

TEXAS CHRISTIAN ADVOCATE

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

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

Vol. LVII

Dallas, Texas, Thursday, October 20, 1910

No. 10

THE APPROACHING CONFERENCES.

Another year is almost gone and we are again about ready to turn our faces toward another conference session. There we will greet the brethren, make our reports and receive an appointment for the ensuing year. It will be a happy occasion, one looked forward to with anticipation throughout the whole year. But conference occasions are also fraught with perils as well as with blessings.

After a year of separation, attended by the varied experiences that come to the minister, there is relaxation at conference and the temptation is to drift to the other extreme and become frivolous. Social pleasures obscure spiritual experiences, and we often neglect prayer, the reading of the Scriptures and serious meditation. The tendency is to give ourselves over largely to light conversation and to the exchange of jokes and anecdotes. While all these things are not meant for evil, yet the more serious matters that ought to engage our thought and attention are forgotten for the time being, and we deteriorate in vital godliness and power instead of replenishing our stock of piety and consecration.

Then, too, we face another temptation. Many of us have to change places and receive new charges. If possible we want to better our conditions in these changes, and we are on the lookout for good appointments. In order to secure these we sometimes enter into combinations, try to get hold of the wires that touch sources of influence, and without knowing it we drift into a sort of petty system of politics. We unconsciously fall into some sort of a plan to displace somebody who happens to be in our way, and instead of "in honor preferring one another," we prefer ourselves to the inconvenience or detriment of somebody else. This is not often the case, but sometimes it is the case. All such as this ought to be shunned, for it is of the world and worldly. If practiced it does not conduce to unselfishness, neither does it enhance the spiritual element in our calling to the ministry.

Therefore, let us go to conference to get all the good possible out of it. Seek for the best in social life without its frivolities, fail not to kindle the fires of our devotion, and take no part in wire-pulling for good places. Then when the conference adjourns we will be refreshed in spirit and we will get, for the most part, the work we deserve. In such event, the conference will be a blessing to us religiously and socially.

DEAL OPENLY WITH YOUR PREACHER.

Some few years ago the official board of one of our stations, as the year was drawing to a close, gave their pastor to understand that they desired his return to that charge and he accepted their statement in all truth and sincerity. But in reality they did not care for his return for another year, and

sent one of their representatives to the conference to so state to the Bishop presiding. In other words, they led him to believe one thing when they really meant another thing, and when he became apprised of their intention he was very much humiliated and some of them became embarrassed. That sort of dealing was not fair and open. They did not treat their preacher right. Of course, he did not return and did not desire to return when he incidentally learned the exact situation.

It so happens that the several conferences are now approaching, and not only are the official boards a trifle anxious about their preachers for another year, but many of the preachers themselves are necessarily anxious. This thing of moving at the end of one or two or three years is a serious matter with preachers and families. It is really a very expensive business with most of them. Therefore, no presiding elder ought to think of suggesting a change of pastors in any charge unless there is a pressing reason for such change. And the Bishop ought not to entertain such a suggestion without satisfying himself that either the good of the man or the welfare of the charge requires it. Moving a preacher simply because some one or two members of his charge desire it because of some little personal like or dislike ought not to be thought of for a moment.

But if in the judgment of the members of the board a change is thought really necessary, then they ought not to say one thing to the pastor and another thing to the presiding elder and the Bishop. Honesty and fair dealing require good men on the board to talk frankly to the preacher, if they deem it necessary to do any talking to anybody, and let him know the situation as they understand it. In pursuing this course they will have more respect for themselves and the preacher will have far more confidence in their sincerity. To do otherwise is not manly, and it is not right. No set of men have anything to lose by doing the right thing in the right way. It is the double-dealing method that is reprehensible. Now, brethren of the laity and of the ministry, think on these things and thereby save heart burnings and a rupture of mutual confidence.

THE CARE OF THE PARSONAGE.

The time for moving among our Texas pastors is near at hand. Many of them and their families will not be moved and they will continue to live in their same parsonage homes next year. But no one of them is assured of this fact. Therefore, let the occupant put it in order for his successor. If it chances to be himself, then he has lost nothing; if it happens to be some one else, then his successor will think well of his predecessor. Let no mistress of the parsonage see the conference close with the house out of shape or untidy. Take up the carpets and the mattings, cleanse them and wash the floors so that everything will be ready for nice housekeeping for the next year. This will make the good people who live in

your community respect and honor you, and they will be glad that they have a parsonage home for their pastor's family. But if you go out of it, leaving it in bad shape and poorly kept, your successor will criticize you and the people will not think you a good housekeeper. It does not cost you any rent or taxes to live in a parsonage, and you can afford to go to a little expense and trouble to keep it in good condition, so that when you leave it the ladies will not have to come in and put it in condition when you are gone.

Then, too, let the preacher see to it that the fence is in good repair, the gate properly hung, the pickets all nailed on, the yard swept and the barn in good condition. It speaks well for the preacher and his family when they leave a parsonage in apple-pie order; but it is otherwise when you leave the people of the community or your tired successor to clean up your dirt and scrub out your uncleanness. There is no excuse for this latter condition except your indifference and your lack of proper pride in the parsonage. Therefore, when you move out after conference be sure to leave the parsonage in such condition that the family of your successor will move in and rise up and call you blessed. Maybe you will be so busily engaged in getting ready to move that you may overlook the advisability of attending to this matter, and for this reason we are stirring up your pure mind to a wholesome remembrance of it. Scores and scores of preachers' families need no such reminder, but a few of them do, and we are speaking to those who need the suggestion. "A hint to the wise is sufficient."

The man who brings things to pass will provoke antagonism. He has ideas and plans of his own, and these come into conflict with the cherished plans of some one else. The result is friction, and out of friction comes opposition. Under such circumstances when he does things he must be sure that he is right and then prudently move forward. If he yields to everybody he will do nothing. It is better to do things even in the face of opposition rather than whine and sit down amid the wreck of failure.

It is well enough to let the world know that you are doing things, but it is wise to be prudent and modest about it. True, the hen always mounts the fence and cackles every time she lays an egg, but a hen has but a small quantity of brain force. It does not require a great intellectual effort to make a considerable noise. Deep water runs quietly, and most big men let their works advertise their merit. The world will always advertise the man who is making an impression, even though he has but little to say about it.

The man who is at ease in Zion makes no progress. His spiritual condition is that of suspended development. In his case stagnation has set in, and there is no outlet to his nature. A flowing stream purifies itself, but the pond breeds miasma.

The Passion Play

By James A. Walkup.

We leave Munich Saturday morning, July 2, for Ober-Ammergau, and in the ride of three and one-half hours every mile of the journey becomes intensely interesting.

First we begin the ascent of the mountains, crossing rivers and streams made swift and turbulent by the melted snow above, then along the shores of beautiful lakes nestling among well wooded hills, while can be seen the perpetual snow-covered Alps.

We pass the famous old castle of Linderhof, on a magnificent lake surrounded on all sides by dense forests of spruce and pine, with here and there a glimpse of the mountain chalets feeding.

This castle was once the home of the "Mad King of Bavaria," who, as history records, put an end to his insanity by drowning himself in the lake.

We arrive at Ober-Ammergau about noon, and as we pass through the gates of the station we were amused at seeing hundreds of Tyrolean mountaineers in their picturesque costumes of knee trousers laced with red cord, the leg left bare from the knee down with the exception of a small woollen anklet three or four inches long, a green waistcoat with sleeves also laced with red cord, a small green hat adorned with a long red feather, covering a head of hair of two or three years' growth.

These peasants act as guides during the Passion year, and as our interpreter calls out the home of Sebastine Schauer three or four guides come forward, take our baggage and lead the way to the house of Schauer.

We find our host to be an expert carver, having a large shop in the rear of his store, replenishing his stock of merchandise from time to time with carvings and engravings of his own make. He is one of the actors in the play this year, taking the part of the priest Ezekiel.

We next go visiting, calling on the principal actors in the play. We see them in their shops, in their homes, at the work bench—for everyone is busy in Ober-Ammergau.

The Actors.

Anton Lang, who takes the part of Christus, is a potter, and as we watched him at the bench, with a face of such simplicity and benevolence, and observing how the mass of clay as he worked away was soon to be turned into a vessel of beauty and usefulness, we could but associate this with the biblical story of the Carpenter's Son. We thought surely it was wise to select a man like this to represent the lowly Nazarene. This gentleman receives visitors in his blue work apron, his hands stained with clay, with simple dignity. He was chosen in 1909 to take this part on account of his modest, pleasing appearance and spotless character, and it was no surprise when in 1910 he was again asked to accept this role. It is this lack of self-consciousness that is the charm of all who take part in the Passion Play. His father, Herr Rochus Lang, was the Herod of 1900, father and son playing together.

Passing further on, we came to the home of Johan Zwink, who for the third time takes the part of Judas. He is one of the strongest actors in Ober-Ammergau. He is sixty-nine years old and it is hardly probable that he will be asked to take this part again. A man of gentle, charming manners, one could hardly believe that in the play his whole personality could become that of the betrayer of Christ. As a young man he took the part of the beloved disciple John, which seemed more in keeping with his real character. He proved to be one of the best actors on the stage, and his acting especially in the eighteenth act is one of the most remarkable features of the play.

His daughter, Ottilie Zwink, a charming young woman, plays the part of the Virgin Mary. For ten years she had hoped and prayed to have this role assigned to her. For weeks before the play she has helped her father, who is a painter, to paint and decorate the walls of their home, preparing for the guests at the Passion Play. She says that "no marriage could ever tempt a maiden of Ober-Ammergau to give up the certainty of playing the part of Mary." No married woman has ever taken the part of the Virgin Mary and Mary Magdalene.

We called on Alfred Bierling, a young plumber, who takes the part of the "beloved disciple." He is just eighteen years old. Some of the prin-

cipal actors in the play gave us their autographs.

Years—yes, a lifetime—do these people patiently wait for the roles they so much desire. One man, Rochus Lang, waited fifty-three years to get the part of Herod. Many disappointments occur, when from old age or other causes they are asked to give their parts to others. They consider it the greatest honor to be chosen for the thief on the cross or to take the smallest chorus part. Strong men have been known to weep like children at the loss of a favorite role.

No wigs are allowed and no one is made up. Three years previous to the play everyone in the village allows their hair to grow. The five hundred costumes worn in the play are made and designed in Ober-Ammergau. The materials are ordered from Munich, Paris, Berlin, Damascus and some from Jerusalem.

The Vow.

The vow made at Ober-Ammergau occurred about the time the Pilgrim Fathers were landing on Plymouth Rock. The Bavarians of the Tyrol suffered from the ravages of a thirty years' war. As one of the consequences a great pestilence broke out in the villages surrounding Ober-Ammergau. Whole families were swept out of existence. Village after village fell a prey to its ravages. The people of Ober-Ammergau remained untouched and continued a vigorous quarantine. This for a while was successful, until a man by the name of Casper Schuler, who was working in a plague-stricken village, desired to return to his wife and children, who were living in Ober-Ammergau. He evaded the quarantine, entered the village, and in two days he was dead, and the plague, which he had brought with him, spread from house to house until within less than thirty days eighty-four of the villagers had perished.

The survivors, in great distress, met at the old church and vowed to God that if He would stay the plague they would every ten years portray in dramatic form, for the instruction of mankind, the story of the life, sufferings, death and resurrection of Christ. The vow was heard and the plague was stayed, and since then these pious people have kept their vow sacred. How beautifully it reminds one of the Jewish Passover.

They consider it not only a duty, but a great privilege, to carry out the promise of their ancestors, bequeathed to them as a sacred obligation. For this reason the Passion Play in any other country and played by any other people would be offensive, for "like the wild mountain flower, it could not be transplanted to another soil."

These pious people are not the ignorant, unlearned characters sometimes represented. They are taught music, elocution and dramatic art by their fathers and the teachers at Ettal.

For many years this great drama had been enacted in the churchyard, until Father Daisenberger, their beloved pastor, persuaded the citizens to erect a theater. He was always much interested in this performance. He revived and improved the text of the play and also instructed them in the art of acting.

The Financial Side of the Question.

It has been said that the peasants at Ober-Ammergau run the play merely as a means of making money. This is certainly untrue, for after all expenses are paid, the actors having the important roles, like the Christus, Judas, Pilate and the leader of the orchestra, receive for their four and a half months' hard work, including numerous rehearsals, as their part, 1,300 marks, or about \$300, and the less important in the same proportion down to 50 marks, or about \$12.

One-third of the receipts goes to the hospital and school, another to making and repairing roads and deepening the bed of the Ammer River, another for charitable purposes and caring for the poor.

The Play.

Sunday morning, July 3, was cold and a drizzling rain was falling. Dark, heavy clouds were hanging low over Mount Kofel, an ideal day for the representation of the agony and sufferings of Christ and his last five days on earth.

A few minutes after breakfast the discharge of two cannon way up on the mountain side announced the opening of the Passion Play. We start for the theater, and when we arrive we find it a very large, beautiful building, having thirty-two entrances, over each of which is a fresco representing scenes from the Bible. We enter, and over the door we note the painting where Christ is surrounded by the

poor and suffering, bearing this inscription: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We found the interior only half covered, the orchestra, the first thirty rows of seats and the stage all out in the open. In the center of the stage is placed an immense curtain, on each side of which are streets representing those in Jerusalem, the palaces of Herod and Pilate.

The orchestra began the overture and the members of the chorus, forty in number, march to the front of the stage and sing the prelude. While this was in progress each of the principal actors were behind the curtain with their pastor, engaged in silent, earnest prayer. This, we afterwards learned, was their custom.

The play is divided into eighteen acts, having twenty-five scenes and twenty-two tableaux. The curtain rose and we beheld the first tableau, representing the "Expulsion of Adam and Eve from the Garden of Paradise," for from this pair sprang all the misery of the world.

Then the wonderful play began in earnest. First came the "Triumphal Entry of Christ into Jerusalem," seated on an ass. His cheeks were fanned by the palm branches and the feet of the little animal trod lightly on the garments thrown in the way. The air resounded with the voices of the multitude crying "Hosanna!" among which were mingled the happy voices of little children singing. By this time the entire company of over six hundred people is on the stage, all moving silently and in perfect harmony. The Christ then dismounts, enters the temple, followed by the multitude, and seeing the desecration of his Father's house, took up some cords and with burning indignation cried out: "My Father's house is a house of prayer, and ye have made it a den of thieves." He then turned to the merchants and upset the tables of the money changers and opened the cages, turning the doves loose. These flew over the heads of the audience away to the mountains and woods outside.

The high priests are very angry at this and they bring accusation before the Sanhedrim and determine to arrest him. Jesus then tells his disciples that his time is drawing near. He sets out to pay his last visit to Bethany. He enters the house of Simon the Leper. Mary Magdalene anoints his feet with tears and wipes them with the long braids of her hair. Jesus bids farewell to his mother, embracing her lovingly—one of the most pathetic scenes in the whole play. Then comes the preparation for the Last Supper which was not only beautiful but very pathetic; Jesus washes the disciples' feet. Someone tells of Joseph Maier, the man who portrayed the Christ for four seasons, who said: "You have no idea how I learned to love those men as I washed their feet."

Judas now goes out to the high priest and makes arrangements to betray his Master. He agrees for a certain amount of silver.

"Jesus in Gethsemane" is a wonderful scene. The angel appears and ministers unto Him, while the disciples sleep on unconscious of the changes so soon to take place. Judas comes with a band of soldiers, bearing torches and leading a frowning, cursing mob, and with the kiss of the hypocrite betrays his Master. Jesus is arrested and bound, and is led away to trial. The disciples, frightened, slip away in the darkness, and all night Jesus is led back and forth from one ruler to another, the angry multitude growing more and more furious and bent on His destruction. Peter denies his Master in the presence of a servant girl, and the cock crows a second time. He slips out of the high priest's hall into the street, weeping bitterly. The acting in this part is very fine.

Judas, realizing the terrible consequences of his cowardice and villainy, takes the blood money to the Sanhedrim, throws it down at their feet. The acting of Judas at this particular time was truly wonderful. The dramatic fire of his gestures and the facial expression would easily place him as a star on any stage. He reaches his highest point of excellence as he tells of his remorse. Being distracted, he finds himself, after wandering to and fro in the potters' field, purchased with the thirty pieces of silver, the price of his treachery, in the midst of which stood a blasted tree. Then, after wildly looking around to see if anyone was near, said:

"Oh, where, where can I go to hide my shame—to escape the pangs and torments of conscience?"

"No forest is dark enough, no rocky cavern deep enough! Oh, earth, open and swallow me up. I can no longer exist! Oh, my dear Master! Him, best of all men, have I sold, given Him up to ill treatment, to a most painful death of torture! I, a detestable betrayer! Oh, where is there another man on whom such guilt of blood doth rest?"

"How good He always was to me! How sweetly did He comfort me when

gloomy thoughts lay on my soul! How uplifted I felt as I sat at His feet and listened to the heavenly truths! How lovingly He admonished and warned me, as I brooded over this scandalous treachery, the dear Lord, and I—how have I repaid Him? Accursed avarice which led me astray and made me blind and deaf! That was the chain with which Satan bound me and dragged me toward the abyss! Alas! No longer a disciple! Never more can I appear before the face of any of my brethren! An outcast—hated and abhorred everywhere—branded a traitor even by those who led me astray! I wander about alone with this burning fire in my heart!

"There is still one thing left. Oh, might I look on the Master's face once more! I would cling to Him as my only anchor. But, alas! He lies in prison—has perhaps been already slain by the rage of His enemies! Ah, no; but by my guilt, by my fault!

"I am the abhorred one who has brought Him to prison and to death! Woe to me, the scum of man! There is no help for me! For me there is no hope. My crime is so great it cannot be expiated by any penance! For He is dead, and I am His murderer! Thrice unhappy hour in which my mother gave me to the world! Must I still drag on my life of agony and bear these tortures about with me, as one pest-stricken flees from men, to be despised and shunned by all the world? No, I can bear it no longer! Not one step further! Here, oh life accursed! Here will I end thee! On these branches let the most disastrous fruit hang!"

He now unties his girdle and twines it about his neck. "Ha! ha! Come, thou serpent, entwine my neck and strangle the betrayer!"

As Judas spoke the last words he tied with convulsive and feverish energy the long girdle around his neck and fastened it to the branch of the tree and swings himself off. A fitting close to such a life.

The high priest, followed by the clamoring mob, goes to Pilate and demands the crucifixion of Jesus. Pilate cannot put them off.

Jesus is scourged and crowned with thorns. His robe is exchanged for an old faded one, and every indignity that human malice can invent is heaped upon him.

"The Procession to the Cross" cannot be described. It must be seen in this little village that seems made for such a display. Jesus, bearing His cross, is being led and driven by the hooting, howling mob. Mary meets her son just as He is fainting beneath His burden. She clasps her arms around Him and wipes the blood from His aching, thorn-crowned brow.

Jesus is nailed to the cross. It is raised between two thieves. It falls into the hole prepared to receive it. A shout of triumphal hatred from the soldiers rends the sky.

At this juncture the entire scenery on the stage changes in a moment. The large curtain in the rear falls with a heavy thud, then the earth shakes, darkness covers the scene. The thunder roaring and the lightning flashing make one of the most realistic scenes of the play.

Jesus hangs upon the cross eighteen minutes. His mother and Mary Magdalene, with a few of his disciples at the foot of the cross, are suffering the agony of disappointment and separation.

Christ, with a wild cry of mortal anguish, dies. His head drops upon His still breast and all is over. He is taken from the cross and prepared for burial, which is very touching. Indeed, the whole play, from the beginning to the end, is filled with pathos and is a masterpiece of acting.

After these terrible scenes the tomb in which Jesus was buried is rent asunder and He appears, first to Mary and then to His disciples. Soon after this "The Ascension," the greatest fact in human history, is shown. Christ, arrayed in radiant garments, a great light shining all about Him, is seen slowly ascending just as the curtain falls for the last time.

At 6 p. m. the vast audience files out of the theater in a silence that is almost painful, so deeply impressed were each of us who beheld this wonderful performance.

A Visit to the Old Monastery.

Saturday before the play we drove out, late in the afternoon, to Ettal to see the old monastery and the fine Gothic church which was erected on a model of the Temple of the Holy Grail, and as we drive along we pass hundreds of mountaineers with their families, walking into town to see the Passion Play the following day. We also see these peasants working in the field, and we envy them their free, joyous existence. They seem to enjoy life, and they look up at us curiously and no doubt think we are enjoying all the luxuries of life, of travel and sightseeing, and of everything that would give perfect happiness; yet the

tourist whom they thus envy may in a single day endure more misery and unhappiness than they, in their simplicity and moderate poverty, may ever know. They know nothing of the constant worry and cares of artificial life.

Reaching Ettal, we find the interior of the church adorned with many fine paintings, the principal ones being of Saint Sebastiane and the birth of Christ.

The painting in the dome presents a wonderful blending of colors in which the Mother of God is represented ascending up to heaven amid the heavenly court.

The fine altar piece contains the marble statue of the Virgin and Child, both decorated with precious gems. This statue was presented by the Pope at Rome in the ninth century, and was brought all the way by foot across the Alps by one of the priests. Near the church on the left adjoins the old Benedictine monastery, which has been patronized by the German nobility for centuries past.

We saw some two hundred boys at recitation. We passed through different parts of the building, noting the order and system in the bedrooms and dining room, the kitchen and laundry, having the pleasure of seeing the inner side of a monastery and how lives were spent within their gloomy walls.

This place was overrun and burned by Swiss troops in the thirteenth century, all the monks fleeing save one, who endeavored to protect the books. He was killed in the cloister, and a monument marks the spot where he fell. Long ago this old monastery was used as an academy for knights; later it was a school in which the monks taught the peasants wood carving, music, elocution, and trained them in

dramatic plays. These grand old buildings stand to attest their former greatness.

We returned to the village and started for the ascent of the Kofel, the mountain overlooking the Ammer valley at an elevation of 5,000 feet. We stopped on our way to admire the magnificent "Crucifixion Group," a short distance up the mountain.

This splendid work of art was a gift to the town by King Ludwig of Bavaria in 1875 as a token of his appreciation of their piety. There is a tragic story connected with this statue. When the artist and his assistants were toiling laboriously up the rugged mountain side the statue of St. John, one of the figures of the group, tumbled from the wagon and fell on the artist, killing him instantly and injuring his assistant so that he died the next day in great agony.

Near this statue is the grave of John Henry McCracken, the first rector of the American Church in Munich. We descend the pretty footpath down the mountain and across the Ammer River into the town, and stop to admire the beautiful stucco paintings which adorn nearly all the houses in Ober-Ammergau. Most of these represent biblical scenes and are painted on the outside between windows and doors or within the gables. They are real works of art, and the harmonious blending of colors on houses all painted white makes a very pleasing effect. There is only one Ober-Ammergau, and the time passes all too soon during the two and a half days allotted, and it is with many regrets we leave to give room and accommodation for the hundreds of tourists coming in on every train to witness the next Passion Play performance.

circumstance a calamity, but the intelligence of their prosperity would console the sorrow occasioned by her absence; and yet here, while it is not a man, nor a fellow servant, but the Lord himself who has taken your relative, that you should grieve and lament? And how is it possible, you ask, not to grieve, since I am only a man? Nor do I say that you should not grieve; I do not condemn dejection, but the intensity of it. To be dejected is natural, but to be overcome by dejection is madness, and folly, and unmanly weakness. You may grieve and weep, but not give way to despondency, nor indulge in complaints. Give thanks to God, who has taken your friend, that you have the opportunity of honoring the departed one, and of dismissing him with becoming obsequies. If you sink under depression you withhold honor from the departed, you displease God who has taken him, and you injure yourself; but if you are grateful, you pay respect to him, your glorify God and you benefit yourself. Weep, as wept your Master over Lazarus, observing the just limits of sorrow, which it is not proper to pass. Thus also said Paul: "I would not have you to be ignorant concerning them which are asleep, that ye sorrow not as others who have no hope." Grieve, says he, but not as the Greek, who has no hope of a resurrection, who despairs of a future life.—Chrysostom.

Devotional--Spiritual

The Enduring Love.

Love is the gate of liberty,
Through it the free ascend,
For they are blind who will not see,
And death is not the end.

And love endures beyond the tomb,
Forgetting none whose trust
Is in the King of love, by whom
Death means not dust to dust.
—James Williams.

Strength Perfected in Weakness.

Caesar tells of the contempt with which the Gauls regarded the little men Rome sent against them, and of their wonder that these little men built such large machines. But little men are likely to feel their need of the help of machines. Their sense of weakness quickens their inventive faculties. Rome's greatness began in her littleness. A little city in a position not very well suited for defense, and surrounded by enemies on every side, she was compelled to excel her neighbors in the art of war or perish.

To tell of all the nations that have succeeded in making their weakness a source of strength would be to give an epitome of the world's history; and to tell of all the devices that men have used to bring the hidden forces of nature to the aid of their weakness would be to rehearse the history of civilization.

What happens in the great world happens in the little world, the individual life. In every great crisis the soul is aroused, the mind becomes alert, the body itself seems possessed of new powers. The greatest crisis of life is failure, actual or imminent. When old resources fail and new powers must be found, the soul often finds itself possessed of resources it had not expected. So it happens that a hundred geniuses are born of adversity where one is born of prosperity. For a like reason the door of the kingdom of God is open to the poor in spirit.

Long ago men learned by experience that no sacrifice is so acceptable to God as a broken heart.

Our fathers expressed the same thought in other words: "Man's extremity is God's opportunity."

Many a girl has cried herself to sleep over her broken doll, and then awakened to find herself a woman. The best of us break our hearts when we break our playthings, but the kind Father looks down upon us and says: "My strength is made perfect in weakness." Even this life itself must sink in utter ruin before the soul can rise into the higher life.—Nashville Christian Advocate.

Comfort in Bereavement.

If a man has a statue decayed by rust and age, and mutilated in many of its parts, he breaks it up and casts it into a furnace, and after the melting he receives it again in a more beautiful form. As the dissolving in the furnace was not a destruction, but a renewing of the statue, so the death of our bodies is not a destruction, but a renovation. When, therefore, you see as in a furnace our flesh flowing away to corruption, dwell not on that sight, but wait for the recasting. And be not satisfied with the extent of this illustration, but advance in your thoughts to a still higher point; for the statutory, casting into the furnace a brazen image, does not furnish you in its place a golden and undecaying statue, but again makes a brazen one. God does not thus; but, casting in a mortal body of clay, he returns to you a golden and immortal statue; for the earth, receiving a corruptible and decaying body, gives back the same incorruptible and undecaying. Look not, therefore, on the corpse, lying with closed eyes and speechless lips, but on the man that is risen, that has received glory unspeakable and amazing, and direct your thoughts from the present sight to the future hope. But do you miss his society and therefore lament and mourn? Now is it not unreasonable that, if you should have given your daughter in marriage, and her husband should take her to a distant country, and should there enjoy a prosperity, you would not think the

The Meaning of Affliction.

The more one knows of the most afflicted lives, the more often the conviction flashes across us that the affliction is not a wanton outrage, but a delicately adjusted treatment.

I remember that once to a friend of mine was sent a rare plant, which he set in a big flower pot close to a fountain basin. It never thrived; it lived, indeed, putting out in the spring a delicate, stunted foliage, though my friend, who was a good gardener, could never divine what ailed it. He was away for a few weeks, and the day after he was gone the flower pot was broken by a careless garden boy, who wheeled a barrow roughly past it. The plant, earth and all fell into the water; the boy removed the broken pieces to the pot, and, seeing that the plant had sunk to the bottom of the little pool, never troubled his head to fish it out.

When my friend returned he noticed one day in the fountain a new and luxuriant growth of some unknown plant. He made careful inquiries, and found out what had happened. It then came out that the plant was in reality a water-plant, and that it had pined away in the stiling air for want of nourishment, perhaps dimly longing for the fresh bed of the pool.

Even so has it been times without number with some starving and thirsty soul that has gone on feebly trying to live a maimed life, shut up in itself, ailing, feeble. There has descended upon it what looks at first sight like a calamity, some affliction unaccountable, and then it proves that this was the one thing needed, that sorrow has brought on some latent unselfishness, or suffering energized some unused facility of strength and patience.—A. C. Benson.

"A man's conduct is only a picture book of his creed. He acts after what he believes."



SUMMER COMPLAINTS DYSENTERY, DIARRHOEA, CHOLERA MORBUS.

Radway's Ready Relief taken inwardly in water will in a few moments cure Cramps, Spasms, Sour Stomach, Nausea, Heartburn, Malarial Fevers, Sick Headache, Colic, Flatulency and all Internal Pains. Externally for Sprains, Bruises, Mosquito Bites, Stings of Insects, Sunburn, Burns, Toothache, Headache, Pains in the Back, the application of

Radway's Ready Relief

to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all druggists.

RADWAY & CO.,
New York.

A Striking Biblical Christian Experience.

The eccentric but unquestionably sincere and in his way and field highly useful Christian worker, Billy Sunday, thus gives his Christian experience:

"Twenty-two years ago, with the Holy Spirit as my guide, I entered this wonderful temple we call Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hang on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature, and brought forth the dirge-like wail of the weeping prophet Jeremiah to the grand, impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel.

"I entered the chapel of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of the Song of Solomon, where the Rose of Sharon and the Lily-of-the-Valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory room of the Prophets, where I saw telescopes of various sizes, some pointing to far-off events, some to near-by events; but all concentrated upon the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation.

"I entered the audience room of the King of kings, and caught a vision of his glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant Church; then into the correspondence room, where sat John, Paul, Peter, James and Jude penning their Epistles. I stepped into the throne room of Revelation, and I got a vision of the King sitting upon his throne in all his glory, and I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

These trade-mark suggestions help on every package
GLUTEN FLOUR DIET FOR DIABETICS
Kidney and Liver troubles, Rheumatism, Obesity and all arising from excess of Uric Acid
Rich in Protein. Ask for this in leading grocers.
For booklet or sample, write
FARWELL & RHINES, Watertown, N.Y., U.S.A.

Don't Wear A Truss

After Thirty Years' Experience I have Produced An Appliance for Men, Women or Children That Cures Rupture.

I Send It On Trial.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send



The above is C. E. Brooks, of Marshall, Mich., who has been curing Rupture for over 30 years. If Ruptured, write him today.

You free my illustrated book on Rupture and its curing showing my Appliance and giving you names and addresses of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salve, no harness, no ties. I send on trial to prove what I say is true. You are the Judge, and once having seen my illustrated book and read it, you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail today. It's well worth your time, whether you try my Appliance or not.

FREE INFORMATION COUPON

C. E. Brooks, 2392 Brooks Bldg., Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of Rupture.

Name _____ Address _____ City _____ State _____

also as a library and reading room as well as a social room for the young men. This room is to be under the special oversight of the pastor, the Superintendent and the President of the class, and is already proving a great benefit to the young men of the class. The room was built at a cost of more than \$320 and the cash was in hand before a nail was driven. The other departments of the Church are in good condition. Shamrock charge will take a forward move next year and will be one of the most desirable charges in this part of the conference and happy will be the man who fills it. W. Y. Switzer, Oct. 10.

St. John's Stamford.

We come now to give a wind-up word. As usual, things have been on the stir in Stamford. A great membership, a great set of workers, a great work to do, and a pastor's hands are full. Our present membership is 500. We have many of the innumerable organizations of the modern church in running order. Our Home and Foreign Missionary Societies are superb. Our Sunday-school attendance ranges around 400, with an enrollment of 500, and a Home Department in good

A FREE TICKET TO THE TEXAS State Fair

This sounds good, don't it? But not near so good as the tone of our Pianos. There is to competent players a degree of satisfaction when they enter a home that has one of our instruments, and there's a reason, too, because they know ours to be the exponents of sweet music. They are scientifically constructed and responsive to the touch. That's why. We sell these instruments at very moderate prices and on easy terms to those who cannot pay all cash.

We are offering some special inducements to piano buyers during the Fair. Bring this ad. to our salesroom, and if you make a piano purchase on any of our attractive terms plans we will refund your railroad fare from any point in Texas.

BROOK MAYS & CO
Dallas, Texas

order, with an enrollment of about 150, making a total on the roll of about 650. We also have a splendid Cradle Roll. Our prayer-meeting attendance has been running over 100, and our congregations always fill our large tabernacle. Have received 144 members this year—87 by letter, 24 by baptism and 23 by vows, and baptized 16 babies. In three years we have received 561 members, 223 being by baptism and vows and 328 by letter. The walls for our new church are about half up, and when completed it will be without an equal west of Fort Worth. We have just closed a meeting, in which Rev. R. J. Tooley, of Weatherford, had the lead. I know no better evangelist in Texas than Dick Tooley. Our inspiring here was not great, for the reason that the town is all in the Church. Night after night in a tabernacle full of people only three or four would keep their seats when a call was made for all Christians to rise. But Tooley can preach, and he knows how to do the digging that counts for something. His work abides, and he leaves it in the pastor's hands. He did us fine work. The district, with Brother J. G. Putman at the head, will make a great report. Stamford College has had a remarkable opening, on which President Griswold is to be congratulated, when we consider present crop conditions. Brother Hamblen, at Ward Memorial, has done a great year's work, but possibly he will want to tell of that.—Robert E. Goodrich.

Hico Methodist Church Dedicated.

On October 2, 1910, our beautiful Methodist Church here in Hico was dedicated by Bishop Joseph S. Key. It was a beautiful day, and the house was filled with people to its utmost capacity. The people were delighted with the Bishop's appropriate and impressive sermon. To many this was an unusual occasion, and will always be pleasantly remembered by them. This church building was erected while Rev. H. M. Long was pastor here. The people have not forgotten the arduous work which he did, and which resulted in this beautiful church building. In 1901 this building was erected and in the main paid for. But there was a small debt on the house, which prevented it from being dedicated. When the house was cleared of debt it was in need of some repair, so the members of the Church decided to wait until the house was repaired before they had it dedicated. At the cost of about \$599 the building has, last year and this, been put in good condition; and to the delight of all the members of the Church it has been dedicated.—W. D. Gaskins.

McKee Street, Houston.

A tent meeting has just closed, and the story of it is worth telling. At the instance of the presiding elder, Brother Ellis Smith, the Methodist pastors of Houston bought a tent and chairs. The plan has been to hold services in various parts of this growing city, especially in districts so far removed from Churches that the influence of the Church is feeble. The meeting for McKee Street, however, was held just across from the church building. At the railroad wharfing in front and the street cars thundering on the side, but still on the main thoroughfare of the north side of Houston, where the people go by. As for results, there were sixteen additions to the Church roll, besides a great number of responses made to the proposition of the preacher. These are excellent results, but the most noteworthy outcome of the meeting is the number of strangers who heard the gospel. For three miles out on the two country roads that come into the McKee Street part of town the influence of the Church has been sent. Personal work is being done in the families of those attracted by the tent services, and Home Department classes of the Sunday-school are being planned along both these country roads several miles from the church. Dr. W. E. Andrews, of St. Paul's Church, preached. He came as an evangelistic pastor, worked three weeks faithfully in the hot weather, and did not receive any remuneration. Other Houston pastors in the leading churches are doing this same kind of work without any charge. It is a pleasure to be able to tell of these fellow-pastors who so gladly and efficiently help without cost. Great congregations heard Dr. Andrews and Dr. Watts, of Tabernacle Church, who preached three times. After hearing them I am sure that in Houston the day of the evangelist-pastor has not ceased. They both did great preaching, and profound conviction resulted. This has been a fruitful year in Houston Methodism.—Moreland Whaling.

OUR SABBETH IS THREATENED.

Article Four.
If pointing out evils which threaten our Christianity and also our civilization is pessimism, then count me a pessimist. There is more danger in being super-optimistic than there is in being too pessimistic. The real philanthropist is fully awake to every issue that involves the destiny of men. There are two aggressive evils which confront us at every turn, to-wit: Commercial greed and the love of pleasure. These evils are arrayed against every form of reformation. They have foisted upon the commonwealth the whiskey traffic and Sabbath desecration, with all their attendant evils. There is not wanting a militant host to contest the aggressions of the whiskey traffic. This is as it should be. But it is a lamentable fact that because of what shall I say? The least to be said is remissness on the part of the people of God has permitted Sabbath desecration to increase to an alarming extent.

Hundreds of thousands of people of this State travel annually on Sunday

excursions. The papers stated last October a year ago, that forty thousand people went to the Dallas Fair on one Sunday. On one Sabbath last July a year ago, the papers stated that thirty thousand people went to Galveston. The railroads made exceedingly cheap excursion rates on Sundays to secure patronage. These rates are made to Galveston throughout the summer season. Similar rates are made to the fairs, to Mineral Wells, to Wichita Falls and to other points as occasion may occur. Low rates are made to baseball games, which are played every Sabbath in eight different centers of population throughout the baseball season, which, I believe, continues the greater part of the year. The rate to these games is \$1 round trip from Waco to Fort Worth and Dallas, vice versa. A 50 cent rate round trip from Gatesville to Waco and a corresponding cheap rate is made from one point to another wherever the ball games are played. The railroads are reaping a rich commercial harvest, leaving behind moral depletion which manifests itself in various forms of evil. The baseball league is a corporate institution, and beyond all question is a commercial enterprise. It differs in no essential particular from any other commercial compact. The only object of this league is to make money, and this they do by the thousands of dollars. Some idea of the amount may be conceived by a published statement which occurred in the Fort Worth Record recently. The statement showed the league paid more than \$81,000 in salaries per season. The average salary of each player was estimated at from \$160 to \$170 per month. The writer said: "Were it not for the Sunday turnouts in the Texas league would have to reduce salaries and resort to retrenchment methods in order to live." The Record of August 1 stated that six thousand people attended the baseball game played on Sunday, July 31, in this city. I am credibly informed that the gate receipts amounted to more than three thousand dollars and that some were admitted at half fare, which is a quarter of a dollar. These people have their paid attorneys, to whom they pay a salary of two thousand dollars to attend to their business. This is a great and growing evil which is demoralizing the people of this State, and especially the youths, to an alarming extent.

When the managers of the World's Exposition, held at St. Louis asked Congress for a donation of \$5,000,000, the House of Representatives granted the request, but the Senate amended the bill requiring the managers to sign a contract to close the gates on Sunday. This they were forced to do before they could get the donation. But here in Texas the gates of fairs are flung wide open, and but little protest is now being made. For a time the question was much agitated, but from some cause our zeal has subsided and we content ourselves with passing a few resolutions in our religious assemblies. What right have these corporations to make money at the expense of the moral interest of this commonwealth? The plea that they ply their trade for the benefit of the laboring people is a delusion pure and simple. It is kith and kin to the pretended piety of Judas. What do they care for the laboring people? In fact, they deprive laboring people of that Sabbath rest that justly belongs to them, in order that they may make money. These are not works of necessity. From the beginning the purpose manifest in the administration of civic government has been to conform to the Divine purpose in protecting the sanctity of the Sabbath. So that all work is prohibited except works of necessity or charity, and sports of every character are also prohibited. There would be the semblance of justification in the contention of a father that he was impelled by the demands upon him of providing for dependent ones to do this or that work upon the Lord's Day. But these people can set up no such contention. We are told that to close the gates of fairs on Sunday, and to prohibit the baseball games will destroy these institutions. If that be true, then I answer, it is better to destroy them than to destroy our Christianity, our civilization by destroying our Christian Sabbath. In proportion as Sabbath desecration obtains, in the same ratio immorality prevails. The question in its final analysis, is one of money against moral. Is it better for this State to foster unnecessary work to maintain Sunday saunas, which tend to break down the Sabbath, and debauch society, or to conserve the moral interest of the commonwealth by protecting the Sabbath? Choose ye this day whom ye will serve, God or mammon?

There are other things which are having a deleterious effect upon our Sabbath. The great influx of European

NEW INVENTION!

NO MORE WASH DAY!

NEW METHOD OF CLEANING CLOTHES

Cleans Family Wash in 30 to 50 Minutes—Woman's Hardest Work Made Easy—No Rubbing. No Motors, No Chemicals.

NOT A WASHING MACHINE DOES IN ONE OPERATION THE WORK OF WASH BOARD, WASHING MACHINE AND WASH BOILER.

SEE HOW SIMPLE—DIFFERENT, EASY. Put on any soiled water, then soap, then clothes—move knob occasionally. In 5 to 8 minutes first batch clean—next batch same way, same water—in 30 to 50 minutes family wash clean. No labor, no injury to clothes.

Cleans woolsens, flannels, blankets or colored clothes, as well as white goods, hose, lace, curtains, bed clothes. Saves time, fuel, labor. EASY WAY in 30 to 50 minutes cleans washing which before took entire day. All metal, strong, durable, sanitary, light in weight. Easily used, cleaned, handled—always ready. Child or nervous woman can use it. Saves wash-day drudgery.

Users Praise "Easy Way" J. McGee, Tenn., writes: "One young lady cleaned day's washing in one hour with Easy Way—another in 45 minutes." Mrs. T. Bullen, Canada, writes: "I washed bedding, heavy quilts, curtains, etc., without rubbing." Lauretta Mitchell, O., writes: "Done big washing in 45 minutes—sold already." A. D. Poppleton, N. Y.: "Gives perfect satisfaction. Washed bed quilts, greasy overalls and fine clothes. Greatest thing on earth." F. E. Post, Ga., writes:

"TWO WEEKS' WASHING IN 45 MINUTES. Clothes cleaned without rubbing." J. H. Barrett, Ark., after ordering 38 Easy Ways, says: "You have the greatest invention I ever heard of." J. W. Myers, Ga., says: "Find cloth for 12 Easy Ways. Greatest invention to womanhood, forever abolishing miserable washday. Sells itself!"

AGENTS GETTING RICH

R. O. Brown, N. Y., placed 15 in 6 hours—profit \$70.00. Mrs. J. Crown sold 10 in 2 days—profit \$30.00. K. J. Blevins, O., writes: "Made 7 calls, sold 5 one day"—profit \$15.00. R. H. Lattimore, Pa., writes: "Sold 4 this morning. Never got turned down." A. G. Witt, Pa.: "Received Easy Ways yesterday; sold 4 today—not out for orders." Mrs. Gerrish, Mont., ordered sample then 1 dozen, then 100—profit over \$200.00. Just made one shipment 1000 Easy Ways to Russia; agent, N. Boucher, Mass., orders 75 more; says: "Everybody wants one; best business I ever had." A. S. Verritt, Ia., sold 8 in one day—profit \$21.60. So it goes. A Money Landslide!

FREE SAMPLE TO ACTIVE AGENTS.

We want managers, agents, men or women, home or traveling, all or part time, to show, take orders and exhibit agents. Easy way new article; not worked to death. Best seller out. Every family wants one. People glad to see it demonstrated, buy without being asked, and show away costly washing machines to us. Only 2 sales a day means \$36.00 a week profit. Price only \$6.00 ready for use. Sent anywhere. Not sold in stores. Order one for your own use. YOUR MONEY REFUNDED IF NOT SATISFIED. Send for Free Sample offer, special agents' proposition, etc. Costs nothing to investigate. Send name and address anyway for full description. Write today. HARRISON MFG. CO., 1505 Harrison Bldg., Cincinnati, Ohio.

immigration increases the tide of Sabbath desecration. They hold to the Continental Sunday—a day for pleasure instead of a day for rest and worship. Many of them attend some form of worship in the forenoons, and in the afternoons and evening they resort to their beer gardens and dancing pavilions. This is the practice in portions of our State at this time. Hunting and fishing are rife. Some organizations hold business meetings on the Sabbath. Occasionally political speeches are made; while picture shows, sacred concerts and other forms of amusement are depleting Church congregations, corrupting society and destroying the Sabbath. What shall we do? R. C. ARMSTRONG.

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

TO THE MEMBERS OF THE WEST TEXAS CONFERENCE.

The teachers' recital at San Antonio Female College will be given Monday night, October 24. We shall be pleased to have the members of the conference and any visitors coming through the metropolis on their way to Austin stop over Monday night and attend this recital.

We shall be glad to entertain a number of the brethren at the college lodge for the night. J. E. HARRISON.

"Order my steps in Thy work; and let not any iniquity have dominion over me."—Psalm 119:133.

COMPLIMENTARY RESOLUTIONS.

Whereas, It is the law of our Church making four consecutive years the time limit for a presiding elder on a district, and Whereas, Dr. W. L. Nelms is closing out his fourth year on the Waco District; therefore be it Resolved, 1. That we appreciate his faithful and efficient service during the four years as presiding elder of the Waco District. 2. That we pray the blessings of the Heavenly Father upon him as he goes from us to his new field of labor. 3. That a copy of these resolutions be sent to the Texas Christian Advocate for publication. (Signed) The members of the Methodist Episcopal Church, South, at Waco, Texas.

THE HOME CIRCLE

O SWEET LITTLE BIRDS.

O sweet little birds! a-wing in the air,
Why is it you're happy and free from
all care?

Why is it your songs like a jubilee
ring,
As you circle and soar and dart on the
wing?

O sweet little birds—a nest in the tree,
Why is it you seem so contented to be?
Why is it you fear not the elements
rude

As you cozily cuddle and cover your
brood?

O sweet little birds! teach my spirit
your faith;

Teach me God is the Father and Friend
of us both.

Let me trust in His love so my carol
may be

Like the carol you're singing—a glad
jubilee.

—Susie M. Best.

THE STORY OF INNOCENCE—A PARABLE.

One day as I wandered far from the
city I lingered a moment on the top
of a hill to drink in the beauty that
lay below. As in a cradle of rocks
lay a beautiful garden, and in its
flowery bed a white cottage. A fair-
er picture Nature never held up for
man's admiration.

Reclining on a ledge of rock I gazed
on that lovely scene until its beauty,
entering my soul, soothed its rest-
less craving and I slept and dreamed
of that cottage and garden.

A fair young girl came out from
the cottage and paced restlessly to
and fro in the garden. She took no
heed of the flowers around her, not
even of those she crushed beneath
her feet. From time to time she lifted
her head and strove to look over
the garden wall, but she could not
see, for the wall was high. Then she
stood and looked at the wall, examin-
ing it all around until she found a
door, and in eager delight she ran to
open it, thinking that at last she
would see the world outside, but to
her dismay she found she could not
open the door. Turning away she
sat down in a shady arbor and burst
into tears. Presently I saw a man
approach the door from the outside,
insert a key in the lock, open the
door and enter the garden. The girl,
hearing his footsteps and wondering
who he might be, rose and went to
meet him.

After a kindly greeting, the man
thus addressed the maiden:

"My child, what is the matter? I
see you have been weeping."

"O sir!" she cried, "I am tired of
this garden, and I want to get out into
the world."

"Is that all?"

"Yes, sir."

"Then come with me and I will
take you out. My name is Pleasure
and I travel about from place to place
seeking youths and maidens who
know not the joys of this world that
I may take them to the City of Pleas-
ure. What is your name?"

"Innocence, sir," the girl replied.
"Will you take me to the City of
Pleasure? I should love to go."

"Yes, come along with me."

Innocence followed and they were
soon outside the garden.

In my dream I followed Pleasure
and Innocence as by innumerable
pathways they approached a large
and beautiful city, whose domed and
spired buildings, towering high, glit-
tered white and golden in the sun-
shine. The sound of music and laugh-
ter floated across the fields from the
city delighted Innocence. At last I
say they reached the city and paused
before a gate bearing the inscription:
"The City of Pleasure. Enter and be
merry!"

Pleasure gave the password and
the gates swung open. Night was be-
ginning to fall as they entered the
city and Pleasure said:

"Innocence, do you love music?"

"Dearly," she replied.

"Then come with me."

Thus saying, he led her along one

of the broad streets and into the
brilliantly lighted music hall. They
sat down in full view of a gaudily
dressed stage, and Innocence looked
round on a vast crowd of men and
women. Presently there was a burst
of music: the orchestra struck up a
popular tune; the artist appeared, sang
and danced and delighted the audience,
while Innocence sat captivated by the
brilliance of everything around her.
When the entertainment was ended
the audience retired to other parts of
the building, some to get refresh-
ments and others to dance, but Inno-
cence said she must go home, as it
was getting late. Pleasure smiled as
he said:

"Have you had enough already?"

"Oh, no!" replied Innocence. "I
shall want to come again, but I want
to go home now. Please take me."

Pleasure took her home and prom-
ised to take her again.

I awoke from my dream; the gar-
den and cottage were still in view,
looking as fresh and as fair as at
first, but a kind of stupor seemed to
come over me, and I was powerless
to move. Presently I fell asleep and
dreamed again.

I saw Pleasure and Innocence sit-
ting together in a saloon, and Inno-
cence held in her hand a glass of that
ruining liquor which she, in her gar-
den home, had never seen before.
She was raising the glass to her lips,
and I strove to reach her that I might
save her from ruining herself, but I
could not move, and I had the pain of
seeing her empty the glass. As she
set down the glass Pleasure rose and
said:

"Come, let us go for a dance."

Again I saw them in the ballroom,
and as I watched I saw a startled look
creep into Innocence's face. She turned
quickly and stretched out her arms
as though for help, but Pleasure had
left her and there was no one near
to catch her as she reeled and fell.
Many dancers passed by, but they only
looked, laughed and passed on.

Present Innocence regained her
senses. She rose and cast one wild,
despairing look around the room. Then
the despair died out of her eyes and
in its place came a look of sorrow and
shame. With unsteady steps she left
the room and gained the street. Then
she hurried to the gate of the city, but
finding it locked, she turned from it in
dismay and sank on the pavement,
burying her face in her hands.

Then I saw Pleasure approach her
and touch her on the shoulder. She
looked up and a gleam of hope stole
into her eyes as she said:

"O, Pleasure, do open the gate for
me that I may go home. I am so tired."

He laughed, a cruel, mocking laugh,
and told her she must open the gate
herself.

"I can't," she cried. "I have no
key."

"Then you must stay here now. You
have stayed here until midnight, and
it is impossible for you to go home
now, because any one who remains in
the City of Pleasure is never allowed
to leave it again."

On hearing this Innocence began to
weep, and when she looked up again
she was alone—alone and friendless
in a strange city. The horror of her sit-
uation seemed to dawn upon her, for
she again crouched down in a corner
and wept bitterly.

"Oh, if I could only get back to my
home," she cried, "never again would
I leave it to come to this miserable
city; but I have sinned and I can not
go back."

Her voice ended in a pitiful wail.
Then I saw an angel appear unto
the girl and I heard a sweet voice
whisper:

"Innocence."

She looked up, startled, and saw the
angel standing near her, looking upon
her with love and pity. Innocence cov-
ered her face, for she was ashamed.

"Are you tired already of this life
of pleasure?" the sweet voice asked.

"O, yes! It is a life of misery. I
see it all now, and I would give any-
thing to go back home, but I can not.
I have sinned and stained my maiden
purity, and God will never forgive me."

She began to weep afresh.

"Dry your tears and look," the angel
said. "I am your Savior, and in my
hands and feet I bear the price of your
forgiveness. See the prints of the
nails."

He stretched out His hands, and at
sight of them the unhappy girl cried:

"Oh, why was I called Innocence—I
who am so guilty?"

"Your guilt is not too great for my
blood to wash away. Come to me now

One Doctor

Ask your doctor about Ayer's Cherry Pec-
toral for throat and lung troubles. Doctors
have prescribed it for 77 years.

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

and give me your heart! I will cleanse
it from all sin. You are the lamb I
have sought so long, and now I am
come to carry you back to the fold."

Thus spake the Christ, and tenderly
lifting the weary girl He laid her head
on His shoulder and bore her gently
home.—Miss Fanny Hillinder, in West-
ern Methodist.

WILL-POWER, OR SELF-WILL.

Harry Ford had managed to secure
a scholarship in the famous Blank
Academy, and was jubilant over his
good fortune. He was a boy of con-
siderable natural ability, and had de-
cided confidence in his own powers.
This opportunity, he felt, assured a
future in which he could rise to a
position of influence. But, he con-
fessed to his teacher: "All I'm afraid
of is the first year. They say they're
very strict, and a fellow is likely to
get into trouble at first."

She assured him: "Harry, I believe
you have sufficient strength of pur-
pose to help you face such difficulties,
and carry you through all right."

"That's just where the trouble is,
Miss Connor. They say it's the fel-
lows with too much will-power that
get into trouble."

"But, Harry, that is not true will-
power. I once crossed the Atlantic
when the ship rolled dreadfully, and
nearly every passenger was seasick. I
was determined not to give in, if it
could possibly be prevented; so would
rush on deck the moment the least
uneasy feeling began, and exercise as
briskly as possible, getting my mind
fixed on the objects of interest, until
the uneasiness passed off. In this
way I fought it out successfully. One
passenger asked me: 'Miss Connor,
what do you use to keep from being
seasick?' We have tried everything
any one else recommended, and noth-
ing helped us at all."

"Why, I said, 'I haven't used any-
thing but my will-power.'"

"Will-power!" exclaimed another
lady: "I'm sure no one has greater
will-power than I, and it didn't keep
me from being seasick!"

"I did not answer, but thought over
what I had seen of her. A number of
us had come on board the evening
before the boat was to sail. Miss
Baker had been dissatisfied with the
cabin assigned her, and made the stew-
ard change her to quarters a trifle less
cramped. Next morning, she had set-
tled into her steamer chair in a shel-
tered place on deck, and required the
deck steward to bring her meals to
her, refusing to go below. In fact,
she had expected and planned for sea-
sickness from the first, and it had
come. Will-power had not been called
into use at all.

"Now, Harry, I have often thought
since that many people mistake for
will-power what is only a form of self-
ishness—just the power to assert
themselves, and make others grant
what they imagine are their rights.
No man has true power of will who
can not hold himself completely in
check when necessary, and keep him-
self unwaveringly to the right course,
no matter how difficult or unpleasant
others may make it. But," she added
reverently, "such power must come
from God. I am glad you have already
learned how necessary it is to depend
on Him."

"Yes, Miss Connor," Harry answered
quietly, "I know it's useless to try to
keep right without his help."

As he turned to go, so full of hope
and ambition, so richly endowed with
God-given powers, she watched his con-
fident step, and felt that he might in-
deed "take" many a "city," if he did
not fall of the truer greatness "that
releth his own spirit."—Exchange.

"ONLY HIS WAY."

How often, when defending a friend
against hostile criticism, and some
wholly indefensible word or act is in-
stanced, we are forced to fall back
upon the lame excuse that it is "only
his way." We try to think that the act
or word does not rightly represent our
friend, and so we plead that he is
really better than he appears. The in-
defensible harshness, the seeming cal-
lousness, the apparent indifference to
results, is, we are persuaded, not a
true index to our friend's character.

But this is not so sure. A man is
"righteous, even as he is righteous,"
i. e., not only to the limit of his right-
eousness. Ninety acres of arable land
upon a farm does not make the ten

acres of swamp tillable land. The soft
purr of the cat does not dull the sharp-
ness of her claws. And the thing in
us for which our friends have constan-
tly to apologize is not rendered
good or even harmless by our virtues,
and it should not be tolerated by us.
It sometimes happens that we do not
realize just how our influence is being
damaged by our peculiar "ways," but
it is never difficult to discover the truth
in such a matter if we earnestly de-
sire to find it. If we are prepared to
fight for our weaknesses, then our case
is hopeless, but if we are willing to
amend our ways it will not be hard to
find out what it is that most needs
amendment.

It makes no difference how long
"our way" has been a feature of our
life. Age never sanctifies an evil habit,
nor changes bitter into sweet. Usually
it is just the other way, the sweet
grows even sweeter, but the bitter
grows even more bitter. The objec-
tionable habit of youth becomes still
more objectionable in old age.

Why should we excuse the things in
us which are plainly objectionable. If
we are clear-visioned enough to recog-
nize their objectionable character, then
we are either indolent or cowardly if
we allow them to continue. If we do
not recognize such things as objec-
tionable, then we are surely deficient
either in candor or mental grasp. No
Christian man has a right to go
through life with words or deeds for
which he or others must daily apolo-
gize. If our friends need to apologize
for us, or if we need to apologize for
ourselves, we had better live a little
closer to our Lord.—Christian Guard-
ian.

HER NATIONALITY.

When small Sigrid made her first
appearance in an American school,
says Harper's Magazine, she was asked
the usual puzzling questions, one
of which was:

"What is your nationality, Sigrid?"
Sigrid tossed her flaxen braids. "I'm
an American of Norwegian design,"
she said, promptly.

JUST SO.

Teacher: "Polly, dear, suppose I
were to shoot at a tree with five birds
on it, and kill three, how many would
there be left?"

Polly (aged six): "Three, please."

Teacher: "No, two would be left."

Polly: "No, there wouldn't. The
three shot would be left, and the
other two would be fled away."

COFFEE WAS IT

People Slowly Learn the Facts.

"All my life I have been such a
slave to coffee that the very aroma of
it was enough to set my nerves quiver-
ing. I kept gradually losing my health
but I used to say 'nonsense, it don't
hurt me.'"

"Slowly I was forced to admit the
truth and the final result was that my
whole nervous force was shattered.

"My heart became weak and uncertain
in its action and that frightened
me. Finally my physician told me,
about a year ago, that I must stop
drinking coffee or I could never ex-
pect to be well again.

"I was in despair, for the very
thought of the medicines I had tried
so many times, nauseated me. I
thought of Postum but could hardly
bring myself to give up the coffee."

"Finally I concluded that I owed it
to myself to give Postum a trial. So
I got a package and carefully followed
the directions, and what a delicious,
nourishing, rich drink it was! Do you
know I found it very easy to shift from
coffee to Postum and not mind the
change at all!"

"Almost immediately after I made
the change I found myself better, and
as the days went by I kept on improv-
ing. My nerves grew sound and steady,
I slept well and felt strong and well-
balanced all the time.

"Now I am completely cured with
the old nervousness and sickness all
gone. In every way I am well once
more."

It pays to give up the drink that
acts on some like a poison, for health
is the greatest fortune one can have.
Read the little book, "The Road to
Wellville," in pgs. "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.

A PERFECT CIGARETTE CURE

Dr. J. S. Hill, the cigarette and tobacco
specialist, has recently made a new discovery
in the scientific treatment and cure of tobacco
habit in all forms. The treatment is
wonderful, and is sold under a strict guar-
antee. Address DR. J. S. HILL, Green-
ville, Texas.

SUNDAY SCHOOL ITEMS

REV. V. A. GODBEY, Editor, Austin, Texas.

All communications intended for this department should be sent to the above address.

FUNCTION OF THE MODERN SUNDAY-SCHOOL.

Dr. David G. Downey, Secretary of the Board of Sunday-schools of the M. E. Church, South, has recently published a very interesting article under the above caption and we take the following extracts from it, believing they will interest and profit our readers:

It may be said that the first function of the Sunday-school is to take itself seriously. It is evident that in many places the Sunday-school has not taken itself either earnestly or seriously and as a natural consequence it has not been taken seriously by the Church or by the community. The proof of this is seen in the utterly inadequate plan, preparation and equipment for the work of the school. In almost any city one will find schools with hundreds of children sometimes huddled and crowded together in one bare room, and in other places pushed into galleries and basements, dim, damp and cheerless. Until recently, at least, the chief thought of a building committee has been a beautiful and commodious audience room for the grown-ups, and, if there should chance to be any money left, some sort of an upstairs or downstairs addendum for the Sunday-school. The time has come for all those in authority to insist that in all architectural plans the interests of the children and the interests of the adults shall have at least equal consideration.

The equipment of the Sunday-school with appropriate class rooms and seats, with maps, literature and supplies must not any longer be left to chance and caprice, or to the vicissitudes of an almost exhausted treasury. All this must be considered as a part of the legitimate, essential expense of the Church, and must be planned for in the annual budget. It is not the function of the school to support the Church. It is the business of the Church to support the school.

One of the hopeful signs of the Sunday-school world is the interest in graded schools and in graded lessons. The Church is naturally and wisely conservative and hence it has not rushed blindly after educational fads or unproved pedagogical principles. Being convinced, however, that the graded school (which is simply the grouping together of scholars of similar capacities) and the graded lesson (which is simply a lesson suited to the age and capacity of the graded group) are in the order of a true development, the Church has entered upon that path of progress, never to retrace its steps.

The business of the Sunday-school, and indeed its supreme business, is to hold the child, to fix his habits, form his character and build him into the kingdom and into the Church without his ever knowing the bitterness or experiencing the weakness that comes from years of wayward wandering in wickedness and sin. In a word, the business of the Sunday-school is constructive and formative. Its highest function is to form, not to reform, to construct rather than repair, to keep in health rather than to restore when spiritual health has been well-nigh lost. Marcus Dods speaks truth when he says: "Perhaps the gospel has come to be looked upon too exclusively as a remedial scheme, and too little as a means of maintaining spiritual health." It surely has, and the Sunday-school should employ much of its time in the declaration of principles and in the use of methods that make for the maintenance of natural and normal spiritual health. This ought not to be strange doctrine to the followers of Arminius and John Wesley. Our fathers preached Calvinism out of court, but the virus of Calvinism is still in our theological blood and nowhere is it more evident than in our estimate and treatment of the child religiously. Let no one think that a single word is here uttered against efforts for the reclamation of the wayward adult. God forbid! It is a tremendous task that the

Church fronts in its efforts to convert, transform and train in Godlike character and Godlike service the millions of men and women whose lives have been shaped in the mould, hardened in the atmosphere and practiced in the way of sin. May God give us strength and wisdom and spiritual power equal to the burden—a burden, I am bound to say, that has come to us in part at least through the failure of parents and pastors and Churches and Sunday-schools to rightly understand and guide the child. But the business of the Sunday-school is nearer the source. To it is committed the task of forming and constructing from foundation to cap-stone.

The greatest evangelistic opportunity of Methodism today is the opportunity of the Sunday-school. Three million, seven hundred thousand in our schools and 2,000,000 of these not yet come to spiritual consciousness nor definitely and personally committed to Christ and dedicated to His cause. A part of this opportunity belongs to every church and Sunday school. You ask, "Tell me how I may improve this opportunity? What methods shall I use?" To this we reply, the followers of John Wesley must have the spirit of Wesley, which is the spirit of spiritual pioneering. And never have we needed in pulpit and in pew more than we need today men who will dare to break with the customs and methods of the past, that they may find and employ the methods that will do for today what the methods and customs of the past did for their day. A sense of the child's value, a consciousness of the Church's need, intimate, conscious, personal fellowship with God and a granite purpose to hold the child to God and from the devil will devise the methods by which the thing that needs doing will surely be accomplished.

The modern Sunday-school that we are talking about is a Methodist Episcopal Sunday-school, and it follows that if our youth are to be fitted for their work they must be trained in the history, the doctrine and the government of Methodism. In this sort of training our schools thus far have been woefully deficient; and there are some who seem to think that training in denominational loyalty is an evidence of narrowness. But there can be no real interdenominationalism that is not grounded in a strong and wholesome denominationalism. Methodism has a reason for existence. The story of its rise and progress, of the gradual development of its institutions, of its transfer from England to the Colonies and the States, of the part it has played in our national life, is a story of romance, heroism and achievement that is not anywhere surpassed—a story that, if rightly told, will touch the imagination and grip the hearts of our young people and hold them in loving fealty to the form of faith that has done so much in the past and holds in its keeping so much of promise for the future.

It is the function of the Sunday-school to minister to the childhood of the community. The business of the Sunday-school is not merely to minister to those who naturally belong to it. It has a duty to the entire community—particularly to the child life of the community. It is the duty of a wide-awake, up to date, modern Sunday school to know exactly the conditions of the child life in the territory about it. It should know how many children there are of school age in the territory. It should then know how many of these children of school age are in the Sunday-schools of the neighborhood. And the difference between the two facts (and be sure such a difference will be found) measures the missionary opportunity of the school. To really find out these facts, to wisely win and winsomely welcome these oftentimes neglected children to your school, will do more to develop a real missionary spirit than to take a collection once a month or listen to a depletion of pagan needs once a quarter. "You can find the heathen nearer, you can help them at your door." The duty of a school is not performed till it has made persistent and repeated efforts to reach and interest the last unreached and non-interested child in the community. And a school that does its duty in this regard will not lack for scholars. Nor will it lack for results, for oftentimes these very neglected ones return to us the largest dividends for our efforts.

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27.

HALF A MILLION FAMILIES are Entertained Every Week by The Youth's Companion



THE BEST PUBLICATION FOR THE AMERICAN PEOPLE

The Best

Stories for Boys—Sports—Things to do with Tools.

The Best

Stories for Girls—Careers for Girls—Helpful Hints.

The Best

Stories for Parents—Articles by famous men and women—Suggestions for Garden, Kitchen and Living-Room.

The Best

Paper for ALL THE FAMILY, and the Best Investment of \$1.75 for all the year round.

LARGER and BETTER for 1911

More entertaining, more informing, more helpful to every member of the family. What the Larger Companion offers for 1911 is shown in the Illustrated Announcement which is sent Free with Sample Copies on request.

FREE TO JANUARY 1911

Every New Subscriber who at once cuts out and sends this slip (or mentions this publication) with \$1.75 will receive All the remaining issues for 1910, including the Thanksgiving and Christmas Holiday Numbers. The Youth's Companion's Art Calendar for 1911, lithographed in twelve colors and gold. Then The Companion for the 52 weeks of 1911, reading equivalent to twenty-seven 300-page volumes of romance, adventure, science, travel, etc., costing ordinarily \$1.50 each.

THE YOUTH'S COMPANION : BOSTON, MASS.

Southwestern University :: GEORGETOWN, TEXAS

THE CHOICE OF A COLLEGE—

This is a question that deserves the most careful consideration of both parent and son or daughter. Have you thought of the advantages offered by Southwestern University? Extensive and thorough courses, excellent faculty, desirable location, established reputation, splendid library, good laboratory and athletic facilities. Can you afford anything less? For catalogue address Jno. N. McKay, Registrar, Georgetown, Texas

STATE FAIR OF TEXAS

DALLAS, TEXAS,

Opens October 15, 1910

On October 15, the State Fair of Texas will again open. This will be a great fair. The grounds are more beautiful than ever, and many new buildings have been added since the fair of 1909, including the Agricultural Hall and the great Coliseum. The exhibits will be new and of a higher standard. The attractions will be select and unique. The main exhibition hall has been increased by one-third its former size. Its many aisles will be lined with exhibits of every description. Leaving the main hall, there is the Live Stock, Poultry, Kennel, Horse Show, Implement and Vehicle, Fine Arts; etc., so that there is something interesting to see at every turn.

The racing will be fast and exciting, and the great steel Grand Stand will be filled daily by thousands who like these attractions. The amusement department will be crowded with many different features. There is lots of fun here. Don't deprive yourself of the pleasure and profit from visiting the Fair. Come, by all means, and bring the children. There will be cheap rates on all railroads and interurbans

Opens Oct. 15 Closes Oct. 30

Fine Machine and Texas Advocate 1 year \$24.00

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH, they will promptly relieve the nausea, **SICK HEADACHE**

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

Take No Substitute.



BLAYLOCK PUB. CO. Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

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

G. C. RANKIN, D. D., Editor

SUBSCRIPTION—IN ADVANCE.
 ONE YEAR.....\$2 00
 SIX MONTHS..... 1 00
 THREE MONTHS..... 50
 TO PREACHERS (Half Price)..... 1 00

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

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

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

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas

OUR CONFERENCES.

West Texas, Austin, Bishop Atkins.....Oct. 26
 German Mission, East Bernard, Bishop Murrah.....Oct. 27
 Northwest Texas, Clarendon, Bishop Atkins.....Nov. 9
 Central Texas, Waxahachie, Bishop Atkins.....Nov. 14
 North Texas, Wichita Falls, Bishop Murrah.....Nov. 23
 Texas, Galveston, Bishop Murrah.....Nov. 30

We started out to answer personally all the kind letters received congratulating us upon our unanimous election for the thirteenth time to the editorship of the Texas Christian Advocate, but they have accumulated to such an extent that we will have to answer them in this public way by saying that we most heartily appreciate their words of confidence and brotherly love. And such expressions tend to make us try even harder to make the dear old Advocate meet all the demands of our great Church. It is an inspiration to know that the thousands who read its pages weekly are in sympathy with our arduous toils and service. It is no easy matter to edit a paper and do the other work required of us by the brethren. Then, too, it is a delicate work. We have to try to please thousand of people and hundreds of preachers and at the same time be conscientious and faithful to the Church. Of course, in doing this, we necessarily have to go contrary to a great many of them occasionally, but we take no pleasure in running counter to our brethren. But, for the most part, we have their co-operation, despite the fact that we once in awhile have to plough across the grain of some of our readers. All we ask is the continued sympathy and co-operation of all of them, and we will do our best to make the Advocate a blessing to the largest number of its readers. We have no special friends to reward and no enemies to punish. We love the whole Advocate family.

Rev. J. Foster Pierce, of the McKinney District, is closing out his quadrennium on that work. Four years ago he was assigned to that district and he has done faithful and successful work. He is a preacher of no ordinary ability and he has shown himself a most competent and prudent executive. As a result the district has prospered under his administration, and his successor will find things well organized and in good running order. Brother Pierce is popular with his preachers and people, and they will regret to part with him at the close of this year.

NOTES AND COMMENTS

Rev. C. A. Tower is completing a success quadrennium on the San Augustine District, Texas Conference. In fact this is the second quadrennium on that charge. He was there a few years ago and after a short interim was returned to it. He is one of the most efficient presiding elders in Texas, and one of the strongest and most incisive preachers. He has a level head and makes a good executive. And he has a kind heart and he is in sympathy with his preachers and people. It is quite probable that he knows most every man and woman in his district—we mean Methodist men and women. Brother Tower has almost become a part of that work, and it will be like parting with a personal friend, as well as with a presiding elder, when he makes his report at conference. But it will be the same wherever he goes next year, for he makes good under all circumstances. Texas Methodism has no truer and no more faithful man in the work of her ministry than C. A. Tower.

Dr. W. F. Packard is closing his first year at First Church, Houston. When he went to that important charge one year ago they were worshipping in a hall and the new church enterprise was moving slowly. Now it is about finished and ready for occupancy; and it is a thing of beauty and will be a joy for two or three generations to come. Dr. Packard has done a magnificent work and he is in good favor with his people. Next year he and they will begin with great enthusiasm in their new church and their prospect is most inviting. He has in his charge some of the best people we have ever known and their success is an inspiration to us.

Rev. C. H. Booth is closing out one of the most successful quadrenniums in the annals of Texas Methodism at University Church, Austin. He has built a splendid edifice, has almost a new congregation in numbers and now it is one of the most aggressive charges in the State. It can be said to him: "Well done, good and faithful servant," for he has certainly accomplished wonders.

Out of the seventy-five counties in Arkansas only twelve of them permit the sale of intoxicants. There are only two hundred and eighty-eight licensed saloons in the State, and two hundred and ten of these are in four counties. So it seems that Arkansas is making progress toward a dry State.

In our last issue we had a leading editorial on "Figuring on Appointments," in which we pointed out the tendency to stress, in certain circles, the financial phases of the Church to the neglect of the spiritual. The Dallas Times Herald, a paper that stands for the saloon and a wide-open community, proceeded to copy the editorial and make it appear that the Church and the ministry are losing all sight of the spiritual, and devoting themselves to the financial; and it assumed a pious mien and a sanctimonious strut and delivered a homily to the Church. The Times Herald is unquestionably authority on saloons and horse-race gambling, but its estimate of Church and ministerial work is not worth the paper upon which it is written.

Bishop Lambuth was out in the interior of Brazil, holding a conference, when he received the intelligence of his election to membership on the Vanderbilt Board of Trustees by that body in the place of one of the members elected by the General Conference and after that member had been turned down by the board, and the Bishop promptly wrote the board that

under the circumstances he could not accept the honor offered to him. This is the course pursued by Bishop Murrah under like circumstances, and the action of the two Bishops will be thoroughly approved by the Church in general. No Bishop in the Church can afford to hold membership on the Vanderbilt Board as long as said board tramples the law of the Church under its feet.

Rev. M. D. Mitchell, pastor of St. John's Emmanuel Church, Baltimore, has been elected editor of the Baltimore Southern Methodist, and he has entered upon his work in this new relation. We welcome him to the tripod, and while he will find his work one of grave and delicate responsibility, yet it will afford him a wide field for usefulness. The editorship of a Church paper carries with it many arduous duties little appreciated by the average minister and member, and if he does his full duty to all he will diminish the circle of his so-called friends to an extent that will tend to discourage him; but his recompense will be found in the fact that his true and faithful friends will stand by him and give all possible co-operation.

Senator Robert L. Taylor was recently nominated by the "Regular Democratic Convention" for Governor, to make the race in place of Governor Patterson, who declined to run after his judicial ticket was overwhelmingly defeated in the August election. The platform upon which the Senator is making the race completely "straddles" the temperance question, and is relying largely upon the saloon element in his party for support. And such Republicans as lean the same way will vote for him, also. The Republicans, mostly, and the prohibition Democrats are supporting Captain Ben Hooper, who is a Republican, though a fusion candidate, and he is running on a straight prohibition platform. Governor Patterson has put Tennessee in a bad way before the world, and this fact will make it hard for Senator Taylor to succeed.

The Bishops of our Church met in their semi-annual meeting in New Orleans Oct. 29. Those of them not absent in foreign lands holding mission conferences were present and took part in the meeting. According to an order of the General Conference, the Bishops now meet twice each year instead of once, as heretofore.

The people of Portugal have risen up and dethroned their young King and declared themselves a Republic. The King, Manuel II, fled to England with his royal household. Senor Braga has been declared President of the Republic, and he has associated with him men at the head of all departments of government. There was some bloodshed in the change thus wrought, but the whole country seems to have quieted down, and matters are running smoothly. Portugal has been one of the worst governed countries in Europe, and the patience of the people was exhausted by grave and disgusting abuses of power, and so they have taken things into their own hands. The other Nations seem inclined to let the people work out their own destiny, and the world will watch with interest this new venture at self-government in Europe.

REV. H. H. VAUGHAN DEAD.

Rev. H. H. Vaughan, pastor of our Church at Lancaster, Texas, died at that place Sunday afternoon, October 16. The funeral was from the church at Lancaster, on Monday afternoon, October 17, and was conducted by Rev. J. M. Peterson presiding elder of the district, assisted by other ministers. He is survived by his wife, two daughters and two sons. Bro. Vaughan was a native Texan and was first admitted into the East Texas Conference where

he served efficiently many charges. About twenty years ago he transferred to the North Texas Conference and has been in constant service since that time, serving on circuits and stations. He was a good preacher and an excellent pastor and was much beloved by the people in the charges which he filled. He was a good and true man and faithful preacher of the gospel, whom to know was to love. He left his imprint for good wherever he went and on all he met. He will not answer the roll call at conference at Wichita Falls, but has answered the call of a higher tribunal. He has received his report on high and has received the welcome plaudit, "Well done, thou good and faithful servant." The Advocate extends condolence to the bereaved family. Let the brethren remember them at a throne of grace.

TEXAS STATE FAIR.

The Texas State Fair opened its gates Saturday morning, October 15. Governor Campbell honored the occasion by his presence and formally opened the Fair. The grounds present a decidedly improved appearance, several large buildings having been added thereto. Every inch of space has been utilized and the exhibits excel any previous year. The educational features of this great institution are of incalculable benefit to the whole State, and too much cannot be said commendatory of the men who have given their unstinted time to the welfare of the enterprise and the pleasure and profit of the people of Texas. President Kiest is a very busy man, being publisher of the Times Herald, an afternoon paper of this city. Notwithstanding this he has given three years of his time to the upbuilding of the Fair. The Board of Directors have also served several years, for which they deserve the thanks of Texas people. One of the peculiar features of the Association is that no one connected therewith receives a salary save the Secretaries. There are no dividends paid to the stockholders. Every dollar of the profits goes back into the enterprise, and as a result great improvements are made each year. The people of Texas should not fail to avail themselves of a visit to this great Fair.

PERSONALS

Mr. E. O. Brown, Business Manager of Polytechnic College, was a pleasant caller at this office recently.

Professor Chester Johnson, teacher in Polytechnic College, made us a brotherly visit last week. He reports the college progressing finely.

Rev. Dr. Thompson, late of First Church, Memphis, has been transferred to Hobson Conference and stationed at Centenary Church, Chattanooga.

Rev. Paul Lynn, formerly of Kansas City, Mo., is now a member of the St. Louis Conference in charge of Seruggs Memorial Church of that city.

We had a delightful visit the other day from Dr. F. H. Hitchcock, of Caldwell. He was in the city on business and gave us the pleasure of a brotherly call.

Rev. R. C. George, who is rounding out his work as agent for the Bible Society, will occupy the pulpit next Sunday of Rev. Nathan Powell, at Brenham.

Mr. J. C. Parks, of DeSoto, visited the Advocate office this week. He is familiar with the paper, having been, as it were, reared in the household with it.

Major S. M. Lesesne, of the Dallas-Galveston News, has started the rounds of the conferences. He has broadened his scope a little this year by taking in the New Mexico Conference at Artesia. It would not surprise us much if the Bishop should someday give him an appointment under

Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

Hood's Sarsaparilla

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

the apprehension that he is a preacher. He is getting wonderfully mixed up with them. "Dr. Lesesne" would not sound out of place. We appreciated his call at the Advocate office.

Rev. W. T. Singley, of Lovelace Circuit, is stirring things on his charge. We will underwrite that he will carry up a good report to conference. We were glad to see him in our office.

Rev. W. W. Armstrong, of Troup, called this week. He was in good spirits and hopeful for the year's work. He belongs to that big family of Armstrongs who are all staunch Methodists and know how to appreciate their Church paper.

No man is doing a better service than Rev. A. A. Wagnon, of the Brenham District. With a clear head, a true heart and an unostentatious purpose, he is a wise leader and the Church is prospering under his administration.

Rev. Alex. Hubbard, of Lone Oak Mission, was in Dallas this week and made the Advocate a pleasant call. He appreciates the importance of placing the Advocate in the homes of his people and thereby demonstrates his success as a pastor.

Rev. J. W. Downs, of Mineral Wells, made us a pleasant visit last week. He had been to Pittsburg to attend the funeral services of the late D. H. Abernathy. He is finishing his third year at Mineral Wells and will have a good report for Conference.

Jno. S. Huyler, the great New York Methodist layman and philanthropist, died recently, and his death is a great loss to the Methodist Episcopal Church. He was a devoutly religious man and a princely giver to the benevolences of that communion.

Rev. J. W. Downs, of Mineral Wells, looked in on the Advocate force this week. He reports his charge in good condition. He is a worker and is deservedly popular with his people. It is hard to get away from that bewitching smile which he perpetually wears.

Rev. J. C. Winkel, of Frederickburg, is visiting some old friends in Dallas this week and did not forget the Advocate. We were glad to see him. The German Mission Conference meets at East Barnard October 27, and he will soon be headed in that direction.

Rev. Seaborn Crutchfield, a superannuated member of the North Texas Conference, has been chosen Chaplain of the Constitution Convention of Arizona. His genial, sunny disposition and friendliness formed a marked feature of the convention.

We had a pleasant visit recently from Mr. and Mrs. J. H. Winton, of Fresno, Cal. Formerly they lived many years in Texas and within the

For Father, Son, Brother, Uncle, Nephew or Grandpa

\$5.00 Safety Razor for Only 97c



Beautiful silver plated, with stopper, handle and holder, a full set of grains Celebrated Wafer Blades, all in a handsome lined leather case, just like the high-grade \$5.00 outfit, sold in stores. Remember, this Special Advertising Offer is for a short time only, in order to introduce in every city, town and hamlet in the United States.

All you need to do is to refer to this ad, including ninety-seven cents, with your name and full address, and the complete Grains Safety Razor, exactly as described, will be sent at once, fully paid.

L. C. GRAINS COMPANY, Chicago, Ill. 395 Pilsner Bldg.

bounds of the North Texas Conference, and they are visiting relatives and friends. They are still staunch Southern Methodists and have a good Church in their home town.

Dr. W. F. McMurry, Church Extension Secretary, has recently returned from a trip with Bishop Lambuth to Brazil. He was given a great ovation at the session of the St. Louis Conference recently. He is the greatest Church Extension Secretary we have ever had and this is saying much, for we have always had the best.

Rev. C. Pugsley and Rev. E. H. Casey are finishing up their quadrennium at Greenville, the one at Kavanaugh and the other at Wesley, and they will change to other fields under the rule. But they will leave an impression that will prove permanent. They have worked in harmony and their two charges are prosperous.

Rev. G. H. Collins, of Mount Pleasant charge, has not been in good health of late, and his people gave him a needed rest. He is now back in his field hard at work and feeling much better. We have no man worthier than Brother Collins. During our eighteen years of acquaintance with him, we have always found him a true man and a good preacher.

Rev. Theodore Copeland, having finished a quadrennium at one city charge in St. Louis, goes to another one, and his people have given to him a great welcome. He has been a success in his work and St. Louis Methodism appreciates his service. And he is a constant reader of the Texas Advocate. Why does he not send us a communication once in a while? A hint to the wise is sufficient.

Rev. W. T. Renfro has had a remarkably successful quadrennium on the San Angelo District. It comprises a wide scope of country, much of which has had to be traversed by private conveyance, but he has worked it well. Being young and vigorous, he has invested his talent, his energy and his time in the service to be rendered and the results are everywhere visible. He has wrought a good work and its influence will abide.

We are in receipt of the following sad note from Rev. S. H. C. Burgin, pastor of Travis Park Church, San Antonio, under date October 16: "I am en route to Kansas City, Mo., to attend the funeral of my father, H. S. Burgin, whose death occurred yesterday. He was 65 years old and was a member of our Central Church that city." The Advocate extends sympathy to Bro. Burgin and his family in their great bereavement.

PROHIBITION IN TEXARKANA.

Having just read an article in the Advocate relative to the prohibition situation in this city and learning therefrom that there are still some people who are in doubt as to how Miller County voted in the recent election on that question, I will be glad for space to give the facts in the case. Texarkana, Ark. is the county seat of Miller County, Ark. The State line is an imaginary line running down the center of State Line Avenue. I mention this because there are still a few people who think that Red River is the line, all the way, between Texas and Arkansas. Miller County is all south of Red River, and this is the county in which is Texarkana, Ark. Texarkana, Ark., was made dry under the petition law of Arkansas, which only requires a majority of the adult inhabitants of any territory three miles from any church or school house which may get up the petition. Notice that I said adult, not men only. Then again the Arkansas law is that every time the people vote for their State officers they also vote in every county on the question of license or no license. While Texarkana was dry under the petition law, Miller County had voted license until the last election. However, as there is another law which refuses to allow a license issued except to a town where a certain number of people lived, and as there was no town in the county which had the requisite number of inhabitants, outside of Texarkana, or other places which had protected themselves from the evil by petition, the whole county was actually dry. At the last election, the one the ants from abroad claim put Texarkana, Ark., back into the wet column, the result actually was as follows:

The city of Texarkana voted no license by a majority of fourteen. The township (county) voted no license by sixty-four. The whole county voted no license by 116. So, you see, Texarkana, Ark., is good and dry, in every way. Not only that, but Fulton is also dry. When we voted dry here, on the Texas side, last year, putting the whole city in the dry column, the whiskey men moved over to Fulton, a little dead, dry town over on Red River, in Hempstead county. Last election Hempstead went dry. So did Onchita County, in which Camden is situated, and now they are even claiming Pulaski county, in which Little Rock is situated. At any rate we are dry as dust, with the law well enforced. No whiskey can be had between Dallas and Little Rock, or between Beaumont and Mena. In spite of this fact, however, the biggest anti in town says Texarkana is growing as never before. We have the best and quietest city between Dallas and Little Rock, and John Barleycorn is gone, never to return. On with the battle!

GET READY

FOR THE BIG RUSH!

THE HOLIDAY SEASON IS RAPIDLY APPROACHING. DON'T WAIT UNTIL THE LAST MINUTE TO WRITE FOR CATALOGUE AND PRICES. DO IT NOW.

Our New Holiday Catalogue is Almost Ready. Send in your name or the name of friends who you would like to have a copy and it will be mailed at once.

Our Big Classified Catalogue of Miscellaneous Books is ready for distribution. You should have one by all means.

IT IS YOURS FOR THE ASKING.

If you are coming to the Fair be sure that you visit our magnificent Book Store. It is the Prettiest in the South.

SMITH & LAMAR

294 Commerce Street

Dallas, Texas.

Texarkana, Ark., is good and dry, in every way. Not only that, but Fulton is also dry. When we voted dry here, on the Texas side, last year, putting the whole city in the dry column, the whiskey men moved over to Fulton, a little dead, dry town over on Red River, in Hempstead county. Last election Hempstead went dry. So did Onchita County, in which Camden is situated, and now they are even claiming Pulaski county, in which Little Rock is situated. At any rate we are dry as dust, with the law well enforced. No whiskey can be had between Dallas and Little Rock, or between Beaumont and Mena. In spite of this fact, however, the biggest anti in town says Texarkana is growing as never before. We have the best and quietest city between Dallas and Little Rock, and John Barleycorn is gone, never to return. On with the battle!

J. B. TURRENTINE, Texarkana, Texas.

LAYMEN'S MISSIONARY MOVEMENT.

Another District Falls into Line.

R. B. Eleazer.

The Lewisburg District of the Baltimore Conference has fallen into line with the forward missionary movement, and is raising a special of \$1,500 to support a missionary in China, and has already raised and turned over a \$200 special for home missions. This action was decided upon at the recent District Conference at Academy, W. Va. The \$1,500 is to be collected through the Sunday schools, and an apportionment has been made to the various schools based on the salary of the presiding elder. The unique feature is that the fund has been guaranteed by the Laymen's Missionary Movement. The laymen composed themselves, as it were, into a board of underwriters, and pledged themselves to see that the amount is forthcoming. R. L. Johnson, of Alderson, W. Va., was elected secretary and treasurer, and will look after the collection of the funds. The special will be applied to the support of Rev. J. A. G. Shipley, one of our veteran missionaries to China, who is now presiding elder of the Shanghai District.

The \$200 special for home work has already been collected and applied to the Western Virginia Conference, which is in need of help in some of its territory. The Holston, Ky., and Baltimore Conferences each agreed to raise \$500 to help out the work in West Virginia.

The laymen of the Lewisburg District, under the leadership of Mr. E. Chase Bare, have evidently awakened to a realization of opportunity and obligation and decided to do a worthier part than ever before in the enterprise of world-wide missions. The habit of assuming specials of this character is becoming contagious. Men are seeing in it not only an opportunity for service, but are recognizing it as a rare privilege and a source of joy to have a personal share in the program of world evangelization.

We hope and expect to see the time

when practically all our districts and congregations will be meeting not only the assessments laid upon them, but voluntarily going far beyond in their eagerness to carry out the great commission left by our Lord.

THE UNFINISHED TASK.

The Christian Herald has tabulated the unfinished task of the Christian Church and the forces employed in its accomplishment, as follows: "The millions still unreached by the Gospel are these: Asia, 42,000,000; Africa, 70,000,000; Arabia, 3,000,000; Syria, 550,000; the Sinaitic peninsula, 50,000; Eastern Sumatra and adjacent islands, 3,250,000; Madura, Bali and Lombok islands, 2,000,000; Malay peninsula, 1,000,000; total, 113,000,000. In all, 788 Protestant missionary societies are at work in foreign fields. The annual combined contributions are \$25,350,000. There are 5,522 ordained missionaries, 982 physicians, 2,503 men lay missionaries, 5,406 married women, 4,988 unmarried women, or a total of 19,280 foreign missionaries. There are 5,045 ordained natives and 92,918 unordained teachers, Bible women, etc. The total living baptized Christians are 3,006,373; adherents, 5,281,871. The native gifts aggregate \$2,300,000."

ALONG THE WAY.

Just to make one wee, small corner Of this vast world bright, Just as long our way we wander, Cast some rays of light.

It may be a smile that's needful For a dismayed child; It may be a word that's cheerful, Sweet with love, and mild.

Or the hand held out to strengthen Tottering steps of age, As the years their shadows lengthen, Makes light, or dark, life's page.

WHO IS AHEAD OF BRO. MARTIN?

I desire to know if Iowa Park Circuit has the largest list of Advocate subs. in North Texas Conference. If not, how does it rank? And what is the highest? We have 56 on our list. CHAS. P. MARTIN, P. C.

NOTICE FOR NEW MEXICO CONFERENCE.

Please send me right away, for publication in the minutes, when you entered conference and your new address. J. RUSH GOODLOE, Editor Minutes, P. O. Box 126, Portales, New Mex.

ADDRESS.

I am now presiding elder of the Clovis District and will live at Portales. All parties concerned take notice. J. RUSH GOODLOE.

SYD. W. RAY, Architect

Schools and Churches a Specialty

Reference, O. F. Sensabaugh AMARILLO, TEXAS

Epworth League Department

GUS W. THOMASSON, EDITOR
299 Victor St., Mungler Place, Dallas, Texas.

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

STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.
First Vice-President—H. M. Whaling, Jr., Houston.
Second Vice-President—Miss May Richardson, Hamlin.
Third Vice-President—Miss Jackie Miller, San Antonio.
Fourth Vice-President—J. H. Bowman, Plano.
Secretary—L. E. Appleby, San Antonio.
Treasurer—A. B. Hardin, Denison.
Junior Superintendent—Miss Annie Sells, Orange.
Era Agent—Miss Dora Patterson, Waxahachie.

OFFICERS OF BOARD OF TRUSTEES.

President—Rev. J. E. Harrison, D. D., San Antonio.
Vice-President—Rev. H. A. Boaz, D. D., Fort Worth.
Secretary—Rev. W. J. Johnson, Galveston.
Treasurer—Rev. S. C. Riddle, White-wright.
Bondholder—Hon. C. C. Walsh, San Antonio.

DEATH OF MR. PEABODY.

The dispatches bring us the sad intelligence of the death of Brother E. P. Peabody, a member of the General Epworth League Board, residing at Waycross, Ga. While driving with his family and trying to manage an unruly horse he received a kick which within a few hours proved fatal. Mr. Peabody was one of our finest examples of young Christian manhood. He has for many years been associated with League work. He was long President of the Georgia State Epworth League, and, we believe, held this same office at the time of his death. He has always wrought well. He brought to the Epworth League Board during Dr. DuBose's administration some of the Board's most useful and enlarging plans, and to his keen perception has been due much of the real progress of our work. He was an organizer and knew how to bring things to pass. We are told that with the formation of the Laymen's Movement, as with other institutions of the Church, he promptly allied himself with it and became at once one of the foremost leaders in same. His taking away will bring sorrow and loss to all who knew him, and in official circles where he moved keen disappointment must be felt that his wise council and guiding spirit are no more. He is survived by a wife and two little children, to whom our hearts go out in tenderest sympathy in this sad and darkened hour. Peace be to his ashes.

NEW JUNIOR LEAGUE.

The following communication, post-marked Wharton and dated Anim, is self-explanatory, viz:

Anim, Texas, Oct. 2, 1910.
Brother Thomasson—I want to organize a Junior Epworth League at our Church here at Lane City. We have a Senior League and I think the children ought to be organized. I want you to send me instructions to that effect and I also want the by-laws of the Senior League. I am a member and know nothing about the League work, but wish to inform myself. Please let me hear from you.

MRS. H. J. KING.

(Note.—This communication is being referred to Miss Annie Sells, State Junior League Superintendent, Orange, Texas.)

AMONG OUR EXCHANGES.

The Leaguers on the Pacific coast will find that the movement to establish an Epworth-by-the-Sea will quicken our work as nothing else has done since our organization. If I read correctly in the Church papers these summer meetings in our Eastern conferences are the center of attraction. Our last State conference began to approach in the character of its program and aim of its managers something of the institute work now being done at the larger sea-shore and Chautauqua-like assemblies. If we will talk about this project, invest some money in it, deliberate carefully for its establishment, we will have a wonderful awakening during the year.—Horace N. Caldwell, League Editor, in Pacific Advocate.

Dropsy Cured; quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effect permanent cure. Trial treatment given free to sufferers; nothing failed. For circular, the immediate and free trial treatment, write DR. H. H. GREEN'S SONS, San G. Adolph, Ga.

In a personal note, Miss Mabel Montgomery, our League editor, writes that she is in New York for a month's rest, and has asked President Howard to look after this page during her absence. She says: "I'll return, by reason of my rest, with new ideas and fresh vigor for the League." Miss Montgomery is easily the equal of any of our League editors.—Editor Southern Christian Advocate.

Our Leaguers will learn with regret that our President, Rev. R. E. Atkinson, is a surgical patient in the Long Sanitarium at Statesville. Let every Leaguer who reads these lines pray earnestly that he may be speedily restored to health and permitted to return to his home and family and resume his beloved work.—North Carolina Christian Advocate.

The St. Louis Advocate's League page of September 14 reproduces our Miss Ruth Lawrence's recent article on Junior training, but without giving the credit to South Carolina. Now, there's nothing which fills us with more pride than to know other conferences consider our League doings worth while. But we surely do like to have the place known. Since the days of '60 and '61 we've been known as somewhat "uppity," and probably we are just the same now. At any rate, please, Miss Missouri League editor, kindly give us credit when we deserve it, won't you?—Miss Mabel Montgomery, League Editor, in Southern Christian Advocate.

We would like to have our own columns, too, included in this request, if you please, Miss Missouri.

G. W. T.

TRINITY COLLEGE, N. C.

Benefactors' Day was observed as usual at Trinity College on October 3. The address was made by Mr. Thomas F. Parker, of Greenville, S. C., a large cotton mill owner and a man of ideals. He spoke on the general subject of "Welfare Work" in cotton mill villages from the manufacturer's standpoint.

After the address President W. P. Few announced the gifts for the year. In connection with the announcement of gifts for the year, President Few spoke as follows:

"Gratitude is a noble virtue that ought always to be cultivated. It is due from beneficiaries to their benefactors. But gratitude is not just a passive virtue; it has in it creative power like benevolence itself. Anybody who can completely comprehend and adequately appreciate the deeds of a benefactor has in himself something of the nature of a benefactor, and will receive somewhat of a benefactor's reward. 'He that receiveth a prophet in the name of a prophet' is not only worthy of, but 'shall receive a prophet's reward.' This day is set apart in the college calendar for the cultivation of the spirit of gratitude, because we are deeply grateful to those who have been good enough to help the college, and also because we desire to foster in the students of the college and in the people of the community the virtue of benevolence.

"The gratitude that high-minded men feel for the acts of generous benefactors never has and never can have in it the slightest tinge of subservience. To their everlasting credit be it said that philanthropists in this country, with the fewest exceptions, have no wishes with regard to their gifts, except that they be used so as to do the most good. And I feel that a worthy institution of education can accept gifts on no other terms. Certainly no gift has ever been accepted by Trinity College on any other terms, and I believe none ever will be. I am very grateful to be able to say that the influence of the benefactors of this college has always been felt by us to be on the side of truth-seeking and truth-speaking, and on the side of progress and the widest human service. The college will gladly welcome from any source gifts, large or small, that come in this spirit.

"All colleges in America, State-supported and privately endowed, must define each for itself their position on this question, especially with reference to two large and powerful corporations, the General Education Board (popularly known as the Rockefeller Board, because it is mainly supported by Mr. John D. Rockefeller) and the Carnegie Foundation for the

Advancement of Teaching, which was established by Mr. Andrew Carnegie. The Rockefeller Board has made gifts to many of the best colleges in the country, several of them in North Carolina. I am glad to say, I should be glad to see more and larger gifts come to the State from the same source, for, in my opinion, they come without any embarrassing limitations. Many of the strong colleges of the country have been placed on the Carnegie Foundation, though, so far as I know, no institution in North Carolina is on it. This foundation has done in a good many ways conspicuous service to the cause of American education, but at the same time it has made what some of us regard as the fundamental mistake of setting up a definite method of organization and control, to which all colleges must strictly conform before they can share in its benefits. While Mr. Carnegie's money, if given without hampering conditions, would, of course, be gladly welcomed by Trinity College, and, while I have the highest opinion of the ability of Dr. Pritchett, President of the foundation, I should not be willing to see this college change its organization in any way to secure the benefit of this great corporation. The college, I think, would not be justified in accepting financial benefits from this or any other source unless they can be had without any concessions whatever, and unless they come free of all embarrassing and compromising conditions.

"We believe in the beneficent mission of Trinity College, and we are deeply grateful to those who help us bear its burdens. We keep on our permanent records the names of all who make gifts to the college. This year, when there has been a change of administration, I must record with great gratitude the kind words, the cheerful deeds, the good wishes and the good-will that have come to me and to the college from alumni, patrons and friends everywhere. In the friendship of this vast host the college has its richest asset, and I wish I knew some way by which I might put in tangible form the sense of gratitude we all feel toward them.

"With deep and grateful appreciation I now announce the gifts made during the year, beginning October 3, 1909, and ending October 3, 1910."

The announcements included annual contributions to the current expenses from Messrs. B. N. and J. B. Duke, \$30,000, and from the North Carolina Conference, \$4611.42; for new building gift of Mr. B. N. Duke, \$100,000, and a long list of smaller but none the less appreciated donations to the college, to the library, to the historical museum and to the scientific departments.

R. L. FLOWERS.

ANTI-SALOON LEAGUE.

The following announcement has been given the press by Dr. J. H. Gambrell, superintendent of the Anti-Saloon League:

At a recent meeting of the Anti-Saloon League Headquarters Committee the entire State of Texas was ordered redistricted and a committee appointed to do the work. The State has been divided into nine districts, as follows: Pittsburg District, Dallas District, Fort Worth District, Abilene District, Nacogdoches District, Houston District, Waco District, Brownwood District and San Antonio District.

Each of these districts is to have a Superintendent. Rev. J. D. Odom is Superintendent of the Pittsburg District; Dr. G. A. Faris, Superintendent of the Dallas District; Rev. G. W. Eichelberger, Superintendent of the Fort Worth District; Rev. W. C. Dunn, Superintendent of the Waco District. These Superintendents are selected with great care as to fitness for the particular kind of work. The men named are good representatives of the denominations to which they belong. For the vacancies to be supplied, men are being carefully considered. It is expected in the near future to have every district thoroughly manned, and there will be an aggressive campaign in preparation for the proposed constitutional amendment campaign proper.

Reports from the field indicate that there is a growing spirit of unity in almost every part of the State. No citizenship movement in Texas ever had a more complete organization than the Anti-Saloon League. It has an organization in almost every organized Texas county, and, in the majority of cases, detailed precinct organizations. The work of perfecting these organizations is being pressed with all possible vigor. In addition to this multiplied thousands of pages of

Free To Sufferers

Next Morning Worst Cases Wonder Why They Never Before Tried The Remarkable Pyramid Pile Cure.

IT IS FREE.

By making a free test of the Wonderful Pyramid Pile Cure you are sure of being right. Nothing is more disappointing than to invest in something that don't do the work. So write at once to the Pyramid Drug Co., Marshall, Mich., for a free trial package and know to a certainty that here is a sure, quick and permanent cure, an instant relief in worst cases of any form of piles. The trial will enable you to rest comfortably over night, and in the morning you will hustle to the nearest drug store, can't help it, for the regular 50c package that puts you on your feet and keeps you going. Be sure you get what you ask for. Use the coupon below. Merely fill in your name and address.

FREE PACKAGE COUPON

Fill out the blank lines below with your name and address, cut out coupon and mail to the PYRAMID DRUG COMPANY, 269 Pyramid Bldg., Marshall, Mich. A sample of the great Pyramid Pile Cure will then be sent you at once by mail, FREE, in plain wrapper.

Name
Street
City State

literature are being sent out all over the State. Never have Church meetings been more cordial in their endorsement of the Anti-Saloon League than in their meetings held and being held this year.

It is safe to say that the League was never in better shape for rendering effective service against the saloons than at this time, and its power for usefulness is growing every day. Being a non-partisan and non-factional organization, the League invites the co-operation of every anti-saloon man and woman in Texas. Let it be distinctly understood that the organization will never be used to promote the political fortunes of any man, nor to make war on any man, except as the one stands for the things it stands for, and the other stands against those things. It will not become involved in partisan or factional strife. Its one purpose is to take Texas out of the saloon business, and see that the law is enforced against the illicit sale of liquor. Surely all anti-saloon people ought to be able to unite on such a program.

Dallas, Texas.

INTERNATIONAL FAIR.

Many of the attractions scheduled for the San Antonio International Fair, beginning November 5 and ending November 20, will be of a highly educational value. Enthusiasm is being manifested everywhere over the coming International Fair. The grounds have been improved and the buildings in many instances completely remodeled. Ample amusements will be provided, and sixteen days of enjoyment and recreation, as well as educational profit, will be afforded all who visit the San Antonio Fair this year.

And, behold I am with thee, and will keep thee in all places whither thou goest.—Gen. 28:15.

Repent, and turn yourselves: from all your transgressions.—Ezek. 18:30.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, mittels, lumbago, backache, pains in the kidneys or ... pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 147, North Road, Ind.

A Business Education

There is an unlimited demand for young men and women who are well trained for business employment. We have placed hundreds on the highway to success, and can do the same for you. Write for catalogue, stating whether you desire a business or stenographic course.

METROPOLITAN BUSINESS COLLEGE
DALLAS, TEXAS.

iro
sur
tra
for
the
oth
eilt
ate
sioi
Pai
cha
tra
it h
in t
was
Hot
this
to i
yea
ceri
reai
cluc
reci
kin
and
chu
and
Met
ade
nan
the
is n
peoi
only
this
a la
to n
desi
for
In a
men
havi
stud
Sun
mor
com
W
to tl
we
the
spec
Ty
gave
Conf
spir
ure
that
of m
varic
Bis
ops
ence,
day,
by t
now
ence
man
the g
those
wisd
age,
of G
Texa
place
the l
Wh
for a
being
the c
other
me a
it wil
say t
some
ice.
Hill
the l
congr
will,
forwa
he w
splen
gener
that
the pi
Rev
ment
work
of Me
cedue
and c
a sple
city a
to cos
E. S
church
for th
CON
OR
AN
Ende
Morris,
W. C.
kin, T.
Allen,
and ot
It is
of hap
Youn
Send

A NEWSY LETTER.

Not long ago I met an old friend from North Texas, who was very much surprised to know that I had been transferred to this conference; therefore, I feel that I should send in a little word concerning my goings lest other friends should think that I was either dead or speechless. Immediately after the adjournment of the session of our North Texas Conference at Paris I came to this city to take charge of the West End Church. This transfer was not at my solicitation, for it had long been my purpose to remain in the North Texas Conference until I was transferred to the Church above. However, Bishop Key wanted a man for this Church and thought I should come to it, and so here I have been all this year. While I have not written concerning my work before this, is no reason why my friends should conclude that I have not been busy. My reception to the pastorate here was kind and open-hearted by the members and friends of this Church. Our church building is a brick structure, and while it is the second largest Methodist auditorium in the city is not adequate to our needs, nor in consonance with the congregation's place in the city Methodism. Then the church is not in the best location for all the people of the congregation, and it is only a question of a short time when this congregation will have to build a larger and more modern structure to meet the demands of this the most desirable residence district in the city for cultured and God-fearing people. In addition to preaching to our local membership of about 300 members, I have the pleasure of speaking to the students from three colleges every Sunday morning. We are now using more than 100 chairs in order to accommodate the morning congregation.

We have had forty-eight accessions to the Church thus far this year, and we will pay all assessments against the Church and about \$200 extra for special missions.

Two kind friends of this Church gave the pastor the trip to the General Conference at Asheville, N. C., last spring, when he had the great pleasure of watching the proceedings of that body throughout the session, and of meeting friends of other years from various parts of our great Church.

Bishop Mouzon, one of the new Bishops elected by the Asheville conference, preached for my people last Sunday. He was given a great hearing by this cultured people, and all are now saying that the General Conference did a wise thing in elevating this man of culture and spiritual fire to the greatest office in the Church. Even those who had some fears as to the wisdom of this election, owing to his age, are now convinced that the hand of God was in it all, and that our own Texas Bishop will be in all ways and places able to measure lances with the best.

While it may not be entirely proper for a newcomer to speak of the work being done by the other brethren in the city, yet I feel that since these other Methodist pastors have received me as if I were one of the old guard, it will not be out of place for me to say that all are doing well, and that some of them are doing heroic service. Rev. Z. V. Liles, of the Prospect Hill church, is pressing the work of the new building for that growing congregation. If he succeeds, and he will, in carrying this splendid work forward to successful consummation he will have accomplished the most splendid work for city Methodism in general, and that section in particular, that has been done in these parts for the past several years.

Rev. J. H. Groschlose, of the Government Hill church, has done a splendid work in providing for an old debt of long standing. Rev. F. B. Buchanan, of McKinney Avenue church, has succeeded in lifting the debt on their lot and chapel. His lot and chapel is in a splendid and growing section of the city and they need at once a building to cost not less than \$25,000. Rev. E. E. Swanson, of the South Alamo church, has also succeeded in paying for their chapel and lot. They now

CONSTANCE WRIGHT

OR, THE HEROINE OF TRUTH.

ANSWER TO GRACE TRUMAN.

BY REV. W. S. MAY.

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

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

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

have a membership of about 165 very choice people. These men are each of them occupying an important field for our cause, and they need modern buildings, and they need them now, for tomorrow may be too late. If it was possible for the Church Extension Board to do it, \$30,000 or \$40,000 could be wisely spent in this city in assisting not less than five congregations in the erection of modern buildings. With such an expenditure it would not be three years until these assisted congregations would rank with the best in point of numbers, contributions to the benevolent causes, and salaries to the pastors.

There are thousands of people in this city who not only do not have any interest in Methodism, but no doubt would be glad to see all of her enterprises fail; therefore the men who labor here should have the sympathy, prayers and monetary help of the Church in other parts of the field. Of course, when I speak in this way I am speaking of the new enterprises. Travis Park church is old and well established and has been a great church for years, and under the direction of Rev. S. H. C. Burgin is doing a fine work as a downtown church. They are at this time planning for a greater church, and since they have great numbers and many people of wealth there is no reason why they should not succeed.

Rev. J. D. Young, at Laurel Heights, has succeeded in procuring a most excellent lot in the most aristocratic section of the city, on which they have erected a nice tabernacle which they are using until they settle on the plans for their church. They are able and will no doubt build in the near future a church that will be a credit to themselves and general Methodism in this part of the State.

Rev. J. W. Albritten, of the South Heights church, has built a new parsonage this year, and at the same time has looked after all the other interests of the Church. His church building is not in keeping with the demands of his congregation, and at no distant day they should and no doubt will build.

The city missionary and evangelist, Rev. S. B. Beall, has held some good meetings in the towns near the city, as well as looking diligently after his work in the city. Beall is a success as an evangelist, and he does not fall in the pastorate, therefore if the conference wheel should drop him in the pastorate next year he will feel at home. The presiding elder, Rev. A. J. Weeks, is finishing up his fourth year on this important district. He is a man who never goes into the pulpit to preach without having given diligent study to the things to be discussed. He has been at the head of all the forward movements of the work in the city during the four years, and he will have the pleasure of reporting a marked increase in salaries, buildings and contributions to the conference collections throughout the whole district.

From these sketches it is easy to be seen that our pastors and people have been busy down this way, but there is much yet to be done before we can say we are meeting all the demands upon us. Of course we need the spiritual fire of the Reformers to burn in the souls of our preachers, but we also need the same kind of fire and consecration in our people. Then I want to say again we need Church buildings that are up-to-date.

FRANKLIN MOORE.

"THE OUTSIDE ROW."

I have been thinking for some time of writing to the boys who are contemplating going into the ministry.

My dear boys, if the Lord is urging you to go to preaching, you should do so by all means. But remember that the devil calls men to preach, as well as the Lord. You remember the boys whom Satan called to preach, to whom the wicked man said: "Paul I know, and Jesus I know, but who are you?"

Now, if you have been promised a good time, take heed. Satan promises a good time to all he calls to preach. If the Lord has called you, he means for you to get ready. If you are not a college man you should not think of entering the ministry till you take a college course. Now, why do I say this? Because, if you are not a college man, you must take the outside row, and you ought to know that the outside row is a hard row. If you are college trained you have every advantage. You will have no trouble in getting the middle row. Every inside row has some college men or women, or both, in it, and they are going to contend with the "powers that be" for a college-trained man to preach to them. The common people will not know the

Moisture Will Spoil Ordinary Soda Crackers

NO matter how good the ingredients or how careful the baking, once exposed to the slightest dampness of air and they lose their taste and much of their food value.

That's why bulk crackers kept in barrels, boxes and cans get tasteless and tough and hard to swallow. They absorb moisture, and they also gather dust, germs and store odors. What a pity that this most nutritious of flour foods is so contaminated!

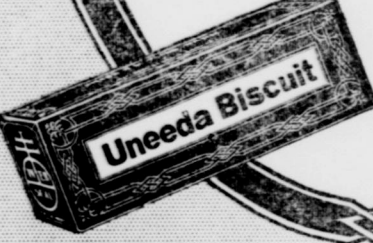
But there is a soda cracker too good, too perfect to be thus treated! After baking, Unecda Biscuit are immediately placed in dust tight, moisture proof packages which preserve their crispness, flavor and nourishment.

NATIONAL BISCUIT COMPANY

(Never sold in bulk)

5¢

for a package



difference, but the college people will tell them there is a vast difference. It will not matter much as to your preaching. Your sermons may be as thin as skimmed milk, but folks will say you are a college man, and will come around all right in due time, and they will all know that you know much, if you never do tell it, and they will put up with you without a word. Now, you may think I am joking, but I am not. I am telling you the blessed truth. So when the time comes for us to vote on your case I am going to vote and use all my influence against you if you are not a college man. Therefore, I am giving you due notice. What we want is to get all the non-college men out of the ministry as soon as possible. When we get all college men in, we can do away with the outside row—and this is what we are driving at. No, boys, I am not joking. No, indeed. I mean every word of it. So if you are thinking of going into the ministry you must go to college first, unless you are a college man. These things I am saying for your good. Some of the brethren, perhaps, will not be as plain with you as I am. They may say nothing to you whatever, but when the time comes for them to vote for your admission they will vote against you, or they should do so by all means. I am going to be honest and outspoken with you, for I am your friend, and I do not want you on the outside row. We want to do away with it. If we can succeed in keeping all non-college men out of the ministry we will soon have no outside row. I give you due notice that I shall forever hereafter vote against non-college men. Yes, boys, don't you try to get into the conference without college training. You cannot afford it. If you want to preach, no matter whether the Lord has called you or not, you must be a college man, or else you will forever regret your mistake.

With the best wishes for all the boys who have preaching notions in their heads, I am your friend and brother till death.

YOUR UNCLE ISHAM,
Maysfield, Texas.

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

ASKS A QUESTION.

I am reliably informed that some of the brethren in the recent General Conference in one of the committee meetings raised the question, "Who are the people out in Colorado? They don't belong to us," etc. In answer to the question, some months ago, in Denver, a canvass was made by the Sunday-schools of the city, and, according to one of the city dailies, it was reported that there were 1060 Southern Methodists in Denver not identified with any church in the city. People are here from all parts of the South, in search of health and wealth and pleasure. They come oftentimes not expecting to remain and hence do not bring their Church letters, and as time passes many, no doubt, drift from the Church entirely. A Methodist from one of our Southern States informed me some time past that she had been in this city seventeen years, and yet had never joined any Church—and any pastor can imagine the difficulty in getting any one to take up religious duties after living out of touch with church work for seventeen years.

Last year we received eighty people into our St. Paul's Church, sixty of whom were received by transfer, representing sixteen different States. (Texas is well represented in the list.)

Now if the pastors of our connection who have members here will kindly give us their co-operation, as Brother Bergin and others have done, we will try to get these hundreds of Southern Methodists into our Denver Churches, where they will not only be a help to us, but a blessing to our entire connection.

Our St. Paul's membership is erecting a new church at the corner of Sixteenth Avenue and Ogden Street, just ten blocks east of Broadway.

We are furnishing six scholarships in mission fields, supporting one Sunday-school in Japan, and two of our laymen have each pledged \$50 for missions this year.

Rev. Isaac M. Page, pastor of our Morrison Memorial Church, Thirty-second and Lafayette, recently from Owensboro, Ky., is starting off well and the outlook for a good year is hopeful indeed.

We want the prayers and sympathy and co-operation of the brethren of the South and East. Sincerely,

ROBERT E. DICKENSON,
Pastor St. Paul's M. E. Church, South, Denver, Colo.

THE WOMAN'S DEPARTMENT

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

UNION DISTRICT MEETING OF WACO DISTRICT.

The union district meeting of Waco District Home and Foreign Mission Societies will be held at Lorena, Texas, October 26 and 27. All delegates should send names and time of arrival to Mrs. D. Holvey, Lorena, Texas. All preachers and their wives are invited to attend. Meeting will open 9 a. m. October 26. Let every society be represented.

MRS. D. HOLVEY.
MRS. C. H. BUCHANAN.
District Secretaries Waco District,
Central Texas Conference.

CHAPPELL HILL, TEXAS.

Miss Cora Posey, the District Organizer, organized a Woman's Foreign Missionary Society at this place and appointed the following officers: Miss Nannie Adams, President; Mrs. M. J. Cooke, Vice-President; Mrs. Gail Mercer, Second Vice-President; Miss Annie A. Lide, Corresponding Secretary; Mrs. Fannie A. Campbell, Secretary and Treasurer.

MRS. F. A. CAMPBELL.

ATTENTION! WOMAN'S FOREIGN AND HOME MISSIONARY SOCIETIES, SAN ANTONIO DISTRICT.

The Woman's Foreign and Home Missionary societies of San Antonio District will hold a joint meeting at Government Hill Methodist Church, San Antonio, Texas, Nov. 10-11.

Mrs. S. W. Hopkins, 300 Carson Street, San Antonio, is chairman of the Committee on Homes. Let every auxiliary elect a strong delegate to represent them and send names at once to Mrs. Hopkins, that homes may be provided. Pastors and visitors will be heartily welcomed. Let us come together, ready with large and liberal plans for another year's work, and let us pray earnestly for a great meeting.

MRS. W. A. WINSTON,
District Secretary, W. H. M. S.
MRS. JAMES H. CRIDER,
District Secretary W. F. M. S.

W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

You have probably wondered why you have had no word from the new President. You were very generous and still more brave to elect to this responsible position one so poorly equipped and so little known in these parts. The circumstances surrounding my personal affairs have been such that I could not until now enter upon the work with any degree of definiteness or enthusiasm. Even now I shrink from the undertaking, and assume its responsibilities on my knees. With only thirty-six auxiliaries in the entire conference, there need be no further fact adduced to substantiate the statement that our work is not what it should be. We ought to have one hundred auxiliaries. I believe we

will have them. The interests of the W. H. M. Society go forward with success. This is as it should be, but we must also remember that our Lord's kingdom is universal and we cannot be content to see His cause prosper in one community or our country alone. The needs are crying to us from beyond the seas, and we must meet our obligations there.

The first and fundamental movement should be united prayer on the part of all our consecrated women for this special cause. Conviction will then come upon us and we will be ready to go forward. Let me ask that each one who reads these lines will join me in daily prayer for the work of the W. F. M. Society this year.

I am the wife of a Methodist preacher, and have but small funds on which to draw for expenses in the work. With such as I am and such as I can do I stand ready to come to your help anywhere and at any time if you can provide for my traveling expenses.

Praying God's blessings on you and the work, and begging your patience for my shortcomings and your prayers for my need, I am cordially yours, in the Master's work.

MRS. COMER M. WOODWARD.
Rotan, Texas.

THE CRISIS IN THE HOME—OUR OWN AND OTHERS.

This paper was prepared and read by Mrs. H. A. Shattuck, Secretary of the H. M. S., of Houston District, before the ladies of the First Church of Houston, during the Week of Prayer; and at the request of the ladies it is being sent to the Advocate for publication.

The home is the pivot upon which rests all. What are the homes of today? In our mother's day and generation the home stood for all that was good; we can all remember the happy times of our childhood, I trust. These homes may not have been palaces or homes of luxury, but they were homes where mother spent most of her time trying to make things bright and attractive for us. In the evenings, after the lights were lighted, mother took up her sewing while the children gathered around the table to study lessons for the next day. Father was there reading his paper or, perhaps, helping the older children with their lessons. But what are the homes of today? Many of them are places requiring many servants and much of mother's time in caring for and entertaining guests, while the children, if there are any, are relegated to the nursery and left to the entire care of the nurse; sometimes seeing mother scarcely more than a few minutes, and father, almost never. Or perhaps the home may be in a flat or an apartment house; sometimes the little cottage home, but the cottage is not quite so popular now in this day of rums. But wherever the home is, be it an apartment house or flat or palatial home or the modest cottage, what does it stand for? Is the stranger in thy gates invited with you

on Sunday after preaching, are they influenced for the cause of our Master, or are they palaces of selfishness "for me and my wife, my son and his wife?" How many of us are reaching out a hand to help and encourage the girl who must earn her bread? How many of you take these girls into your homes to live with you? Of course we have our Wesley House, and we are going to talk about that directly, but let us ask ourselves this question: What would Jesus do about these things? God has blessed us most wonderfully, but he wants us to use these blessings for his glory. Are we helping to make other homes better and happier, are our examples such that our poor neighbors will be stimulated to reach out for others poorer than themselves; or are we all for self and fashions? Home many homes of the poor and ignorant do you visit? "Oh," you say, "the deaconess does that." Well, she does, indeed, but do you think God will be pleased to give you her reward? Nay, verily, we all have a duty here also. Some of you may say "my husband would not want me to do that kind of visiting." Well, then, who are you visiting? Who are you helping? We are all either helping or hindering. God favors no drones in this world. He put us here for his glory and he blesses us that we may become a blessing to others.

I do trust that we will resolve from this day on, that we will live for him and give our heavenly Father his way with us; that we may be first all that he would have us be in our home—gentle mothers, patient with the servants, in all things striving to be a workman that needeth not to be ashamed. Let us make this determination: "As for me and my house we will serve the Lord."

MRS. H. A. SHATTUCK.

WEEK OF PRAYER.

The ladies of the Home Mission Society of the M. E. Church, South, observed last week as their Annual Week of Prayer. Attendance was good and a spirit of consecration was manifested at every service. The offering during the week is to be added to the fund for the new building at the Ruth Hargrove Institute at Key West, Fla. The board expects to be able to add \$20,000 to this fund from the Week of Prayer offering.

The program being long we give only the subjects and the name of the leader for each day:

Monday—Mrs. T. W. Moore, Praise and Consecration. Tuesday—Mrs. J. M. Woods, Ruth Hargrove Institute. Wednesday—Mrs. B. F. Moore, Looking Backward. Thursday—Mrs. M. Lillard, The American Crisis. Friday—Mrs. B. Terrell, Looking Forward. Saturday—Call to Prayer. Sunday—Sermon by Rev. Forester. Sunday afternoon—Mrs. A. Dibrell, Children's Service. Talks, prayers and papers were prepared on every subject by other members of the society and especially would we mention the beautiful prayer on "The Obligation to Personal Service," by one of our visitors, Mrs. A. Saunders. Charts and mottoes were used to more forcibly impress the lessons, for "the eye is the window of the soul." The young ladies of the Church gave valuable assistance with the music.

"Study of the Surrendered Life," the topic for the devotional part of every service, gave us a clearer conception of the surrender of our Lord for us and a greater longing to do more for him and be more like him.

"Inasmuch—that voice above all other Repeat the tender plea—As ye do minister to this, my brother. Ye do it unto me."

(MRS.) J. M. WOODS,
Press Superintendent.
Seguin, Texas.

TO WACO DISTRICT HOME MISSION SOCIETY.

Duties of Delegates to District Meetings.

What should a delegate bring to a district meeting. We would say first a praying heart hungry for renewed inspiration and knowledge. Then an attentive, alert mind to retain and absorb the largest amount of knowledge. A note-book and pencil to take down every item of information that will benefit the auxiliary she represents. Also bring the books of the Recording and Corresponding Secretary and Treasurer to the district meeting for approval. (See constitution and by-laws.) This is a rule too many delegates are ignorant of. Some do not see the use of it. That is not our affair, my sisters. It is a rule of the Home Mission Society and as such it is our duty as loyal home mission

A WEAK WOMAN AND HER STORY

In Floral, Ark., Lives a Lady Who Feels That Her Strength Was Restored by Cardui.

Floral, Ark.—"I must speak a good word for Cardui," writes Mrs. Viola Baker, of this place.

"About a month ago I was in very bad health. I was so weak and nervous that I was not able to do my housework.

"My husband bought me one bottle of Cardui, the woman's tonic. I took it according to directions and now I am in good health.

"I think Cardui is a fine tonic for weak women."

And you are not the only lady who thinks so, Mrs. Baker.

Thousands, like you, have written to tell of the wonderful benefit Cardui has been to them.

Cardui contains no minerals, or other powerful drugs. It contains no glycerin or other mawkish-tasting ingredients.

It is just a pure, natural extract, of natural vegetable herbs, that have been found to regulate the womanly functions and strengthen the female system.

All druggists sell Cardui.

See yours about it.

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

women to obey it. Delegates should bring these books and turn them over to the Auditing Committee. They should also bring a copy of the Central Texas Conference Home Mission Society minutes. And one thing above all, bring an invitation to hold the next annual district meeting at your place if your town is at all capable of entertaining it conveniently. We have heard many a delegate say: "Oh, I would have brought an invitation if I had thought of it." Dear sisters, of the Waco District, please think of it, and act on it before your delegate leaves for the meeting. Remember the Bible injunction about hospitality, and "let this grace abound also."

Come in a spirit of prayer, expecting an outpouring of God's Spirit. We are specially blessed in the expected presence of several conference officers—Mrs. J. W. Downs, Mrs. E. H. Wynne, Mrs. J. T. Bloodworth, Mrs. N. S. Hill, Mrs. C. L. Cartwright, Miss Alma Sullenberger and every auxiliary, both Home and Foreign, should be represented. On to Lorena! Hospitable, loyal Lorena! October 26 and 27!

MRS. C. H. BUCHANAN,
District Secretary.

AUXILIARIES OF THE NORTHWEST TEXAS CONFERENCE.

The duties of my office compel me to again come before you and remind you that we are now in the third quarter of our conference year. We must begin to make our collections now if we would not have them all to meet at the close of the year. Then, too, we all know that there is more danger of not being able to meet them if we put off collection until the last month. Begin to urge now and perhaps all can be paid by the end of the year. We appreciate very much the ready response of those Treasurers and auxiliaries who have sent the \$1.00 for minutes according to our request. There are however many yet who, I am sure, intend to pay this assessment and who have not done so, and we would request just as soon as this can possibly be done that the minute money be sent, as it is long past due and we are needing it very much.

Do not forget the 25 cents' expense, very little of which has been paid so far and which is an absolute necessity to the proper management of our Conference Society. There are many demands which can not be met unless the women of the conference each bear their small amount.

I am sorry to say that but a few of the auxiliaries have paid their free-will offering or what was called the \$1 per member. I can almost hear someone say: "Can you expect us to pay these amounts under the present existing conditions in this Western country?" Friends if I ever believed anything in my life I truly believe that if we will do our part that God will do his; that if we are true to the trust committed to us, that God will reward us for the performance of duty and will bless us for any sacrifice for him. I believe that he will bless us temporarily.

A FALL ASSEMBLING OF RUGS

In standard makes and immense varieties. A practical demonstration of the lower prices that prevail here all the year.

HARTFORD SAXONY RUGS—A very heavy quality of Rug in Turkish, Oriental and two-tone designs, in all colorings. We can recommend this quality for all spaces that are subjected to hard wear. The colors retain their luster, and will always lie smooth and firm to the floor:
9x12 size \$55.00
8 3/4x10 1/2 size \$50.00
6x9 size \$36.50

ROYAL WILTON RUGS—We are showing a very large variety of designs and colorings in this high-grade of Rug, over 150 designs being shown in the 9x12 size. We are carrying every stock size, and special sizes can be secured promptly. Our prices range for the different sizes:
22 1/2x36 inches, \$3.25, \$3.75 and \$4.50
27x54 inches, \$4.50, \$5.50 and \$7.50
36x63 inches, \$6.75, \$8.75 and \$10.50
46x76 size, \$16.50, \$19.50 and \$21.50
6x9 size, \$24.50, \$29.50 and \$36.50

ORIENTAL RUGS—We are showing a very complete line of Fine Oriental Carpets and Rugs in the smaller sizes. We can supply all the popular weaves and in odd sizes of Kazaks, Bokhara, Shiraz, Behuchistan and Shirvans. We have a large selection in Hall Runners and Stairways, and in carpet sizes. We are showing Kermanshah, Serani, Ghoravan, India, Khiva, Muskad and Mahal in sizes suitable for the Library, Living Room and Dining Room.

Write for our new Fall Catalogue.

Sanger Brothers,
Dallas, Texas



Don't Send Me One Cent. when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux wonderful "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

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.

ly and materially and that in our hearts we will hear his voice in commendation, saying: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Presidents, stand before your auxiliaries every meeting and picture to them these needy ones who are looking to us for help.

Treasurers, if you have never mentioned the freewill offering, begin now and let no opportunity pass of bringing this duty to remembrance.

The women of your auxiliary have shown their confidence in you by placing you in these positions. They have shown their willingness to follow your leadership by having given you these offices.

As a conference we are small in numbers, but large in opportunity, and may our love to God be commensurate with our opportunity and let us remember, my friends, that the measure of our service to men will be the measure of our love to God and that now and hereafter our relation to Christ will be judged by our attitude toward our fellow men.

MRS. D. L. STEPHENS, Conference Treasurer.

TREASURER'S REPORT.

Report of Treasurer of Central Texas Conference for quarter ending September 15, 1910:

Table with columns for Receipts and Disbursements, listing various items and their corresponding amounts.

Itemized Bank Account. Table listing items like Thurber, Deaconess Scholarship, C. C. Building, and Expense with their respective amounts.

Local Work. Table listing items like Value of supplies sent off and reported to superintendent, Value of supplies given locally, Amount expended for assistance of needy, etc.

Table listing items like For Rebecca Sparks Home, Waco, I report by voucher, Spent for current expenses since March 1, 1910, etc.

Georgetown District has the honor of being the only district with every auxiliary reported for past quarter.

I wish to state that the \$50 received by me at Waxahatchie for life memberships for Mrs. Nat. G. Rollins and Mrs. D. L. Stephens was credited to the Northwest Texas Conference by our General Secretary.

In making this my first report for the Central Texas Woman's Home Mission Society, I wish to express my appreciation for the clearness and conscientiousness in which Mrs. D. L. Stephens turned the books to me.

Also would I express my gratitude to my co-workers for their loving words of cheer and assistance.

MRS. N. S. HILL, Treasurer of Central Texas Conference.

WILL WARS NEVER CEASE? When, oh, when, will cruel wars cease? Their useless slaughter of brave soldiers end?

When will the Fredericks, Lees and Washingtons Appear in world federation at some Hague.

When will the Bluchers, Charlemagnes and Coucur de Lions Cease bloody steps on the ladder of fame.

Classified Advertisements. In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD.

HELP WANTED. ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary.

MUSICAL INSTRUMENTS. Before buying a piano, write for catalog No. G-229, showing the beautiful high-grade Goggan, the piano with the big, mellow tone; the lovely Fairfield piano, and many others.

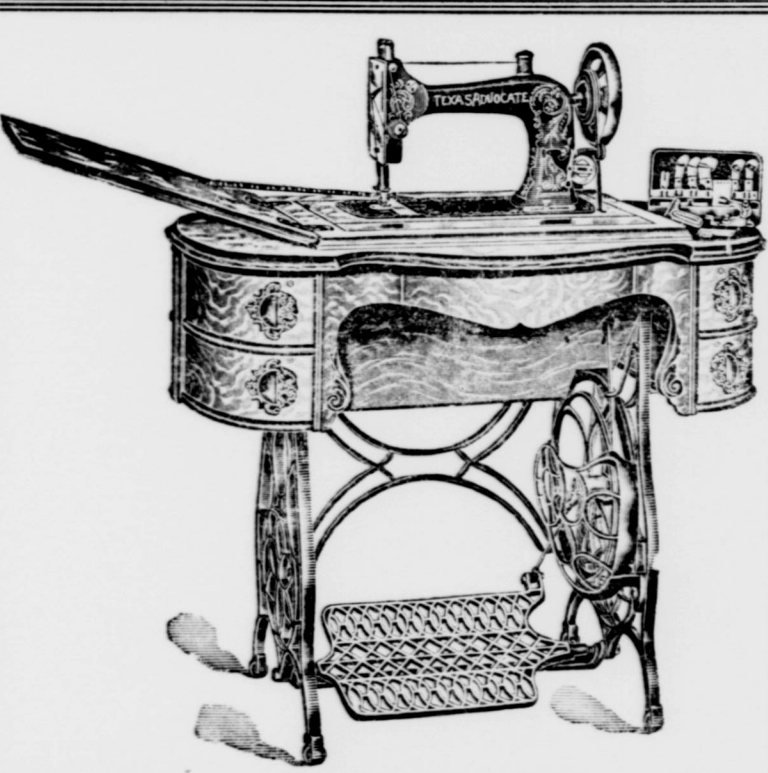
MISCELLANEOUS. BROTHER accidentally discovered root will cure both tobacco habit and indigestion. Gladly send particulars.

REAL ESTATE. SELL OR EXCHANGE anything anywhere. Some fine ranch properties. Fifty thousand in lands to exchange for merchandise.

SYRUP AND MOLASSES. New crop PURE RIBBON CANE SYRUP will be ready for November shipments. Order now your supply for next year.

I SHALL JOIN IN THE PRAISES. (Inscribed to Rev. E. L. Armstrong.) When safe forever in the fold, I shall join in praises never ending.

TEXAS ADVOCATE SEWING MACHINE



Hundreds of Testimonials on File

Why Pay Three Prices for a Sewing Machine? When one-third the money will buy an equally good Machine?

The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal.

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

OBITUARIES

The space allowed obituaries to occupy is usually five lines, or about 125 or 150 words. The privilege is reserved of sending all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover expense 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.

DUNLAP.—Ellie McNeill, son of William and Lucinda Dunlap, was born at Milligan, Texas, March 14, 1855. On November 26, 1876, he was united in matrimony to Miss Priscilla Addie Barker. To this union were born four sons and one daughter. The oldest son, Willie, is a gifted young minister in the Methodist Episcopal Church. January 29, 1892, the spirit of his wife went to Him who gave it. In August, 1892, during the pastorate of Rev. G. Fowler, in a meeting in which Rev. T. W. Fowler assisted the pastor, Brother Dunlap was converted and joined the Methodist Episcopal Church, South. December 17, 1892, he was again married to Mrs. H. B. Cunningham. To them was given one child, Johnnie Travis, who lived to be about two years old. In the Sealy Hospital in Galveston, Texas, July 7, 1910, Brother Dunlap vacated his earthly tabernacle and went into his home not made with hands, eternal in the heavens. The funeral was conducted by the pastor, Rev. W. Wooten, assisted by the writer, in the Methodist Church at Milligan, where Brother Dunlap's parents had worshipped when he was converted, and which he loved dearly. He was devoted to his family and friends, his Church and pastors. His home was the preacher's home. He gave cheerfully to the work of the gospel, which meant so much to him. His end was peace, the peace of his Lord. I had known this man many years, and know that he had the true mark of discipleship as given by the Lord. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Many cups of cold water has he given. Many will rise up and call him blessed. May great grace abide with the wife, the children, the step-daughters, the brother and all whose lives are saddened by his departure. J. M. ADAMS.
Calvert, Texas.

McCLUSKEY.—Myrtle, daughter of George and Emma McCluskey, was born May 12, 1892. Her parents dedicated her to God in baptism when a year and a half old. Her now sainted grandfather (Bro. Chalk, of the North Texas Conference,) baptized her. She was converted and joined the Church in September, 1905, under the ministry of Bro. W. E. Lyon. After an illness of eight days the angels took her home. All was done possible to keep her here by loving parents, brothers and sisters, with the help of faithful friends and the very best Christian physician and trained nurses, but to no avail. The faithful boatman came with his shining crew across the "Mystic" River and called for Myrtle and would not be sent away without her. Myrtle was full of life, of a sunny disposition—a fine specimen of young womanhood, well favored in body and mind and a loving and lovable character. She was tender and affectionate to parents, brother, sisters and friends. She loved her Church and was faithful to its services. She was tender-hearted and quick to repent when she found herself in a wrong. A vast company of sympathizing friends followed the remains to the cemetery. A father, mother, brother and two sisters are left to feel keenly the separation, but it will not be long until they, too, one-by-one, will be gathered home. W. M. LANE.

SMITH.Mrs. Gabriella Smith (nee McClune) was born January 22, 1862; was married to H. K. Smith, November 7, 1882, and died September 14, 1910. These are the chief events in the life of a good woman. Sister Smith was a member of the M. E. Church, South, at the time of her death; was raised in a Christian home and lived a Christian in her own home. She was the mother of several children who now, with her devoted husband and aged mother besides several brothers and sisters and many friends, are left to mourn her departure. Oh, how we shall miss her in the home, the Church and the social circle! Her death cast a shadow over the whole community, but a deeper shadow in the home. One little fellow said, as the clouds began to fall on the coffin lid, "God-by, mamma." Poor little fellow, you must go and care, for mamma is gone to be with her Lord. Look up, dear ones, for we shall meet her again where good-bys are not heard. B. C. ANSLEY.

LOCK.—Sister Malinda H. Lock (nee Nabors) was born in Alabama March 8, 1848; died near DeLeon, Texas, September 29, 1910. She was married in 1867, and was the mother of fourteen children. She was converted at the age of twenty-five years, immediately joined the Methodist Episcopal Church, South, and lived a consistent member of the same until death called her home. Sister Lock leaves behind her ten children, a number of grand and great-grand-children and a host of relatives and friends to mourn her departure. But her consecrated life and triumphant death serve as a guiding star to point us to her abiding place in heaven, where she awaits the coming of the faithful. So, my friends, though we miss her here, let us look forward to a brighter day, when we can be reunited and enjoy her presence and sing our Redeemer's praise forever and ever. Her pastor, EUSTACE P. SWINDALL.

BANISTER.—To the memory of Sister M. S. Banister, whose death occurred July 2, 1910, at her home, one mile east of Winfield, Texas. As her pastor I had known her but a few months, but I knew from the very first that she was a true Christian mother and loyal to every interest of her Church. She always went beyond her strength and means in her zeal for her Master. Her life was a struggle for God and the right, but she was victorious even in the end. I stood by her bedside in the last and ordeal and no richer experience than hers can be related. As long as she had strength she sang the old-time songs and urged family and friends to follow on to the golden city. She trusted God in life, and in death she stretched forth her hands to receive him. She admonished husband and children not to grieve, but live for God and the right and all would be well after a while. She gave directions as to her funeral, instructing that a Baptist brother, whom she had known for years, and I conduct the services at old Hopewell Church. She then breathed her last, saying that old song, "Rock of Ages, Cleft for Me." She lived and died a good wife and mother, a true friend of the Church and a faithful servant of the Lord Jesus Christ—the richest legacy for family and friends. A husband and five children are left to mourn for her. Two brothers, one of whom is an itinerant Methodist preacher in the Sulphur Springs District, feel the loss of a true sister. Peace be to her memory. We hope to meet her in a better world than this. May all her sorrowing loved ones meet her again some sweet day. C. M. KENNEDY, P. C.
Winfield, Texas.

JAY.—Death has claimed one of our most consecrated members, Mrs. Isabel Jay. Love and peace had reigned in that home for thirty-one years. It was a happy home, for God was honored about all things. To meet Sister Jay was to meet smiles that were prompted by a pure Christian life. To know her was to love her. She had for several years been afflicted so that she could not resume her work for the Church, in which she had so often proved herself so faithful and loyal. Brother and Sister Jay were the only living charter members of the Methodist Church here at Bryson. This is another character of the build that comes only as a result of being religious from childhood. However, she did not unite with the Church until she was forty years of age. She was married to Brother D. W. Jay October 28, 1879, in Ellis County, Texas, by Rev. John S. Davis. They moved to Jack County, Texas, in 1879 and settled near Bryson, Texas, where she died September 4, 1910. Sister Jay was born in Illinois August 21, 1825. She leaves one only child, a son, David Jay, of MeLean, Texas, and her devoted and consecrated husband, with her step-children and many friends, to mourn their loss. Rev. J. M. McCloud and the pastor laid her to rest in the Cottonwood Cemetery to await the trumpet of God. May God's blessings rest with the bereaved family. L. D. SHAWVER, P. C.
Bryson, Texas.

LOPER.—Emily K. Loper was born in Copiah County, Miss., November 11, 1823; died at the home of her niece, Mrs. Turner, in the Lane's Chapel community, October 9, 1910. She was never married, and was the last of the immediate family to die. At her funeral were nieces and nephews to the fifth generation. "Aunt Emily," as we all called her, was a sweet-spirited, Christian character. She was converted in childhood and joined the Methodist Episcopal Church before there was any Methodist Episcopal Church, South. For the past twenty-eight years she has been a member of the Church at the Lane's Chapel Church. Her life was a benediction to all who came under its influence. Of uniform sweet spirit and firm faith in God, her life was a silent rebuke to the unfaithful and fickle-minded. At the last day many will rise to call her blessed. To her many friends and relatives who will miss her here: Let your hearts go up in thanksgiving to God that "Aunt Emily" was so long spared to be a benediction to your lives, and let your faith in God be modeled after hers, that you may follow her as she followed the Christ, May God's grace sustain the bereaved. W. J. MAYHEW, Pastor.

ANDERSON.—For many years W. F. (Bill) Anderson and his faithful wife, Mrs. S. C. Anderson have been faithful and active members of the Methodist Episcopal Church, South, at Willow, a point on the Abbott Circuit. To them were born a large and interesting family, both of sons and daughters. The youngest daughter and next to the youngest child was Vera Lee, a sweet girl and a strong character. She combined in a very happy manner the gentleness and patience of her mother and the solidity and decision of her father. It was the pleasure of the writer to see her converted and to take her into the Church about eleven months before her death, which occurred at her father's home, in Hill County, in spite of all skillful treatment and kind nursing could do, on July 21, 1910, at the age of thirteen years and two months. Her father had fondly hoped that she would remain in his home as long as he remained there himself, but the Father above hath thus early called her sweet spirit to the home on high. May the loved ones all in due time be gathered to her. M. A. TURNER, Pastor.
Abbott, Texas.

HODGES.—Sarah E. Brown-Hodges was born August 27, 1837, and died September 28, 1910. She was born and spent the greater part of her life in Tennessee, where she was converted at an early age and joined the M. E. Church, South. She was the mother of ten children, six of whom had preceded her to the grave. Amid all the trials and burdens of life, and they were many for her, she always maintained her Christian integrity and was disposed to look for a better day, when

the clouds would be rolled away. While she was not confined to her bed all the time, she was sick for a month, and, while realizing that the end was near, she did not fear death. She spoke of being ready to go. Who can measure the usefulness of so long a life devoted to the service of God? "She is not dead, but sleepeth." The influence of her life will be known and felt in the world long after her body has returned to the dust. "Let me die the death of the righteous, and let my end be like his." O. E. MORELAND, P. C.
Allen, Texas.

FROM A VETERAN OF THE CROSS.

As the time draws near for our annual convocations we naturally like to hear from our comrades in the army of the Lord. I feel inclined to write a few lines and send love to all my brethren in the ministry and my former parishioners. I have but little to say of myself or my work. I have done but little work since my return from the South. I preached regularly while in Mexico during the winter, but since my return home, April 7, have not been able to preach much. Wife and I have both been quite feeble most of the time. I enjoy reading my Bible every day, and also reading the Texas Christian Advocate.

The ranks of our older members are being thinned out every year. As I read of the old veterans who cross the dark river from time to time, I think it will not be long till my brethren and friends will read of me passing over, also; but I am resolved to be ready, and not be as the foolish virgins.

I was superannuated the same year Brother Marion Mills was, and now he is at home with the Lord. He was a good and faithful man.

Some time since I read an interesting communication in the Advocate from Brother H. M. Glass, which stirred my heart with sacred memories. On the 25th day of March, 1890, my precious wife, the wife of my youth and the mother of my children, went to heaven and left me heart-broken with my little children, seven in number. During the conference session in Abilene that fall the conference passed resolutions of condolence and sympathy, and pledged themselves to pray for God's grace to be given me. Brother Glass invited me to his home for supper. After supper he called his wife into his room and said: "Wife, we promised to pray for Brother Fair. Let us do so now." And we three knelt together and he prayed a fervent and sympathetic prayer, which has been a great help to me for these twenty years, and has endeared Brother Glass to me as never before. May the good Lord deal gently with him in his declining years.

We have recently had a glorious revival in our new church, held by Brother Hotchkiss and our faithful pastor, Brother Ferguson. We are gaining higher ground in our Christian life in Plainview Church. I hope to be able to meet my brethren at Clarendon next month. GEO. F. FAIR.

A METHODIST SANITARIUM.

I would like to call the attention of Texas Methodism to a neglected, but very important work. I refer to the hospital or sanitarium.

I notice in an editorial in the Christian Advocate of September 30, under the caption, "The Growing Demand for Hospital Service" the editor says in part: "We note with delight the growing interest in hospital work in certain quarters of our Church. We realize that this line of work has too long been turned over to the Roman Catholics and benevolent organizations. They have done well and are to be commended for it; but the Protestant Church with its wealth, influence and skill is better prepared than any other institution for the projection of such an enterprise. We feel that the time has come, and we owe it to humanity and to God to take up this work and develop it for the good of society," etc.

With the feeling in our hearts, expressed in the above I, with one or two of my official board, sent out the following circular letter to the members of the Plainview District Conference before it met in June of this year:

To the Pastor and District Conference Delegates:
Brethren.—Realizing the need of a great Methodist Sanitarium in the bounds of our great State, we are submitting this to you for your careful and prayerful consideration with a view to its consideration by our District Conference, and if deemed practical by that body its presentation to the Church at large.

We find that one of the greatest of Christ's methods in winning men while here on earth was by ministering to



When you travel, it's the best service you are seeking. You want a through train, one with first-class equipment, a quick schedule and no changes enroute. You want the maximum of comfort at the minimum cost. Then—if it's a trip to St. Louis, Chicago, Kansas City or beyond, go via the M. K. & T. Ry. Two splendid fast trains, **The Katy Flyer** and **The Katy Limited** provide a thoroughly enjoyable trip from start to finish. 

their physical wants and healing their diseased bodies. We believe that this method is still good, and that we as Methodists are not only losing as a Church, but are failing in our duty to suffering humanity by not providing a place where the diseases of our own people and others may be treated under a Christian influence, and in the Spirit of Christ.

Other denominations are taking hold of this work, and we have but to open our eyes to see the good that they are doing and the strength they are gaining by it. We send this out with the humble, but earnest prayer that our people may be aroused to a sense of the responsibility resting upon us, and the opportunity God is giving us through this line of work.

This paper was presented to the District Conference, as contemplated, and enthusiastically adopted with an amendment providing that it be presented to the Annual Conference, and asking that body to appoint a committee to meet with a similar committee from each of the other Texas Conferences looking to the establishment of such an institution somewhere in Texas. If the minutes of our District Conference were ever published I have failed to see them, and have heard nothing more of this; therefore, as the Annual Conferences are drawing near I decided to bring this matter before them in this way, asking that some one in each of the conferences bring the matter to the attention of their respective conference while in session.

It might be argued that we have other things before us of greater importance, but I think not. It took us a long time to learn the importance of such work as this in the foreign field, but we wouldn't think, today, of doing without the medical missionary.

It has taken us a long time to realize the need and importance of this work in the home land, but I trust that enough of us have been awakened to take hold of it. R. L. JAMESON.

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

WELL WORTH THE MONEY.
Blaylock Pub. Co., Dallas, Tex.
Dear Sirs:—Our Advocate machine has arrived in good condition, and we think it a splendid machine—well worth the money paid for it. Success to the Advocate and its many readers. Sincerely yours,
MRS. E. V. GORDON.
Childress, Texas, Jan. 1, 1910.

PROGRESSIVE SANCTIFICATION.

By Rev. James Mudge, D. D.

Methodism has a marvelous inheritance which it cannot prize too highly. But to make the most of it requires wisdom. It is not wise to ignore the fact that in the course of one hundred and fifty years many things have changed. The frank recognition of this implies no touch of disloyalty to the founders. We should no more be expected to remain stationary in all the details of doctrine than in those of polity. We cannot afford so to do. Modifications in the one as well as in the other are imperatively demanded from time to time by the altered conditions that confront us. Yet, of course, such adaptations should be so managed as to retain all advantages while dropping all encumbrances.

This process, we fully believe, is called for in the case of the doctrine of Christian Perfection, which, from the beginning, has stood so close to the center of Methodism's peculiar message and largest effectiveness. It has not, practically, the place now it once had. And the reason is obvious. There has been a lack of adjustment. The old presentation has failed now for some time to commend itself at the bar of clear thought, and the opposition of intelligence, joined to the opposition of carnality, leaves it very little chance to make headway. Furthermore, certain evils, not unknown in early days, have developed so offensively as to offer serious obstacles, creating in many minds a disgust at the terms most commonly employed. Evidently, then, what is needed for the best interests of the Church is a new statement of this precious truth, such an one as will free it both from intellectual objections and from practical obstructions. Only thus can it take once more the place from which it has fallen, and do the good for which it is designed.

A very little alteration will accomplish this. Two things, and only two, must be made prominent in the teaching that shall meet the need. The essentials are these: (1) Perfect loyalty to Christ; a consecration brought sharply up to the furthest, latest limit of light or knowledge, involving in most cases a very distinct second work of grace, a marked epoch in experience from which an exceedingly blessed new departure is taken; (2) Unceasing devotion to the progressive realization of a complete mastery of all that is involved in ideal character and faultless, Christlike living. These two things are enough. Less would not do; more are not necessary. A single aim, whole-hearted in its mighty purpose to do all God's will and nothing else, combined with an intense longing to know ever more and more what that aim in its widest inclusiveness, its fullest development, its entire articulations and implications, may comprise, cannot fail to result in a magnificent life. It means loving and serving God with all our present powers, together with a persistent effort to increase those powers, to know more and so be able to do more for him.

A statement on the above lines does not lend itself to fanaticism, or seriousness or misapprehension. It does not lead one into metaphysical begs unfathomable or raise points of doubtful philosophy and recondite, obsolete theology. It steers clear of distracting, belligerent dogmatics and uncharitable, unprofitable controversy. It affords no standing ground for partisanship, eliquism or schismatical proclivities. It is unassailable, unmistakable, strategic, clear, conclusive. It is sufficiently Wesleyan to secure all the benefits which the Church has found in the ordinary holiness movement, it is sufficiently catholic to unite under its banner all genuine believers in Jesus, all deeply earnest souls who are hungering for the closest possible walk with God. It leaves in the background certain incomprehensible speculative quiddities in no way important or productive of the best results, but which have, on the contrary, led to much evil. It gives free scope for a thoroughly reasonable, simple, scriptural propaganda such as we have not had for a long while, and cannot have under the more usual teachings, but which the Church tremendously needs. It lays the emphasis on a right will and a constant growth. It makes the Christian life one from beginning to end, as the Bible does, one in kind

but subject to ever-increasing degrees of knowledge, which, when followed by corresponding consecration, open the way for ever-increasing degrees of purification or empowerment. It makes the whole mind and image of the Master the specific goal toward which we constantly press and to which we steadily approximate. It embodies a wholesome holiness, a sensible sanctification, a practical Christian perfection, something which can be preached in our churches without embarrassment or embitterment, without fear or friction, and something approved by the most critical philosophic thought. It is a continuous rather than a consummated sanctification, not an absolute finality at any point, but exerting an immense stimulation at all points. If adopted it will inaugurate a higher type of religion among us, and will contribute vastly to the spiritual prosperity of the Church, bringing back much of the old-time power.

Is there any good reason why this proposed modification should not be adopted, why this old doctrine in somewhat altered dress should not take a new start in these days and marvelously bless the people? The present writer can see none. The limitations of this article do not permit him further enlargement. He will welcome correspondence on the subject, and, if there be sufficient response, will gladly print a more extended exposition, for which his fifty years of experience and study in these things should give him some special qualifications. He is an intense lover of holiness in all senses of the word, and of the Methodist Episcopal Church in all its departments of activity.

Malden, Mass.

OPENING OF THE NEW METHODIST CHURCH AT WHARTON.

The long looked for but expected by a few became a realization last Sunday in the beautiful, rapid-growing little city of Wharton, which was the opening of the new Methodist church, complete in every department.

The building is gothic in design, has ten Sunday-school class rooms, each fitted with electric light, fan and electric bell. The bells are operated by a push button placed in the wall back of pulpit. Five of the class rooms are made by rolling partitions, which can be opened into the auditorium. The other class rooms are made by rolling partitions and when thrown open make a lecture or reception room, leagues, etc. A special room is arranged for the library, which is also used by the Sunday-school Secretary and assistants. There is also a pastor's study, furnished complete by the Church, with the very best grade of quarter-sawn oak furniture at a cost of \$350. The auditorium with the class rooms thrown open will seat 900 people. The pews, chairs—in fact, all furniture throughout the building—is the best grade of quarter-sawn oak mission finish. The walls are made of concrete blocks, with a roof of asbestos century fire-proof shingles.

The building is located in the best resident section of the city, and is by far the most attractive, expensive and conveniently arranged building in the city; it cost complete \$15,000. Geo. S. Sexton and A. A. Wagon said it was the most beautiful and conveniently arranged building they had seen considering the cost. The truth of the whole matter is, the building would have cost at least \$3000 more but for the fact that the pastor and Building Committee hired hands and an overseer and made and placed the material by day labor for the walls.

We arranged some months ago with Dr. George S. Sexton to preach the opening sermon October 9. Those who know Sexton can appreciate the fact that he is "on time every time." The morning of the opening was not very encouraging; heavy clouds and occasional rain were in evidence; for this reason we expected not more than 200 people present at the morning service, but, very much to our surprise, we found about 600 present, regardless of the weather.

Promptly at 11 o'clock a well-trained choir began the music, followed by the congregation singing that old hymn that thrills and inspires Methodist people as does no other.

Dr. Sexton announced his text as follows: "Jesus Christ the same yesterday, today and tomorrow." Sexton has preached in larger auditoriums, to larger congregations, but I don't believe he ever preached a greater sermon in his life. I knew he was a money-getter, a church-builder and a great man in many respects, but till last Sunday I didn't know he was a "big preacher," though I had heard him only once before. Were it not

for the fact that he is with the Washington City Church, my bunch would "call him" and leave me out of a job, as sure as elephants pace. At the close of the service a collection was called for and in a very few minutes \$5200 was collected in good subscriptions and cash; and, too, many of our best paying members were not present. At the evening service another great sermon was preached by Dr. Sexton, and just for luck we decided to ask for another collection, and in almost less time than it takes to read this another \$1060 was subscribed, making a total of \$6260 during the day. It was the greatest day Wharton has ever experienced in Church work. Many people are asking how it was done; "nothing in history equals it." One good Methodist lady said: "I fear it is a dream, and I shall awake and find our congregation in the old storehouse." I assured the madam that I knew from the past few months' experience it was not a dream.

My Texas Conference brethren will appreciate the fact that Methodism in Wharton is in the lead of all other denominations in both house and membership for the first time in the history of the town. It is just now where it should have been twenty years ago—in the lead.

The Board of Stewards raised the pastor's salary this year \$300; they will beat that next year. Happy will be the parson who lands here next year. We have received more members this year to date than were received the last four years together; have not had our revival meeting yet, either. Listen to this: Rev. D. L. Coale comes to us the first Sunday in November for a two weeks' meeting. There has not been a successful revival in Wharton in ten years; not a conversion in five years till we had our Decision Day in Sunday-school last spring, thirteen on profession of faith in one day, and yet our Brother W. C. Morris, of Caldwell, says "Decision Day isn't Methodist; has no place in the Methodist Church." No town in Texas needs a real, genuine revival of religion as does Wharton. Will the brethren join us in prayer that the above mentioned meeting may be an everlasting revival?

For all these things we give the great Head of the Church the glory.
THOS. R. MOREHEAD.

SETTING THE PACE.

Lady delegates from one of our lodges went from A to Z and were met at the train by a committee of ladies, taken to the homes of the people, given a hearty welcome and entertained royally. Some of the disappointed ladies of the city used their phones to know why their delegates had failed to come. Later some of the same ladies went as delegates of the Woman's Foreign Missionary Society as before from the same place to the same place and they were met at the train by two or three ladies, piloted to the church and at the proper time dined at a hotel near by where a sumptuous dinner was served. The delegates could not refrain from contrasting the hearty reception of one with the cold, formal reception of the other. Is this not another example of "the children of this world wiser in their generation than the children of light?"

In the days of yore the Annual Conference met in one of the largest cities of Texas. A minister and myself were assigned to a certain home for lodging and we were to take our meals at a near-by boarding house. We went down the streets turning here and there until we came to an elegant home. The alarm was given at the front door and a servant came, and after we had made our mission known she showed us to our room. After that hearty welcome (?) we never saw a single inmate of that house. We have since been puzzled to know whether any one really lived there, or whether they were white, black, grizzly or gray. Possibly if we had knocked at the back door we would have received more recognition. On the center table were novels and more novels, "Twenty Thousand Fathoms Under the Sea," "The Man Under the Earth," "The Wedlock," and about fifty more such volumes. Scanning one of these valuable works one afternoon my impulse got the advantage of my sense of propriety and I pulled a pencil out of my pocket and wrote on the fly leaf:

Sticks and weeds will fill your mind
If you don't better reading find.
When we left there we could not

help feeling that the inmates (if there were any) regarded us as a necessary nuisance.

Contrast this with our stay at another home at an Annual Conference

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

Any reader of Texas Christian Advocate who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.

that met in another one of the largest cities of our State. We were assigned to the home of a District Judge. It was a home in every sense of the term, and the family, elegant and dignified, did everything in their power to make us feel at home. The daughter, about grown, played beautifully upon the piano and she entertained us with classic music interspersed with the best of Spanish pieces, soft and sweet. The Judge was fluent in conversation and very conversant. The wife was very thoughtful and seemed to anticipate every want. When we left we could not help saying in our hearts, "Thank God for such hospitality."

It will be a sad day for Methodism when because of our social functions—clubs and theaters—we neither have time nor inclination to entertain the servants of God. From the days of the Shunamite woman (2 Kings 4:8) to the present the peculiar blessing of God has rested upon the home that entertained His servants. Our Savior has said: "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Well do I remember when a boy how I enjoyed the monthly visits of our ministers, "Cedar Top" Smith, C. W. Thomas and many others who have long since joined the blood-washed throng. Their visits were an inspiration to my boyish heart.

JNO. W. HOLT.

Ferris, Texas.

HARTSHORN
SHADE ROLLERS
Original and unequalled.
Wood or tin rollers. "Improved" requires no tacks. Inventor's signature on genuine.
Stewart Hartshorn

Our Copy-righted Book on **GALL STONES, DYSPEPSIA AND BOWEL** FREE Address Gallstone Remedy Co. 225 Dearborn St., Chicago, Ill. Ask for Book No. 87.

Telephone M-5720. Hours: 9 to 1, 8 to 6

W. D. JONES, M. D.

Practice Limited to
EYE, EAR, NOSE AND THROAT
115 Wilcox Building. Dallas, Texas

BELLS.

BLMYER CHURCH BELLS. UNLIKE OTHER BELLS CHEAPER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE BELLS WENT.
WRITE TO CINCINNATI BELL FOUNDRY CO., CINCINNATI, O.
Please mention this page.

Bowden CHURCH & SCHOOL BELLS. Catalog Free. AMERICAN BELL FOUNDRY, NORTHVILLE, MICHIGAN. Special discount to readers of this publication.

MENEELY & CO. WATERVLIET, (West Troy), N. Y. The Old Reliable Meneely Foundry, Established 1840. CHURCH, CHIME, SCHOOL & OTHER BELLS

CANCER TREAT YOURSELF AT HOME

Our book tells you how, and gives evidence of what others have done for themselves. Sent free. Address, **THE BYE INSTITUTE, 208 Fair Block, Indianapolis, Indiana.**

Heretits

Here is just what you want, just what you need. You have been seeking for it and here it is. Send for it and stop worrying. Say the word and it will be sent to you. Send us the message, saying you want to try it and it will be sent by mail, without a penny. It is Bodi-Tone, the real remedy for the sick, whose fame is spreading like wild-fire from the Atlantic to the Pacific, which is curing sick-folks by the thousands, the medicine your neighbors are talking about. The Bodi-Tone Company invented Bodi-Tone over a year ago, and immediately offered it on trial to all the sick, a fair and honest way, so everyone could try it and judge its curative value before paying a penny for it. The Bodi-Tone Company has sent out over one hundred thousand \$1.00 boxes during the past year in this way, to people in all parts of the country, without a penny in advance, and thousands have seen, felt and known its great curative benefits. Now the Bodi-Tone Company wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you, too, will get to know the great curative and restorative forces in this splendid medicinal combination, which is rapidly proving its superiority over common medicines.

Bodi-Tone

Does just what its name means—cures disease by toning all the body, and we want you to try it and see what it will do for your body. Bodi-Tone is a small, round tablet, that is taken three times every day. Each \$1.00 box contains seventy-five tablets, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so you can try it and learn what it is, so you can learn how it works in the body, how it cures stubborn diseases by helping nature to tone every organ of the body. The composition of Bodi-Tone is not secret. Each ingredient is named and fully described in the Bodi-Tone book, which tells all about Bodi-Tone and is sent free to every Bodi-Tone user. You know just what you are taking and know it is good and safe. Among the ingredients which compose Bodi-Tone are Iron to give life and energy to the Blood, Sarsaparilla, to purify it, Phosphate to nourish the Nerves, Lithia for the Kidneys, Acetan for the Stomach, Chinese Rhubarb and Oregon Grape Root for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Ferric Chloride for the General System. All these ingredients pull together to restore health in the body, each serves to build upon the others work, each one helps. Many are prescribed regularly by the doctors for diseases in which we recommend Bodi-Tone, most of them have been successfully used separately or in combination with other drugs for the treatment of innumerable diseases, but the exact combination found in Bodi-Tone is peculiar to Bodi-Tone alone and gives Bodi-Tone a curative and restorative power peculiar to itself, that has already brought health to thousands. That is why we want to send a box on trial to you immediately, as soon as you write for it, for we know you will find it different and superior. Bodi-Tone is a pure remedy that all the family, young and old, can use. It contains no narcotic or habit-forming 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, but tones the body and cures its disorders with the remedies nature intended to tone and cure the body when that power was given to them.

Bodi-Tone

offers its valuable services to you right now, if you are sick, if your bodily organs are not acting as they should, if your body is not in its right, natural and normal tone. This is what Bodi-Tone is for—to help nature restore tone to the body, to restore normal health, energy, vigor, vitality and strength. 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 Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Nerves, your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endorsed 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 curative results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Eric Acid from the system. It restores the Kidneys, the 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 of special value in such ailments. Bodi-Tone is especially good for all chronic sufferers who need a good, honest, reputable physician without getting the relief and permanent benefit desired, for these are the people who need it the most.

It Is Proven

The curative powers of Bodi-Tone have been amply proven by one solid year of cures. It has been tested in thousands of cases, covering a great variety of ailments in both sexes, at every age. Over one hundred thousand people have used it during the past year. Persons suffering from Rheumatism, Stomach trouble, Kidney, Liver and Bladder Ailments, Eric Acid, Headaches, Bowel Complaints, Female Troubles, Blood and Skin Affections, Dropsy, Piles, Catarrh, Anemia, Sleeplessness, Flatulency, Pains, General Weakness and Nervous Breakdown, have tested Bodi-Tone and proven its value in such disorders. Their experiences have proven beyond a shadow of doubt that the Bodi-Tone plan of toning all the body is a regimen that helps to cure these and other disorders, that it is a real aid to nature. Many who have for years been in poor health and have tried doctors and most of the prominent medicines, have written us that one box of Bodi-Tone did more good than all the others combined. Write today for a \$1.00 box on trial and see what it will do for you. Don't send a penny. Just ask for a dollar box on trial. Address as follows:

BODI-TONE COMPANY, Dept. 2, Chicago, Ills.

SEVENTEENTH ANNUAL REPORT OF THE METHODIST ORPHANAGE, WACO, TEXAS, OCTOBER 13, 1910.

The year closing has been one of blessing, as well as one of affliction. The manager was stricken down last November, in the midst of the round of Annual Conferences, by an acute attack that required surgical interference which unfitted him for a time for the immediate supervision of the affairs of the Home, but was happily supplemented in the Assistant Manager, Rev. W. K. Rucker, by correspondence, and by the helpful columns of the Advocate, the interests of the institution did not materially suffer. We are thankful to say the operation brought desired relief and the Manager was restored to normal health.

Epidemic.

In June last the Orphanage was visited by an epidemic of typhoid fever, forty-one typical cases and fourteen of milder type. The fever raged for ten weeks. But out of it the Lord graciously delivered us without a death, and all have been restored to wonted health. Neither pains nor expense was spared in the management of the disease. We were quite fortunate in having the services of Dr. H. M. Lanham, a skillful physician, whose experience with that disease specially fitted him for its successful treatment. The doctor was unceasing in his attention to the sick, and for ten long weeks battled with the disease day and night, as conditions demanded, and with unparalleled success. For this service no charge was made, but we hope the Church will not allow this generous benefactor to go wholly unrequited, and will respond with voluntary contributions in his behalf.

We were likewise fortunate in our corps of trained nurses, with Dr. Henry Graves as head nurse, who had eight years' experience as hospital steward of the Navy and two years

as a student in the State Medical College. By night and by day these faithful and skilled nurses responded promptly to the calls of the little sufferers. Three hospital wards were nicely fitted up with screened doors and windows, electric fans, distilled water, disinfectants, and every provision was made that was necessary to the comfort of the patients and for the prevention of the spread of the disease.

For this heavy outlay of \$2500 or more spent in handling the situation, we feel justified and comforted in the fact that every life was saved. To this unexpected expenditure there has been a generous response, but not entirely adequate, and which we hope will be augmented by further contributions. The buildings had been recently repaired, renovated, fumigated, refurnished, a new sewerage and water system installed, the premises generally put in good sanitary condition and precludes the probability of the disease having resulted from unsanitary local conditions. The most probable theory, and that given by the attending physician, is that the germs of the disease were conveyed by flies from nearby patients and communicated to the milk used by the children.

Numbers.

At the beginning of the year we had in the Home 122 children, about equally divided as to sex. Since the date of our last meeting, we have taken in fifty-one, making a total of 173 for the year. Since the close of our school term in June, we have let out quite a number from the Home, and several prior to that date. Of the number that have gone out, six were self-sustaining and have appropriate employment; six have been adopted and are in excellent homes; thirty-four have been placed in homes as members of the family, and in many cases with relatives; leaving at this date in the Orphanage 134. Of these 69 are girls and 65 boys, with several applications now pending for admission. The average attendance in the Home for the year has been about 140.

Assessments.

With an increase of numbers and advance in the cost of living, we are under the imperative necessity of asking an increase in the conference assessments, and recommend the following: North Texas, \$3250; Texas,

\$5000; Central Texas, \$3000; West Texas, \$2000; Northwest Texas, \$2000; German Mission, \$300; a total of \$13,550, as against \$10,000, the assessment for several years past. We hope the conferences will see the reasonableness and justice of our request, and cordially grant the increase so much needed.

Conditions of Admission.

Owing to our limited accommodations and the number applying for admission, we have been reduced to the necessity—except in rare cases—of excluding children that have living parents, or even with one living parent, and admitting only those who have neither father nor mother. We are not prepared to take infants.

Teachers and Helpers.

We have an excellent corps of teachers and helpers. The conditions of the Home, physical, educational and religious, have been greatly improved. The children are taught to work, and most of the manual labor is done by the older boys and girls. The boys cultivated a farm of 44 acres in corn, oats and cotton, with good results. The girls do most of the household work and such other work as is appropriate to their sex. At this point we feel the need of other lines of labor for both boys and girls, and ere long we hope to be fitted up for certain lines of handicraft, as well as dressmaking, millinery, stenography, typewriting, etc.

Religious.

We have daily chapel service, as well as Sunday-school in the Home for the smaller children, and preaching to all the children Sunday afternoon. The older boys and girls attend Sunday-school and Church in the city.

Collections.

It is highly important that the collections for the Orphanage be taken early in the year—during the Christmas holidays, or not later than January, February or March. With this precaution on the part of the pastors, and the presentation of the cause upon its own merits with an opportunity for free-will offerings in excess of the assessment, much needed relief will come to the Home.

Home Mission Societies, Sunday-schools and Leagues.

We are under great obligations to these several departments of Church work and are free to say that but for the timely help received from these sources our Orphanage work would have been seriously embarrassed. We therefore earnestly beg an annual contribution in money from every Home Mission Society, Sunday-school and League, aside from contributions in clothing, eatables, etc. Why not remember the orphans early in the year with a Christmas offering—when children who have parents are being kindly remembered with gifts and good things by parents and friends?

Lastly.

Are there not those of large means that can endow the Orphanage, or furnish means for the enlargement of the institution—additional buildings, cottages for small children, a main building with commodious chapel, recitation rooms, work shops for boys and girls, gymnasium, etc? Can one put his money to a better purpose? We have the poor, the pitifully poor and needy children at our door—let us not neglect them. Let every member do something for the Orphanage.

B. R. BOLTON, Pres.
JNO. H. McLEAN, Sec.

Facts for Catarrhal Sufferers.

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

MARRIAGES.

McKenzie-Shaffer.—At the home of the bride's mother, Mrs. Rowena Shaeffer, West End, San Antonio, September 28, 1910, Prof. Edward McKenzie, of Marshall Training School, and Miss Mary Shaeffer, Rev. J. E. Harrison officiating.

Brown-McMullon.—In the parsonage of the First Methodist Church in Austin, Texas, October 5, 1910, Mr. Leonard Brown, of San Antonio, Texas, and Miss Irene McMullon, of Greenville, Ala., Rev. V. A. Godbey officiating.

Koldin-Pabelka.—In the office of the County Clerk, Fort Worth, Texas, on October 5, 1910, Mr. Anton Koldin and Miss Mary Pabelka, of Fort Worth, Texas, Rev. Thomas Reece officiating.

Deaton-Lawger.—In the county clerk's office, at Ft. Worth, Texas, October 12, 1910, Mr. Deaton and Miss Mamie Lawger, Rev. Thos. Reece officiating.

ESTABLISHED 1863. If it's a watch, a diamond, a watch, jewelry or silver ware, you can get the best quality at the lowest prices from the OLDEST MAIL ORDER HOUSE IN THE SOUTH. For almost half a century we have served exclusively the southern trade. Write today for our free illustrated catalogue. Address: C. P. Barnes & Co., Box 10 Louisville, Ky. Every Article Guaranteed.

ANNUAL CONFERENCE NOTICE.

Northwest Texas Conference.

The Committee on Entertainment is planning to entertain the members of the conference, the wives of the preachers and delegates, the connective visitors and all having business with the conference. All the above included persons whose names do not appear in the printed journal of the conference will kindly send their names at once to Mr. J. S. HAYES, Secretary, Clarendon, Texas, certainly not later than October 1. G. P. KIKER, P. C.

The class of the fourth year will please meet the Committee for Examination at the Methodist Church in Waxahachie Tuesday at 9 a. m., November 15, 1910. JAMES CAMPBELL, Chairman.

The class of the fourth year in the Northwest Texas Conference will meet in Clarendon on Tuesday morning, November 8, at 9 o'clock. ROBT. E. GOODRICH.

The Committee on Examination for admission on trial to the Northwest Texas Conference will meet the applicants at Clarendon, Texas, October 8, at 9 a. m., at such place as the pastor may designate. C. B. MEADOR, Chairman.

Railroad Information.

The Fort Worth and Denver Railroad has authorized tickets to Clarendon for the meeting of the Northwest Texas Conference, to be sold at all stations between Fort Worth and Texline, at one and one-third fares for round trip, on Monday and Tuesday, the 7th and 8th of November, and for trains arriving in Clarendon on the morning of November 9. Final return limit, November 17, 1910.

All railroads within the territory of this conference have been requested to co-operate with the "Denver" in these dates and rates, and it is presumed that they will do so.

JOHN M. BARCUS, Secretary Northwest Texas Conference.

WEST TEXAS.

The class of the third year in the West Texas Conference will meet with examiners at 9 a. m., October 25. Certificates, whether from Correspondence School or Summer School, Georgetown, should be placed with examiners on same day. THOMAS GREGORY.

Rates.

The railroads traversing the territory embraced in the West Texas Conference have authorized rates of one and one-third fares for round trip, for the session of the conference. Tickets will be on sale Monday and Tuesday, October 24 and 25, with limit for return November 2.

STERLING FISHER, Secretary.

CENTRAL TEXAS.

Railroad Information.

For the meeting of the Central Texas Conference, at Waxahachie, the M. K. & T. Railway has authorized a rate of one and one-third fares for round trip. Tickets on sale on Monday and Tuesday, the 14th and 15th of November, and for trains arriving in Waxahachie on the morning of the 16th, with final limit for return November 24th.

All the railroads within the territory of this conference have been requested to make the same rate and dates of sale, and it is presumed that they will do so. It would be well to inquire of the local agent a few days before tickets are wanted, so that if he has not been authorized to sell them he may get the authority.

JOHN M. BARCUS, Secretary Central Texas Conference.

Clovis District—First Round.

Cantara, Oct. 29, 30.
Melrose, Oct. 30, 31.
Taiban, Oct. 31, Nov. 1.
Texico, Nov. 5, 6.
Black Tower, Nov. 12, 13.
Clovis, Nov. 13, 14.
Elida, Nov. 19, 20.
Boaz, Nov. 26, 27.
Causey, at Richland, Dec. 3, 4.
King, Dec. 7, 8.
Knowles, Dec. 10, 11.
Monument, Dec. 17, 18.
Portales, Dec. 24, 25.
Please take your general collections right away. Remember the collection for Western College the fifth Sunday in October. J. RUSH GOODLOE, P. E.
Portales, N. M.

Learn to do well.—Isa. 1:16.

GRANITE ART RUGS

Sent to your Express Office, Prepaid. Our own private pattern in three color combinations, Green and Tan, Red and Light Green, and Oak Colorings. Woven in a single piece and reversible. Size \$1.50. Money refunded if not satisfactory. HOLLINGSWORTH CARPET COMPANY, Forbes Building, Sherman, Texas.