs.

The Methodist Church is making progress. We have one strong central Church, Travis Park, and we have some ten other points well located, and at nearly all these points we own good lots. Now if our people will build one good creditable church annually for a few years, then our Methodism will take that city.

Our preachers have done well the past year, and we are strongly entrenched.

San Antonio Female College is one of our arms of strength, and it is flourishing. It is the commanding institution of learning for girls in all that section. Rev. J. E. Harrison has done wonders with that school.

There are many points of historic interest about that city, such as the Alamo and the old mission buildings; but I have written them up so much for the Advocate until it is hardly necessary to do so in this connection.

At 4 p. m. we boarded the Southern Pacific train for the seat of the conference, ninety miles west of San Antonio. The car was crowded with members and the run was a very pleasant one. About half way the distance we passed the car bearing the remains of the sainted Bishop Ward, and a hush fell over the entire company.

We arrived at Uvalde at 7 o'clock and Rev. Thos. Gregory and a company of laymen met us at the depot and assigned us to our homes.

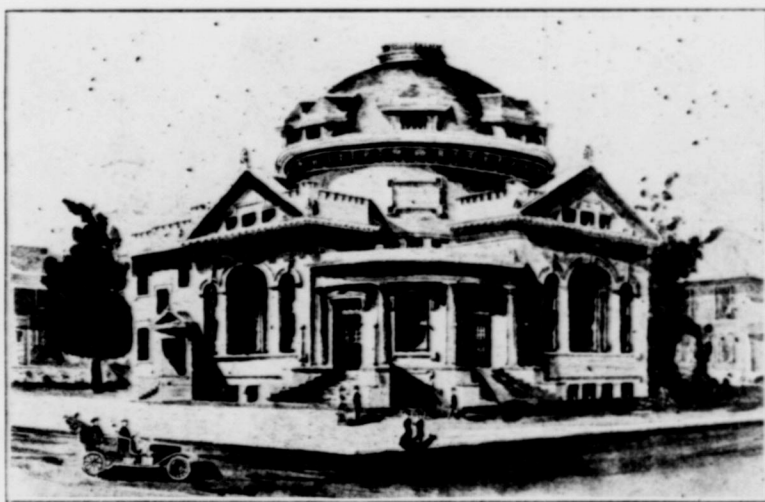
The town is a mile or so from the railroad. It is one of the oldest towns in all this section. There are points of interest connected with it; but I will let "H. G. H." tell mostly of these, as he is on the ground, and he was the preacher here just fifty years ago. It was at one time the headquarters for ranchmen, and there is wealth here. The ranches are now being divided into farms and the country is being settled up. The business is massed around the public square, and the court house occupies the center. Large live oak trees are conspicuous, draped in long, gray hanging moss, giving them a venerable appearance.

In the years gone by the saloon was master of the situation here, and through its influence many a man

died with his boots on. One old building was pointed out to me in which tragedies were once very common occurrences. But the saloon is gone, and the town has a population of nearly six thousand—mostly citizens of a high moral character; and the saloon will never return to Uvalde! It made a bloody record and the people have repudiated it.

This is a great bee country and large quantities of native honey are shipped from this point. It is a wide-awake and thrifty community, and the country is very inviting to the man of energy and means. The climate is ideal, and it is a delightful place to live.

We have a splendid new brick church, handsomely finished and elegantly furnished. It cost several thousand dollars, and it is a monument



St. Paul M. E. Church, South, Abilene, Texas, Rev. Sam'l J. Rucker, Pastor.

The corner-stone of the above church was laid Wednesday, November 3, 1909. Rev. Jerome Duncan, of Stamford, made the address. The church when completed will cost about \$40,000 and will be fitted up with all modern conveniences.

to the taste, the enterprise and the liberality of our people. It was built under the pastorate of Rev. C. W. Perkins. It would be a credit to our large city congregations. Its architecture is unique, but attractive and imposing. Hard by it is a large two-story parsonage built the past year. No congregation in the conference is better equipped than this one in Uvalde. This is the first time in the fifty years of its history the conference was held here. Hence, its coming was an event in the community. It was welcomed with open arms by all the people. The conference was organized at Goliad, November 9, 1859, Jesse Boring presiding. During the seven succeeding sessions there was but one of them presided over by a Bishop, and that one was the second one at San Antonio, November, 1860. Bishop Andrew presided. In the beginning it had a small membership, and nearly, if not all of them, have passed away. Some sixty-five members from the organization to the present time have died. Among the sainted list are some noted names. I will only mention a few of them: Orceneth Fisher, Jno. W. DeVilbiss, R. H. Belvin, Homer S. Thrall, Andrew Jackson Potter, A. F. Cox, Buckner Harris, M. A. Black and others. The personnel of the conference has changed more than that of any of our Texas conferences. It has men to come and go annually until there is a great change in its members every few years. It now has a membership, clerical and lay, of one hundred and sixty-odd; and through their instrumentality the Church is planting itself throughout all its habitable sections. By and by it will be great in numbers, wealth and influence. It has the territory and the resources. Its men are noble, heroic and true.

This is the seventh time Bishop Key has held the conference. He is a favorite with the preachers and the laymen. He is so affable and kind that all of them feel at home under his presidency. He treats them like an indulgent father treats his boys.

Yet he is wise, firm and orderly in his conduct of the business.

On Tuesday night Rev. J. W. Moore, of the Texas Conference, preached to a crowded house on the question of "Temperance." His discourse was full of pungent thought, close argument, salient facts, touching humor and overwhelming in conclusion. And it struck a responsive chord. There were cheers, laughter and amens. We have not heard a stronger deliverance in years.

The Bishop took the chair promptly at 9 o'clock and read the lesson from Scripture without comment, and announced the conference hymn, "And Are We Yet Alive?" which was sung with a zest. He then led in a very fervent prayer, to which there were warm responses. "At the Cross" was sung by the entire audience. Rev. Sterling Fisher, the former Secretary, went forward and called the roll. Most of the preachers and a goodly

Norvell has a good number of Germans and Bohemians in his Sunday-school. Announcements were made and the conference adjourned.

The afternoon was given over to committees and boards.

At night the Church Extension Anniversary was held and Dr. W. F. McMurry made a strong and an effective address. He has mastered the details of his work and he knows how to handle his materials with skill and ability. He is a man of deep convictions and broad views, and his commanding presence and his power of expression hold attention from the time he starts until he finishes. As a result of the address the congregation contributed \$300 toward the aid of stricken churches in the storm section.

Thursday morning was bright and bracing. There were no clouds in the sky and the air was delicious. The preachers gathered early and the conference opened at 9 o'clock. Dr. J. H. McLean led the opening devotion. The preachers generally were present at this session, and the call of the roll was dispensed with and a number of papers were read and referred. Dr. Monzon spoke a few minutes on the interests of the Theological Department of Southwestern. Dr. McLean spoke on the Orphanage.

The San Antonio Female College property is valued at \$125,000, with an indebtedness of only \$29,000. The annual enrollment this year is 200 pupils, and the number is still increasing.

Rev. N. B. Read, of the Austin District, reported a loss in Church property because of the storm, amounting to \$8000. And the drought entailed a loss also, yet the spiritual interests have gone forward. Seven hundred have been converted and a net increase of 170. Churches and parsonages have been repaired, and the collections are good. The entire assessments paid. The district is in good condition.

Rev. A. L. Scarborough, of the Beeville District, reported the spiritual state of the work as good. One hundred and seventy-five converted; over 300 net increase. All charges except three have paid their assessments, and the work is going forward. Built two good churches and two parsonages. Said his district was 300 miles long and as big as New York State.

Rev. R. A. Rowland said the Cuero District had had a good year. A number of churches had been injured by the storm and the crops greatly damaged. These calamities injured our collections. Still our finances are in very good condition. Have received some 600 into the Church. Have had a net increase of 300.

Rev. Theophilus Lee said the Llano District suffered from the drought, but the finances are good. The members have paid \$8 per capita. The general assessments have not been paid in full, but we have made advance. About 100 Germans have joined the Church; 200 of them in our Sunday-schools.

W. T. Renfro said the drought had visited the San Angelo District. Have had 800 increase in the membership, and the district has done well in finances. It is wonderful under the circumstances.

Rev. D. K. Porter said that his people on the San Marcos District had built a \$5000 district parsonage. Built some churches and improved some parsonages. Have had a good increase and many revivals. Two hundred joined the Church on profession of faith. More has been paid this year than any previous year.

At 10 o'clock the order of service was called, which was the memorial service for Bishop Ward. Bishop Key read the 15th chapter of Paul's first letter to the Corinthians, and made some appropriate remarks. Rev. G. C. Rankin, who had been appointed to deliver the address on the occasion, was introduced and spoke to the large

Wonderful Absorbing Power of Charcoal

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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.

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audience. It was a sacred and a solemn service and the whole conference was en rapport with its spirit.

The conference resumed its proceedings. Rev. A. J. Weeks said that the San Antonio District had received in the Church 1,730 members, a net increase of 917. The district has paid all its assessments and some of them overpaid. The district has paid for all purposes \$67,470. This is a remarkable report under all the circumstances. Rev. W. A. Govett, at Alice, built a \$2000 parsonage this year. Rev. A. N. James had a great year at Brownsville—a new charge. He built a \$5000 church and had sixty-eight net increase in membership,

and the charge in excellent condition. All things considered, this was one of the best reports made during the session.

V. G. Thomas made a good showing for Corpus Christi. He received into the Church 132 members, and all assessments in full and over. They have plans for a new \$20,000 church structure.

J. T. Tracy, at Falfurrias, has received 38 net increase. Finances in good shape.

C. W. Perkins, at Kingville, had a good year and has plans for a \$5000 new church, and had an increase of 41.

Conference adjourned for noon.

In the afternoon Rev. J. B. Sears preached a most edifying sermon to a large congregation. It was one of the best discourses of the conference.

At night the anniversary of the American Bible Society was observed. The conference reported something over \$900 collected for this cause during the year. Rev. Glenn Flinn made a most admirable address to a crowded house.

Friday morning came in rather cloudy; but the air was balmy and exhilarating. Rev. Joseph Sears conducted the opening exercises.

On yesterday I failed to note the preachers of the San Marcos District presented Rev. D. K. Porter, their retiring presiding elder, a token of their appreciation; also the preachers of the Llano District did the same for Rev. Theophilus Lee, their retiring presiding elder.

The Bishop announced a number of transfers.

Dr. D. W. Carter, of the Mexican Border Mission Conference, was introduced to the conference. Also Rev. B. R. Bolton, of the Northwest Texas Conference. The names of the old men were called, many were absent, and others were present, and spoke to the conference. Their characters were passed and they were referred to the proper committee.

Rev. Joseph Morgan, of the North Texas Conference, was present and mingled with the brethren.

Five young men were received on trial, and two of them are graduates of the Law Department of the State University.

The class of the second year were called before the bar of the conference and to them were propounded the questions asked all applicants who ask for membership in the conference. The Bishop proceeded to address them before the questions were answered. There were six promising young men in the class.

"Young men, you are now to become ambassadors of Christ. Hereafter you will not represent yourselves, but your Master's kingdom. We cannot receive you unless you know your Master. This means that you have been changed from the power of darkness to a child of God. You must know God, and your conversation must be marked and certain. No doubt must be manifest at this point. There is a fad in this country called Christian Science, and you find it in most all our towns and cities. It is nothing more nor less than bald Pantheism. Its purpose is to destroy faith in a personal God. You want to avoid this cult. It strikes at the foundation of faith in God. And you want to be careful of your conduct as ambassadors. You must not talk too much. A gossiping preacher can set a whole community by the ear. He is equal to a pestilence. Keep some things to yourselves. Study to know the mind of your King. Pray often and this will acquaint you with the mind of your King. Be clean in your thought and your speech. The preacher with a dirty mouth is discounted. Tobacco will be no advantage to you. If you do not use it, do not take it up. There are some young men who use it who will get to heaven, but he will go up smoking. I have a whole lot of letters in my room asking me not to send them a tobacco-using preacher. Young men, if you use it,

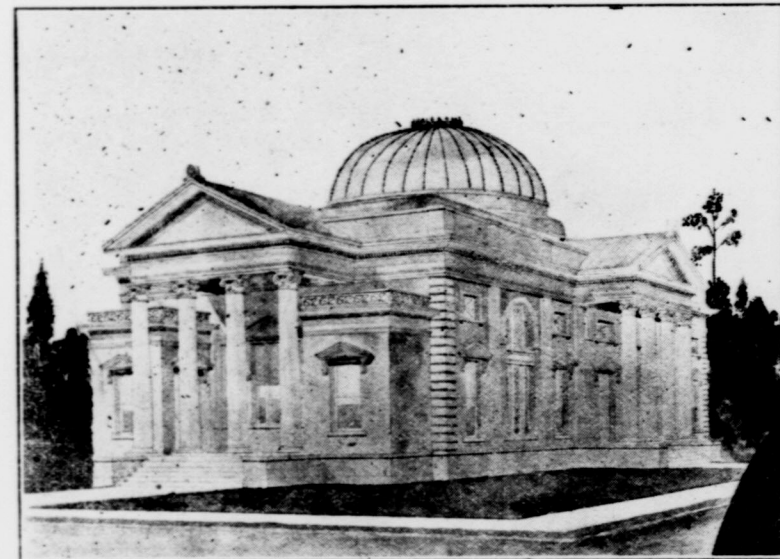
you ought to quit it. You can do it by asserting your manhood.

"Attend to the little matters. When you go into the home, call up the children and talk to them. Go from house to house and make yourselves useful to all classes in the community."

The address was practical and met a hearty response. It made a deep impression.

"Am I a Soldier of the Cross" was sung and the members of the conference went forward and shook hands with the young men. It was a melting time.

At this juncture the order of the day was called and the conference went into the election of delegates to the General Conference. The conference is entitled to four clerical and



M. E. Church, South, Memphis, Texas.

Rev. R. B. Bonner, Pastor.

The above is a cut of our new church at Memphis, Texas—Rev. R. B. Bonner, Pastor. The building is about 74x112 feet. It has three auditoriums. Two of these can be thrown into one. Also has League rooms, class rooms, primary department, study, library, kitchen, etc. It is modern throughout. Can be made to seat from 1390 to 1490.

four lay delegates. The following were elected:

Clerical:

E. D. MOUZON,
J. E. HARRISON,
A. J. WEEKS,
V. A. GODBEY.

Lay:

G. C. JOHNSON,
V. M. WEST,
J. W. ROBBINS,
A. T. COCKE.

Conference adjourned for the day. The Preachers' Aid Society had charge of the afternoon hour.

At night the Laymen's Movement was discussed and R. C. Wester made the address.

Saturday morning was murky and threatening. Rev. J. W. Black had charge of the devotional service. The tellers in charge of the vote of the conference for alternates to the General Conference reported J. M. Alexander, Sterling Fisher and W. T. Renfro were the clerical alternates. Rector, Seals and Hagy were the lay alternates. Col. C. C. Walsh, of San Angelo, was elected Conference Treasurer under bond.

Dr. J. D. Hammond was introduced to the conference.

San Marcos, Del Rio, University Church (Austin) and Goliad were put in nomination for the next session of the conference, and the University Church won by a large majority, and it was made unanimous.

Six thousand dollars was reported in hand to erect a memorial to Rev. Buckner Harris. Rev. A. L. Scarborough had charge of the raising of the fund, and did the work efficiently. The memorial will be a handsome library building on the campus of San Antonio Female College.

Dr. R. S. Hyer addressed the conference briefly. The report on Church Extension was read by Rev. H. G. Horton. The conference collected an assessment for this cause of \$2,888.92—a falling off from last year of \$68. The committee to consider the wisdom of establishing a Methodist hospital in San Antonio, or some other city within the bounds of the confer-

ence, made a favorable report on the enterprise, and a committee was appointed to further advance this movement. The other Texas conferences will be asked to join in this enterprise. The Joint Board of Finance reported through Rev. C. H. Booth; the amount distributed was \$5,540.70. The American Bible Society report was read by Rev. J. E. Buck. The amount raised for this cause was about \$900. The report of the Committee on Temperance was read by Rev. J. W. Long. It was a virile paper and its reading was with favor. It was adopted by a rising vote. The report of the Committee on District Conference Records was read by Rev. A. B. Davidson. Several of the records were critically overhauled. The an-

membership at Center and all finances full. The same at Goldthwaite and Johnson City.

T. F. Sessions made an admirable report from Lampasas. Church improved to the amount of \$800 and built a new parsonage.

M. J. Allen built a new parsonage at Lometa, and paid off the church debt. Had an increase in membership.

T. G. Woolls, at San Saba, had a good revival and collections all full.

A. M. Martin, at Midland, had 125 professions, and brought up all collections. Paid for all purposes \$5000. J. W. Long, at Paint Rock, had 225 professions and 147 accessions.

D. C. Ross, at Rochelle, had 166 professions and is building a new church. J. W. Howell, at San Angelo, had 230 accessions and paid for all purposes \$10,000. W. B. Wilson raised in money and subscriptions about \$40,000 for San Angelo Institute.

Rev. C. F. McKinney, of Dripping Springs, made a unique, but a good report.

Rev. Jno. Anderson, of San Marcos, reported paid for all purposes \$7000, and a goodly number of accessions.

Sorry we could not report something from all the pastoral charges, but we could only pick up a few points in passing. All the reports were remarkable.

The rest of the session was taken up with reports and addresses. The brethren were in a hurry to finish the business and matters proceeded with some haste.

At night a great crowd filled the church. It was the Missionary Anniversary, and Rev. Jno. R. Nelson, D. D., made the address. It was a profound and far-reaching deliverance. Dr. Nelson has given close thought to the problem of home mission work, and the results of his study will awaken the Church to larger activities.

Sunday was a great day. Bishop Key delivered an inspiring sermon at the Methodist Church, and following it he ordained a class of deacons. Memorial service in the afternoon, and Rev. Temple G. Woolls preached a sermon worthy a place among the classics, and the Bishop ordained a class of elders.

At night Rev. E. D. Mouzon preached an able and an eloquent sermon, followed by the reading of the appointments.

CONFERENCE NOTES.

H. G. H.

The old Rio Grande Conference was set off by the General Conference at Nashville, Tennessee, in 1858.

The conference had seven years of existence and then was merged into the West Texas.

The eastern boundary line of Rio Grande Conference was the Guadalupe River.

Its first session was held in Goliad November 9, 1859; President, Jesse Boring; Secretary, John W. DeVilbiss.

The West Texas Conference was set off at the General Conference at New Orleans in 1866, absorbing the Rio Grande Conference, and the eastern line was changed from the Guadalupe to the western line of every county through which the Colorado River runs—so that every town on that river was included in the Texas Conference.

The first session of the West Texas Conference proper was held in Seguin November 7, 1866, Bishop Enoch M. Marvin presiding, and R. H. Belvin Secretary.

This writer was transferred to the Rio Grande from the Georgia Conference in the fall of 1858 by Bishop Pierce—the same year that Geo. G. Smith and Young J. Allen were received on trial.

Came out in company with Dr. Jesse Boring who was also transferred and stationed at San Antonio.

The writer's first work in the Rio Grande Conference was the frontier village of Uvalde, then little else than a rendezvous for stockmen and on the stage road to San Francisco.

The only four men now living who

How to Get Rid of Catarrh

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

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

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

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

were members of the old Rio Grande Conference in 1858 are John A. Schaffer, of Seguin; John S. Gillett, of Cuero; John L. Harper, of Boerne, and the present writer.

Only three of these hold conference relations—Schaffer, Gillett and Horton.

From the first session of the Rio Grande Conference in 1859 Robert Paine Thompson and Jasper K. Harper were sent as missionaries to the Brownsville and Rio Grande country.

The first seven sessions of the Rio Grande Conference were held at the following places: Goliad, San Antonio, Corpus Christi, Sutherland Springs, Helena and San Antonio, and then it was merged into the West Texas in 1866.

Two Bishops only visited the Rio Grande Conference during its brief existence.

Bishop George F. Pierce reached this conference at Goliad in November, 1859, the day before its adjournment and ordained deacons and elders.

He came overland by four-horse stage from San Francisco, California, and was so worn out with fatigue he was unable to preach.

The other Bishop to visit the Rio Grande Conference was James Osgood Andrews, who held the conference at San Antonio in 1860, famous as a preacher and executive officer and the man upon whom the Methodist Episcopal Church became disrupted in General Conference of 1841 in New York.

He ordained this writer deacon in 1860, and the last time it was my privilege to see this famous Southerner he was riding down South Flores Street, San Antonio, with Dr. Jesse Boring; raising his hat, he bowed to a band of young preachers.

Besides Bishop Pierce for one day, four other famous men were present at the first session of the Rio Grande Conference at Goliad in 1859—Dr. Jesse Boring, John Wesley Kenney, John Wesley DeVilbiss and Joseph Cross.

J. W. Kenney preached Thursday morning with his impassioned eloquence on the "Resurrection." Dr. Boring preached at 11 a. m. Sunday with such power as to set the congregation to shouting. Dr. Cross preached Sunday afternoon on "No Man Careth for My Soul," and those who knew him said it was a failure.

Only eight men have acted as Secretaries of the Rio Grande and West Texas Conferences from the beginning; J. W. DeVilbiss, Ivey H. Cox, R. H. Belvin, W. J. Joyce, O. A. Fisher, T. G. Woolls, H. S. Thrall and Sterling Fisher.

The days of Andrew Jackson Potter had not come on, but they were the days of Indians nevertheless.

When I landed in San Antonio from an old four-horse stage in 1858, the first preacher I met was my presiding elder, Ivey H. Cox.

He had a big six-shooter on one side of his belt and a big bowie knife on the other side. One was to shoot Indians and the other was to get his jerked beef in a suitable condition for mastication.

He said to me: "Have you got a Bible, hymn book and Discipline? Well, the next things you need are a six-shooter, saddle-bags, horse and bridle."

My blood nearly ran cold. "Young

(Continued on page 12.)

THE HOME CIRCLE

A DAY OF FREEDOM.

Breakfast was over at the Old Ladies' Home, and the inmates were returning to their rooms. Miss Mattie Barlow had just closed her door when there came a loud rap upon it. "It's me, Mattie," and Mrs. Rachel Long, a large, active woman with a good-natured face, entered. "I say it's a lovely day for our trip."

"Hush!" Mrs. Allan's in her room, and she has the sharpest ears. There was no use of your coming here, Rachel; we have everything planned, and I'll meet you just as I promised, if you don't give the thing away by your talking and talking."

Mrs. Long sighed. "Well, I'll keep still if I kin. It does seem 'most too bad to deceive Mrs. Carter, and her so good to us. But I—well, I'll be there."

An hour later Miss Barlow tapped lightly on the half-open door of the matron's sitting-room. Mrs. Carter, who sat at her desk, looked up with a smile.

"Yes, Miss Barlow. What is it?" "I am going for a walk."

It was an assertion, not a request for permission. Mrs. Carter waited for a moment, then said:

"Very well. I think I understand how you feel, Miss Barlow. On a morning like this the spirit of spring is calling us all out under the open sky."

Miss Barlow stood still. Should she speak. The matron did understand.

"I'll not do it," she thought, turning away. "It's to be a day of freedom; to ask permission would spoil it."

The home stood at the top of an elevation, at the base of which a street led in one direction to the busy town, in the other out into the country. Miss Barlow took a street crossing the main one at right angles. She walked several blocks, passing pretty suburban homes. Then, in the shade of a great maple, she found Mrs. Long waiting for her.

"O Mattie! I was so 'fraid you wouldn't come!" gasped the widow. "Let's hurry, for fear some one sees us."

Mattie had herself been resisting an impulse to hasten her footsteps. It made her anticipated day of freedom even more desirable to fancy that it might require, if not a battle, a hurried flight to attain it. However, she said calmly:

"Of course people will see us, Rachel, but no one knows where we are going, and there will be no effort made to stop us."

"Well, we might as well walk a little faster. I've got the lunch," extending a pasteboard shoe box she carried at arm's length. "I went right to Mina Ann Dinkerman's, just as I asked Mrs. Carter to let me go. An' I told Mina Ann you an' me was goin' to the woods, to spend the day, an' asked her to give us ten cents worth o' bread and butter. How Mina Ann laugh! But she filled the box full of good things."

"Don't you think it a little—well, a little unwise to wear your second-best dress?" and Mattie looked sharply at her companion's black serge.

"Not a mite. I jest felt like dressin' up fur the 'casion. 'Sides, I know the children air goin' to git me a new dress fur my birthday, which comes 'long in August. I say, Mattie, this is a right fine day."

"Yes," and the little spinster lifted her weazened face to the turquoise sky, which seemed to bend over the earth with a caressing smile. "I can't help feeling that in heaven it will always be spring."

They walked on for some time, leaving the fine homes behind them. For a little way the street was bordered with fine houses. These grew farther and farther apart, until the town was merged in the country.

"Here's the gate," Mattie announced. "We've got just one field to pass through, and then we'll be to the woods. It's a pasture, but the cows look gentle enough."

"I hain't lived on a farm all my days, to be 'fraid of cows now," Mrs. she said.

Long announced loftily. "Why, we used to keep as high as ten at a time, and such butter as I used to make!"

She continued to talk of her dairy experience as they crossed the field. There was no gate in sight, and it took some time for Mrs. Long to climb over the fence. At last it was safely accomplished; the two women entered the miniature forest through which a stream wound, its babbling voice, filling the air with melody.

"Land sakes! I'm clean out of breath! Let's set down and rest awhile," Mrs. Long gasped.

Each of the women had carried a shawl over her arm. Mattie spread them on the ground, where they could lean their backs against a fallen tree trunk. They sat down. The little spinster removed her shabby black felt hat, a look of perfect contentment on her face.

On the oak tree over their heads the leaves were still small and of varying shades of silvery and reddish green. There were a few beeches, with huge dull gray trunks, many maples, and, to be seen where a well-worn path afforded a vista of sunlighted spaces and tangled undergrowth, a group of tall, dusky-green pine. The air rang with the gay carol of the robin and the melodious whistle of the thrush. Close under a clump of bushes grew a mass of trilliums, the white flowers gleaming like stars in the subdued light. Miss Barlow moved a little, bending down to lay her cheek against the blossoms' satiny petals.

"Them wake-robins air right pretty," Mrs. Long remarked. "You always cared such a lot for posies, Mattie, I say the Home's all right, but—"

"Yes, I know. Let's not talk about it, not to-day."

"All right. There's such a lot of things we kin talk 'bout. Mattie, do you ever think what you'd do first, if you should wake up some mornin' and find yourself back home? Maybe you didn't think so much of that little cottage where you always lived as I did of the big farmhouse where all my babies was born and where my nan Tom died. If only the mortgage hadn't took our farm! If I was back there, and things was jest as they used to be, I'd go out to the barn and take a good look at that two-seated, covered carriage we used to have. My! I was mighty proud of it, fur it was the best one anywhere round. I used to go out to the barn and climb up in that carriage and set, all by myself. Folks may say that Tom's and my extravagance is to blame fur my bein' in the Home, but we had a good life together. I say, Mattie?"

"Yes, Rachel."

"What would do if you waked up some mornin' and found yourself back home?"

"I would go straight to the window of my room—the room where I was born and where my father was born—and look out over my view. That was what I always called it, Rachel, the path across the garden and through the orchard down to the lake. That lake! It was gold in the sunrise and blood in the sunset. Do you remember the row of tamaracks, and how their pointed tops stood out against the sky? Rachel, if I could only have stayed on there till I died!"

"I know, dearie. 'Spose it was the Lord as crippled your hands with rheumatiz, so you couldn't earn your livin' any longer, sewing? I reckon—no, dear, I know as what He does is right."

Miss Barlow put out her hand and covered that of the other. For a few minutes the two, who had been friends since their girlhood, sat in silence. Then, slowly and with labored breathing, Mrs. Long scrambled to her feet.

"I'm rested. We'll walk through the woods and see how many kinds of flowers we can find."

They strolled about, filling their hands with the few late trilliums, the adder's tongues, violets and lady's slippers. The flowers were put in the edge of the brook, that they might keep fresh. Water cresses grew along the stream, and Mattie gathered some.

"They will go good with our lunch," she said.

Mrs. Long sighed. "I'm having a powerful good time, Mattie, but I wish we could have a cup of good, hot tea with our dinner."

"We can," and Mattie's eyes shone. "Don't you remember, Rachel, when we were children how well we liked what we called 'sprises'? Well, my surprise for you to-day is that we are going to have with our dinner a good cup of tea."

"But I don't see how," and the widow stared upward, as if she expected the cup of tea to descend from the blue dome that arched over them. "Hain't you mistaken, Mattie?"

Mattie Barlow's laugh was as gleeful as that of a child. "Not a bit of it. This wood lot is Guy Markham's

sugar bush. Don't you remember that, when they was a making sugar last spring. Mrs. Markham took me out here on afternoon, to have supper with them? There is a little shanty in the pine grove, where they eat and sleep when they are making sugar. She showed me where they put the key, and she said that any of their friends who was a picnicking here were welcome to go in and use the oil stove to—"

"Gasoline?" Mrs. Long interrupted her to ask. "You know, Mattie Barlow, I'm as 'fraid as death of 'em." "But this is a kerosene-oil stove, and it is perfectly safe. It works like a charm, if you are careful about its smoking. I had a little tea in my room and I brought it with me."

"O, I hain't a mite 'fraid of that kind. My daughter-in-law Ruth's got one. Mattie, I like your 'sprise fust rate."

The sugar house was a rough little board shed. Within were a table, chairs, a rude bunk, and a cupboard in which were arranged dishes and cooking utensils. From a nearby spring Mattie brought water and brewed a cup of tea, while Rachel unpacked the box. It contained bread and butter, cold meat, cheese, cookies, doughnuts and bananas.

"Why, it's a regular banquet," Mrs. Long declared enthusiastically as they took their places, one on each side of the table. "It's jest like you, Mattie, to put on that bunch of violets. Too bad you hain't got a drop of milk fur your tea; I take mine clear away."

"O, I don't mind," Miss Barlow said, easily.

They lingered a long time over the meal. Then they washed the dishes, replaced them in the cupboard, and left the house, replacing the key where they had found it. They again strolled through the woods, at last seating themselves on the edge of the stream, where the pine needles made a soft, dry carpet. After they had sat in silence a little while Mrs. Long said:

"Mattie, I was jest a thinkin' what a lot of difference it would 'a' made if my Lizzie'd lived. Now I've got good boys, and they've got good wives, but in-laws hain't like your own girl. One of the boys thought the other ought to do for me, and I got tired of livin' round from one to t'other, so I took my little money and put it in the Home. Now, when I go to visit the children, they're right glad to see me. But if Lizzie had lived things would 'a' be'n different."

"Let me see. She was sixteen when she died."

"Yes, and the prettiest girl! It's all right, but my heart aches fur her yet, though that's twenty-three years ago. We're good friends, Mattie, so you mind my sayin' that I've always felt a mite sorry fur you. You've never knowed what is to love, like I loved Tom an' the children."

Miss Barlow put up her hand as if to hide her face. It would be a relief to speak, after all those years of repression. Why should she not? Rachel could be trusted, and that was a day of freedom.

"Don't be too sure of that, dear," and the little spinster's voice was very gentle. "Do you remember Robert Black?"

"The feller you used to go with so long ago? Yes, an' he went off to Ohio and died there. Mattie, I've always thought you cared."

"Nobody'll ever know how I cared. The night before Robert went away, we walked from my home, through the garden and the orchard, down to the lake. Standing under the tamaracks he told me that he loved me. It was just such a spring evening as this one will be, and Rachel, I'll never be any happier in heaven than I was then."

"You poor dear! An' that's why you never got married?"

"Yes. When I meet Robert in heaven the lips he kissed will still be true to him. There! I don't suppose we'll have any lips in heaven."

"I'm not sure 'bout that. If we need 'em, to let folks know we hain't forgot, we'll have 'em. There's a few things, Mattie, we kin trust the good Lord to settle fur us. I wonder if this is what's made you different from the rest of us."

"Different, how, Rachel?"

"Now I don't know as I kin tell you. You've sort of lived that poetry time that doesn't come but once. It would 'a' be'n different if you'd married Robert, an' you and him had had to nuss children through the measles an' clean house. I don't mean as how it would 'a' be'n wuss, but—"

"I see what you mean, Rachel. It's all right. I've had my dream, and it's lighted all the way."

The two old women sat for a time, without speaking, hand clasped in hand. In the gurgling stream Rachel Long heard the laugh of the daughter whom she had lost so many years before. As for Mattie, she heard, when the wind swept over the pines, the deep, grave tones of the man to whom her heart had been given. He was telling her that he would not be

Run Down?

Ask your doctor all about Ayer's Sarsaparilla. Entirely free from alcohol. A strong tonic and alterative. J. C. Ayer & Co., Lowell, Mass.

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this.

gone long, and that after his return they would never again be separated. "It will not be long now, Robert," she whispered. "I am glad, so glad, and happy, too."

The afternoon was nearly gone when the two women reached the Home. They went slowly up the incline that led from the street to the wide veranda where Mrs. Carter sat. No other person was in sight.

"It's a good chance to get it over with," Mattie said. "I'll tell her, for I was the most to blame."

The next moment they stood before the matron. Mattie told the story of the day, simply taking to herself the blame of the disobedience to the rules of the Home.

Mrs. Carter understood. All that she said was: "No, I was not uneasy. The next time I hope you will remember that the rules are the Home's not mine. You better go up stairs and lie down until supper is ready, for you both look tired. We are to have hot biscuits and strawberries for supper."

As they went up stairs, a little wearily, Rachel Long said:

"It's been a beautiful day, Mattie. But I'm not sorry to be back, back to my own room an' my place here." Hope Daring, in Christian Advocate.

WHY HE FAILED AS A LEADER.

His mind was not trained to grasp great subjects, to generalize, to make combinations.

He was not self-reliant, did not depend upon his own judgment; leaned upon others, and was always seeking other people's opinions and advice.

He lacked courage, energy, boldness. He was not resourceful or inventive. He could not multiply himself in others.

He did not carry the air of a conqueror.

He did not radiate the power of a leader.

There was no power back of his eye to make men obey him.

He could not handle men.

He antagonized people.

He did not believe in himself.

He tried to substitute "gall" for ability.

He did not know men.

He could not use other people's brains.

He could not project himself into his lieutenants; he wanted to do everything himself.

He did not inspire confidence in others because his faith in himself was not strong enough.

He communicated his doubts and his fears to others.

He could not cover up his weak points.

He did not know that to reveal his own weakness was fatal to the confidence of others.—Success Magazine.

HOW JACKY LEARNED OBEDIENCE.

Once upon a time there was a mother pig who had several little pigs. They lived in a pigpen. All were good but Jacky—and I will tell you how he learned obedience.

One day his mother went away from home, and told the little ones that they must stay at home. But, after his mother had gone, naughty Jacky thought he would take a walk. His brothers begged him not to go, but he crawled under the gate in the pigpen yard and ran along the road until he came to a great mud puddle. He ran into it and got his pink-and-white coat all dirty and had a big mud spot on the end of his pink nose. He lay down in the water and played that he was a fish. Very soon a big dog came running down the road and Jacky was so frightened that he squealed. "Please don't hurt me!" The dog laughed and said he would not hurt him, but told him that he ought to run home to his mother. Still Jacky would not obey, but when he came out of the water he crawled under a fence and ate green leaves. Suddenly something came "bang!" right on his poor little back. It was a stone. Jacky saw a cross-looking woman running toward him, calling, "Get out of my garden, you bad pig!" He squealed again, crawled under the fence, and ran off down the road as fast as his short legs would carry him.

Just then along came a big bear, who picked Jacky up and put him in his bag and started off down the road with him. But just then along came the dog who had seen Jacky in the puddle. He was afraid of the bear, but as he heard Jacky squealing he wanted to help him. So he ran along behind the bear, where the bear could not see him.

When the bear came near a stream

of water he laid the bag down and ran to the stream for a drink. This was the dog's chance. He came up quickly and quietly, bit a hole in the bag, and helped Jacky out. He told him to climb on his back, and ran off with him so fast that the bear could not catch them. The dog carried the little pig right home to his parents, who had been very anxious about him. Jacky was so glad to get back home that he never ran away again.—Exchange.

THE ELEVATOR BOY.

There was a lean, freckled-faced boy who, a year or two ago, ran the elevator up and down in an old, shabby office building in Philadelphia. I often went up in it, but certainly I never suspected "Billy" of any noble quality which raised him above other boys, high as was Saul among his brethren.

But one day the house began to shudder and roar to its foundations, and then one outer wall after another fell amid the shouts of dismay from the crowds in the streets. And Billy, as these walls came crashing down, ran his old lift up to the topmost story and back again, crowded with terrified men and women. He did this nine times. Only one side of the building was now standing. The shaft of the elevator was left bare, and swayed to and fro. The police tried to drag the boy out of it, and the mass of spectators yelled with horror as he pulled the chain and began to rise again above their heads.

"There's two women up there yet," said Billy, stolidly, and he went on up to the top, facing a horrible death each minute, and knowing that he faced it. Presently through the cloud of dust the lift was seen coming jerkily down with the three figures on it. As it touched the ground floor the whole building fell with a crash. The women and the boy came out on the street unhurt, and a roar of triumph rose from the mob. Scores had been saved by the fidelity of the heroic elevator boy.

But it was six o'clock, and Billy slipped quietly away in the dusk and went home to his supper. For your real hero does not care to remain for the shouts and clapping of hands.—Rebecca Harding Davis.

THE LARK NOT BASHFUL.

One morning last spring little Ruth, aged seven, was watching a meadow lark in the adjoining field and listening to his song. In a little while she came running into the house to her mother and said: "Mother, he wasn't a bit afraid. He looked at me, and then turned round and sang another verse."—The Delineator.

THE WAY OUT

Change of Food Brought Success and Happiness.

An ambitious but delicate girl, after failing to go through school on account of nervousness and hysteria, found in Grape-Nuts the only thing that seemed to build her up and furnish her the peace of health.

"From infancy," she says, "I have not been strong. Being ambitious to learn at any cost I finally got to the High School but soon had to abandon my studies on account of nervous prostration and hysteria."

"My food did not agree with me, I grew thin and despondent. I could not enjoy the simplest social affair for I suffered constantly from nervousness in spite of all sorts of medicines."

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were being cured by eating Grape-Nuts."

"I had little faith, but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from any ordinary food. I slept and rested better that night and in a few days began to grow stronger."

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became bright and hopeful. I resumed my studies and later taught ten months with ease—of course using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts, I am the mistress of a happy home and the old weakness has never returned."

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

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

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,

cause the food to assimilate and nourish the body, give keen appetite,

DEVELOP FLESH

and solid muscle. Elegantly sugar coated.

Take No Substitute.

AS SEEN BY A LAYMAN.

Noting from time to time in the Advocate reports from various pastors as to the progress of the work for which they are responsible, and having been assured by the presiding elder of Sherman District, Rev. C. M. Harless, that the laymen of his district, under the competent leadership of Mr. L. J. Reynolds, were aiding materially in the work of the district, I have gone to some trouble in getting together reports from the various churches and give herewith a summary of the facts as I find them.

I trust that no one will think me inclined to give to the laymen of this district more credit than is their due for the good work being done. The laymen are helpers and only helpers, and the spirit of progress so manifest throughout the district is due, I think, to the faithful work of the preachers under their strong and active presiding elder. Whether this activity is cause or effect of the faithful work of the preachers or of the Laymen's Missionary Movement, is hardly worth while to debate. It makes little difference. Just the same, there is "something doing" in Sherman District. With the hope that the facts may be of help and inspiration to preachers and laymen of other districts, I give reports from the various churches.

Rev. J. L. Pierce, D. D., is closing out a successful four years' pastorate at Travis Street. During this year he has received sixty-three members, with several more to join. The work wrought in the interior life of this Church in the four years of Dr. Pierce's pastorate is fairly typified by the change from the old building to the new, which, when completed, will cost about \$55,000, and will be one of the most beautiful buildings in the State. The old parsonage has been sold and a new one bought adjoining the new church lot. All the finances will be full and missionary specials of over \$200.

Rev. F. B. Wheeler, P. C., Howe Circuit, has had seventy-eight accessions, fifty or more professions, and has succeeded in the erection of one of the prettiest wooden buildings to be found for a church house. The assessments will be paid in full.

Rev. J. B. Davis was changed from Key Memorial, where he was succeeding finely and had thirty conversions, in mid year to Van Alstyne. Here he has erected a permanent tabernacle, is repairing the church, has had eighty-five professions and all collections will be paid in full and missionary specials of over \$100.

Rev. J. W. Beck, of Tom Bean, has had the parsonage renovated and improved; has had over 100 professions, and will bring all assessments out in full, and his Sunday-schools will have contributed a nice sum to the support of J. R. Moose in Korea.

Rev. W. T. Whiteside, of Whitewright, has his charge well organized, all departments in good working order, marked progress in the Sunday-school; has had thirty-four professions; finances will be paid in full. His Church will have contributed about \$200 in missionary specials.

Rev. J. W. Clifton, of Bells, has had a remarkably successful year. He is building a new church at a mission point, and is repairing and improving at Bells at a cost of about \$400. His charge has contributed its full part of the laymen's missionary prorata, will pay \$100 on support of our District Missionary and its full part in support of J. R. Moose, and will pay all assessments in full. The salary was increased from \$700 to \$850. He has had over one hundred conversions.

Rev. L. L. Naugle, of Trinity and Preston charge, has paid off an old debt, made needed improvements, has his assessments in cash and subscription, has had about one hundred conversions and more accessions.

Rev. E. L. Egger, of Waples Memorial, will pay off the old troublesome parsonage debt, has had one hundred professions, will have paid missionary specials of about \$200. All departments of Church well organized and efficiently operated.

Rev. C. A. Long, of Pottsboro, has had nearly one hundred conversions, and is succeeding finely, although he has been in charge only since commencement of Southwestern University.

Rev. J. T. Turner, of Sadler, has perhaps had the most remarkable success of any preacher this year. He has had one hundred and eighteen conversions and one hundred and eighteen accessions, baptized about thirty babies, secured a large number of subscriptions for the Advocate, will build both a parsonage and church at Sadler. Last year this charge paid on salaries \$150. The previous year \$125. You all know the record of the Gordonville Mission. This year every assessment will be paid in full and good missionary specials, and the charge next year will pay \$700 on salaries.

Rev. P. C. Archer, of Whitesboro, is having a very successful year, notwithstanding an unprecedented exodus from his charge. He has had about twenty professions and twenty-six accessions. The finances will be well up considering conditions; missionary specials of about \$75.

Rev. C. B. Golson, of Southmayd, has had about fifty conversions and thirty-six accessions, raised \$65 for churches and parsonages and will report a nice sum on missionary specials.

Rev. W. C. Howell, of Pecan and Friendship, has made some material improvements, has had eight conversions and eighteen accessions, and will report an excess on missions, and all the other finances will be in full.

Rev. R. F. Bryant began at Van Alstyne and was doing a fine work when in the middle of the year he was put in the evangelistic work. He has had several hundred conversions, and has done a good solid work and established Methodism at some of the weak points in the district.

Rev. J. M. Binkley is pastor of Key Memorial. He is having fine success. Bro. Bryant recently held a meeting for him, in which there were thirty-six conversions and thirty-seven accessions. They are paying off an old parsonage debt and getting ready to erect a new church building, commensurate with the growing needs of the congregation. Bro. Binkley was ably assisted for three months by Rev. C. A. German.

Key Memorial, Pottsboro and Van Alstyne all changed pastors about the middle of the year, but the work went steadily on and each of these charges has done well notwithstanding their changes. Last year they had altogether less than fifty conversions; this year they have had more than 250 conversions. Each charge has had about the same number.

Rev. I. N. Crutchfield has organized three new churches and has helped meetings in which there have been several hundred professions.

Every preacher in the Sherman District has been faithful, diligent and very successful, conditions considered. There have been in all about 1000 conversions and as many accessions, three new churches, one new parsonage and improvements of parsonages and churches at several places. Notwithstanding the drouth, the finances promise to be considerably better than last year. During this year the growth in all departments and on all lines of Church work has been very marked. This remarkable progress is due to the faithful work of the preachers, of course, but it would have been impossible to have achieved this great success without the Laymen's Missionary Movement. The activity of the laymen of the district explains to some extent the great success of the year. More than twenty men in this district have made careful study of the Laymen's Missionary Movement, and are prepared to speak on it when called upon to do so.

C. A. SANFORD.

THE METHODIST TRAINING SCHOOL.

To begin the work of the fourth session of this institution for Christian workers, there is a faculty of nine teachers and instructors, two of whom were added to the teaching force during the summer vacation. This gives the Training School an adequate corps of instructors so that better and more thorough work may be done in all departments this year than during any previous year of the school's history.

It is the purpose of the school to furnish adequate training in every subject necessary to best preparation for active life, but not to offer anything as a mere accomplishment. More and more is it becoming possible every year for our teachers to specialize in their appointed fields and to develop their full strength in what they teach.

We have a student body this year of which we may justly be proud. We shall have a graduating class of fourteen or more most excellent young women and two or three men, all of whom have had the equivalent of a high school graduation, and some of them additional training for two or three years in college.

The Junior class numbers about thirty, and these with some ten or twelve special students have among them most excellent spirits to be trained for service and leadership. It is a joy to help such devoted young lives in their work of preparing for best life in the Church. The conferences represented in our body of students are as follows:

Alabama 1, Arkansas 1, Baltimore 1, Brazil 1, China 2, Florida 2, Holston 2, Louisiana 1, Louisville 2, Memphis 3, North Alabama 3, North Carolina 2, North Georgia 5, Northwest Texas 3, Oklahoma 1, South Carolina 3, South Georgia 3, St. Louis 1, Tennessee 11, Texas 3, Western North Carolina 1, West Virginia 1, White River 1. A few others are expected to enter in the course of a week or two, so that our enrollment will be about sixty pupils for the first term, which is the limit of our facilities for board

and room until some improvements are made.

The government of the students is altogether in their own hands, and is in all particulars the application of the honor system to their moral and social life while in the Training School. The school has, of necessity, an ideal of work and character, but beyond holding out this ideal constantly in all the activities of the school, nothing is done to compel obedience to a set of rules or regulations. Laws for individual life and conduct emanate altogether from the students as a body, and it is gratifying to the last degree to observe how jealous the students are for their own reputation, and how true they are to the ideal of the Training School. The members of the faculty are in heartiest sympathy with this feature of student life, and they are ready to believe that this system of student governing will yield better results in character and efficiency than any other method of supervision.

A further feature of student life is its spirit of mutual helpfulness and co-operation for the common good of all. We are far from teaching or practicing any form of communism or erecting in the school any artificial standard of social conduct. But as a Christian family we seek to make our daily life minister to the comfort and pleasure of all who are associated with us. To do this, every student is responsible for some little task in keeping the building in best order, and in preserving a home-like atmosphere in the entire institution. The young ladies and gentlemen enter very heartily into this assignment of duty, and the result is not only to settle the vexing problem of many servants about the building, but also to preserve a genuine spirit of sympathy and assistance like that which exists in large homes.

A character of our school life which distinguishes it from most others is the social half hour just after supper every evening. This is a time to forget lessons and tasks and personal complaints—it is a season of fun and enjoyment for a few minutes and is maintained throughout the year as a purely voluntary expression of student life. At the opening of the session it is peculiarly fitting to speak of this feature, inasmuch as by it many students avoid homesickness and a spirit of loneliness. And, too, a good, hearty laugh is no bad preparation for a few hours of hard study to follow, so from the early morning devotions, we spend the day together praying, working, studying and in social fellowship, a group of fellow laborers in a common cause.

At the beginning of the year we are about ready to install a new laundry and heating plant, and we are proud to say our furnace will be provided with a smoke consumer, which, if successful, will be a needed object lesson to this smoke-laden city in order that we may, if possible, assist in making things what they ought to be.

The Training School is in the midst of a district where all kinds and conditions of humanity congregate. We have within our reach, boarding houses, tenements, apartments, houses of known immorality, dwellers in attics, in basements and in back alleys—white people, black people, Jews, Syrians, Protestants, Catholics, people of no faith and of every faith, and with immorality, disease, vice, infidelity, combined with the utmost respectability, on every side. It is our modest ambition to do for this community what no Church or institution is doing. The Catholic Cathedral on one side, a colored church in the center, a poor, little rescue mission further on, and the Training School Community Hall, are the active religious forces in this population estimated variously at six to ten thousand people. We desire to reach their souls, their minds and bodies and to that end we have a clinic with a trained nurse in attendance, a room for social entertainments and a hall for religious meetings.

In the center of the North Nashville cotton mill district, we have under our own control a social settlement, which is the center of all our religious activity in that part of the city. One of our deaconess graduates of last June is head resident at the settlement, and here are held the children's clubs, the children's story hour and their cooking classes, and here also are conducted the weekly club meetings for girls, for boys and for the mothers.

The clubs are under the leadership of our students and they are required also to do a certain amount of friendly visiting in the neighborhood adjacent to the settlement. This kind of work is exceedingly attractive and profitable to the students, and we believe also to the people among whom they labor. Certain it is that we give no better preparation to Christian workers than this actual, living contact with souls.

The Training School is the creature of prayer and consecration; its one motive is love to God and humanity; its one aim is to catch the vision of

TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea as Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speeds up and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly advise any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 100, South Benó, Ind., U. S. A.

need and of service, and its one desire is to be faithful to its generation upon the earth. A. M. TRAWICK, Jr.

A NOVEL SERMON AND LITERARY CURIOSITY.

I am about to relate a true story, which never before was seen in print, but is full of human interest. The Rev. Mr. Dodd lived in the neighborhood of Cambridge, England, over a hundred years ago, and observing the very prevailing vice of drunkenness around him, more especially amongst the students of the university, the good man thence took occasion to explode, in the course of his ministry, that detestable practice. Soon after, Mr. Dodd being on a journey, was met by some of the Cambridge students on the road. They, seeing him at a distance, immediately consulted how to make sport with the old gentleman, and before they came up with him, resolved upon demanding, after a little ceremony by way of introduction, a sermon, instantly to be preached from the stump of a hollow tree that happened to be on the spot. Accordingly, at the meeting the customary salutations of "Your most obedient sir," etc., mutually passed, and the students replied, "Sir, we have a query to beg, which is, whether you have been preaching against drunkenness or not, of late?" Mr. Dodd answered in the affirmative. They then said that they had a favor to request of him, which they must absolutely insist on his compliance with, and that immediately, which was that he should preach them a sermon from a text of their own choosing, as they knew him well capable of preaching extempore, to which Mr. Dodd returned: "Gentlemen, this is no less unreasonable than extraordinary; to require a man, publicly, to deliver his thoughts upon any subject whatsoever previous to appropriate deliberating the same in his own mind." Therefore he begged that they would desist from their requirement. But they were peremptory in their demand, and by no means would hearken to his refusal. So they directed the good man to his pulpit aforementioned. Mr. Dodd, seeing them thus absolute, required of them the subject matter of his discourse. They answered, "It is the word Malt."

Mr. Dodd then proceeded: "Beloved, I am a little man, come at a short warning, to preach a brief discourse, on a small subject to a thin congregation, in an unworthy pulpit.

"Beloved, my text is Malt, which I can not, you see, divide into words, it being but one, nor into syllables, it being but one; therefore, of necessity, must reduce it into letters, which I find to be these: M-A-L-T.

"M, my beloved, is Moral.

"A is Allegorical.

"L is Literal, and

"T is Theological.

"The Moral is set forth to teach you drunkards good manners; therefore, M, my masters, A, all of you, L, listen to T, my text!

"The Allegorical is when one thing is expressed and another intended.

The thing spoken of is Malt, the thing meant is the oil of Malt, which you rustics make, M, your meat, A, your apparel, L, your liberty, T, your trust.

"The Literal is according to the letter: M, much, A, ale, L, little, T, thrift.

The Theological is according to the effects it produces, which I find to be of two kinds: First, respecting this world, and secondly, in respect to that which is to come.

"The effects it produces in this world are, in some, M, misery; in others, A, adultery; in all, L, licentious lives; in many, T, treason. The effects produced in regard to the world to come are, M, misery; A, anguish; L, lamentation; T, torment.

"Thus I have given you a brief defini-

tion of my text; it now remains that I make some improvement of the foregoing observations. First, by way of exhortation, and second, by way of communication.

"First, by way of exhortation: M, my masters, A, all of you, L, leave off T, tipping.

"Secondly, by way of communication: M, my masters, A, all of you, L, look for T, torment!

"And to conclude, take this with you: A drunkard is the annoyance of Modesty, the spoil of Civility; his own Shame; his wife's Sorrow; his neighbor's Scoff; the brewer's Agent; the ale-houseman's Benefactor; the devil's Drudge; a walking Swill-bowl; the picture of a Beast; the monster of a man!"

The effect this witty discourse had upon the students of the university has not been handed down in the private family archives whence this incident is taken, but it can well be imagined.

W. F. PACKARD.

Marshall, Texas.

A PERSONAL NOTE.

My health has been very poor most all this year, so I have not preached as much as usual, having preached only thirty times. I helped in two revival meetings and preached a few times for our pastors.

I made one trip with Bro. G. S. Hardy to one of his Quarterly Conferences. I preached twice, Bro. Wright preached once and Bro. Hardy preached a very excellent sermon on "Christian Education."

I will suggest a change in our economy. Change the time limit so as to allow our city pastors to serve the same charge eight years at least, if, in the judgment of the Bishop, it is necessary.

May the Lord bless our coming conference session. In much Christian love, GEO. F. FAIR.

Local option elections in the years 1907 and 1908 closed up saloons at the rate of thirty a day, and since January, 1909, the rate has quickened to forty a day.

THE DIFFERENCE

Coffee Usually Means Sickness but Postum Always Means Health.

Those who have never tried the experiment of leaving off coffee and drinking Postum in its place and in this way regaining health and happiness can learn much from the experience of others who have made the trial.

One who knows says: "I drank coffee for breakfast every morning until I had terrible attacks of indigestion producing days of discomfort and nights of sleeplessness. I tried to give up the use of coffee entirely but found it hard to go from hot coffee to a glass of water. Then I tried Postum.

"It was good and the effect was so pleasant that I soon learned to love it and have used it for several years. I improved immediately after I left off coffee and took on Postum and am now entirely cured of my indigestion and other troubles all of which were due to coffee. I am now well and contented and all because I changed from coffee to Postum.

"Postum is much easier to make right every time than coffee for it is so even and always reliable. We never use coffee now in our family. We use Postum and are always well."

"There's a reason" and it is proved by trial.

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

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



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1. Do not send money or any business for Texas Christian Advocate to anyone but Laylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.
2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Laylock 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.

Northwest Texas, Stamford, Bishop Key.....Nov. 10
North Texas, Paris, Bishop Key.....Nov. 24
Texas, Jacksonville, Bishop Key.....Dec. 1

CENTRAL CHURCH, FORT WORTH.

Rev. L. A. Webb and his people are pushing their splendid enterprise to be known as Central Church. They have already taken a good subscription, the foundation is in and the walls started, and Bishop Key will lay the corner-stone on his way to the seat of the Northwest Texas Conference. It will be a handsome structure, and one of the leading church plants in Fort Worth. Its location is in the midst of the best resident district, and the people who are associated with it are able to do something on a large scale. We congratulate Brother Webb and his people on their success.

BISHOP KEY AT THE WEST TEXAS CONFERENCE.

Bishop Key has just held the West Texas Conference at Uvalde, and his presence gave great satisfaction. His head was clear and his hand steady, and the proceedings went forward without a jar. There was not one incident to disturb the peace and the harmony of the session, and we have never seen a better spirit among preachers. The Bishop was in his serene state of mind, and nothing caused him to show haste or restlessness. Every item of business was given ample attention, and every brother who wanted to speak was given the opportunity. There was neither rush nor confusion at any stage of the proceedings. The Bishop was kind and courteous to all alike and made everybody feel at ease. He is a genuine master of assemblies, and he knows how to preside with ease, dignity and success. He neglected nothing, and at no time did any of the parliamentarians find him napping. He held many sessions of the cabinet, and gave special attention to the appointments. He is a very remarkable man.

The soul dies of surfeit when it feeds on sermons but does no work in the field.

THE FUNERAL OF BISHOP WARD.

The remains of the late Bishop Ward reached Houston last Wednesday morning from San Francisco and the funeral services occurred Thursday morning at St. Paul's Methodist Church. A large number of preachers and laymen attended from different sections of the State and a great concourse of people from the city joined in the solemn exercises. Bishop W. A. Candler, of Atlanta Ga., had charge and preached the sermon. The casket and altar were literally hidden from view with great banks of flowers, beautifully arranged for the occasion. An inspiring awe fell over the great throng as the organ pealed forth its dirge of sorrow, and many eyes were wet with tears. Upon every hand there were tokens of genuine grief and the whole audience was en rapport with the touching hour. A number of the ministers who had known Bishop Ward for many years took part in the services. A beautiful tribute from Bishop Fitzgerald was read by Dr. George S. Sexton, and Bishop Candler delivered the following eulogy, based upon the text, "I have glorified Thee; I have finished the work Thou gavest me to do."

Thinking of this hour I could not think of any other portion of Scripture that could so appropriately characterize the life, the spirit, the triumph of my deceased friend, comrade and brother who has gone. Here, too, in his life was a course to run.

He was very unselfish in large and little things. If I chose to draw on my recollections of him through these years we have been very much together, I might relate many incidents of his great unselfishness.

He was a very tender man. He loved his home, his wife, his children; he loved Houston, he loved Texas. He loved the Church of God. He loved his country, he loved the wide world, and he had a heart to take it in. Oh, I can not think of his tenderness, which is to me unspeakable. But it was not his human tenderness, nor any of the minor relations or ties that made him great, but like the great Apostle, there was something more than mere human philanthropy which moved him. The love of Christ was the great constraining force in his life. There may be men here to-day who would send the gospel to benighted people across the sea in order that they might have better homes and improve their standard of living, in order that disease might be banished and education might be theirs, but if this is your viewpoint you can not understand this man at all. He appreciated this viewpoint, but he felt much more. His soul was aflame with the love of Christ, and he was impelled by a great motive to bring these people to Him. He once said: "I wish I could preach better, to bring more people to Christ." When he went to say good-bye, just before undertaking this last journey to Japan, he said: "Understand, I go at the command of duty." His tenderness won even the little Japanese trained nurse who waited on him during his last illness. She watched by his body after he was dead, and we have it from a letter from one of the missionaries that in the dead hours of night this little nurse was heard singing Christian songs by his bedside. He had won her during his illness.

His last words reported were: "If the time has come for me to go I am ready, but I wish that I might stay a while and preach a little longer." The great thought with him was the burden of the song "Forever with God." But he had such longing for the salvation of human souls that, like St. Paul, he was willing to stay.

Brethren, do you know any other man who has so perfectly completed his course? I know he could have done so very much more, of course he could; but there is one thing he did by dying that he never could have done by living; our friend has been a mediator in a way. A letter from a missionary says that "It seems so sad to think of the sad hearts on the other side; but we hope that the family will be able to realize that Bishop Ward's coming and dying in Japan brought a blessing to the Church and strengthened the ties between the Japanese Church and the mother Church. Here they count it that Bishop Ward counted not his own life when it was a question of service to the Church in Japan." His strong heart is now pulseless and his busy hands are still, but the work of those hands and the passion of that heart is being carried to perfect fulfillment.

As the day wore on past the noon-tide and into the afternoon of the 20th of September in Kobe, in the heart of our Japanese work, surrounded by the missionaries of God's Church, the converted heathens, this

most unselfish man fell asleep in the land called the Sunrise Kingdom, and opened his eyes in one better to be called Sunrise Kingdom.

We sorrow like the men of Ephesus and our hearts cry out after him, but we find new inspiration, new motives and stronger impulses to fulfill our course. If we look up through the shiny way through which he has just passed out of life and think of the nobility of his character and the greatness of his service, it is difficult for us, yet we can and do say, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." He has finished his course. He shall not come back to us, but we shall go to him. Brethren, heroism is worth while. Multiplied thousands of tearful eyes over this State and throughout this country, and the approbation of the Risen Lord testify that such heroism under the grace of God is worth while. I can not tell you how difficult it is for me to speak under the stress of emotion.

Following the service at the church, the large gathering proceeded to Glenwood Cemetery, where all that is mortal of our beloved Bishop was laid to rest until the resurrection of the just.

A SUNDAY IN HONDO.

We ran up to Hondo from Uvalde and preached last Sunday morning to our people. Rev. W. W. Nunn is the pastor. He has finished his second year and now starts on his third. He is a good preacher and his people are very much devoted to him. The town is a good one, with a fine country around it. Corn, cotton and the like are produced. Honey is also one of the products. All that soil needs is rain and it will grow almost anything in unlimited quantities. It is rapidly filling up with a good population. There are a good many Germans there, and quite a number of them are members of our Church. They are an industrious and upright people. They have a strong Church a short distance from town and it has a wholesome influence.

At the morning service our house was filled with an intelligent congregation and it was a pleasure to preach to them. I met many who take the Advocate and they gave me a warm greeting. It is pleasant to meet people who have been reading after me for years. In the afternoon I spoke to another good audience—this time on the prohibition question. It was a good, warm meeting. The town is a wet town, having four saloons. But the people are growing tired of them, and they will have an election one of these days. While in Hondo we enjoyed the hospitality of the parsonage. The last time we spent a season in the home of Brother Nunn was away out West in the town of Ozona. It was pleasant to be with them out there, and it was an increased pleasure to be with them in Hondo.

CONFERENCE NOTES.

This editor and Rev. W. H. H. Biggs, Rev. F. B. Buchanan and Rev. Cullom Booth were delightfully entertained at the good home of Mr. and Mrs. F. M. Getzendaner. He is the editor of the local paper of Uvalde, and he and his good wife are devoted members of our Church. They formerly lived in Waxahachie. No man had a better home than we had under this hospitable roof.

Uvalde people gave to the conference an unstinted welcome and wide open entertainment. All the homes extended hospitality, and every man seemed to think his home the best one. We have not found a more cordial welcome anywhere than this community gave to the conference.

Two good men finished their work as presiding elders—Rev. Theophilus Lee and Rev. D. K. Porter—and two old war-horses succeeded them—Rev. J. D. Scott and Rev. W. H. H. Biggs. They have often been tried in this position, and they will re-enter it with experience and tact.

The growth of the conference gave them one additional clerical and one lay member to the General Conference. They now have four each. Dr.

Mouzon led the delegation, followed closely by Dr. J. E. Harrison. Then came A. J. Weeks, the venerable, and finally Rev. V. A. Godbey. His election broke all records. He had been in the conference only two years and this was the first session of the body he attended. It was a compliment to him, and shows that those brethren do not regard any member of their ranks as a stranger. Gid Johnson led the lay delegates, followed by that old war-horse, V. M. West. Then came Jno. W. Robbins and A. T. Coker. The whole delegation is a strong and capable one.

This editor is brought under obligation to Dr. C. P. Roberts for a can of fine Uvalde honey, and it came with his compliments. He deals in this commodity and though the past year was short in the honey output, still he disposed of \$40,000 worth of that article. Uvalde is noted for its fine quality of honey, and when the season is fine something over two millions of pounds are shipped from that point.

The First Street Church, Austin, of which Rev. C. C. Young is the pastor, has changed its name to the Ward Memorial. This is an appropriate change and will carry with it many sacred memories. Brother Young is returned to this congregation for another year. He is one of the most promising of the young men in that conference.

Rev. J. D. Hammond, D. D., Secretary of the Board of Education, was at the conference, and mingled with the brethren. He made only a short speech, but he had with him Professor Gilbert, of our colored school at Augusta, who made a telling speech before the conference. He is a bright mulatto, well educated and a man of forceful eloquence.

Dr. Jno. R. Nelson was present to represent the Mission Board and he put in stalwart blows for that great cause. He has bestowed much attention to the home mission feature of the work, and his facts and figures are of a most instructive character. He is a man of great strength, and his work is telling throughout the Church. He has a genius for organization, and if the General Conference will give this department a little wider latitude, and Dr. Nelson is in charge, he will bring things to pass along his lines.

The Missourians were given a banquet one night at the Wilson Hotel by Rev. J. H. Howell. Natives and mixed bloods were present to the number of nineteen, and we had a royal time. All made speeches, giving reasons why they had left Missouri, and some of them were humorous and entertaining. It was a delightful occasion and thanks were voted Dr. Howell for the pleasures of the evening.

The worst drouth for many years was experienced by all the territory of the conference, and a general shortage in finances was expected; but, to the surprise of everybody, the brethren uniformly made the best reports of any session since we have known the conference. More charges paid out in full than ever known before. The only explanation is that those men know how to work even under discouraging circumstances.

There were a great many changes made by the Bishop, but none where it could be avoided. The Bishop exercised a great deal of care and the brethren trusted him implicitly. Some few transferred out and their vacancies caused a number of shuffles in the rearrangement. That conference embraces a wide territory, and some of the moves are long and expensive, but you hear as little murmuring among those preachers as in any conference in the connection.

The personnel of the conference changes oftener than any conference this side of the Mississippi. Men are

coming and going at every session. There are but few in that body that were there fifteen years ago. But the membership is becoming more stable and it is multiplying in charges and increasing in numbers. It is now one of our really strong conferences.

DEATH OF JAMES H. CARLISLE

This justly noted man passed away October 26, 1909, at his home in Spartanburg, S. C., October 21, at the advanced age of eighty-four years. For years he was the honored President of Wofford College and more young men passed through his hand, perhaps, than any other layman in the Church. After reaching advanced age he retired from active work, but retained a nominal relation to the college until his death. He was a great man and rendered the Church a magnificent service. All over the South his name has long been a household word and thousands still rise up and call him blessed.

In connection with the new church enterprise at Abilene the pastor, Rev. Sam'l Rucker, says: "We will have two preachers sent to Abilene this fall, and we expect to have a first-class church on either side of the town in the near future."

PERSONALS

Our old friend, tried and true, Brother J. R. Brooks, of Ozona, made the Advocate a pleasant visit this week. He has been visiting relatives in the city.

Rev. J. O. Peterson, of Ladonia, was in to see us this week. He is rounding up for conference, and he has had a fairly good year. Brother Peterson is one of our best young preachers.

Rev. M. D. Long, a supernumate member of the Oklahoma Conference, has undergone a surgical operation for cataract and at this writing it is believed that his sight will be restored.

Rev. D. F. Fuller announces the fourth Quarterly Conference of Collinsville and Tioga was held at Tioga Sunday and Monday. Last Monday and Tuesday at the same place the Gainesville District Woman's Foreign Missionary Conference was held and proved a great occasion.

Rev. and Mrs. J. C. Carr have issued invitations to the marriage of their daughter, Miss Addie, to Rev. Charles E. Garrett, and the event will take place at the Methodist Church in Madisonville, November 10. The happy couple have our congratulations.

Rev. D. K. Porter, after having served four years on the San Marcos District, has transferred to the North Texas Conference. He is a man of good ability, strong character, and an efficient preacher. In every field where he has wrought he has been a success.

Rev. H. D. Knickerbocker, of First Church, Ft. Worth, has received into the Church during his three years' pastorate, 955 members from all sources. And he has finished that handsome church and raised money galore. Knickerbocker is a success of no small proportions.

We have received cards announcing the arrival of Miss Dorothy Leula Crawford, daughter of Rev. and Mrs. J. E. Crawford, of Italy. The young lady made her appearance on October 31, and it is useless to say that she was given a royal welcome. Long may she flourish.

Rev. and Mrs. M. S. Hotchkiss, of the Northwest Texas Conference, have issued invitations to the marriage of their daughter, Miss Nora, to Rev. James O. Leath, and the happy event will transpire November 9, at Fifth Street Church, Waco. The Advocate extends congratulations.

Rev. Simeon Shaw received an ovation at the Methodist Church last Sunday. His sermon on "The Call to the West" was pronounced by many to have been the greatest ever delivered in Colorado. It was not only a master piece of eloquence, but contained brilliant originality of thought that held the marked attention of his large audience throughout the discourse. We have heard of his great work as a presiding elder over the Colorado District and we have also heard that a presiding elder could not preach, but

Why Does It Cure

Not because it is Sarsaparilla, but because it is a medicine of peculiar merit, composed of more than twenty different remedial agents effecting phenomenal cures of troubles of the blood, stomach, liver and bowels.

Thus Hood's Sarsaparilla cures scrofula, eczema, anemia, catarrh, nervousness, that tired feeling, dyspepsia, loss of appetite, and builds up the system. Get it today in the usual liquid form or in chocolate tablet form called Sarsatabs.

Mr. Shaw's great sermon in Colorado has proven to the contrary. The inspiration and hope of the sermon last Sunday will remain in the hearts of the hearers forever. These are strenuous times and as Mr. Shaw said, "We don't need kickers," but "the times" call forth all that is brave and true in men, and surely there is a good time just ahead.—Colorado Record.

Mr. and Mrs. B. W. Jackson, formerly of Mexico, but now of this city, have issued invitations to the marriage of their daughter, Miss Nellie, to Mr. Jno. K. Parker, which event will take place at Grace Methodist Church on the evening of the 10th instant. The young couple will make this city their home.

A NOTE OF APPRECIATION.

We, the members and Official Board of the Turkey charge, do hereby wish to express our thanks and highest appreciation to our pastor, Bro. C. D. Pipkin, for his faithful and never-tiring services the past four years. He has been faithful in the upbuilding of the Church, both spiritually and financially. We regret very much that he has to leave us, but he carries with him the love and esteem of his people and our prayers are that God may crown his every effort to do good in the Lord's vineyard with success. We commend him to those he may be sent.

We further resolve that a copy of this expression be sent to the presiding elder and the Texas Christian Advocate.

D. C. LANE,
W. W. THEDFORD,
J. H. MEACHAM,
B. F. TURNER,
CLUSTER SMITH,
Stewards.

Turkey, Texas, Oct. 25.

THE SILVER WEDDING OF DR. AND MRS. D. W. CARTER.

Doctor and Mrs. D. W. Carter celebrated the twenty-fifth anniversary of their marriage Wednesday, October 20, 1909, at their home in West End, San Antonio. A large number of friends paid their respects during the afternoon and evening. The young lady teachers of the college assisted in receiving and serving the guests at the marriage feast. Friends of the quarticentennial bride and groom presented appropriate souvenirs of the occasion in the form of pretty designs of silver. Dr. and Mrs. Carter celebrated their tenth anniversary in West End some years before, going to Cuba.

J. E. HARRISON.

GERMAN CONFERENCE.

The German Mission Conference convened for its thirty-sixth annual session at Houston, Texas, October 21-24, 1909, Bishop Joseph S. Key presiding. Bishop Key has a warm place in the hearts of the German brethren, having held about one-fourth of all the sessions of the German Conference. We call him, "The German Bishop." His presence among us at this time was a blessing to us all. We rejoiced to see him so well and strong. All the preachers on the effective list, except one, and all the lay delegates were present. The conference received on trial Bro. Gustav Muenink, a very promising young man. The death of one of our old veterans, Bro. Jacob Merkel, superannuated, was reported and on Sunday evening an impressive memorial service was held in his memory.

"Nothing against him," was announced after the call of each preacher's name. God upheld and kept each one by his grace. The reports of the pastors were very good, showing increase in collections all along, despite the drouth, also a decided increase in membership.

Among the distinguished and most welcome visitors to the conference we noted the following: Dr. W. F. McMurry, General Church Extension Secretary; Dr. E. B. Chappell, Sunday-school Editor; Dr. J. R. Nelson, Home Mission Secretary; President Dr. R. S. Hyer and Profs. Amos and Lehmberg, of Southwestern University, and Dr. R. B. Bolton, Commissioner of Education for Southwestern; Dr. J. W. Moore, representing the Anti-Saloon League; Rev. Glenn Flinn, Agency Secretary of American Bible Society; Dr. J. H. McLean, Manager of Waco

Orphanage; Revs. Sears and Bruckmann, of the Port Immigrant Mission, at Galveston, and Bro. W. C. Everett, of the Dallas Publishing House; also Rev. J. E. Green, Field Editor of the Texas Christian Advocate.

All the interests of the Church received full attention. Plans were laid for more aggressive evangelistic work among the German population of Texas. Steps were taken looking toward the adoption of the German Hymnal of the M. E. Church as a joint hymnal for the Germans of both Methodisms.

The appointments for the ensuing year are as follows:

Western District.

P. H. Hensch, P. E.

San Antonio and Cibola.—Gustav Muenink.
Elm Creek.—W. D. Wiemers.
Senior.—To be supplied.
New Fountain.—R. Moerner.
Yancey.—W. F. Buss.
Fredericksburg.—J. C. Winkel.
Mason.—H. Jordan.
New Braunfels.—H. O. Launch.
Bartlett and Beyersville.—R. Gammenthaler.
Llano.—F. W. Radetzky.
Landa.—To be supplied.
Editor "Der Missionsfreund".—J. A. G. Rabe.

Eastern District.

E. A. Konken, P. E.

Houston Station.—C. A. Lehmberg.
Houston Mission.—W. A. Knolle.
South Houston.—To be supplied.
East Bernard.—H. W. Weise.
Bellville.—J. G. Mueller.
Cuero.—F. Mummie and C. H. Waltersdorf.
Woodsboro.—To be supplied.
Grassville.—J. F. Koch and one to be supplied.
Port Immigrant Mission, Galveston.—A. E. Rector.
Conference Evangelist.—E. A. Konken.

THE SECRETARY.

NOTICE, PASTORS AND SUNDAY-SCHOOL SUPERINTENDENTS, NORTHWEST TEXAS CONFERENCE.

Dear Brethren: We are glad to say that to this time it appears from the books of our Treasurer that about 100 more Sunday-schools have observed Children's Day and forwarded the collection than in any past year of our history. The minutes show 710 schools last year. We hope no pastor and no school will report a blank this year, and if you have not as yet reported to our Treasurer you can report to the Conference Teller at conference.

Don't have a blank in your report on this important cause, brother.

E. HIGHTOWER, Chairman.
B. W. DODSON, Treasurer.
C. S. FIELD, Secretary.

Sunday-school Board Northwest Conf.

IMPORTANT NOTICE.

Those who subscribed to the Parkin Fund at our last conference in Greenville, and have not yet paid their subscription, are hereby urged to pay same at the earliest possible moment. Bro. Parkin is doing a great work in Rio, South America, and we are supporting him as our special missionary from North Texas Conference, and we wish to pay up the full amount by the end of the conference year. I have the subscription list, and will be glad to receipt you for your amount; or as you may remit to our Treasurer, Mr. A. P. Platter, at Denison, in which case be sure to specify that it is for the "Parkin Fund." R. C. HICKS.

WORLD'S TEMPERANCE SUNDAY.

It is hoped that every Sunday-school in Texas will give the temperance cause a "boost" on World's Temperance Sunday, November 18. For their assistance I have prepared a special program of songs, recitations and readings adapted to the current Texas fight on the arch enemy of righteousness—the beverage liquor traffic. They are just what your school ought to use as a supplement to the regular lesson for that day. I shall be glad to supply your school at actual cost and postage—50c per 100; \$1.50 for 400.

H. A. IVY.

Sherman, Texas.

A SAD NOTE.

We are very sad over the loss of our pastor's wife. On the night of the 21st, Sister G. P. Huffman passed to her reward. A more beautiful character could not be found, nor one better prepared for heaven. Pray for our bereaved pastor and the little son.

B. F. JACKSON.

Miami, Texas, Oct. 25.

Most people have an idea in the back of their heads that they could have made a better job of the universe.

RESOLUTION ADOPTED BY WEST TEXAS CONFERENCE, OCTOBER 29, 1909.

Whereas, the establishment of hospitals and the ministry to the sick through Christian physicians and trained nurses have become a powerful factor in reaching the hearts of the people and strengthening their faith in Christ and Christianity, and

Whereas, we recognize the need of such work in this section; therefore be it

Resolved, That the West Texas Annual Conference take steps at this session to establish at the earliest possible date a Methodist Hospital in the city of San Antonio.

A. J. WEEKS,
J. E. HARRISON,
A. L. SCARBOROUGH,
T. F. SESSIONS,
E. D. MOUZON,
F. B. BUCHANAN,
STERLING FISHER,
S. H. C. BERGIN,
W. N. HAGY,
JNO. W. ROBINS,
J. K. RECTOR,
JNO. WILLIAMS,
C. H. BOOTH,
A. W. WILSON,
D. K. PORTER,
J. H. COMAS,
R. C. LOMAX,
B. D. OGDIN,
T. T. JOHNSON.

On motion, this was referred to the following committee:

J. E. Harrison, V. A. Godbey, Jno. W. Robins, T. F. Sessions, C. W. Godwin, W. N. Hagy and S. H. C. Bergin.

CHURCH EXTENSION—WEST TEXAS CONFERENCE.

Received from all pastoral charges, current year by districts:

District	Assessed	Paid
San Marcos	\$376 20	\$349 50
San Antonio	512 40	506 00
Cuero	396 35	383 40
Beeville	342 10	320 00
San Angelo	430 40	392 20
Llano	475 35	418 92
Austin	565 20	518 90

Total \$3098 20 \$2888 92

Total paid last year \$2950 95

A decrease of \$62 03

Assessments by Districts for Present Year.

San Marcos	\$415 95
San Antonio	575 25
Cuero	449 58
Beeville	421 26
San Angelo	515 07
Llano	525 69
Austin	637 20

Total assessment \$3540 00

Remitted to General Board \$1444 46

Retained by Conf. Board \$1444 46

Incidentals \$5 00

Birthday offering \$5 90

Balance on hand \$30 56

Our collections last year were 95 per cent of the assessment.

Following donations made present session:

Uvalde Church, San Antonio District	\$500 00
Lometa Ch. Llano District	250 00
Fentress Ch., San Marcos Dis.	75 00
West End Mission, San Antonio District	200 00
Cedar Creek Ch., Austin Dis.	75 00
Palacios Ch., Cuero Dis.	200 00
Sansom, Uvalde County, San Antonio District	100 00

Total donated \$1400 00

Approved following applications to General Board:

Altair Church, Austin Dis.	\$100 00
Eagle Lake Ch., Austin Dis.	200 00
West Point Ch., Austin Dis.	400 00
Cedar Creek Ch., Austin Dis.	275 00
Rock Island Ch., Austin Dis.	400 00

Total \$1375 00

THOS. GREGORY, Pres.
H. G. HORTON, Sec.

DISTRICT EDITOR.

Rev. C. W. Irvin is District Editor for Colorado District. His address for the last few days of the conference year will be Roscoe, Texas, care of Rev. G. J. Irvin.

SIMEON SHAW, P. E.
Colorado, Texas, Oct. 26.

MARRIED.

Flippin-Fox.—At the parsonage, in Glen Rose, on Sunday, October 17, 1909, Mr. W. A. Flippin and Miss Eula Fox, Rev. Chas. D. Spann officiating.

Cook-Sheffield.—At the residence of the bride's parents, near Lingleville, Erath County, Texas, on Wednesday evening, October 13, 1909, Mr. Melvin W. Cook and Miss Della Sheffield, Rev. Chas. D. Spann, their former pastor, officiating.

Triplet-Leach.—At the home of Mr. McGirk, Goldthwaite, Mills County, Texas, October 17, 1909, Mr. E. G. Triplet and Mrs. Carrie Leach, Rev. G. W. Templin officiating.

5 Important New Books

Something New! Something Strong!

BOOKS THAT ALL OUR MINISTERS SHOULD OWN

THE EXPLORATION OF EGYPT AND THE OLD TESTAMENT. By J. Garrow Duncan. Price \$1.50 net, Postpaid.

A summary of results obtained by exploration in Egypt up to the present time, with a fuller account of those bearing on the Old Testament. The illustrations and drawings add a great deal to the vividness of the story, combining to give a book that has long been needed for the average reader.

THE SILVER Cup. By Chas. Cuthbert Hall. Price \$1.25 net, Postpaid.

A series of simple messages to children by one who loves them.

THE CHARACTER OF JESUS. By Chas. E. Jefferson, D. D.

A volume of twenty-six sermons on the character of Jesus. They are simple studies, the two-fold purpose of the writer being to incite professing Christians to a deeper devotion to their Master, and to awaken in non-Christians a desire to know more of the founder of the Christian Church, and to persuade them to become His followers.

THE CROSS IN CHRISTIAN EXPERIENCE. By W. M. Clow, B. D. Price \$1.20, Postage 15 cents.

This is not a selection of sermons on sporadic texts. It is a series of addresses arranged so as to present the atonement as a faithful saying and worthy of all acceptance.

A DEVOTIONAL COMMENTARY ON ST. MATTHEW. By Robt. F. Horton. Price \$1.00 net, Postpaid.

Notes and comments, Explanations and References for the practice of devotion and the nourishment of the spiritual life. This book is an indispensable help for the Sunday-school worker and teacher, as the lessons for the coming year are in this gospel.

WRITE FOR OUR NEW HOLIDAY CATALOGUE AT ONCE.

SMITH & LAMAR, Agts.

PUBLISHING HOUSE M. E. CHURCH, SOUTH.

294 Commerce Street, Dallas, Texas.

Cochran-Dale.—At the Tenth Street parsonage, October 18, at 7:30 p. m., Mr. Roy A. Cochran, of Fort Worth, Texas, and Miss Loula May Dale, of Austin, Texas, Rev. V. A. Godbey officiating.

Howell-Brisendine.—At Mr. Wain Furell's, Mesquite, Texas, October 27, 1909, Mr. R. R. Howell and Miss Ruth Brisendine, Rev. W. R. McCarter officiating.

Bryant-Carter.—In Glen Rose, Texas, October 17, 1909, Mr. Arthur Bryant and Miss Sallie Carter, Rev. F. M. Winburne officiating.

Tyler-Campbell.—At the residence of the bride's mother, in Boyd, Texas, October 10, 1909, Mr. T. Tyler and Miss Carrie Campbell, Rev. J. D. Whitehead officiating.

TREASURER'S REPORT.

Report of funds received during the month of October, 1909, by L. L. Jester, Treasurer of Texas Conference:

Beaumont District.	
P. I. Milton, Nederland	\$36 00
W. N. Carl, Liberty	16 80
N. A. Griffin, Jasper	23 00
C. H. Adams, Kirbyville	32 00
W. H. Summy, Call	44 20
J. W. Stevens, Brookland	25 00
T. E. Neal, Aldridge	15 00
Total	\$192 00

Brenham District.	
J. W. Campbell, Bellville	\$100 00
J. P. Garrett, Thorndale	47 00
T. J. Millam, Chaparral Hill	26 15
E. Thomas, Rosenberg	159 60
B. C. Ansley, Hempstead	59 45
Total	\$392 50

Calvert District.	
W. C. Morris, Calvert	\$255 43
T. S. Willford, Centerville	35 00
W. A. Belcher, Davilla	11 25
J. W. Godwin, Lott	65 00
I. F. Betts, Marlin	115 00
S. S. McKenney, Rosebud	98 00
R. C. Anderson, Iola	72 00
S. D. Harger, Travis	47 00
D. W. Gardner, Wheelock	50 00
Total	\$748 68

Houston District.	
John L. Williams, Houston	\$65 00
Claud S. Harkey, Houston	20 00
C. A. Hooper, Galveston	15 00
A. P. Bradford, Alvin	40 00
H. M. Timmons, Harrisburg	12 00
Total	\$163 00

Huntsville District.	
O. F. Zimmerman, Anderson	\$27 00
P. S. Wilson, Cleveland	6 00
J. C. Carr, Madisonville	6 05
C. E. Garrett, Madisonville	50 00
J. F. Morris, Trinity	20 00
A. R. Bennick, Oakhurst	19 05
T. H. Morris, Bryan	150 00
S. W. Stokely, Augusta	98 15
F. M. Boyles, Crockett	75 00
A. L. Carnes, Grapeland	35 00
Total	\$496 25

Jacksonville District.	
A. L. Conner, Elkhart	\$63 35
J. M. Mills, Brushy Creek	86 00
I. F. Pace, Malakoff	22 00
H. T. Pennick, Mt. Sylvan	64 08
W. S. Easterling, Caro	31 80
Total	\$267 15

Marshall District.	
M. F. Wells, Waskom	\$32 00
H. J. Hayes, Jefferson	30 50
L. B. Elrod, Henderson	147 00
H. G. Williams, Church Hill	82 00
S. W. Lowe, Gilmer	100 00
W. W. Armstrong, Beckville	25 00
H. R. Taylor, Rhonessboro	43 70
Total	\$460 20

Pittsburg District.	
S. N. Allen, Pittsburg	\$111 00
J. H. Hamblen, Hughes Springs	36 00
A. T. Walker, Douglassville	100 50
G. V. Ridley, Mt. Pleasant	79 00
J. C. Campbell, T. S. Ogle, Red water	23 00
F. O. Favre, Texarkana	110 00
J. M. Smith, Winfield	63 60
J. S. Ogle, Quitman	15 00
Total	\$538 10

San Augustine District.	
John B. Bell, Geneva	\$35 00
W. H. Vance, Center	18 00
J. T. Bliggs, Appleby	13 50
A. Stafford, Lufkin	88 00
L. B. Saxon, Tenaha	76 00
W. A. Pounds, Burke	57 50
W. A. Manly, Garrison	32 65
R. B. Jones, Ratcliff	87 00
Total	\$497 65

Tyler District.	
H. A. Matney, Tyler	\$18 70
J. C. Cameron, Tyler	49 55
W. M. Foster, Alba	20 00
J. L. Ross, Michelson	37 30
P. R. White, Cuffox	154 00
J. R. Richard, Edom	50 00
W. W. Adams, Emory	25 00
L. H. McGee, Mineola	95 00
H. T. Swartz, Whitehouse	21 00
Total	\$470 55

Total \$4,126 08
L. L. JESTER,
Treasurer Texas Conference,
Tyler, Texas, October 30.

Christian Science, FALSELY SO-CALLED

By REV. W. F. PACKARD

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

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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-Pres., L. E. Appleby, San Antonio.
Second Vice-Pres., Miss Josephine Wolfe, Dallas.
Third Vice-Pres., Miss Florence Colston, Fort Worth.
Fourth Vice-Pres., Henry Bowman, Plano.
Secretary-Treasurer, F. L. McNeny, Dallas.
Junior Supt., Miss Annie Sells, Orange.

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MINUTES CABINET MEETING TEXAS STATE EPWORTH LEAGUE.

A cabinet meeting of the Texas State Epworth League was held in Dallas, October 25, at 2 p. m., in the rooms of the Methodist Publishing House, with the following officers present: A. K. Ragsdale, President; Miss Josephine Wolfe, Second Vice-President; Miss Florence Colston, Third Vice-President; J. H. Bowman, Jr., Fourth Vice-President; Miss Annie Sells, Junior Superintendent, and F. L. McNeny, Secretary-Treasurer. L. E. Appleby, of San Antonio, First Vice-President, was out of the State and unable to attend. Upon the invitation of President Ragsdale, Jas. W. Chapman, of Georgetown, who has been selected by the Program Committee to have charge of the music at Epworth next year, met with the cabinet.

The President briefly stated the objects of the meeting, the most important of which was the selection of a Field Secretary. He read a letter from Rev. J. M. Culbreth, of Smithfield, North Carolina, stating that for certain reasons he did not deem it wise or expedient to leave his work in North Carolina at this time. After thoroughly considering several recommendations for the position, the matter was left in the hands of President Ragsdale, who, with the counsel of Bishop Key, will make a selection at once and have the Bishop make the appointment.

A press dispatch was read, dated Amarillo, October 23, to the effect that at the Northwest Texas Conference to be held at Stamford, Rev. C. N. Ferguson, of Amarillo, would start a movement looking to the establishment of a second Epworth League Camp at Amarillo for the Panhandle section of the State. It was the sense of the cabinet to discourage such a movement, feeling that it would detract from the Encampment at Epworth, and in many other ways be unwise at this time.

J. H. Bowman, Jr., and Miss Florence Colston were appointed to draft resolutions setting forth these views to be presented to the conference.

A communication was read from Mrs. J. H. Bowman, of Plano, to the effect that she had received inquiry from Korea concerning the movement to erect a monument over the grave of the late Ruby Kendrick, and stating that the Koreans wanted some part in it. A motion was made and carried that the Chairman of the Ruby Kendrick memorial fund, appointed at the last Encampment, be instructed to communicate with Mrs. Bowman, and through her to the Koreans, and also with Mrs. Truheart, of the Woman's Board of Missions, Nashville, Tennessee, with a view of erecting at once the memorial stone, the funds being already in hand with which to do it.

The program for another year was informally discussed at length, and several recommendations were made to the Program Committee through President Ragsdale. The sense of the cabinet was, however, to continue the institute work which proved so popular at the last Encampment, and to again procure the very best talent to be had in the Church to conduct the institutes.

A motion was made and carried that the Methodist Hymnal, or selections therefrom, be used at the coming Encampment.

The action of the State Sunday-school Board last week in determining to erect on the grounds at Ep-

worth a large hall for Sunday-school institute work was discussed, and the Secretary was ordered to convey to the members of the board the cabinet's appreciation of their interest in the great work at Epworth and their willingness to extend what co-operation they could.

The meeting was adjourned subject to the call of the President.

F. L. McNeny,
Dallas, Texas, Secretary-Treasurer.

FOR EPWORTH LEAGUE CAMP.

Rev. C. N. Ferguson, former pastor and builder of the Polk Street Methodist Church, now Financial Agent for the Clarendon College, was in Amarillo, Texas, recently and announced that he will make a strong stand before the coming meeting of the Northwest Texas Annual Conference at Stamford, November 10, for the establishment of another Epworth League Camp similar to that now owned by the organization near Corpus Christi. The new one to be established in the Panhandle of Texas, preferably in the picturesque Palo Duro Canyon, midway between Amarillo and Canyon City.

Rev. Ferguson is the originator of this proposition, and said that it will be one of the finest moves for Methodism among the young in this portion of the State.—Dallas News, October 23.

LETTER FROM MISS DYE.

Rio de Janeiro, Brazil, Oct. 1, 1909.
Mr. Gus W. Thomasson, Dallas Tex.
My Dear Mr. Thomasson: The post-office system here is something awful. Your letter to me was sent way up to Ribeirao Preto, just because I was there a year ago. So it was late in reaching me.

I know the Texas Leaguers are the most wonderful in the world. The last check you sent covered all the expenses of the custom house, which were about 60,000 (20 dollars). If some one had brought it the duty probably wouldn't have been anything. It is terrible the red tape we have to go through with here. I had to sign ever so many papers, some of which were almost covered with stamps.

I was so glad to receive the list of those who contributed, for my Advocate containing the names did not reach me.

In my work all goes well. The hardest thing that I have to do is to decide what to leave undone; there just isn't time to do all that needs to be done. Our greatest need now is more workers.

I have certainly enjoyed the League pages of the Advocate, especially the ones telling of the Encampment. When I receive the Advocate the first thing that I turn to is the League page and then to the Woman's Department. I am so glad that we have the Field Secretary. I know he will do a great deal of good.

Remember me to the Leaguers and tell them I am praying for recruits from among them. May God bless you and make you perfect in every good work. Very sincerely,

MAY DYE.

BROTHER CULBRETH'S LETTER.

Smithfield, N. C., Sept. 22, 1909.
Dear Mr. Ragsdale: My wire to you to-day gave me a pang of regret keener than any disappointment it can possibly occasion you. It became clear to me Monday that I would have to decline the position offered me by the Texas League. In sheer unwillingness to accept my own conclusion as final, I refrained from using the telegraph until further delay seemed to threaten the welfare of the very interest I wished to promote.

Two reasons survive why I am convinced that I ought to forego the joys of the Secretaryship at this time.

The first is the necessity that is laid upon me to make preaching the chief business of my life.

Having just re-entered the ministry with a special preparation towards giving the most effective service, it could not be made to appear right to me that I should take up a line of work in which preaching would be occasional and incidental rather than regular and primary.

The other reason is that Mrs. Culbreth is not getting strong rapidly enough to justify any planning that might result in my being away from her frequently, or in my being hindered in the important work which has been under consideration. This has been a disagreeable fact that would not down for all our most earnest desire to the contrary.

Please convey to the cabinet my great regrets that I shall be deprived of having fellowship of labor with them next year.

To all the Leaguers I would like to

say that my heart is more completely with the young people than it has ever been before; and that my decision in this matter has been made with a view to more thoroughly perfecting myself to become their diligent and effective servant.

Most sincerely yours,

J. M. CULBRETH.

MISS SELLS IN DALLAS.

Miss Annie Sells, of Orange, State Superintendent of Junior League work, was a visitor to Dallas some days ago and on Sunday, October 24, visited the Leagues at Grace, Ervay and Trinity Churches, speaking at each. The Dallas Leaguers counted themselves quite fortunate in having Miss Sells in their midst so early in her administration, and she was gracious enough to say that her visit had enlarged her vision of the work.

Miss Wolfe, who resides permanently in Dallas, made the rounds with Miss Sells and herself spoke at the several services.

A MESSAGE FROM THE STATE SECOND VICE-PRESIDENT.

"God never loved me in so sweet a way before

'Tis He alone who can such blessings send.

And when He would a new expression find,

He sends thee to me and He says,

"Behold, a friend."

Ah, Leaguers, are we that friend? How often do we receive the blessing of God's love and with it the commission to give it unto others. 'Tis human to be blessed, but we almost reach the divine when we can be used in conveying the blessing. Let us remember, the true value of our love and faith is not found in the joy that we ourselves receive from this more abundant life, but in the joy we put into another's life because of this love and faith.

The Epworth League offers to us many an opportunity to give expression and our Christian lives in the several departments of its work, and especially in the Charity and Help Department. Do we fulfill our obligation in the League vows we have taken? If our League Treasury lacks sufficient funds to assist us extensively, then let's throw more of our live into the service and the money we need will soon come to us as a natural impulse.

It is the quickened impulse of sympathy, life, love and faith that the hungering heart yearns for. Can't we help supply it?

"Oh, love, that wilt not let me go.
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

(MISS) JOSEPHINE WOLFE,
Dallas, Texas.

THE WORN-OUT PREACHERS.

Friday, the first thing I saw that affected me was your plea for the worn-out ministers. So a few words may not be out of place.

I am not one of our oldest men, but I am one of the few who for thirty-seven years stood on the firing line without a break, or even a month's rest during the entire time; and never missed a half dozen appointments on account of sickness, neither a dozen in all on account of sickness in my family. I have ridden twenty-five miles and preached three times in one day, and then sat by the side of my wife or children at night rather than let my congregations be disappointed.

Forty years ago last August I surrendered a lucrative business in the store to go into the ministry. Forty years ago the ninth of this month I was licensed, and recommended to the Annual Conference at the same time, and forty years the 12th of next month I attended my first Annual Conference, and was received on trial in the Memphis Conference. There I heard Bishop Kavanaugh and Dr. Munsey, and saw Dr. McFerrin, A. J. T. Green and others in their prime.

In the days of no parsonages I owned two homes. I call to mind my presiding elder coming to me and saying, "Brother Miller, can you sell your place?" I said, "I can at some price if necessary." He said, "Will you sell?" I want to give you a long move." I said, "Move me if you think best." So I was not hurt in appointment, but my, the sacrifice in selling! And in the move my wife and children came very near getting drowned.

My life has been one of hard battles and glorious victories during all these years, with too little regard for my health or finance, having only one purpose in view, the glory of God, the salvation of souls, and the up-building of the Church I love so much. But thank God there are many converted under my ministry who have



We speak of the good old days—the charming graces and courtly ways.—But do we forget that they did not know

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outstripped us, who will welcome us there, while there are many on earth fighting the Christian warfare who are my spiritual children, and quite a number in the ministry, and we are now in an excellent superannuate home with five rooms, two galleries, and fruits and berries growing, with good cistern and barn and with the exception of ninety dollars and the amount donated by the board out of the Rev. William Allen gift to the board, Frisco has paid the balance.

I have put in a good deal in money and work; however there is about a hundred and ten dollars yet due on lumber and work that is badly needed and must be paid some way. Will some one who reads this lend a helping hand as part of this is charged to me and I have not a dollar to pay with and it must be settled by November 1.

The good ladies of the Home Mission Society have had the house nicely painted and papered which we appreciate very much, and Rev. F. O. Miller has done his part.

I am now nervously disqualified for the pastoral work. I own no property, only one cow, and am having a hard time financially as I can do but little work.

Little did I think it thus with me financially forty years ago. But if I had my life to live over I would choose the one I have lived, with a few corrections, for we have an inheritance that is not in stocks and lands, but is in the kingdom of God that fadeth not away.

I have a wife who has stood by me, sharing, I have thought, more than equal with me in the hardships and privations of life, and we have six children workers in the Church while one dear boy has gone on before. So we are happy even amid financial wants of which I cannot speak.

S. W. MILLER.

THE POWER OF GOD.

I was just thinking. There is the word of man and the Word of God; the light of men and the light of God, and the might of men and the might of God. "In the beginning God said, let there be light, and light was." It took might to create that light, and a might of which we know nothing and of which we can scarcely dream.

I have heard sermons, and understood them. I could write their history. The author was a man of learning and culture, his wide scope of reading and high-class thought were decidedly in evidence. There was a feast of reason, flow of esthetical soul.

The sermon was a thing of beauty and a joy forever, and calculated to

do me good all the days of my life. If I am a part of all that I have met that sermon will color all my to-morrows, and I am his debtor forever. But from the thermic point of view, if I may so say, that sermon was like moonbeams on an arctic scene. Everybody felt good, and nobody felt like repenting. Estheticism was in the ascendant.

I heard and read another sermon. The author had never been to college, neither was he learned. To tell the truth about it he hopped, skipped and jumped in sentence-making, his grammar was ungrammatical, he did not verge on the esthetical and he showed no acquaintance with books save the Bible. By the time the sermon was finished many of the congregation felt like repenting toward God, and believing in Christ, and some of them did actually do it. I do not remember a word of the sermon. It had no might at all—but a strange undercurrent of strange might. I am reminded of what an old washerwoman said when questioned about her preacher's sermon, and confessing she did not remember a word of it. "You see," said she, "I don't know anything about the water and the soap I put these clothes in, that has gone out of my mind, but you see the whiteness of the clothes, don't you?"

Does not the mightiest might of man need the might of God? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." You have doubtless read the story of a visit of Mendelssohn to Freiberg. He visited the cathedral, and the organist would not let him touch the great pipe organ for fear of damage to the great instrument left entirely in his care. At last he consented. The great organ rippled a smile, and sighed. It piped melodies, it poured forth tumultuous rhapsodies, it roared, it thundered and all seemed to die away in mellifluous cadences and echoes. "Who are you and where did you come from," said the astonished organist? "I am Mendelssohn. Well, that explains it all," replied the organist. The great organ as well as the little reed affair needs the divine touch. Is the divine touch for us all? J. A. STAFFORD.

Lufkin, Texas.

Loss of appetite is an ailment that indicates others, which are worse—Hood's Sarsaparilla cures them all.

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 as 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.

CONVERSION OF ZACCHAEUS, THE PUBLICAN

(Luke 19:1-10.)

(Sermon preached by Rev. John A. Williams, of Ladonia, Texas, at Tatum, Texas, Sunday night, Sept. 19, 1909.)

"And Jesus entered and passed through Jericho." Jericho was situated about thirteen miles northeast of Jerusalem, not far from the Jordan. Bible students all recall it as the first city that was captured by the Hebrews after they crossed the Jordan: "By faith the walls fell down after they were compassed about seven days." By command of God the conquered city was utterly destroyed. Rebuilt by Hiram the Bethelite and beautified by Herod, Jericho was in the time of our Lord's earthly ministry a city of our Lord's earthly ministry a city of commercial importance. It owed its prominence largely to the fact that tariff was here collected on large quantities of merchandise from the countries beyond Jordan, such as Arabia, Moab and Gilead, which, on its way to Jerusalem and the seaport town of Joppa, passed through Jericho. In addition to this taxation on foreign goods, internal revenue taxes were here collected on the produce of the country immediately surrounding Jericho. Thus Jericho was a good place for the publicans. Now Zacchaeus was the chief among the publicans, and he was rich.

The Roman government did not collect its taxes as we do. They sold to the highest bidder the right to collect taxes in a certain province, requiring cash or good security from the buyer. The successful bidder then cut up his tax province into smaller districts which he sold to sub-contractors, or he employed men to do the actual work of collecting. These sub-contractors and collectors were called publicans. It was expected that those who bought the right to collect taxes would collect a fraction more than the government required, in order to repay themselves for their labor. Since no adequate means were taken to prevent this fraction assuming large proportions, extortion was the rule among the publicans; convicted under the preaching of John the Baptist asked him, "Master, what shall we do?" He said unto them, "Exact no more than that which is appointed you," thus striking at their prevalent, besetting sin of extortion. Now Zacchaeus was the "chief among the publicans, and he was rich."

A tax collector for a conquering nation is unpopular among the conquered. If he extorts from the people more than is just he earns their hatred; and if, to cap the climax, he comes from the ranks of the people whom he oppresses, and is a renegade turncoat against his own flesh and blood, he merits the contempt which he receives. This was the position of the publican among the Jews. He was a Jew, oppressing his own people under pretext of serving the hated Romans. Zacchaeus had chosen a low profession, a grafter of the first waters; he had pushed his graft and had amassed a fortune. But Zacchaeus was not satisfied. He was a son of Abraham and knew that extortion was wrong. Wealth and outward circumstances cannot satisfy the heart of man. Augustine was right when he said, "Our souls were made for thee, O God, and rest; they are until they rest with thee." He longed for something higher and better than the life that he was living; no doubt he had heard of this great religious Teacher who, contrary to the custom of the rabbis, accompanied with publicans and sinners, and one of whose disciples Matthew had been a publican sitting at the receipt of custom when Jesus called him. So Zacchaeus presses into the crowd to see Jesus, who he was, but he could not, for he was little of stature, and he ran before and climbed up into a sycamore tree to see him, for he was to pass that way.

The tree that Zacchaeus climbed was not like the white-bellied tall sycamores that fringe our creeks. Our sycamore is as tall as a church steeple and as smooth as a hypocrite. The tree that Zacchaeus climbed gets its name from two Greek words—sukos and moros—the fig-mulberry, because it has fruit like the fig tree and leaves like the mulberry. It is low, with spreading branches, easy to climb

and affords a good place from which to view those passing below. Towards one of these trees he runs and up he climbs, for Jesus was to pass that way.

I desire to call your attention to two obstacles which Zacchaeus overcame: First, the physical obstacle in the way of seeing Jesus. A man less determined might have said, "There is plenty of time; he may pass this way again when I shall have a better chance to see him." Not so with Zacchaeus. He uses the same energy and determination in making a way to see Jesus that had made him such a success in the business world. If men to-day would use the same common sense and energy in religious matters that they do in business many more of them would be far better Christians. Men use all the push and wisdom of which they are capable in their business, and this is right. God's Word teaches us to be diligent in business. Good business is a part of good religion. The Bible has no place of favor for the lazy man. But these same men who know they must make every edge cut in business life allow their religious life to run itself with a kind of heavenly haphazardness. Their religious life amounts to little because they put little into it. Show as much sense in religion as you do in raising hogs. Here are two pigs of the same litter, you put one into a pen and feed him all the slop and buttermilk and corn that he will eat. You put the other one out on the range and let him root for himself. At the end of ten months one will perhaps weigh 250 pounds and the other one weighs 60 pounds. But they were of equal size at the start. The difference now is the result of treatment. So let two men of equal age confess Christ the same day. Let one of them make diligent use of these four means for growth in grace: First, daily Bible study; second, daily private prayer; third, regular attendance at Church, and fourth, doing whatever Christian work that comes to hand. Let the other one neglect these means and act as though he thought that joining the Church was the main thing. One of them will develop into a large, well-rounded Christian just as surely as the child will develop that is well nourished and cared for; the other one will always be a runt in religion.

The other obstacle that Zacchaeus probably had to face was the ridicule of the crowd. Ridicule is one of Satan's sharpest weapons. It cuts like the lash of a whip. How that crowd might have snorted with laughter when they saw that little, short-legged rich man running like a school boy and climbing up into a tree to see a religious teacher pass! The idea of a publican caring anything about religion! You can afford to face the ridicule of the world in order to find Christ.

When Jesus came to the place and looked up and saw him, and said unto him, "Zacchaeus, make haste and come down; for to-day I must abide at thy house." And he made haste and came down, and received him joyfully. And when they saw they all murmured, saying, "That He was gone to be guest with a man that is a sinner." None of the rabbis of the Jews would have done such a thing. If Jesus had gone to be the guest of one of the Scribes or Pharisees the crowd would have considered that the proper thing. But they were shocked and displeased to see him the self-invited guest of a publican.

The people of our Lord's day never did get hold of the idea that Christ came into the world to save sinners. He said, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." The peculiar glory of the Christian religion is that it is a religion to save sinners. The world did not understand our Lord's mission then. Many Christian people do not rightly appreciate it now. They think of certain people who are not very wicked as being fair prospects for conversion, but there are others whom they act as though they considered beyond the pale of grace, too low down for God to reach. When Christ was here it was the depraved man and the outcast woman that he drew and saved. It is when a person has reached the very bottom morally, socially and financially that he most needs to help and responds most readily to sympathy and love. So long as he is prospering in sin he feels somewhat independent. Never make the mistake of considering any one too great a sinner for Christ's love and saving power to reach. A sinful woman of the streets was taken into the city hospital to die, and when she died and was buried in the potter's field men thought of her as only another one of those who die as the ox die, and whose life was worse than a failure. But when her few personal ef-

fects were collected, the following verses were found penciled upon a tear-stained sheet of paper—

"Once I was pure as the snow, but I fell;
Fell like the snow, but from heaven to hell.
Fell to be trampled like filth of the street;
Fell to be scoffed, to be spit on and beat.
Cursing, hating, dreading to die,
Selling my soul to whoever would buy—
Selling my soul for a morsel of bread!
Hating the living and fearing the dead:
Merciful God! have I fallen so low?
And yet I was once pure like the beautiful snow."

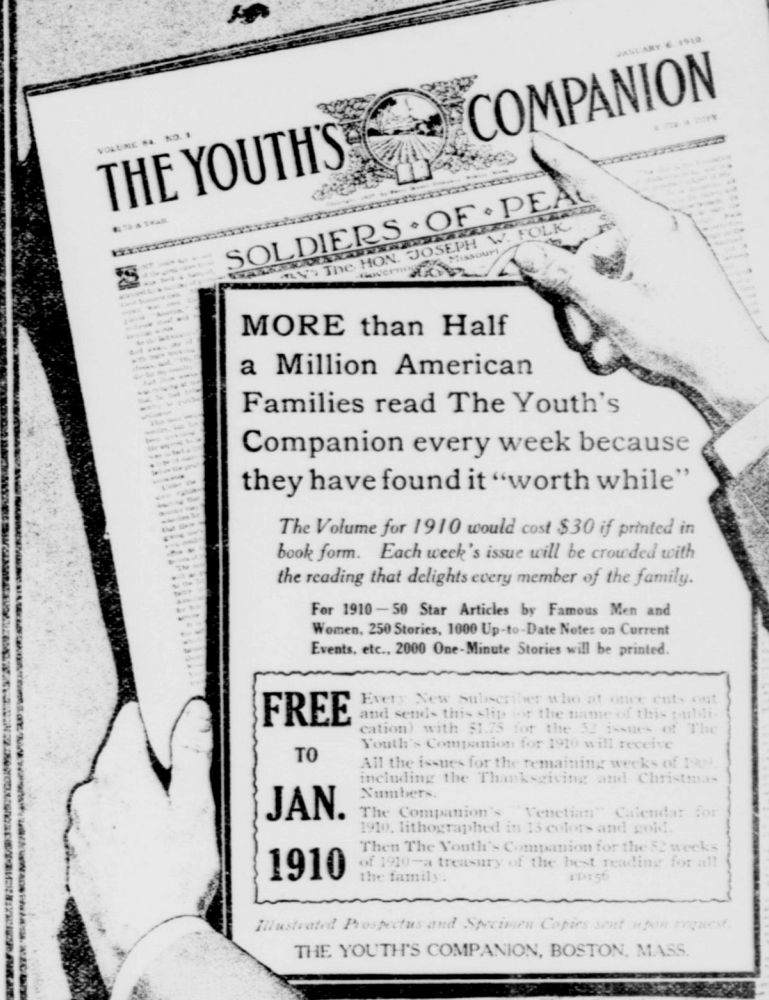
"Once I was fair as the beautiful snow,
With an eye like its crystal, a heart like its glow.
Once I was loved for my innocent grace,
Flattered and sought for the charms of my face.
Father, mother, sister, all—
God and myself have I lost by my fall.
The veriest wretch that goes shivering by
Will make a wide sweep lest I wander too nigh;
For of all that is on or about me I know
There is nothing that's pure like the beautiful snow."

"Helpless and foul as the trampled snow!
Sinner, despair not, Christ stoopeth low
To rescue the soul that is lost in sin;
To raise it to life and enjoyment again.
Groaning, bleeding, dying for thee,
The crucified hung on the cursed tree.
His accents of pity fall soft on the ear.
Is there mercy for me, Will he hear my poor prayer?
O God! In the stream that for sinners did flow,
Wash me and I shall be whiter than snow."

And who knows but that she was saved as a brand is plucked from the burning? "For the son of man is come to seek and to save that which was lost."

The curtain is drawn over much that transpired in the home of Zacchaeus. We know nothing of the rich instructions that must have been given by the Savior. Only the sequel is related: "And Zacchaeus stood and said unto the Lord." I'm glad the Bible says he stood! He stood forth before them all. He will make an open profession, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him four-fold." I do not understand that Zacchaeus is bragging about his past actions. He is declaring his intention for the future. "The half of my goods I give to the poor." He will be generous. He could give away half his goods and still have enough left to live on. A man may keep his wealth until he dies, and then will it to some good cause. That is better than not to will it to a good cause. But it looks like he kept it just as long as he could, and only when he could use it no longer was willing to give it to God. The nobler way is to honor the Lord with your substance while you are here upon earth. To give as God blesses you. The men and women who thus use their wealth while living are the ones who carry on the work of the Church and of benevolent institutions. Zacchaeus chose this better way. "And if I have taken anything from any man by false accusation, I restore him four-fold." He will be just as well as generous. We can imagine a servant of Zacchaeus going to a neighbor's house and handing him \$100. The man asks in surprise, "What is this for?" The servant replies, "That is to repay you four-fold for \$25 that my master extorted from you wrongly in taxes last year." That neighbor would have thought an earthquake had struck the rich publican's heart to jar him loose from that much money. And it had the earthquake of God's saving power. Zacchaeus had accepted Christ as Lord, and he knew he could not be a faithful servant of Christ unless he paid his debts. Neither can you. A man who can pay his debts and won't is a thief, and no Christian. The religion of the Bible requires rock-ribbed honesty between man and man. You may owe a debt to a merchant who supplied you or to the doctor who rode in rain and cold and darkness to see your sick, and that debt is so old that your creditor has given up all hope of collecting it. The statute of limitation renders it non-collectible by law and it is no longer carried on the creditor's book, but God knows you owe it, and you know you owe it. If you are honest you will try to pay it, and if you are not

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willing to pay it, you are a thief. And God's Word declares in 1 Cor. 6:10 "that thieves shall not inherit the Kingdom of God." Sometimes a man by reason of sickness or disaster cannot pay his debts promptly. In that case let him go like a man to the man he owes and state his case and make the best arrangements possible until he can pay.

In a certain meeting a man claimed to have gotten the second blessing. He was shouting lustily and praising God. There was a gentleman in the house to whom he owed \$5. A friend said to this gentleman, "Now's the time to collect your \$5. If that man is ever going to pay you he will do it now." The gentleman walked to the front, shook hands with the man, congratulated him upon his spiritual attainment and said, "I suppose you will pay me that \$5 you owe me now, won't you?" "No, sir," replied the man, "the Lord forgave that debt when he forgave all my other sins." I have no sympathy with and no faith in that sort of religion. Neither have you. The kind of religion that does not lead men to pay their debts, even if they can't be collected by law, is a faulty, spurious religion that will not stand the test before the judgment seat of Christ. The religion that does not touch a man's purse will not do to trust.

In the early pastorate of Sam Jones a well-to-do but stingy parishioner who was dangerously ill sent for Mr. Jones to come and pray for his recovery. Mr. Jones replied, "I don't know of a single reason why I should ask God to make you well; you are worth nothing to the Church on earth, you pay nothing to support it, you have paid nothing on pastor's salary this year, you have not paid your assessment for foreign missions or for home missions. I'm willing to pray God to forgive your sins and save your soul, but I don't know of one reason to plead why he should make you well." The surprised man promised that if God would restore him he would mend his ways. Mr. Jones

therefore prayed for his recovery. God raised him up. Not long afterward the neighbors were surprised to see him send a present of a load of corn to his pastor. He had got a touch of the same kind of religion that wrought such a change in Zacchaeus.

If any of you people have been letting your preachers come and go without pay or with the most meager support, remember God's Word teaches that they that preach the gospel shall live of the gospel, and that if the preacher ministers to you in spiritual things you ought to minister to him in carnal things.

When Zacchaeus makes his declaration Christ said, "To-day is salvation come to this house, forasmuch as he also is a son of Abraham." A son of Abraham, not only by blood, but also by faith. Christ applies to Zacchaeus the rule which he had given in the Sermon on the Mount: "By their fruits ye shall know them." This man showed by his works that his heart was changed. "For the Son of man is come to seek and to save that which was lost." He is still seeking and saving the lost. Whenever a sinner seeks Jesus, he finds him ready to receive him as he did Zacchaeus. He says, "Him that cometh to me I will in no wise cast out."

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Hood's Sarsaparilla eradicates all humors and cures all their effects.
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Owing to the crowded condition of our columns this week by conference proceedings we are compelled to omit the Woman's Department. We regret this very much, but it can not be avoided.

CONFERENCE NOTES.

Continued from page 5.

man, says he, "do you know which side of a horse to get up on?" We said: "Yes, the outside." "Well, you have yet to go ninety or a hundred miles further west."

In three days we struck out for the far West with my shooting iron scraping my ribs. As we came to the wild woods near the Medina, Cox taught me how to hit a twelve-foot square barn door, seventy-five yards off—just enough shooting sense to scare me and make the Indians yell the louder. After awhile Cox left me and told me to keep straight ahead toward sunset, and keep looking to the right and left for the red brothers of the forest.

The next day we came to Comanche Creek and found a Methodist preacher, J. K. Harper, who could sing and preach and shout.

That night he and I had to sleep under a live-oak tree, for there was but one room in the house and three young ladies in that room.

Bacon and corn-bread for breakfast and a long, lonely ride to Uvalde. The next day we were sitting in a room in a small house. Outside were two brethren talking, not knowing we were about. We overheard them. Said one: "Why in the world did the Bishop take our preacher away and send that boy out here? Just look at him! He can't preach. The Indians will get him on his first round."

One of my appointments was Sabinal Canyon, then the most beautiful spot in all the fair West. At its entrance we hitched our pony at the foot of the tallest mountain and climbed to the top. Three years afterward a terrible Indian fight took place on that mountain. We were far away then, and when we heard of it thought of that old saying: "There is a special providence over Methodist preachers, babies and idiots."

Up in the canyon Henderson S. Lafferty helped me hold a meeting and the old man wiped up the earth with the Campbellites. There was no Utopia there then and my preaching place was Bob Kitchel's house. Bob's good wife may be living yet, but she was shot with sixteen Indian arrows when the Comanches attacked her house during the war.

Over in Frio Canyon one day in the dusk of the evening we were hurrying along to get to the upper settlement. Our horse snorted, shied and cut dust a quarter of a mile around some object, which proved to be a white man just killed by a band of Indians then raiding the valley.

In the month of July, in the village of Uvalde, I went to the post office late one evening and there sat Bishop George F. Pierce on a barrel and five other Georgia preachers with him.

They were on their way to California when a wheel of the stage broke down and they were waiting for it to be mended. We insisted on the Bishop preaching that night before he left on his journey.

I hurried around, gave notice and everybody came to the little court room above the jail. The people had never before heard such preaching. One man got under conviction, was converted, joined the Church, became a preacher and served twenty-five years in the West Texas Conference, four years of which he was presiding elder.

Uncle Tommy Myers was the first preacher out here; then came J. K. Harper, H. G. Horton, Whitty, Denton, Andrew Jackson Potter, and now the town has become one of our leading stations, and the most generous hospitality is being extended to our conference.

Dr. McMurtry delivered a lively address Thursday night on Church Extension and took up a collection of \$300 as a special for the destroyed and damaged churches from the storm of July 21, to which he added \$300.

The memorial services at 10 a. m. Thursday in memory of Bishop Ward were solemn and impressive, Bishop Key reading the 15th chapter of II Cor., and Geo. C. Rankin delivering the most beautiful memorial address to which we have ever listened.

The record of the Bishop's early life, educational disadvantages, analysis of his character, estimate of his worth and tribute to his ability and usefulness was presented so richly and eloquently that all hearts were moved.

I have heard many memorial addresses, but none that ever surpass-

ed this one in faultless diction, insight into character, tender in speech and thought, closely connected as a life-sketch, and lofty with the hope of immortality.

H. M. Glass was present, under whom Seth Ward was junior preacher on the Groesbeck Circuit.

When the regular call was resumed, W. T. Renfro reported 1708 conversions on the San Angelo District this year.

Wm. Monk, John S. and Theodore Gillett, H. T. Hill, W. J. Joyce—all old superannuates, are absent and greatly missed.

A great company of strong, young men are coming on and all the hard fields are occupied by them.

A splendid report came up from Brownville, where our Church has done but little until the past two years. This old town was a station in the Texas Conference fifty-five years ago. At last they have a fine, new church and will take the lead in religious matters there.

Austin District, one of the oldest field of labor in Texas, was badly hurt by the storm, both in church buildings and crops, yet only a few preachers reported any deficit in collections.

The conference was much pleased to have a visit from Dr. J. H. McLean of the Orphanage and to hear his excellent report of that institution.

Most of our school men were here and reported progress and enlargement.

V. G. Thomas has big hopes of things to come in Corpus Christi. Methodism was first carried there in 1846 by Taylor's army and by the first Methodist preacher, John Haynie.

Our conference has so increased numerically that there are one-fourth of the preachers whose names I do not know—but they are doing a grand work.

Theophilus Lee and D. K. Porter reached the time limit as presiding elders and were presented with Bibles by the preachers of their respective districts.

A. L. Scarborough's district is three hundred miles long and as wide as three or four New England States, yet you hear of him on all parts of the field. Why, Buck Harris used to travel a district eight hundred miles long.

One presiding elder reported one of his preachers as having had a hard year, for his circuit was fifty miles wide. Why, in early days some appointments were fifty miles apart and not a house between. Distance cuts very little figure in West Texas.

The great, wide West is opening up as never before, filling with people, and Methodism is possessing the land.

Our conference is growing in numbers so rapidly that within a few years a division will be a necessity. Its sessions can no longer be held in small towns. Sickly men can get well out here, but sick men can not do the work of the Church in West Texas Conference. Yet these very men keep coming to us.

A letter from W. J. Joyce to the conference says that forty years ago Henry E. McCulloch gave him a horse upon which he traveled the Uvalde Mission. The Indians got the horse.

J. S. Gillett was reported to be in very feeble health. He has been one of our most useful and prominent men.

An unusually large class of young men were received on trial under the regular call; healthy young men and most of them graduates of high schools and colleges.

Resolutions offered by J. E. Harrison, looking to the establishment of a Methodist hospital in San Antonio, were referred to a special committee.

Six fine looking young men were received into full connection on Friday morning.

"The man who stands as an ambassador for God must know God."—Bishop.

"You can not defy public opinion nor antagonize it."—Bishop.

"Keep something to yourself. Don't express your opinions to everybody."—Bishop.

"Nobody will think more highly of you because you come down the street smoking a cigar."—Bishop.

Letters have come to the Bishop urging him not to send them a tobacco user.

Finances were a little short in all departments of Church work. Hence the Board of Church Extension had to fail to make donations to several needy Churches or to reserve a fund for important Church enterprises.

"No man can maintain his respectability in this country who casts a reflection upon the Lord Jesus Christ."—Bishop.

The Conference Brotherhood resolved to hereafter meet annually on the night before the opening session of the conference.

"The strength of the Catholic Church is not in their cathedrals, but in their hospitals and sisters of charity who have acted as angels of mercy to the Protestants."—John R. Nelson.

"Our missionary work could not go on without the American Bible Society."—Mouzon.

"The West Texas Conference is now assessed to the limit."—Rowland.

From sixty-six pastoral charges \$362.45 has been raised the past year as a special for University Church, Austin.

By a rising vote the conference returned thanks to the Galveston News for sending such an excellent reporter to note its proceedings, and expressed the hope that the same reporter would be sent by the News to the session of our next General Conference.

MINUTES

Of the Fifth Session of the West Texas Annual Conference of the Methodist Episcopal Church, South, held at Uvalde, Texas, beginning October 27, 1909, ending October 31, 1909. Bishop J. S. Key, President; Sterling Fisher, San Marcos, Secretary.

1. Who are admitted on trial? John Nelson Renfro, Curtis E. Wheat, Lemuel A. Alkire, J. Alfred Morgan.

2. Who remain on trial? Leslie E. Booth, James P. Chambers, Charles W. Rylander, Alton T. White, William D. Williamson, J. E. Woodward, C. M. Epps.

3. Who are discontinued? None.

4. Who are admitted into full connection? Lawrence C. Lilly, George E. Glasspool, Walter L. Barr, J. Ward Nelson, J. C. Campbell, Noah W. Carter.

5. Who are readmitted? None.

6. Who are received by transfer from other conferences: John Anderson, an elder from Missouri Conference; J. F. Pennybacker, an elder from West Virginia Conference; S. E. Briggs and C. B. Cross, elders from New Mexico Conference; Robert L. Pyle, an elder from Southwest Missouri Conference; F. A. Grimes, an elder from Mississippi Conference; Geo. M. Boyd and J. G. Forrester, elders from North Texas Conference; F. M. Jackson and S. E. Wilson, elders from Northwest Texas Conference; J. E. Woodward, on trial in class of second year, from Florida Conference; J. C. Campbell, on trial in class of second year, from Texas Conference.

7. Who are the deacons of one year? E. Y. S. Hubbard, Thorpe N. Barton, Brantley A. Myers, E. C. Young, J. A. Foster, J. P. Brass, J. W. Shoemaker, Wm. A. Kels, E. W. Morton.

8. What traveling preachers are elected deacons? Lawrence C. Lilly, Geo. E. Glasspool, Walter L. Barr, J. Ward Nelson, J. C. Campbell, N. W. Carter (already a deacon), James T. Weems and M. P. Morton remain in this class.

9. What traveling preachers are ordained deacons? Lawrence C. Lilly, George E. Glasspool, Walter L. Barr, J. Ward Nelson, J. C. Campbell.

10. What local preachers are elected deacons? Wm. D. Williamson, James P. Chambers, S. T. Woodward, J. T. Harger, Charles W. Rylander.

11. What local preachers are ordained deacons? Wm. D. Williamson, James P. Chambers, S. T. Woodward, J. T. Harger, Charles W. Rylander.

12. What traveling preachers are elected elders? Gaston Hartsfield, Sidney C. Dunn, J. W. Albritten.

13. What traveling preachers are ordained elders? Gaston Hartsfield, Sidney C. Dunn, J. W. Albritten.

14. What local preachers are elected elders? None.

15. What local preachers are ordained elders? None.

16. Who are located this year? J. E. Lovett, at his own request.

17. Who are superannuated? J. W. Kelly.

18. Who are superannuated? H. T. Hill, W. H. Killough, N. W. Keith, J. M. Shuford, J. S. Gillett, H. G. Horton, W. O. Shugart, Wm. Monk, W. J. Joyce, A. G. Nolen, J. T. Gillett, C. M. Rabe, C. Williamson, J. W. White, J. T. Weems, I. M. Carter, J. A. King, V. V. Boone.

19. What preachers have died during the past year? James A. Wright.

20. Are all the preachers blameless in their life and official administration? Their names were called, one by one, and their characters passed.

21. What is the number of local preachers and members in the several circuits, stations and missions of the conference? 20,972; local preachers, 95; members, 39,877.

22. How many infants have been baptized during the year? 625.

23. How many adults have been baptized during the year? 1703.

24. What is the number of Epworth Leagues? 143.

25. What is the number of Epworth League members? 4582.

26. What is the number of Sunday-schools? 261.

27. What is the number of Sunday-school officers and teachers? 2482.

28. What is the number of Sunday-school scholars enrolled during the conference year? 35,466.

29. What was assessed by the last conference for the superannuated preachers and the widows and orphans of preachers? \$6000.

30. What has been collected on the foregoing account, and how has it been applied? \$5449.98; applied to claimants.

31. What has been contributed for missions? Foreign, \$6643.58; domestic, \$9965.45.

32. What has been contributed for church extension? \$2934.35.

33. What has been contributed for the American Bible Society? \$818.08.

34. What has been contributed for the support of presiding elders and preachers in charge? Presiding elders, \$13,922.86; preachers in charge, \$96,158.86.

35. What has been contributed for the support of Bishops? \$1257.80.

36. What is the number of societies, and of houses of worship owned by them? Number of societies, 348; number of houses of worship, 254.

37. What is the value of houses of worship, and what is the amount of indebtedness thereon? Value, \$732,644; indebtedness, \$29,726.50.

38. What is the number of pastoral charges, and of parsonages owned by them? Pastoral charges, 139; number of parsonages, 122.

39. What is the value of parsonages, and what is the amount of indebtedness thereon? Value, \$215,331; indebtedness, \$16,821.

40. What is the number of districts, and of district parsonages? Number of districts, 7; number of district parsonages, 6.

41. What is the value of district parsonages, and what is the amount of indebtedness thereon? Value, —; indebtedness, —.

42. What number of churches have been damaged or destroyed during the year by fire or storm, and what was the amount of damage? Number of churches damaged, 19; amount of damage, \$6407.50.

43. What are the insurance statistics? Insurance carried, \$267,722; losses sustained, —; premiums paid, \$2106.30; collections on losses \$118.

44. What are the educational statistics?

45. Where shall the next session of the conference be held? Austin.

46. Where are the preachers station this year? (See Appointments.)

APPOINTMENTS.

Austin District.

N. B. Read, P. E.
Austin, First Church—V. A. Godbey.
University Church—C. H. Booth.
Ward Memorial—J. F. Pennybacker.
South Austin—J. W. Long.
Manhaca Circuit—John N. Renfro.
Webberville Circuit—Leslie E. Booth.
Manor Station—R. S. Pierce.
Elgin Station—Robert Paine.
Bertram Circuit—A. S. J. Haygood and F. J. Perrin.
Liberty Bell and Leander—S. B. Johnston.
Cedar Park Mission—To be supplied.
McDade Circuit—J. H. Stucky.
Bastrop Station—Joe F. Webb.
Smithville Station—P. B. Summers.
West Port Mission—To be supplied.
Welman Circuit—J. D. Worrell.
Columbus Station—A. N. James.
Eagle Lake Circuit—J. T. Tracy.
LaGrange Station—J. W. Nelson.
Hyde Park and Walnut—E. A. Hunter, supply.
Sunday-school Secretary—V. A. Godbey.

Beeville District.

A. L. Scarborough, P. E.
Alice Station—W. A. Govett.
Aransas Pass Circuit—D. A. Williams.
Beeville Station—I. T. Morris.
Brownsville Station—J. W. Rowland.
Corpus Christi—V. G. Thomas.
Chaplin & McAllen Circuit—C. W. Godwin.
Floresville Station—A. W. Wilson.
Palmaris and Fremont—J. E. Morgan.
Gollard and Fannin—J. W. Black.
Kenedy Circuit—O. F. Hatfield.
Karnes City Circuit—J. F. Pike.
Kingsville and Rivera—C. W. Perkins.
Oakley Circuit—E. W. Morton.
Pleasanton Circuit—To be supplied.
Rung Station—J. W. Shoemaker.
Robstown Circuit—A. T. White.
San Benito Circuit—R. S. Pyle.
Skidmore Circuit—Marcus Williamson.
Sinton Circuit—To be supplied.
Conference Missionary Secretary—C. W. Godwin.

Cuero District.

R. A. Rowland, P. E.
Cuero Station—A. B. Davidson.
Edna Station—M. K. Fred.
El Campo Station—F. A. White.
Platonia and Colony—W. R. Keithley.
Ganado and Louise—B. H. Passmore.
Hallettsville Station—E. G. Hocutt.
Hope Circuit—J. A. Foster.
Lavaca Circuit—C. G. Hill.
Leesville Circuit—A. B. Chapman.
Markham Circuit—J. P. Chambers.
Nixon Circuit—W. L. Barr.
Nursery Circuit—L. A. Alkire.
Palacios Circuit—J. T. H. Miller.
Pandora Circuit—To be supplied.
Port Lavaca Circuit—R. A. Holloway.
Port O'Connor Mission—S. T. Woodward, supply.
Shiner Circuit (Bohemian Mission)—Josef Dobes.
Smiley Circuit—W. M. McKinney, supply.
Stockdale Circuit—N. W. Carter.
Victoria Station—R. G. Flummer.
Yonkum Station—J. M. Perry.

Llano District.

J. D. Scott, P. E.
Bandera Circuit—S. J. Drake.
Blanco Circuit—M. P. Morton.
Burnet Circuit—J. P. Rodgers.
Boerne Circuit—E. A. Myers.
Center Point Station—R. A. Waltrip.
Center City Circuit—N. G. Ozment.
Cherokee Circuit—A. Y. Old.
Goldthwaite Station—F. M. Jackson.
Johnson City Circuit—W. A. Hart.
Kerrville Station—T. G. Woods.
Kempner Circuit—C. E. Doak, supply.
Kingsland Circuit—J. A. Morgan.
Harper Circuit—J. T. Osborn, supply.
Lampasas Station—T. F. Sessions.
Llano Station—J. T. King.
Lometa Circuit—T. N. Barton.
Marble Falls Station—R. B. Wilkes.
Mullin Circuit—W. B. Moon.
San Saba Station—J. S. Bowles.
San Saba Circuit—E. E. Thompson, supply.
Willow City Circuit—Henry Brandon, supply.
Conference Missionary Evangelist—M. J. Allen.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

San Angelo District.

W. T. Renfro, P. E.
Brady Station—L. C. Matthis.
Eldorado—H. J. Holland.
Eden—Wm. Nickels.
Fredonia Circuit—C. M. Epps.
Fife Circuit—To be supplied.
Garden City—D. W. Youkum, supply.
Junction City—S. L. Batchelor, supply.
Mason—J. P. Garrett.
Milburn—Sham M. Hull.
Miles—J. W. Cowan.
Orona—R. S. Adair.
Paint Rock—C. T. Davis.
Rochele—D. C. Ross.
Midland—A. M. Martin.
San Angelo, First Church—J. W. Howell.
North San Angelo—R. D. Moon.
Sherwood—Geo. E. Glasspool.
Water Valley—S. J. Estes, supply.
Wenardville Circuit—J. C. Campbell.
Sonora—W. R. Campbell.
Sterling City—W. A. Dunn.
President San Angelo Junior College—W. M. Crutchefield.
Student San Angelo Junior College—S. C. Dunn.

San Antonio District.

A. J. Weeks, P. E.
Carrizo Springs and Asherton—L. C. Lilly.
Crystal City—Curtis E. Wheat.
Christine Circuit—To be supplied.
Cotulla Station—J. M. Lynn.
Del Rio Station—J. C. Wilson.
Dille Circuit—A. Guyon.
Devine Circuit—M. L. Darby.
Eagle Pass Station—C. R. Cross.
Hondo Station—W. W. Nunn.
Laredo Station—J. E. Woodward.
Moore Circuit—J. E. Buck.
Pearsall Station—Theophilus Lee.
Rock Springs Circuit—S. E. Wilson.
Sabinal Station—J. J. Franks.
San Antonio Circuit—F. A. Grimes.
City Missionary, S. B. Beall.
Alamo—E. E. Swanson.
Government Hill—J. H. Grose-close.
Prospect Hill—Z. V. Liles.
McKinley Ave.—F. B. Buchanan.
South Heights—J. W. Albrighen.
Travis Park—S. H. C. Burgin.
Laurel Heights—To be supplied.
West End—C. C. Young.
Utopia Station—E. Y. S. Hubbard.
Uvalde Station—Thomas Gregory.
Uvalde Circuit—C. W. Rylander.
Professor Southwestern University—E. D. Mouzon.
President San Antonio Female College—J. E. Harrison.
Conference Secretary of Education—J. E. Harrison.

San Marcos District.

W. H. H. Biggs, P. E.
Buda Circuit—N. E. Bragg.
Belmont Circuit—S. T. Howell, supply.
Dripping Springs Circuit—C. F. McKinney.
Gonzales Station—Gaston Hartsfield.
Kyle and Maxwell—George F. Boyd.
Luling Circuit—W. A. Youngman.
Lockhart Station—J. M. Alexander.
Martindale Circuit—J. D. Dorsey.
San Marcos Station—John Anderson.
Seguin and Mill Creek—J. G. Forester.
Staple Circuit—W. L. Pate.
Waxler and Thompsonville—J. A. Pledger.
Harwood Circuit—W. D. Williamson.
President Coronal Institute—Sterling Fisher.

TRANSFERRED—P. D. Hardin, to Mississippi Conference; R. E. Harmon, to Mississippi Conference; R. E. Duke, to North Mississippi Conference; H. M. Whaling, to Louisiana Conference; J. P. Bross, to Western North Carolina Conference; J. P. Morelock, to Tennessee Conference; W. B. Wilson, to Northwest Texas Conference; L. D. Thompson, to Western North Carolina Conference; F. M. Lowry, to Alabama Conference; H. L. Vincent, to Texas Conference; D. K. Porter, to North Texas Conference.

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The announcements of the WHITE SANITARIUM, Dallas, Texas, which institution has for several years been meeting with fine success in the treatment and cure of WHISKEY, NARCOTIC DRUG AND TOBACCO ADDICTIONS, deserve special consideration from all persons who are themselves addicted to any of these habit-diseases, or who have friends, relatives or acquaintances who need treatment.

This institution has an enviable reputation for its wholesome, humane and efficient methods of treating these unfortunate addictions, and for their open, candid, conservative and business-like methods of dealing with their patrons. Many cases, even in persons of advanced age, and who had failed of relief after repeated treatments at other institutions, are known to have been permanently cured at the WHITE SANITARIUM. We don't pretend to give the reason why the WHITE SANITARIUM can and does cure where others fail. We simply state the fact. Those interested may investigate for themselves.

The TEXAS CHRISTIAN ADVOCATE, in common with many other spiritual and moral forces in our country, is doing its utmost to rid the country of all whiskey-selling institutions. Congress is also, we are glad to say, taking steps to forbid the importation and sale of opiates, except for strictly medicinal purposes. But millions of men and women are already helplessly in the clutches of these awful alcoholic and narcotic addictions; and their systems crave and demand them as the lungs require air to breathe. Such being the unfortunate state of so many men and women in our country, we regard it as a God-send that there exists such an institution as the WHITE SANITARIUM, where all who have an honest desire to reform may be relieved of their addictions, restored to health, and enabled to resume life's work with self-confidence and normal ability.

ADVERTISING MANAGER

ANNUAL CONFERENCE NOTICES.

Northwest Texas.

The following places are designated as meeting rooms for the various boards during conference:

Board of Missions—President Duncan's office.

Joint Board of Finance—Prof. Hall's room.

Board of Church Extension—Prof. Brown's room.

Board of Education—Miss Duncan's room.

Sunday-school and Epworth League Boards—Music Rooms.

Publishing House and Advocate—Prof. Bryan's room.

Committee on Admission—Prof. Brown's room.

Meeting rooms for other Boards and Committees will be supplied as occasion demands.

ROBERT E. GOODRICH.

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

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

There will be a special meeting on Friday, Nov. 12, at 3 p. m., at Stamford, to consider the interests of our Sunday-school work in Texas. All Sunday-school workers throughout the conference are urged to be present.

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

E. HIGHTOWER, Chairman Sunday-School Board.

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

J. H. STEWART.

You are rounding up for conference. In the push and hurry don't forget the old preachers' cause. Make a call

for them, collect what has been promised and let every pastor bring something for the superannuate home work, and be sure not the fall below on your assessment for the support of the superannuate as we will need it badly.

CHAS. E. BROWN, Chairman Joint Board Finance and Agent for Superannuate Home.

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

J. M. SHERMAN.

SPECIAL NOTICE.

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

HORACE BISHOP, President.

Stamford District, Give Attention.

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

J. T. GRISWOLD, P. E.

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

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

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

Northwest Texas Conference—Railroad Notice.

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

If sufficient number desire it, the Fort Worth and Denver will run special tourist sleeper, leaving Fort Worth Tuesday, Nov. 9, at 7:00 p. m., and arriving at Stamford at 6:15 a. m. Wednesday. Sleeping car fare Fort Worth to Stamford, \$1.00 per double berth, accommodating two persons if desired. All who would like that accommodation will confer with Mr. A. A. Glisson, G. P. A., Fort Worth.

The T. and P. Railroad will run a special sleeper from Fort Worth via Abilene on Tuesday night, if there are enough passengers to justify it. Those desiring this accommodation will please notify at once Mr. E. P. Turner, Dallas, Texas.

JNO. M. BARCUS.

Waxahachie District.

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

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

C. L. BROWNING, Chairman.

BRETHREN, NOTICE.

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

ROBERT E. GOODRICH.

THIRD YEAR.

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

S. J. VAUGHAN.

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

J. SAM BARCUS, For Committee.

North Texas.

To the Preachers of the North Texas Conference:

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

G. E. CAMERON.

Paris, Texas.

The Committee and Class of the Fourth Year will please meet at the Presbyterian Church, corner of Kaufman and Travis Streets, Paris, Texas, Tuesday, November 23, at 2:30 o'clock p. m. Please do not fail to be there, and do not calculate on another meeting. Those who hold certificates must have them in the hands of the committee at above date.

I. W. CLARK, Chairman.

The class of the second year will please meet the Examining Committee at the Lamar Avenue Methodist Church, in Paris, November 23, at 9 a. m. sharp. Let all who took the course at Georgetown meet with the class, or send me their certificates beforehand.

L. P. SMITH, Chairman.

Henrietta, Texas.

The class for admission on trial will meet in the First Baptist Church, on Church Street, Paris, Texas, Nov. 23, at 9:30 a. m.

D. H. ASTON.

C. A. SPRAGINS, T. H. MORRIS, Committee.

Railroad Rates, North Texas Conference.

All the roads traversing our territory have made a round trip rate of a fare and a third for our next session. Dates of sale, Nov. 21 and 22, limited

till Dec. 1. This is not on the certificate plan, but a straight rate for the round trip. Call for a round trip ticket, and the cost for the round trip will be one and one-third regular rate.

R. G. MOOD, Secretary.

North Texas Conference—Class of First Year.

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

R. G. MOOD, Secretary.

To the Presiding Elders of the North Texas Conference:

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

G. E. CAMERON.

NOTES FROM THE FIELD

A Word from Bro. A. C. Biggs.

After more than four months of absence from my charge, I am able to return. My afflictions have been long and painful. For two months my sufferings were indescribable; then, when I was relieved in a measure of the intense suffering my improvement was very slow, and I am still carrying my right arm in a sling. But I am glad to say my arm is improving, and the doctors think I will regain the use of it almost if not entirely complete. I spent most of the time of my absence at my daughter's in Hearne. Some time I spent in Marlin—at Hearne under the care of Dr. Cummings, at Marlin under the care of Dr. Torbit, both of whom were very kind to me, and whose kindness will not be forgotten. And to the many brethren and friends, whose letters of sympathy came to me during my sickness, I want to say, your letters, your kind words and your remembrance were a great comfort to me and your names are written not only in my memory, but on my heart. I should be glad to answer everyone of those letters if I could, but my arm is not strong or steady enough to write. I am ticking this off on the typewriter with my left hand alone, and it is a slow and awkward piece of work. As to the work here, for sometime it was without a preacher. Bro. Anderson preached for them a few times, then Bro. Hotchkiss secured the services of an excellent young man to supply the work. So that I think the work has not greatly suffered because of my affliction.—Kountze, Texas, Oct. 30.

Jacksboro.

We are now on the windup. Fourth Quarterly Conference just closed; reports were gratifying. There have been seventy-one additions—thirty-six of whom were received by assuming the vows. The stewards have paid the salary of both presiding elder and preacher in charge in full at the end of each month. There will be an excess on salary of nearly sixty dollars. The conference collections are secured. There will be a special for missions of about one hundred and twenty dollars. Sunday-school, the Leagues, Women's Societies have enjoyed a wholesome growth. Each organization has kept before the members the accomplishing of definite results. Trained leaders and workers are being developed and the Church is beginning to get in line as a live, working congregation. The plans and promises for another year contemplate larger activities. The brethren are realizing that Jacksboro can really do things worth while and they are willing to put forth the effort. In doing deeds of kindness and manifesting love and appreciation for a pastor these Jacksboro people can not be surpassed. The presiding elder, Rev. L. S. Barton, is deservedly popular here. He is a big bundle of optimism and energy. Things move under his sane and stirring supervision. Reports indicate that all the charges of the District are decidedly on the upgrade. The Lord for whom we labor is blessing the work. We rejoice in His service and give Him the praise. O. T. Cooper, Nov. 1.

McDade Circuit.

We finished our two years' work last Sunday at Alum Creek. This is a circuit of magnificent proportions. The work occupies a good portion of three counties, and laps over on the territory of three different conferences. So you see we have been spreading ourselves. On third Sunday night in October we closed a very delightful revival at McDade. We were aided by Rev. A. P. Lowrey and wife. They are fine help in a meeting. His preaching is straight, Scriptural and convincing. He does not pose for popularity. Any preacher would do well to secure his services. We continued eight days and there were twenty-five or thirty conversions and reclamations. There were fifteen additions to the Methodist Church, and others are thinking of joining. Some will join other churches. We leave the work in very fair

condition. The financial report will not be full. This is caused by the short crops and the disloyalty of many members. We have done some old-fashioned pruning on our last round. As a result some of the churches look a little stumpy, but they will sprout and grow all the better after the removal of this dead material. The work is now ready for the new preacher, and the good people will receive him with kindness and love. God bless them all. Farewell!—S. H. Morgan, P. C., Oct. 26.

Troy Circuit.

Our fourth Quarterly Conference was held on the 14th of September. It being early, we agreed to meet again on the 26th of October, to finish up the reports for the year. So on that day Bro. Vaughan, the presiding elder, came and we met and made a full report on P. E. and P. C. salaries. We were also ready to report all collections full and \$50 extra on missions. We are now in a good meeting at Troy. We have had fourteen conversions and seven additions on profession of faith. Bro. Huckaby is doing the preaching and as everyone knows that know him that it is being well done. Bro. Vaughan's work on the Troy Circuit as presiding elder has been very acceptable this year. He said we were the first in the district to report everything in full.—V. J. Millis, P. C.

A Revival at Henrietta.

We have just closed a two weeks' meeting at Henrietta. The Lord gave us a gracious revival. We do not know how many professed conversion and reclamation, but we think fifty or more. Fifteen have joined our Church, and we think others will join. Several will join other Churches. The Church was greatly quickened. Rev. E. N. Parrish did the preaching. He is a man of great energy and consecration to his work. God blesses his labors wherever he goes. Rev. H. M. Cosby, of Blue Grove, led our singing and did it well. The great Head of the Church has blessed the Henrietta charge this year in many ways, and we hope to close up well for conference.—L. P. Smith, P. C.

Fort Worth Methodism.

The Brown-Curry meeting closed yesterday. It resulted in about 75 conversions. The meeting at Missouri Avenue is still in progress. There have been to date about 60 conversions. The great work is still going on. There was a great day at Mulkey. Bro. Matthews, the pastor, held the twentieth anniversary of the Church. About \$5000 of the \$6000 indebtedness was raised. Jno. M. Barcus preached at the morning hour and Dr. S. R. Hay at night. There have been about 85 conversions and additions this week.—Ashley Chappell, Sec., 522 Mo. Ave., Nov. 1.

Daffau Circuit.

We are closing out our second year on this charge. While there are many things that we have not done this year there are some things which we have accomplished under God. We have had some 82 conversions; about 85 additions to the Church, at least 60 of whom have been on profession of faith. We have spent about \$275 on the parsonage. We will pay our conference assessment in full, also a special of \$20 on missions. We are about ready for conference, which meets next week.—J. H. Baldrige, Nov. 1.

Mexia.

Mexia Station is in fine shape every way. All departments are doing well. Sunday-school went right through the hot summer without any falling off. The ministry of the word is largely attended. Have received during the year eighty-four members—fifty on profession of faith. All the finances are up and running over. I had the honor a few Sundays ago of preaching to Mr. Steel, the last surviving member of the battle of San Jacinto. Mr. Steel in ninety-two years old, and hearty and strong.—J. C. Minus, P. C.

Haskell Mission.

We are closing out our first year on this charge. In many respects this has been a good year. We are in comparatively a new country, but Methodism is here in full force. Just a short time ago Haskell County had two pastoral charges. Next year she will have seven or eight. Haskell Mission will be divided. Sagerton will be the head of a work and will have half-time. McConnell will be the head of the other four appointments, and a new Haskell Mission will be made. We had some fine meetings this year. Have had between thirty-five and forty conversions and sixty-five accessions. We have finished one parsonage and have just begun work on another. Both pastors for this work next year will have a nice parsonage ready for them when they get there. Conference collections will be in full.

Constipation

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

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"Your treatment of the subject is new and strong."—Rev. J. M. Peterson, P. E., Dallas District.

"I like your book and you may send me one dozen."—Rev. T. W. Lovell.

"It is fine, send me ten copies."—Rev. W. B. Douglass.

"You treat the matter from a different standpoint from which I have ever seen it before, and I think you 'knock the black out.' I am sure your book will do good and it ought to be in the hands of our people."—Rev. W. F. Bryan, A. M.

"Send me ten as soon as you can."—Rev. F. A. Bond.

"It is timely and will do good."—Bishop J. S. Key, D. D.

"The treatise is a valuable contribution to our system of doctrine."—Rev. O. T. Cooper, A. M., B. D.

"I consider it clear, strong and convincing. If you can get it circulated among the masses it will accomplish great good."—Rev. J. F. Archer.

"The spirit is fair and Christian. There is not a harsh word in it."—Rev. J. L. Pierce, D. D.

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We have had drouth, boll worms and the like, but our people have done well. These are fine people and we love them. Am not wanting to let my whole patch—just a part of it. I am happy in the work and thank God for the blessing.—L. N. Myers, Pastor.

Dayton Revival.

On October 10, we began our meeting at Dayton, Texas. From the first service we were hindered by rain, wind and general indifference. Bro. Whitten had gone ahead and made good preparation, built a splendid tabernacle, well seated and lighted. But on account of bad weather we did not hold one service in the tabernacle. With a small membership and many of them in the country I believe Bro. Whitten has accomplished what but few men on earth could have done, namely: built a ten room

Continued on Page 16.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

IN MEMORIAM.

Rev. John A. Wright was born on February 13, 1866, in Jacksonville, Texas, and died in the Lord on September 14, 1909, in Los Angeles, California.

Brother Wright's early training was intensely religious, to which his nature responded as the opening bud to the kindly influences of the sunlight and the dew. In his boyhood he was bright and glad-hearted, and at the same time sober and sedate beyond his years. In the early blend of these elements he gave the promise of that beautiful poise of mind and soul which marked his after life.

At the age of fifteen he was soundly and happily converted to God. Through all the coming years his "peace flowed on as the river and his righteousness as the waves of the sea." He knew Him in whom he believed and rejoiced in the conscious witness of the Spirit. His call to preach the gospel was as clear as his conversion. Realizing his obligation to proclaim the unsearchable riches of the grace of God, he endeavored to prepare himself for the great work high heaven had given him to do.

Availing himself of the advantages furnished by the public schools of his native town, he afterwards went to Georgetown where he spent two years, making rapid and proficient progress in his studies.

Brother Wright was admitted on trial into the West Texas Conference in 1887. At that time he was only 21 years of age. He was ordained deacon October 27, 1889. In 1891 he was ordained elder. On July 3, 1899, he was happily united in marriage to Miss Fannie Freelan, who survives him.

The writer is without full data as to all of the fields of service into which our departed brother entered.

After several years of faithful service in the West Texas Conference he was transferred to the South Georgia Conference and appointed to Gordon. Later he was retransferred to the West Texas Conference and appointed to Sonora—to Williamsburg—finally to Eagle Pass. At the latter place his health became so seriously impaired that he found it necessary to ask for a supernumerary relation.

Coming to California in quest of health he finally made Los Angeles his home, where he was held in highest esteem and affection by his brethren.

As a student Brother Wright was diligent and discriminating. He read the best books at his command, keeping abreast with the thought and movement of the age. He loved the doctrines of Methodism. Above all, "he delighted in the law of the Lord; it was a lamp unto his feet and a light unto his path."

As a preacher he was Scriptural, clear, terse, forceful and practical. He brought forth from his treasury "things new and old."

His work as a Bible teacher was of the highest order. The Woman's Bible Class of Trinity Sunday-school of Los Angeles is an enduring monument of his genius and fidelity.

Brother Wright was a man of deep piety. In spirit he was as wise as a serpent and as harmless as a dove. He held to lofty ideals and exemplified them in every relation in life. His home-life was beautiful. His life was crowned with a thoughtful as well as a tender devotion. His hospitality was as generous as a mountain stream.

For years Brother Wright fought the insidious onsets of disease with a will which seemed almost unconquerable until a few months previous to his death when an attack of la grippe rendered his recovery impossible. Weeks and days of suffering followed in which he manifested the patience of the saints. When the final summons came he was ready. On the evening of September 14 he ascended to the light and glory of the better world.

His funeral services were conducted from Trinity Church. Revs. R. P. Howell and J. F. Corbin united with Rev. J. W. Shoaff in paying appropriate tributes to the worth and work of our departed brother. His remains rest in Evergreen Cemetery, awaiting the resurrection of the just.

J. W. SHOAFF.
Los Angeles, California.

LESSENE.—Mrs. Mary Richardson Lesesne passed away from earth August 27, 1909. She was the daughter of Dr. John S. and Eliza Richardson, and was born in Bladen County, North Carolina, January 4, 1844. Her pure and lofty life gives us the right to say that she has exchanged the sorrows and clouds of earth for the eternal glories of the sunbright clime. She was gifted with brilliant intellect, sweet and gracious manner and many personal attractions. Her ideals were lofty and from a child she followed them, never swerving to right or left, but always pursuing an upward and onward path. When a little girl playing with her brothers and sisters among the roses and lilacs of her childhood's home she was ever leading those younger minds to purity, truth and lofty sentiment, so that they came to regard her as the embodiment of all that was good, and to revere her as one of superior strength and wisdom. Among the companions of her girlhood and youth she was ever a "tower of strength," firm in conviction of right and true to the path of duty. She was educated at Greensboro Female College, North Carolina, during the administration of that "prince of educators," Dr. T. M. Jones. Teachers and companions all loved and respected her, and she graduated from that college with high honors. She went out into the world well-equipped for any station, with a great desire to do good, a firm resolve to make the best of life. As a writer she was very gifted, and she was ever ready to defend with her pen the cause of truth and right. In 1866 she came with her parents to Texas, and on March 5, 1868, she married Captain Richard M. Lesesne, of Elizabeth, North Carolina. In happy congeniality they have lived the peaceful years of their married life, making a home where no discord ever entered a paradise on earth from parents and children. There were four children—two sons, now living with their families in Leon County, and two daughters, Lila, the first, having long since preceded her mother to the glory-land, passing away in childhood ere the sins and sorrows of the world had impressed her angelic spirit; and Lucy, now Mrs. C. O. Edens, of Georgetown, Texas. In June Mrs. Lesesne met with all her brothers and sisters at her mother's home in Palestine. The mother and eight children enjoyed this happy reunion with pleasant converse and sweet reminiscence for several days, and when the parting hour came, and each returned to his own home and duties, it was with the hope that we would all meet again. We felt not the shadow of the destroyer and knew not that the summons would so soon come to our sister. She was bright and joyous, tender of the aged mother, and still with wise counsel and hopeful suggestion giving encouragement to brothers and sisters. Soon after her return to her home at Hennessy, Madison County, she was taken ill with pneumonia. For six weeks she lingered. Loved ones were summoned and all that could be done was done to save her. Often she expressed herself, "It is all well with me which ever way the Lord wills that this shall terminate." At 12 o'clock on the night of August 27 she breathed her last. "At midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him." Her lamp was trimmed and burning and without a siphon or a struggle her spirit went forth. And so shall she be "forever with the Lord." But oh, the desolation to those who are left to us who loved her so! "Come away," they said, "she is dead," and they robed her in pure white and made her ready for the tomb. There shall her body rest "till the heavens be no more." Then "the Lord himself shall descend from heaven" and "the dead in Christ shall rise" and death shall be "swallowed up in victory." From early childhood she had been a consistent member of the Methodist Church. Wherever her home was she threw her energies into Church work and strove in every way possible to advance the interest of the pastor and the Church. So true and pure a life has not gone out without leaving a shining trail. Pupils whom she has taught, friends whom she has helped and comforted, neighbors whom she has loved and gone in and out among as a congenial spirit will all call her memory "blessed." The "angel mother's" influence will perhaps be sweeter and dearer to her children from her heavenly home than when with faithful heart and untiring hands she ministered to them here. The angel presence will soothe the lonely husband and whisper, "Peace, be still," for love is immortal, and "Are they not all ministering spirits?" From our dense cloud of grief and sorrow we look away to the eternal reunion. We look to the spirit land where she, strong and beautiful in immortal youth, is still our guardian angel, our guiding star.

MRS. SOPHIE PATRICK.

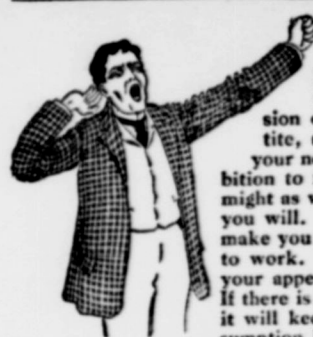
ESCOE.—Mrs. Bell Escoe (nee Tiller), wife of T. J. Escoe, was born four miles east of De Berry, Panola County, Texas, November 22, 1869. She was converted and joined the Methodist Episcopal Church, South, when 15 years of age. She was married to T. J. Escoe October 12, 1892, who lived four miles west of De Berry, Texas, by Rev. J. H. Westmoreland. They lived a few months at the home of my father, after which they moved to their little cottage home, four miles west of De Berry, Texas, where she lived till her death, with an exception of a year or so on her father's farm, while her father was Tax Collector of the county in which she lived. She died of black jaundice October 6, 1909. She leaves a husband and two children, together with her father and a number of brothers and sisters, relatives and friends, to mourn her death. She was well known throughout the country in which she lived and was loved by all who knew her. She loved her family well. She did all she could to make her home attractive and pleasant. Some years after my dear mother died it was my privilege to live in her home, and she was truly one of the nicest housekeepers that I have ever seen. "Sis" (as I called her) always kept her home in trim. She died after a few years of toil and common sense economy, leaving one of the nicest and best-furnished homes in the community in which she lived. She joined the Methodist Episcopal Church, South, when 15 years of age. In the summer of 1906 she joined the Missionary Baptist Church with her husband. Since she first joined the Church she has lived a consistent Christian life. For the past few years she has been a constant Bible reader. In her last illness she seemed perfectly reconciled to death and said let the Father's will be done. She sent to the schoolhouse for her two boys and called them together with her husband and sister to her bedside and said, "All is well with me." She told her husband how she wanted him to raise her boys. Weep not, dear Tom, Enel and Lloyd, your precious loved one is safe in the arms of Jesus.

CRUNK.—Mr. J. C. Crunk was born in Burleson County, Texas, in 1842. In 1861 he entered the Confederate Army and served the Confederate cause through that long and bitter struggle. He was married to Miss Sallie A. Johnston, of Caldwell, Texas, in June, 1865, and with his young wife moved to Davilla, in Milam County, in 1867, where they lived happily together until July 27, 1902, when Sister Crunk joined the blood-washed throng above. Bro. Crunk was again married to Mrs. Sarah E. Redman, of Mississippi, September, 1903. He was stricken with paralysis in June, 1905, from which he never recovered. He suffered much, and the last two years of his illness he was almost helpless. On September 8, 1909, death came and released his imprisoned spirit and it returned to the God who gave it. Through four long years of patient watching his faithful wife stayed close to his side, ministering to his every want with a devotion that was as tender as it was beautiful. Bro. Crunk was converted and joined the M. E. Church, South, under the ministry of Rev. E. A. Bailey, of precious memory. He served the Church as steward, trustee and Sunday-school superintendent. He loved the Church and supported its institutions. He was a friend to his pastor and rejoiced in his success. Peace to his ashes.

C. E. SIMPSON.

STEPHENS.—Little T. B., the oldest of the two little boys of Mr. and Mrs. Tom Stephens, was born April 15, 1905, and on September 25, 1909, when the news spread that the spirit of this sweet little boy had returned to the God who gave it, sorrow fell upon many hearts. Little T. B. was such a good, patient, little boy. He suffered a great deal for about seven weeks. He bore his sufferings with so much patience and would try so hard to do as his mamma told him. He seemed to get better of this trouble, but was taken very suddenly and lived only a few hours. It is hard to understand why these dear little ones should be taken away from us, and no human words can heal the broken hearts. We find that the blessed gospel of Jesus can only give comfort in such an hour. Little T. B. liked so much to go to Sunday-school, and was a member of the infant class. He and his little brother, James, were baptized at their home, July 9, 1909, by their pastor. The broken-hearted parents and grandmother have tenderly laid away the little form they learned to love so well, but we know heaven is nearer and sweeter because their little darling is there, and may they be submissive to the Father's will and live so they can one day be gathered around his great white throne with little T. B. and other loved ones.

MRS. R. E. PORTER.



Do You Feel This Way?

Do you feel all tired out? Do you sometimes think you just can't work away at your profession or trade any longer? Do you have a poor appetite, and lay awake at nights unable to sleep? Are your nerves all gone, and your stomach too? Has ambition to forge ahead in the world left you? If so, you might as well put a stop to your misery. You can do it if you will. Dr. Pierce's Golden Medical Discovery will make you a different individual. It will set your lazy liver to work. It will set things right in your stomach, and your appetite will come back. It will purify your blood. If there is any tendency in your family toward consumption, it will keep that dread destroyer away. Even after consumption has almost gained a foothold in the form of a lingering cough, bronchitis, or bleeding at the lungs, it will bring about a cure in 98 per cent. of all cases. It is a remedy prepared by Dr. R. V. Pierce, of Buffalo, N. Y., whose advice is given free to all who wish to write him. His great success has come from his wide experience and varied practice.

Don't be wheedled by a penny-grabbing dealer into taking inferior substitutes for Dr. Pierce's medicines, recommended to be "just as good." Dr. Pierce's medicines are of known composition. Their every ingredient printed on their wrappers. Made from roots without alcohol. Contain no habit-forming drugs. World's Dispensary Medical Association, Buffalo, N. Y.

FRANCIS.—James Perry Francis was born August 20, 1852, in Washington County, Texas. He moved with his parents to Madison County, Texas, where he remained until manhood; was married to Miss Callie Tarver, December 4, 1879. He then moved to Limestone County, Texas, and located about six miles east of Kosse, where he remained until the evening of October 8, 1909, when the Lord said, "It is enough; come up higher." He leaves a wife and four children to mourn his departure. Two children had gone before and were there to welcome him home. He was converted and joined the M. E. Church, South, in 1862, and was ever afterward faithful to God and the Church. His wife and children are all devoted members of the Church. Bro. Francis exemplified all the Christian virtues, but was especially known and loved for his meekness. He possessed not a passive but an active virtue. No one had more influence in the neighborhood nor any more friends. Truly a good man has gone from us. He was an invalid for two years, but in all of his afflictions there was not a murmur, for he counted all things lost for the excellency of the glory of God. His body was laid to rest by the church and the I. O. O. F. to wait the resurrection of the dead. Weep not, sorrowing ones, for you shall meet again.

H. A. ABNEY, P. C.

SHELTON.—Sister J. R. Shelton was born in Raleigh, North Carolina, May 13, 1839; moved to Hernando, Mississippi, when a child; professed faith in Christ and joined the Baptist Church when about twelve years of age; moved to Salem, Arkansas, in 1853 and was married to Jno. R. Shelton December 31, 1856. There were four children born to this union—V. H. Shelton, who survives her and lives in Waxahachie, Texas; Sallie V., who died in Waxahachie June 17, 1891; Walter and Katie Maude, who died in early childhood. She joined the Methodist Church in 1856 with her husband and lived a most devoted and consistent member till death. She moved to Waxahachie, Texas, in 1896, and departed this life June 8, 1909. She was an active worker in the Church and Sunday-school. She had a bright, sweet-spirited, happy disposition that made sunshine and gladness wherever she went. She was taken sick during a great revival, from which she had received a great spiritual blessing, and her craft went out at floodtide. Her life was a triumph of the Christian faith. She was thoroughly prepared to go and we know where to meet her. May God's grace sustain her bereaved companion who has lost so heavily in her going, together with her remaining son, V. H. Shelton and family, and may it be an unbroken family circle on the other side. J. T. McCLURE.

LOFTON.—Mrs. Levi Loftin (nee Phillips) was born near Elkhart, Texas, April 16, 1886; was converted and joined the Methodist Episcopal Church, South, at the age of 22 years; lived in faithful pursuit of her duty till death, which came October 24, 1909. In the summer of 1908 she was married to Mr. Loftin, who survives her. The testimony of the husband was that Sister Loftin was a faithful and good wife during the one year which they were permitted to live together. This happy couple had one child—a little girl—but it took its flight into the glory land to await the coming of the mother. We would say to the bereaved father, relatives and host of friends who mourn her death, weep not, for even though she be absent with us here she is present with the saints in glory. She can not return to you, but you have the assurance that you can go to her. Her remains were brought from Pennington, Texas, and interred in Pilgrim Cemetery, near Elkhart. May the hand of God rest upon her husband and loved ones.

A. L. CONNER.

ADAMS.—John B. Adams died at his home eight miles south of Hallettsville, Texas, Sept. 29, 1909. He was born April 5, 1835, in Tennessee; moved when small with his parents to Louisiana; 1853 they came to Lavaca County, Texas; June 3, 1856, was married to Miss Nannie Ann Nolen. To this union were born three sons; the oldest and youngest survive their father—John T. and J. W. Adams. The second son our heavenly Father called home in his infancy. Brother Adams joined the Missionary Baptist Church in 1859 and lived a consistent member up to the time of his departure. He served nearly four years in the Confederate war; was in the Vicksburg siege. After his honorable discharge from the army he returned home and took up his occupation, farming. He served his county four years as commissioner. In his latter years his mind and body were made languid by a slow, lurking disease and for years he was not his former self. Often his sufferings were great. His family were true, faithful and kind day and night to do all they could to relieve his suffering and bring him back to health, but our God in his wisdom called him home where he will suffer no more. He leaves an affectionate wife, two daughters-in-law, six grandchildren, one grand-son-in-law and one great-grandson, many relatives and a host of friends to mourn their loss. We hope he has entered his heavenly home to await those coming, left behind.

A. G. NOLEN.

Yoakum, Tex., Oct. 22, 1909.

STEGALL.—Annie Laurie Stegall, daughter of Bro. and Sister C. D. Stegall, of Lufkin, Texas, was born November 2, 1896, and died August 26, 1909, after five weeks' severe suffering. She was received into the Church November last by ratifying and confirming the vows of repentance and faith contained in the baptismal covenant. She was brought up these thirteen years in the nurture and admonition of the Lord, and was a bright, happy, intelligent Christian, and as musical as a song bird. Her influence in Sunday-school, League and Church circles was quite remarkable, and her suffering and death was a great grief, not only to her parents and relatives, but to the whole Church. We gave her a Church funeral and the house was well-nigh filled. Her girl friends were her pallbearers. She sleeps to await the resurrection of the just.

HER PASTOR.

CARTER.—Sister M. E. Carter (nee Montgomery) was born April 9, 1849, in Warren County, N. C. Moved to Princeton, Dallas County, Ark., on Sept. 1, 1850. Professed religion at the age of 13 and joined the M. E. Church, South, in which she lived till death. She was married to Dr. S. Y. T. Carter Nov. 1, 1864. To this union were born eight children; two died in Arkadelphia; the other six are living in Texas. She moved to Hollywood, Ark., March 20, 1885, then to Ellis County, next to Childress in the year 1908 and passed quietly away Sept. 11, 1909. Those who knew Sister Carter knew her to love her. She was a gentle, lovable character and made friends wherever she went. Patient in trouble or sickness, kind-hearted and true. I would say to the children: Live to love God and at last go to meet mother; praying his tender care for the loved ones.

J. T. HICKS, P. C.

October 22, 1909.



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GARY.—Mr. John B. Gary was born in Mississippi, October 25, 1866. He was married to Miss Sophia Dulany December 23, 1890. To this union five children were born, three of whom survive him. July 15, 1900, his wife died. He was again married to Miss Sallie E. Chapman, of Mississippi, December 18, 1902. To this union one child was born. He died of cancer of the face, October 17, 1908. He leaves to mourn their loss a devoted wife, who kept constant vigil at his side through all the long, weary months of his suffering, four children, an aged mother and two sisters, with other relatives and a host of friends. Bro. Gary was converted and joined the Baptist Church when 11 years of age. In 1903 he joined the M. E. Church, South. He bore his afflictions with a patience and cheerfulness that I have seldom seen equaled and never surpassed. He was a dutiful son, an affectionate and devoted husband, a kind father, a true friend and a faithful Christian gentleman. Death had no terrors for him. When the summons came he waved back to his faithful wife and other loved ones who were at his side the signal of victory and his redeemed spirit went to join the blood-washed throng.

C. E. SIMPSON, P. C.

CROSS.—Mary J. Cross (nee Winn) was born in Maury County, Tenn., September 20, 1836; was married to W. J. Cross April 5, 1855. In 1860 they came to Texas and settled near Dallas and lived ten years; moved to Denton County in 1870, where she died near Old Elizabethtown August 3, 1909. Sister Cross lived a most consistent Christian life. For years she was a constant sufferer, being in feeble health, yet she exemplified a sweet Christian spirit, and did not complain at the providences of God, but manifested a spirit of perfect submission to his will. Several years ago it was the writer's pleasure to be her pastor, and the cordial welcome and tokens of appreciation bestowed when visiting her home has always been a source of pleasure. Her husband and two children preceded her to the heavenly land and four are left to mourn their loss. Dear children, weep not, mother has only gone on before and is anxiously watching and waiting to greet you in that heavenly home where sickness, sorrow nor death shall never come. A. P. HIGHTOWER.

HOKETT.—Mrs. A. T. Hokett, wife of D. H. Hokett, was born September 13, 1874, and died at her home near Annville, October 5, 1909. Her little babe was buried one day, the mother the next, leaving Bro. Hokett, three boys, a daughter and son-in-law to mourn their loss. Sister Hokett was a member of the Church at Azle. She professed religion and joined the Methodist Church about fourteen years ago and lived a good life—a life worth emulating—and we pray that the Father in heaven may help the broken-hearted husband and children to live that good Christian life lived by the companion and mother. The home is sad and lonely and will never be what it was before wife and mother went away; but, thanks be unto God, there is a brighter day coming when we shall be reunited in one great family, where no death angel can come and mar its happiness. So to the sorrowing ones we would say, weep not as those who have no hope, but continue to live for the Lord as you are trying to do now, and you shall meet her again.

R. E. PORTER.

HESS.—Bro. Charles W. Hess was born September 3, 1850, in Independence County, Arkansas; died October 16, 1909, in Chico, Wise County, Texas. At the age of 23 years he was married to Miss Clementine Bowden. To this union were born four children, two of whom died in infancy; the other two, Medford and Clint Hess, are left to mourn the loss of the deceased mother and father. The mother of these children died June 3, 1892. Bro. Hess was married to Mrs. Bethena E. Mincey July 9, 1893. He also leaves his last wife and three step-children to mourn their loss. Bro. Hess professed religion about twenty-six years ago and joined the Methodist Episcopal Church, South, at Pleasant Grove, in Chico Circuit. He remained a faithful member of the same to the day of his death. May the blessings of the Lord rest upon his wife, children and many friends, so that all may be ready when the Master calls.

P. W. BYRD.

CHAPMAN.—Margarette Lavinia Chapman (nee Abney) was born February 23, 1878, and died October 19, 1909. She was married to Dr. J. H. Chapman, June 11, 1899. She leaves two children—Martha and Albert. She was brought up in the Church from her birth, and, under its holy tuition, buttressed by a home training for God and righteousness. She belonged to a generation of those who fear God and work righteousness. There were

four generations at her funeral, and the firm conviction of the crowded Church was that there is a beauty and glory about the death of the righteous which all the tents of worldly renown can not approach or imitate. Her father, Brother W. A. Abney, has been our Sunday-school superintendent for 25 years, loved and honored by all, and her mother a veritable mother in Israel. God bless them and us all.

HER PASTOR.

SHROCK.—Cynthia M. Shrock was born August 11, 1837, in Greene County, Alabama, and died September 21, 1909, at Brownfield, Texas, being at the time of her death a little more than 72 years old. On October 30, 1854, she was married to P. M. M. Shrock. Of this union were born eight children, four of whom—three boys and one girl—preceded her across the river. Besides her husband, the remaining members of her family who mourn their loss are: Mrs. R. M. Farrar, of Nolan County; Mrs. W. T. Harris, of Palo Pinto County; Mrs. Chas. Randal, of Baylor County; Mrs. J. L. Randal, of Terry County. "Grandma" Shrock, as she was familiarly called and affectionately known, joined the M. E. Church, South, at Sulphur Springs Camp-ground, in the spring of 1856, and died rich in faith, a regular member for fifty-three years of the Church of her youth. Hers was a long life, well lived and calmly laid down—a fine, rare character, whose like we will not soon see again. With her husband she came to Terry County seven years ago, and during that time she made a host of friends, who mourn her departure. She was a charter member of the Methodist Church at this place, and with her husband was instrumental in getting the Church established here. Her fine spirit, generous nature and genuine good-will have left a memory of her that is both fragrant and abiding. Her Church mourns her departure, but abides confidently in faith well-founded. She has been loved, and lost for a while, but ere long we shall meet again. P. E. RILEY, P. C.

DUNLAP.—Richard Alonzo Dunlap was born in Gwinnett County, Georgia, November 19, 1849, and died October 13, 1909, at his home in Sipe Springs, Comanche County, Texas. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15). He was converted about fourteen years ago and joined the Methodist Church. Six children preceded him to the celestial home. Six children and wife are yet living. He has an only brother who lives in Arkansas. Home to him was a place of joy and the older he grew the more attached he became. No wonder it was so hard to give him up—he had so much endeared himself to the family. He was somewhat reserved and retiring in his nature, but when his fellow-neighbor was sick or in distress, he was among the first to be at his side, and with his hands and heart ever ready to minister. Our Church has lost one of its best members, our town and community one of its best citizens, the home one of its dearest ties. "Weeping may endure for the night, but joy cometh in the morning" (Psa. 30:5).

MAC M. SMITH, P. C.

LAFON.—The death angel visited the home of Chester and Lizzie Lafon on July 5, 1909, and took from them their sweet babe—one we all loved so well. She was born December 25, 1908, and had been with them only a short time, but her sweet life had so entwined its cords of love around their hearts that it seemed they could not give her up. Their hearts were almost broken at the separation, but God never makes a mistake; he only loaned little Jewell to them a little while. Papa, mamma, your darling is safe with Jesus. Only get ready to meet her. On some sweet day you will see your darling again. She is on the shiny shore with her dimpled hands and outstretched arms beckoning papa and mamma to come on. When you meet around the great white throne God will wipe all tears from your eyes. Blessed be the name of the Lord.

HER GRANDMA LAFON.

POSEY.—Mrs. Annie Posey, wife of J. A. Posey and daughter of Mr. and Mrs. A. B. Forbes, was born in Ellis County, Texas, May 10, 1873, was converted and joined the M. E. Church, South, in her teens under the ministry of Rev. Mort Hawkins and was a faithful Christian till death. She was married to J. A. Posey in 1893; was the mother of four children, three of whom, one girl and two boys, with her husband survive to mourn their loss. She died in peace in Waxahachie, Texas, September 21, 1909. The writer preached her funeral in the Methodist Church, in Midlothian, in the presence of a large concourse of weeping relatives and friends September 22. We laid her body to rest in Midlothian Cemetery to await the resurrection of the just.

S. W. TURNER.

NORTHWEST TEX. CONFERENCE

Abilene District—Fourth Round.
Nubia, at White Church, Nov. 4, 5.
GUS BARNES, P. E.

Waco District—Fourth Round.
Axtell, at Axtell, Nov. 6, 7.
Fifth Street, Nov. 7.
W. L. NELMS, P. E.

Dublin District—Fourth Round.
Dublin Sta., Nov. 7.
J. G. PUTMAN, P. E.

Waxahachie District—Fourth Round.
Ovilla, at Sardis, Nov. 6, 7.
T. S. ARMSTRONG, P. E.

Vernon District—Fourth Round.
Vernon Sta., at Vernon, Nov. 5, 7.
J. H. STEWART, P. E.

Cleburne District—Fourth Round.
Godley, Nov. 6, 7.
E. A. SMITH, P. E.

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

Plainview District—Fourth Round.
Hale Center, at H. C., Nov. 6, 7.
Plainview Sta., Nov. 7, 8 p. m., Nov. 8, 9 a. m.
G. S. HARDY, P. E.

Weatherford District—Fourth Round.
Peaster, at Poolville, Nov. 5.
M. K. LITTLE, P. E.

TEXAS CONFERENCE.

Beaumont District—Fourth Round.
Liberty Cir., at Liberty, Nov. 6, 7.
Dayton Station, Nov. 7.
Saratoga and Batson, at H., Nov. 9.
Kountze Cir., Nov. 13, 14.
Port Arthur, Nov. 16.
Cedar Bayou, Nov. 17.
Burkeville Cir., at Newton, Nov. 20, 21.
Silsbee Station, Nov. 22.
Orange Station, Nov. 24.
Cartwright and Spindletop, Nov. 27, 28.
First Church, Beaumont, Nov. 27, 28.
D. H. HOTCHKISS, P. E.

Brenham District—Fourth Round.
Waller, Nov. 6, 7.
Lexington, Nov. 13, 14.
Pushbar and Brookshire, Nov. 19.
Rosenberg, Nov. 20, 21.
Richmond, Nov. 21, 22.
Somerville, Nov. 27, 28.
A. A. WAGNON, P. E.

Calvert District—Fourth Round.
Iola, at Normangle, Nov. 6, 7.
Mavefield, at —, Nov. 13, 14.
Wirelock, at Hickory Grove, Nov. 20, 21.
Franklin Station, Nov. 21, 22.
Jewett, at Oakwood, Nov. 27, 28.
E. L. SHETTL, P. E.

Huntville District—Fourth Round.
Willis Cir., at Willis, Nov. 6, 7.
Conroe Sta., Nov. 7, 8.
Navasota Sta., Nov. 10.
Shepherd and Cleveland Mts., at S., Nov. 13, 14.
Groveton Sta., Nov. 20, 21.
Willard Cir., at Saron, Nov. 21, 22.
H. C. WILLIS, P. E.

Jacksonville District—Fourth Round.
Brushy Creek, Mt. Vernon, Nov. 5, 6.
La Rue, Frankston, Nov. 7.
Malakoff, Becks, Nov. 13, 14.
Athens, Nov. 14.
Kilgore, Bellview, Nov. 20, 21.
Jacksonville, Nov. 21.
Mt. Seimann, at Mt. S., Nov. 27, 28.
Ballard, Nov. 29.
ELLIS SMITH, P. E.

Pittsburg District—Fourth Round.
Winnsboro, Nov. 6.
Hughes Springs, Nov. 12.
Daingerfield, Nov. 13.
Naples and Omaha, Nov. 20.
Pittsburg Cir., Nov. 27.
Pittsburg Sta., Nov. 29.
R. A. BURROUGHS, P. E.

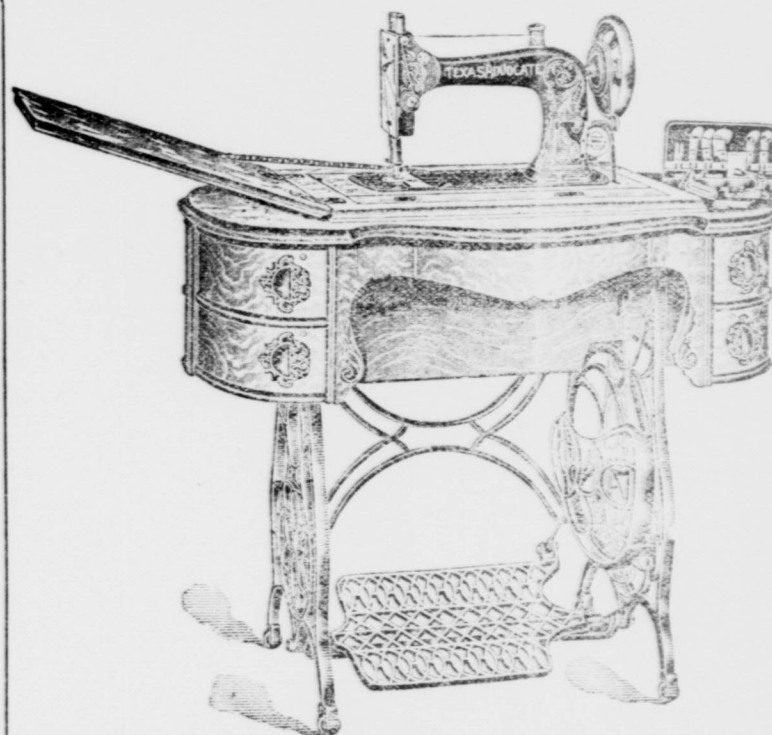
San Augustine District—Fourth Round.
Kennard, at Bethel, Nov. 6, 7.
Lufkin Station, Nov. 8.
Livingston Circuit, Nov. 9.
Bark Circuit, Nov. 19.
Gary, at Clayton, Nov. 13, 14.
Carthage Station, Nov. 14, 15.
Appleby, Nov. 20, 21.
Garrison Station, Nov. 21, 22.
Hemphill and Bronson, Nov. 27, 28.
C. A. TOWER, P. E.

Marshall District—Fourth Round.
Harleton, at Smyrna, Quarterly Conference, Nov. 6, 7.
Marshall, First Church, Quarterly Conference, p. m., Nov. 8.
Hallville Cir., at Winterfield, Quarterly Conference Tuesday a. m., Nov. 9.
North Marshall, Quarterly Conference p. m., Nov. 10.
Kelleyville, at Shiloh, Quarterly Conference Thursday a. m., Nov. 11.
Jefferson Station, Quarterly Conference p. m., Nov. 11.
Waskom Cir., at Waskom, Quarterly Conference Nov. 13, 14.
Longview Sta., Quarterly Conference Nov. 17.
Beckville, at Beckville, Quarterly Conference 2 p. m., Nov. 18.
Henderson Cir., at Good Springs, Nov. 20, 21.
Church Hill Cir., at London, Quarterly Conference 10 a. m., Nov. 22.
Henderson Sta., Quarterly Conference p. m., Nov. 22.
Rhodesboro Cir., at Shady Grove, 10 a. m., Nov. 24.
Glimmer Cir., at Hopewell, 10 a. m., Nov. 25.
Harrison Cir., at Grover, Nov. 27, 28.
Let trustees of Church property be ready with their reports. This is important.
H. T. CUNNINGHAM, P. E.

Houston District—Fourth Round.
Trinity, Nov. 7, 11 a. m.
McKee Street, Nov. 7, 8 p. m.
League City and Texas City, Nov. 14.
Humble and Katy (Houston), Nov. 13, 3 p. m.
Harris County, Nov. 18, 3 p. m.
St. Paul's, Nov. 21, 11 a. m.
Shearn, Nov. 21, 8 p. m.
Galveston, First Church, Nov. 26, 8 p. m.
Galveston, West End, Nov. 27, 8 p. m.
CHAS. F. SMITH, P. E.

Tyler District—Fourth Round.
Tyler Circuit, at Center, Nov. 6, 7.
Emory, at Dunbar, Nov. 13, 14.
Mineo, Nov. 17.
Marvin Church, Nov. 19, 21.
Cedar Street, Nov. 20, 21.
Whitehouse, at —, Nov. 27, 28.
C. B. GARRETT, P. E.

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NORTH TEXAS CONFERENCE.

Bonham District—Fourth Round.
Dodd and Windham, at Dodd, Nov. 6, 7.
Bonham Station, Nov. 7, 8.
Petty and White Rock, at Petty, Nov. 13, 14.
South Bonham and Savoy, at Savoy, Nov. 20, 21.
J. B. GOBER, P. E.

Bowie District—Fourth Round.
Nocona Cir., at Belcher, Nov. 6, 7.
Nocona Station, Nov. 7, 8.
Holliday, Nov. 19.
Henrietta Station, Nov. 14, 15.
Henrietta Circuit, Nov. 15, 1 p. m.
"Everything in full."
JNO. E. ROACH, P. E.

Greenville District—Fourth Round.
Kavanaugh Station, Sept. 12, 8 p. m.
Quarterly Conference, Nov. 11.
Commerce Station, Sept. 15, 11 a. m.
Quarterly Conference, Nov. 2.
Celeste and Lane, at C., Sept. 25, 11 a. m.
Quarterly Conference, Nov. 4.
Lee Street and Jones-Bethel, at Lee St., Oct. 9.
Fairlie Circuit, at Fairlie, Oct. 9, 10.
Greenville Miss., at Salem, Oct. 16, 17.
Merit Circuit, at Merit, Oct. 23, 24.
Campbell Cir., at Twin Oak, Oct. 30, 31.
Kingston Mission, at Ballard, Nov. 6, 7.
Quinlan Circuit, at Q., Nov. 7, 8.
Floyd Cir., at Caddo Mills, Nov. 13, 14.
Commerce Mission, Nov. 20, 21.
R. G. MOOD, P. E.

Dallas District—Fourth Round.
Grand Prairie, at G. P., Nov. 6, 7.
Oak Lawn, 8 p. m., Nov. 7.
Trinity, 11 a. m., Nov. 14.
Oak Cliff, 8 p. m., Nov. 14.
Grace, 11 a. m., Nov. 21.
J. M. PETERSON, P. E.

Decatur District—Fourth Round.
Bryson Cir., Nov. 6, 7.
Pilot Point, Nov. 9.
St. Jo Cir., at St. Jo, Nov. 21.
D. H. ASTON, P. E.

Sherman District—Fourth Round.
Whitesboro Sta., Nov. 7, 11.
Southmayd Cir., Nov. 11, 12.
Pecos and Friendship, Nov. 21.
C. M. HARLESS, P. E.

Paris District—Fourth Round.
Rosalie Circuit, at Rosalie, Nov. 6, 7.
Clarksville Mission, at McCoy, Nov. 7, 8.
Woodland and Kanawha, at K., Nov. 13, 14.
Avery Mission, at Lydia, Nov. 16.
Bagwell Mission, at Liberty, Nov. 18.
White Rock and Williams Ch., at W. C., Nov. 20, 21.
J. M. SWEETON, P. E.

McKinney District—Fourth Round.
Josephine Cir., at Honaker Ch., Nov. 6, 7.
Nevada Station, Nov. 7, 8.
Wylie Cir., at Murphy, Nov. 9.
Princeton Cir., at Wilson's Ch., Nov. 11.

Farmers Branch and Carrollton, at C., Nov. 12, 14.
Anna Circuit, at A., Nov. 20, 21.
J. F. MERCER, P. E.

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

Terrell District—Fourth Round.
College Mount, Oct. 29, 31.
Rockwall, Nov. 3, 7 p. m.
Garland, Nov. 4, 7 p. m.
Chisholm, Nov. 6, 7.
Forney, Nov. 7, 8.
Kauerman, Nov. 10.
Mabank, Nov. 13, 14.
Kemp, Nov. 14, 15.
Terrell, Nov. 17, 7 p. m.
M. L. HAMILTON, P. E.

NEW MEXICO CONFERENCE.

El Paso District—First Round.
Alpine, Oct. 30, 31.
Sanderson, Nov. 3.
Marfa, Nov. 7, 8.
Trinity, Nov. 9.
Carlsbad, Nov. 13, 14.
Tularosa, Nov. 14, 15.
Alamogordo, Nov. 16.
La Mesa, Nov. 20, 21.
Las Cruces, Nov. 22, 23.
Highland Park, Nov. 24.
Clint, Nov. 25, 26.
Lordsburg, Nov. 27, 28.
Deming, Nov. 28, 29.
Malaga, Dec. 4, 5.
Carlsbad, Dec. 5, 6.
Dayton and Lakewood, Dec. 8.
Hope, Dec. 11, 12.
Artesia, Dec. 12, 13.
Hagerman, Dec. 18, 19.
Dexter, Dec. 19, 20.
Roswell, Dec. 22.
J. E. COCHRAN, P. E.

Albuquerque District—First Round.
Magdalena, Oct. 28, 29.
Gallup, Oct. 30, 31.
Cerrillos, Nov. 2, 3.
Ricardo, Nov. 6, 7.
Moriarty, Nov. 8, 10.
Tucuman, Nov. 12, 14.
Puerto, Nov. 16, 17.
Cimarron, Nov. 20, 21.
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.
Kenna and Boaz, Oct. 30, 31.
Causery, Nov. 6, 7.
Knowles, Nov. 13, 14.
Blacktower, Nov. 20, 21.
Melrose, Nov. 27, 28.
Cantara, Dec. 4, 5.
Taibara, Dec. 11, 12.
Roosevelt, Dec. 18, 19.
Grady, Dec. 25, 26.
R. T. JAMES, P. E.

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wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you will get acquainted with this new scientific medicinal combination, which is going to become the foremost medicine used by the American People. We want you to send us the Bodi-Tone Coupon, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, and you need not pay for it unless it TONES ALL YOUR BODY.

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is a new remedy, but the ingredients which compose it are as old as the science of medicine itself. Its composition is not secret. Every one of the twelve valuable ingredients which go to make up Bodi-Tone are well known to all doctors of all schools; each has a well defined, well known and thoroughly established place in the realm of medicine, each has its own well known work to do in the body and each is prescribed by physicians every day in the year. Among the ingredients which compose Bodi-Tone are Iron, for the Blood, Phosphate, to help tone the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. We claim no credit for these ingredients, each of which has its own well-deserved place in the Materia Medica of all the civilized world and are recommended by all modern medical writers and teachers—we simply claim credit for the manner in which they are combined, for the proportions used, for the remedy—Bodi-Tone, which they make and which we want to send you immediately, as soon as you write for it, so you can try it and learn how it acts.

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is no new-fangled, secret, mysterious, "discovered by accident," Egyptian, Indian, Chinese, Shaker or Quaker remedy. It depends upon no superstition or romantic story to make people believe in its efficacy. It is the scientific prescription of well known and competent doctors and chemists, and is compounded in one of the largest and best known pharmaceutical laboratories in the United States. It was conceived with the purpose, which we announce to all the world, to give the people a pure and safe household and home medicine, one that has medical authority behind it, one that doctors could sanction and approve, one whose composition could be boldly proclaimed and being all this, it is destined to become the foremost proprietary medicine of the century, a genuine pure food and drug medicine.

Bodi-Tone

though a scientific medicinal combination, is prepared from such remedies which the common people as well as the Doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it A GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in

the body and does it in a way that satisfies the body-owner. It is a pure remedy, that all the family, young and old, can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies which nature intended to tone the body, or that power would not have been given to them.

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your body is not in right, natural and normal tone. That is what Bodi-Tone is for—TO HELP NATURE RESTORE TONE TO THE BODY, to help nature restore normal health, energy, vigor, strength and weight. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces general results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments.

Bodi-Tone

is especially urged for all chronic sufferers, who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATION of old-time remedies a chance to show what it can do for you.

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is yours for the asking. You need not send any money—do not send any stamps. The Bodi-Tone Company wants to spend every penny of the trial's cost, wants to send the medicine to you, wants you to give it a trial for a full period of twenty-five days before you pay a penny. Fill out the Bodi-Tone Coupon and mail it to us.

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I have just read the Bodi-Tone Announcement offering a \$1.00 box of Bodi-Tone on twenty-five days trial. Please send me a box by return mail, postage prepaid. I promise to give it a good trial and to pay \$1.00 if I find I am benefited at the end of twenty-five days. If it does not help me I will not pay one penny and will owe you nothing. Send the box of Bodi-Tone to the following address:

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NOTES FROM THE FIELD.

Continued from Page 13

parsonage, with garden, barn and outhouses and bought a good bell for the church and all this with a membership of not over 75 people. Some men might work a lifetime and not do this much. I'll confess that the results of the meeting were far beyond my expectations, and the faithful pastor deserves great credit for the work. He did most of the preaching. Mrs. Phillips and I had charge of the music and personal work. There were about thirty professions. The members were received after we left.—E. G. Phillips, Gospel Singer.

Yowell.

Our fourth Quarterly Conference has just been held. Our people were delighted with Bro. Mountcastle. We

are closing our fourth year here. We have a good, loyal people. We shall miss them. Sunday-schools are doing well. Some pastor will have cause to feel good when his name is read out for Yowell. For the victories won and advance made to Christ be all the praise.—C. P. Combs, Oct. 27.

Good Meeting at Dayton.

On Sunday night, October 24, witnessed the closing of the greatest meeting Dayton has ever enjoyed. Not in the number of professions or accessions, but in its general influence on the entire community. There were some twenty-five or thirty professions of faith in Christ at the altar. We received ten into the Church. These were all grown, substantial people. Not that we discount children coming into the Church when they have been converted, but to me one of the great-

est snares to our Methodism is the so-called decision day—when we have prepared them for joining the Church, like Episcopalians prepare their children for confirmation. Whither are we drifting? With Bro. Ed. G. Phillips and wife in charge of the singing, we began on Sunday, October 10, and continued to the 24th. The undersigned did the preaching all the way through. Congregations were good from the beginning and increased until there was not room to contain them. Bro. Phillips is the best help I ever had as a singer and helper. He is not only a great success as a choir leader, but he is a willing worker among the people and at the altar. His wife makes a splendid second to him as organist and worker. Methodism is well on its feet in Dayton. This was the third meeting we have held in just a little less than one year, and each meeting has added material strength to our Zion.

Our house was full at prayer-meeting last Wednesday night. A good providence dropped our presiding elder, Bro. D. H. Hotchkiss, in on us, and he preached a delightful and helpful sermon, so appropriate to the needs of our people at this time. Take him all round he is one of the finest presiding elders I ever had. He is a thoughtful, painstaking, hard working, kind official, a pleasant, strong, forceful preacher, and withal an elegant gentleman, without ostentation. We are always helped by his coming among us. Our church and parsonage will be dedicated on November 21. We expect a great occasion. All former pastors are cordially invited to be present. This people has done a great year's work and it is expected that the claims will all be paid. An old (small) debt against the church will be paid off. The new parsonage, one of the best in the conference, will be

practically free from incumbering debt. Yet, after all, we are but in our swaddling clothes. The harvest is great if but successfully garnered. Brethren, pray for us. We go next week to assist Bro. Charley Hughes at Jasper in his meeting.—Thos. G. Whitten.

Goree.

We are closing up a good year on the Goree charge. In many ways we have had a very pleasant year. All finances are up; our collections have been in the hands of the Treasurer for some time. We have an excess of \$34.50, with \$1950 special on education. Salaries in full, having raised from all sources, \$4056.52. A fine W. H. M. S. with twenty-five members, all enthusiastic in their work. Had fine revivals at all the points with 200 conversions and 130 accessions to the Church. Organized a new class and will build a church in the near future. Bro. Fort, of Munday, was with us in our meeting at Goree for five days and did us good work. We have a fine people on this charge and they are loyal and true. Our beloved, Bro. J. T. Griswold, is a very popular man and presiding elder on this charge—in fact, throughout the district—and careful in looking after the interest of the Church that nothing be neglected. "A good year, Bishop."—W. M. Pope, Oct. 29.

Chico.

Our fourth and last protracted meeting was held at Pleasant Grove. Under the circumstances we had a great victory over the enemy of souls. Bro. J. F. Holmes, of Chico charge, did the most of the preaching and it was well done and had a great effect for good. There were several reclamations and several conversions, with eleven additions to the Methodist Church, and two little ones brought forward by parents and were baptized. Our fourth Quarterly Conference was held at the same place, October 23 and 24, with Rev. L. S. Barton, our presiding elder, in the chair. He preached some good sermons. We certainly had a fine conference. The officials turned out well. Many of the good sisters were there. They set a fine dinner on Saturday. We expect to report everything paid in full at Annual Conference. I am very grateful to the good Lord for another year in his service and for the success he has given us. Love and good will to all that I have ever attempted to render service in this or other charges. Good wishes to the Advocate, which has been so much help to me in my labors for six years.—P. W. Byrd, P. C.

Wallisville.

We have only been here this year and find this a very delightful climate. This has been a dry year and the rice crop short, and the sawmill has closed down and people have moved away until we only have a small membership, which means short collections. We have some good people here and they have been very kind to us. We have just closed our last meeting. We have had only eleven conversions and six additions to the Church, which seems to me like a very small year's work. We have made up \$1600 to build a church house at Anahuac and organized a Church there. Brother Whitten, of Dayton, helped us at Anahuac and Brother Horger, from Travis, helped us at Wallisville, and they both did good preaching. The majority of the people here never go to Church. They spend Sundays in fishing and hunting. We meet old men here who have been teaching infidelity all their lives and are very insulting. Their influence is very strong and will be hard to overcome. We have no hope of ever reaching such men, but by the help of God we can raise up the children to be religious. I am told that the gospel has been preached here for sixty-five years and it is hard to understand why it has had so little effect. This brings us up to the old question, "Where is the cause?" and, "Where is the remedy?" Some of our laymen say it is a poor ministry that has brought about such conditions, and sit down themselves and refuse to help do anything. We all know that a live Church can take a poor preacher and help him to do a good work, while one chronic kicker among the laymen can break down any Church. Some say we need more of the presiding elder's time. But he has all he can do. So we see clearly that the only relief is in the Laymen's Movement. If we could get the help of a few laymen we could take this country for Christ. If I were in a position to be heard I would suggest that we take a few of the weak places at a time and put strong men in them and help them to live until they can bring them up to where they ought to be. And by building up a few places at a time they could all be built up. But don't leave a man to live on the wind and to fight the battles alone. I hope to have the prayers of all Christian people.—J. W. Cummings, Oct. 26.