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THE REAL HINDRANCES TO THE TRUTH.

The real hindrance to the truth so far as the modern pulpit is concerned is not found in the realm of speculative theology, or in the materialistic thought of certain lines of modern scholarship, or in the field of destructive criticism. Here and there, in the average congregation or community, we may find a man in a state of intellectual fermentation who is troubled with matters of this character, but he is the rare exception to the rule. On the contrary, we find hundreds in every community, whether in the city, the village or in the rural district, absolutely atrophied by secularism, indifference and worldliness. They are chiefly concerned about the things that perish, and their time and attention are devoted to them on week days and Sundays. Every pastor in every station of life meets these hindrances. And they make the real problems of his pastoral work.

Therefore, how hard it is in these late times to inaugurate and carry on to a successful issue a real spiritual revival in which the souls of the saved are enlarged and the sinner is reached and brought into the kingdom of Christ. On account of "the cares of this world and the deceitfulness of riches," it is hard to arouse men to a sense of danger and duty. They are immersed in worldly affairs and religious matters are a minor consideration.

As a rule, men are not necessarily skeptical, and but few of them are at heart infidels. They accept the Bible as true in a general sense, and they have no quibbling about the divinity of Christ. They have permitted the world to crowd these truths out of their minds, to sear their consciences, and to dull their spiritual sensibility. Their minds and hearts are literally overrun with the things of the world, and they have become indifferent to religious matters. They have a sort of loose idea that if they drift along and try to pay their debts and obey the laws of the land, that in some way it will be all right with them in the end. They are wrapped in a false security, and God and Christ, heaven and hell are not vital realities in their thinking.

And when you come to think about it, our modern preaching is qualified to superinduce this state of things. Our preachers rarely ever preach on the doctrine of the new birth, the witness of the Spirit to regeneration, the certainty of death, the hope of heaven, the terror of the judgment and the punishment of hell. The most of our preaching is altruistic, and what we call the practical ideas of Christian life. The great vital doctrines, preached with such power by the fathers, have taken a back seat and the more pleasing phases of the gospel are stressed. And in order to remove the real hindrances to the gospel and the progress of revivals it is necessary for us to inquire for the old paths and bring into the foreground these

deeper and more powerful things of God. The consciences of men must be awakened out of their sleep by this sort of ministration before the Church will make progress in winning men to Christ and bringing to them the experiences of spiritual regeneration. The pulpit itself needs a great spiritual baptism and then will the old fires be kindled upon the altars of Zion.

A CRITICISM OF THE MEN'S RELIGIOUS MOVEMENT.

In our judgment it speaks well for religion when it commends itself to the rational judgment of strong and successful business men. We say this in no patronizing sense, for it is the simple truth. We need not disguise the fact that in the past the Church has largely depended upon the effort of the ministry and the devotion of consecrated women for its aggressive work and enterprise. True, there has never been a time when the Church did not have its faithful few among the laity, but the great masses of them have not been active in Church work. Their relation has been mostly nominal.

Therefore it is a good omen to see a change in this respect and to witness large numbers of determined, intelligent and earnest business men come to the front and make themselves prominent in Church work. It betokens an awakening upon their part which indicates an advanced movement in the purpose and method of Christian work, and it is proof positive that henceforth business and professional men who have made their respective vocations a large success are going to give the Church the benefit of their improved way of doing things. They are realizing that religion has a beneficial influence upon all departments of life, and they are willing to devote their time, their talent and their energy toward promoting its progress among all classes of people.

But frequently of late our attention has been called to the fact that among those who are leading in this forward movement there are some who recently supported the anti-prohibition cause and gave their votes and their influence toward perpetuating saloons in the communities where they live and belong to the Church, and that this does not specially commend their devotion and leadership in matters of religion to some people. Saloons, they say, are the factors of debauchery among men, promoting vice and crime and doing more to curse mankind than all other influences combined. We admit the truth of this statement when it comes to the evil of the whiskey traffic, and we furthermore know that the Church and the saloon have nothing in common. They represent two separate and distinct forces, one for the good and the other for the ruin of men. Men that support the one are in a bad business giving any sort of support to the other.

Nevertheless Church members who gave their votes and their influence to the saloon in the recent election, and are now

giving their means and leadership to the promotion of Church work ought to be encouraged. It will turn out to them a work of penance, and the influence of it upon their lives and characters cannot be otherwise than wholesome. If they are sincere and honest in their present zeal they will most assuredly grow in grace and in the knowledge of our Lord Jesus Christ. When this is the case they will not long remain anti-prohibitionists. It will work such a revolution in their moral sense that it will put them right upon every question involved in moral reform. An ardent Church worker cannot and will not give any encouragement, much less votes to the saloon. So then let us throw around such men our fostering care, train them in the activities of religion, establish them in spiritual experience and the whiskey traffic will never henceforth claim them as its advocates and supporters.

Hence, while the criticism seems to have some merit, yet when looked at from the point of view here taken it loses its force, and we are disposed to encourage them rather than hinder them. By and by they will develop into stalwart religious men and then you will never have occasion to be mortified again at their action when the next moral warfare comes on. For when religion flourishes in the heart and manifests itself in the open lives of men, they will stand four square and erect upon all moral questions.

Enlist these men then in the activities of the Church and co-operate with them in this men's religious movement. It will do them good; it will do you good, and it will do the Church good. We rejoice to see the movement, and we rejoice to see these strong men unite their heads and hearts in an effort to spread religion among the neglected classes of all communities.

A POPULAR EDITORIAL.

In our issue of April 13 we printed an editorial on the front page of the Advocate under the head, "The Loneliness of Old Age." It seems to have struck a popular editorial chord. Some weeks later our most excellent confrere, the St. Louis Advocate, published it bodily, without the change of a letter, as one of its original editorials!

It may be that the St. Louis paper simply forgot to put it in quotations or to give us credit for it. However, whenever Doctor Wood gets scarce of editorial matter, we give him carte blanche of our columns whether he gives us credit or not.

Now, recently the Bartlett Tribune, in this State, evidently saw much merit in the editorial for it copied the major part of it without any sign of quotation marks, we presume, for the State's Press Department of the Daily News last Sunday had the most of the editorial in question published in its column, giving the Bartlett Tribune credit for it, and followed it up with some very touching remarks. It is so rare that the Daily News ever copies anything from the Advocate that we pre-

fer, when it does deviate from its rule and reproduces anything belonging to us, that it will give us credit for it. The fact is, the News, as good a paper as it is, might improve its reading matter very materially by drawing on our columns with a trifle more of frequency. But when it does we do not want to go by way of Bartlett to find what we have to say on any subject. It can get it first hand from the Advocate. Now if the Bartlett paper is short in editorial matter and really wants help, if it will drop us a card we will send it something first-hand so that it will not be necessary to draw the deadly parallel column on it. But if any paper has to file from the editorial columns of another, we certainly commend the taste and judgment of such paper for turning to the columns of the Texas Christian Advocate! They can always find the genuine stuff in such a source!

A WISE DEPARTURE IN CONFERENCE PROCEDURE.

The Western Christian Advocate, whose versatile and wise editor is Dr. Levi Gilbert, expresses pleasure in the fact that many of the Bishops of the Methodist Episcopal Church are ceasing to ask the question, in conference proceedings, after the name of each member is called, "Is there anything against him?" Instead of this monotonous question with the equally monotonous reply of the presiding elder, "Nothing against him, Bishop," these Northern Bishops simply ask the one question of the presiding elder when his district is reached, "Is there anything against any of the preachers of your district?" And his one answer covers the whole list under him. The change commends itself to us. It saves time and makes it unnecessary for each member of the conference to have it implied by the question that there is possibly something against him.

We notice that a number of our Southern Methodist exchanges have taken this up and spoken in terms of approval of it. Why cannot our Bishops do likewise? It is very rare that there is any complaint lodged against any member of the conference. Ninety-nine out of a hundred of them are beyond suspicion, and what is the need of asking that same old question about them all? If one of them now and then has been guilty of a lapse, the presiding elder knows who he is and what the offense has been, and his case can be disposed of without involving the names of the whole membership by asking the same old stereotyped question, "Is there anything against him?" And this change is made the more reasonable by the action of the last General Conference in making it possible for a committee to adjudicate all these matters in the interim of an Annual Conference. Therefore, we ardently hope that our Bishops will adopt the suggestion and follow the example of the Bishops in the Methodist Episcopal Church.

Eastward Around the World

From the British Isles to Europe

By DR. W. B. PALMORE--Article Twelve

The lakes of Ireland, Scotland and England all have peculiar charms of their own. There is a literary enchantment in the drives and boat-rides around and over the lakes of Northern England. At Grosvenor we saw the homes and haunts of Wordsworth and Coleridge and visited the old church and cemetery where they sleep in a few feet of each other. "Each in his turf-crown'd grave."

Here we are constantly reminded of Ruskin, Arnold, Harriet Martineau and Mrs. Hemans. Lake Windermere is the largest and possibly the most famous of the English lakes, but there were none more pleasing to our eye than

Derwentwater.

On a picturesque point extending out into this lake is a monument to Ruskin. He said that as far back as his memory could reach in the early morning of his life, was when his nurse took him to this spot on which his monument now stands. Within a short and pleasant walk of Derwentwater is Keswick, one of the most attractive summer resorts in the British Isles. This town now has a world-wide fame from the annual religious meetings which have been held here for thirty years. Every summer a tent stands for several weeks which will seat five thousand people, who come here from distant parts of the world, and from almost every school of religious thought, seeking a deeper religious experience. The ablest ministers and religious teachers, of the old world and the new, are invited to this platform. Many find Christ here for the first time in the conscious pardon of sin, and of adoption into the family of God. Others are reclaimed from a backslidden life. The great majority are those who have been converted, and are not backslidden, but such as have never attained to the heights and depth in the love of God for which their hearts hunger.

Summer vacations, on both sides of the Atlantic, are often hazardous to the religious experience of many who have not the helps of their own home Church, and it would be well for them to spend a few days or weeks at such gatherings. Many who belong to small Churches which cannot employ the best pulpit talent, can at such gatherings, both in the old world and the new, hear the ablest teachers of the world. For physical recreation, intellectual delectation and spiritual inspiration, Keswick evidently affords many helps. Possibly not affording so much intellectual delectation as some of our American chateaus, but more helpful physically and spiritual-ly.

A Sunday in London.

At eleven o'clock we attended services at the City Temple, where, in other days, we so much enjoyed the virile preaching of the leonine Doctor Joseph Parker and the seraphic singing of his queenly wife. Higher criticism in the pulpit is very unsatisfactory diet in any of its stages, but when it begins to evaporate into ethereal speculation or latitudinarian nothingness it is nauseating. It is much like attempting to play Hamlet with the part of Hamlet left out. Parker's preaching was like rich, nourishing and strengthening chicken soup. The present incumbent's preaching is the soup made by hanging the chicken high and boiling its shadow! His text was Rev. 21:13. His topic, "The Twelve Gates to the New Jerusalem." He concluded with about all the isms and heresies of the ages marching safely into the twelve gates of everlasting safety! Such preaching may prevent a few worldly people from committing suicide. Beyond this we can see no good to result from it.

In the afternoon we attended services in the monument to the architectural genius of Sir Christopher Wren, the greatest Protestant building in the world--Saint Paul's. Here we listened to an eloquent memorial tribute to Dean Gregory, who had just died, a little short of a hundred years of age. His last half century of life was in the service of Saint Paul's Cathedral. For the pomp and pageantry of great occasions, for the roaring thunder of majestic music, and for sepulture for the royal dead, in a ritualistic state church, such buildings may be needed and useful, but for the preaching and hearing of the gospel they are failures. Too much reverberating roar. The only times we have ever been able to hear were when we sat immediately under and in front of the pulpit, which the whole multitude can never do. At seven in the evening we heard

"A Tarheel," Spurgeon's Successor, in The Metropolitan Tabernacle, erected for the one purpose of preaching and hearing the gospel. This building

is such a success that we would advise American congregations or Churches, who contemplate constructing an auditorium to save people by the preaching of the gospel, to study this one as a model. In the first place, it is within thick and massive walls, far back and away from the roar and rattle of the crowded streets. It is elliptical in form with a top and middle gallery, extending all the way around. There is absolutely no loss of space, not even for a pipe organ. The singing which is led by a good reed organ and a preceptor, is almost unprecedented in its clearness of articulation and voluminous unity.

The preacher stands at one of the foci of this flattened circle of an auditorium, at the railing which runs all around at the foot of the middle gallery. There is no reverberation and each one of the thousands of listeners hear him distinctly speaking in a colloquial tone. The preacher presented Christ from cradle to coronation as the One so altogether lovely, that the eager multitude gave almost breathless attention. At the conclusion of his sermon the preacher invited all who wished to accept or further inquire about this altogether lovely Christ, to retire to the lecture room below. The vast audience retired to the front yard of the church, where they sang such soul-stirring hymns that the passing multitude soon began to stop and hear. Then the lay preachers of the Church began their crisp, short, sharp sermons and exhortations. In this way many are induced to attend the regular services next Sunday, and many prayers are thus plucked from the burning! A. C. Dixon, who began as a boy preacher in the hills of North Carolina, is certainly making good in Spurgeon's historic pulpit.

China's Rapid Progress.

Just as we were leaving the British Isles we received a letter from Mr. Fletcher S. Brockman, one of the leading men in the Young Men's Christian Association work in the Chinese Empire, in which he says: "I have known your name practically all my life. It has been a great disappointment to me that I never had the pleasure of meeting you face to face. It will give every Methodist, I assure you, a great deal of pleasure to know that there is a prospect of your visiting China at this time. You could not possibly reach here at a more interesting stage in its development. During the past five years China has moved more rapidly than Japan did during any decade of its transformation. The old educational system which had lasted, almost unchanged, for two thousand years, has been abolished and a modern system, based upon the American, established in its stead. The government is changing rapidly from an absolute monarchy like that of Nineveh and Babylon to a constitutional form like Germany and Japan. This is going ahead in spite of the tremendous difficulty with corrupt officials. The reform against opium is perhaps the most wonderful in the number of people influenced and in the drastic measures taken of which civilization has any record. It has set an object lesson to all Christian countries in method of dealing with the liquor habit and other like evils. Commerce and industrial development are also making tremendous strides. All such your practiced eye will take in and you will be able to present to the world as those of us who are in the midst of it cannot possibly do. It will give all of us the greatest pleasure to do anything we can to facilitate your plans while in China. I hope that you will spend not less than one month in the country. You ought to spend some time in Peking; go from there to Hankow, a thirty-six-hour ride; from Hankow to Shanghai, down the Yangtze, stopping en route at Nanking, the ancient capital."

We have already declared our belief that the greatest foreign mission field in the world is China, and the greatest home mission field in the world is London! While China is moving so rapidly to the extermination of the opium curse, London, with her liquor problem, has lapsed back into being the

Botany Bay

of the twentieth century. When Col. Johnston assumed command at Botany Bay, dethroned and sent home the Governor-General, he seized all intoxicating liquors and put his own price on the same. He then put the convict women to selling the liquors. This is the how, the where and when of the origin of the "Barmaid." Australia and New Zealand are so heartily ashamed of the horrible stigma that they are rapidly banishing the barmaid from social and commercial

recognition. While the barmoids of London are elegantly dressed and the center of attraction in the eyes of millions of men, as they deal out in intoxicants or liquid calamity to millions of their sisters, of many grades in society.

It seems almost incomprehensible and unreliable that in the city where the Earl of Shaftsbury and John Wesley did their wonderful work, and where George Williams started the Young Men's Christian Association, that many thousands of barmoids, in wide-open saloons on Sunday, should be preparing hundreds of thousands of women to go to bed drunk every Sunday night! Children under fourteen are not allowed to enter saloons, but drinking mothers bring it out to them where they stand in alleys, nooks and corners. Babylon, in the days of Belshazzar, was hardly more disgraceful than parts of London are, on the Sunday evenings of the twentieth century!

The Moderate Drinker.

We met a finely educated and gifted young father with two boys and a girl of extraordinary promise. Our

heart was pained for the future of such splendid children when the father expressed a doubt as to whether it was best to teach his boys the principle of total abstinence or of moderate drinking! This fine young business man gave as his belief in the principle of moderate drinking a very wealthy, popular and successful Churchman in America who served wine on his table. We happened to know the American layman to whom he referred, a man remarkably attractive and pleasing in person, family and home, which made him all the more dangerous as an example of moderate drinking. Had he been a man who would get drunk, and lie flat on his back in the gutter, feeling upward for the ground, this fine business young man in the old world would not have been tempted to teach his two little boys and girl the principle of moderate drinking instead of total abstinence.

The gentle, manly moderate drinkers are the great drunkard-makers. The beastly drunkard is a red light over a pitfall! A terror to both boys and girls who are tempted to drink. Rotterdam, Holland.

THE RIVER OF LIFE

By Rev. John D. Major

The Sunday-school lesson for October 8 brings again to the attention of the Sunday-school world the beautiful symbolism of the inspired Scriptures. Ezekiel's vision of the life-giving stream as it issued out from the house of God eastward is so natural and life like that the modern scholar is tempted to look about the ancient city of Jerusalem for a spring or rivulet that might have served as a basis for the prophet's conception, but we must remember that it was a prophetic vision. But the symbol, the living stream, with its healing and life-giving water flowing out through the waste-places of the earth, ever growing wider and deeper in its onward sweep, with its fertile banks fringed with everbearing medicinal trees is so captivating to the mind and satisfying to the heart that we are prone to receive the literal rather than the symbolic meaning and the smaller rather than the larger truth. But doubtless infinite wisdom designed it so, for its message is to men of varying tastes and religious capacities, and there is in the religion of the Bible that which can satisfy the soul-thirst of all.

Surely the lower conception must lead to the higher. Jesus said to the poor Samaritan woman that came to draw water from the ancient well of Jacob, "Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." Her answer was simple and very natural, "Sir, give me this water, that I thirst not, neither come hither to draw." Here Jesus dropped the symbol and directed her attention to her soul's need of forgiveness and salvation. And this simple conversation brought her into a new experience and a new life and a new joy. And not only so, but it began a new era in the obscure village in which she lived.

The Psalmist declares, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." The writer of Genesis says, "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Perhaps those who are looking for a historic basis for the conception of the mystical river can find it here. Beside this river grew the tree of life and the stream parted toward the four quarters of the earth. Through sin man was deprived of the garden of Eden and the tree of life and the river that went out from it. What he needs as a corrupted and fallen creature is, what the Samaritan woman needed, mercy and soul-health. Such a stream Zechariah saw when he said, "In that day shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." The river that Ezekiel saw "came down from under, from the right side of the house, at the south side of the altar," and this seems to me very significant. Salvation comes through sacrifice. The healing waters come out from the atoning sacrifice and where the healing waters flow the trees of life spring up and bring forth fruit, and their leaves are for medicine to the diseased and the sick. All the Scriptures consistently agree that all the blessings of divine grace flow out from the atonement.

But what I meant to speak about is John's vision of this wonderful river described in the twenty-second chapter of Revelation. He had the latest vision and the largest vision, and his description of it is sublime. It does not discredit or antedate what went before and he is careful to tell us that the angel that showed it to him said, "I am thy fellowservant and of thy brethren the prophets." He gathers up all the wonderful revelation that

had been previously made on the subject and throws it on the canvass in the light of the crucifixion, of the resurrection, of the ascension, of Pentecost and of the history of a victorious Church. The river he saw was no longer connected with a locality or temporal city or earthly sanctuary. It belonged to a new heaven and a new earth wherein dwelleth righteousness. It was seen flowing down the streets of the Holy Jerusalem and out from the throne of God and of the Lamb. It was so pure that its waters were as clear as crystal. Its trees of life bore twelve manner of fruit and yielded their fruit every month.

But there are some great truths that are written all over this description of the Holy City and river of life. One of these is the unity of God's Church through all the ages. Christ is not against Moses and there is no wall of partition between the devout Jew of the old dispensation and the devout Christian of the new. Those Jews who opposed Stephen and Saul as enemies of Moses were blindly mistaken. The city had twelve foundations and in them the names of the twelve apostles of the Lamb. But its twelve gates, three on a side facing the four quarters of the earth, were named for the twelve tribes of Israel. They were a door chosen to teach religion to the world. In them all the families of the earth were to be blessed. It was their peculiar mission to open the gates of salvation to all the lost of Adam's race. But there is no prejudice against the Gentile, for we are told that the kings of the earth bring their glory and honor into it and the nations of them that are saved shall walk in the light of it.

Another great truth is the reconciliation of judgment and mercy by the sacrificial death of Christ. The holy city had no temple, but it had a throne, and that throne was the throne of God and the Lamb. It was not two thrones, but one; it was a throne of judgment and mercy and out of this flowed the river of life. John saw no discord, but all was law and order. The Lamb that was slain had equal honors with the Judge of all the earth before whom the living creatures cried, "Holy, Holy, Holy, Lord God Almighty."

And the river of the water of life came out of the throne of judgment and mercy, the law and the gospel. In other words it flows out from the perfect government of the Father and the Son.

Some people seem to have a horror of government and law. Their idea of happiness is to get away from government. This is a false notion. All our happiness and blessings for time and eternity come through law. All our trouble comes through the violation of law. Inspiration knows of no heaven except where the throne of God and the Lamb is supreme. Think of the millions of living things that move in the water, on the land and in the air above us, and yet all this teeming animal life is dependent upon a wonderful combination and system of natural laws, and these laws must all be traced to the throne of God. In this sense what a wonderful stream of natural life flows out from the throne of God. And how few stop to think how many of the pleasures of the senses come to us every day through the operation of these divine natural laws, and how sure we are to suffer if we live in violation of them.

Man is a social being, and some of his greatest pleasures come through social intercourse with others. It is not good for man to be alone, is a "natural truth." It is not natural and it makes him unhappy. God's law is intended to govern his social relation and to bring to him the greatest blessings and happiness therefrom. It is the violation of the social laws of God that fills the world with wretchedness

and woe. The murderer, the thief, the adulterer, the liar is the enemy of human society and the author of his own wretchedness. The law of God brings life and blessings, and there is no way to solve the world's social problems except in accordance with the Ten Commandments.

And man is a religious being, and he has religious instincts. Herein he differs radically from mere animals. The highest law of his being is, "Thou shalt love the Lord thy God with all thy soul and with all thine heart." This law is written in his very nature. As he obeys it he rises in the scale of intelligence, and as he fails from it he becomes degraded and bestialized. The only happy man is the man who loves God and lives in his service. Real religion is the only remedy for human ills. The Psalmist expressed a great truth when he declared, "The law of the Lord is perfect, converting the soul."

Whatever there is of good for the human family for this world and for that which is to come flows out from the goodness of God. Faith in God's goodness is one of the fundamental principles of all law and government and religion and social life. To destroy this faith would be to fill the world with atheism and anarchy. It would take away the very basis of our judgment and destroy all distinction between right and wrong. But our innate judgment tells us that he is good, and every intelligent creature can see it written across earth and sky and every beautiful landscape and every lovely flower and on every useful tree. "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day utter speech, and night unto night sheweth knowledge."

God is not only God, but he loves humanity. He has proved it in a thousand ways. He gave him this beautiful world and made him master of it. He has given him a thousand temporal blessings. He made him in his own image. But because of sin and the depravity of his heart he has been slow to believe that love. But the greatest manifestation of God's love is the gift of Jesus Christ to take upon himself man's nature and die for his sins. This is the greatest mystery in the world and in the providence of God. We cannot understand it because we do not understand the depths of God's infinite wisdom and grace. But it is a fact. It has been attested by living witnesses and by the word of God. John saw in the midst of the throne the Lamb as it had been slain, and out from the throne of God and of the Lamb he saw proceeding the river of the water of life. Thus we see in the divine economy there is abundant provision made for the penitent sinner who turns to Jesus for refuge.

But shall we wait for the millennium or the glory-world to verify the reality of this glorious truth? By no means; it is already a living reality and an historical fact. It has been true since the day that Jesus ascended up to the Father. Since then the river of life has been flowing out from the throne of God and the Lamb. To describe it would be to recount all the blessings that have come to the children of men through the Christian religion. It has brought the good news of the Father's love and forgiveness of sin. It has brought the gift of the Holy Spirit. It has brought life and immortality to light. It is quickening the Nations of the earth into new life and new aspiration and new hope. It has been the inspiration of popular education and scientific research. Through it multitudes of sinners have been brought to salvation through repentance and faith and have gone shouting home to heaven, and thousands more are on the way.

Do the trees of life grow along this stream of divine grace that now flows down through the living city of God? David in the first Psalm says of the righteous man that "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." If we think of the great Hebrew teachers, poets, prophets and gospel preachers like Moses, David, Isaiah, John the Baptist, Peter, James, John and Paul who drew their inspiration and spiritual life from this living stream we can see how in a most important sense they have been trees of life. And in modern times have stood upon its banks men like Martin Luther, John Calvin, Wesley, Spurgeon, Moody, William Booth and thousands of others who have been veritable trees of life whose leaves have been for the healing of the Nations.

Nor must we forget the great institutions of the Church, such as orphanages, hospitals, mission homes, almshouses, asylums and school and colleges for the training of the youth. Surely David, Isaiah, Ezekiel and John are right. There is a living stream flowing out from the city of God, from the holy sanctuary, from the throne in heaven, whose waters are now available for the faint and thirsty and the sick. We do not have to wait for a millennial reign or some dim and distant age to bring a remedy

for our personal and social and civil ills—it is provided and present and all can have it that will.

St. John says in his gospel, "In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst let him come unto me and drink.' But how transcendently beautiful is the closing invitation of the Apocalypse, 'I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him come and take of the water of life freely.'"

But when the angel took John upon an exceeding high mountain and showed him the holy city and the river of the water of life he showed him something more than this, and something more than the world has ever yet seen. It was like being on Pisgah and the Mount of Transfiguration. John saw the Church of God and the stream of divine blessing in their immortal splendor. It was the soul's sublime conception of eternal bliss. He saw it not only as it is, and has been, but as it shall be.

The question is often asked, "Is it a literal city and river?" I would say

that it is the Spirit's picture of heaven. It cannot be improved upon. It is like a beautiful flower that brings its own sweet and proper message to the weary and heavy laden. It is beautiful, inspiring and soul-satisfying. Heaven may be more, it cannot be less. It is to such a place and to such an environment that we desire to go when life on earth is over, and to such a place we fondly believe that our departed loved ones have already gone.

Beautiful city far over the sea,
Which the Spirit has lovingly shown
to me,
With gates wide open on every side
To welcome the dear ones over the
tide.

Beautiful city with its golden light
Now beaming far out on the world's
dark night,
A beacon so friendly with help com-
plete,
Guiding lone mariners over the deep.

Beautiful city with its river fair
And the trees of life that are bloom-
ing there,
Where the thirsty drink and are ever
blest

And the sinsick and weary find sweet
rest.

Sketches A Look At Texas

By Col. J. R. Cole.

If some Hercules would seize the State of Texas on the western border about El Paso and lift it a thousand miles high, turning it on a pivot at Texarkana, and let it fall crashing to the eastward it would cover the great States of Arkansas, Louisiana, Mississippi, Alabama and Georgia, dam up the waters of the mighty Mississippi and land El Paso in the Atlantic Ocean. And if the same Hercules would seize Texas at Texarkana and lift her 1000 miles high and turn her on a pivot at El Paso she would hide the setting sun, crush the life out of New Mexico, Arizona and California, dam up the great canyons and the Colorado and land East Texas in the Pacific Ocean. Its territory is more extensive than France or Germany, and more than three times the size of England, Scotland, Ireland and Wales. It is destined to be the giant among the American States in influence, power and population as it is now in size.

The history of Texas is interesting and inspiring, and cannot fail to make every citizen proud to proclaim himself a Texan.

Not long after the sails of Columbus were seen among the seas of the West India Islands in 1492, a band of nearly 1000 Spaniards under Cortez, one of the boldest of all the warlike adventurers that swept the Atlantic in the early years of the sixteenth century, landed upon the shores of Mexico, and, after a remarkable and heroic struggle, conquered that country and added it to the dominion of Ferdinand and Isabella of Spain.

In the course of time the Spaniards spread over the whole country, extending their conquests to the northward into what is now known as New Mexico and Texas. Strange as it may seem to us now, the first settlements in Texas were made nearly a thousand miles from the Gulf of Mexico and a thousand miles from the Pacific Ocean, near the center of the continent among the sandy deserts and wild Indians of the unknown West where El Paso, the Queen of the Rio Grande, bathes her feet in the yellow waters of the grand river and rests her head in the arms of the rugged mountains.

The Catholic priests and missionaries invaded the western land in their religious gowns and carried the Cross among the wild, savage Indians. This was about 1580, and one hundred years afterwards the first white settlement was made by a distinguished French navigator, the Chevalier LaSalle, at Lavaca, on the southern coast of the State.

This country was then the home of numerous Indian tribes whose history is unknown, and whose traditions cannot trace them to their origin.

From that date down to the last quarter of the nineteenth century, within the memory of thousands now living, fierce and savage wars have been waged between the aborigines and the white race; the tomahawk, the scalping knife and the sharp lance of the Indians have made the homes of the white man desolate and given bloody names to a thousand localities. Among such scenes and under such difficulties did the original white inhabitants of this State live, and such was the experience that wrought out such heroes and gave to Texas a name for manhood and bravery that is unsurpassed in the history of the world.

The Spaniards claimed the country and settled it. The French claimed the country because of the landing of LaSalle in Southern Texas, but LaSalle was treacherously murdered by

one of his own followers and no great progress was made by the French nation in planting colonies.

San Antonio was founded about 1680, at the same time Philadelphia was located by William Penn. When Mexico threw off the yoke of its mother country, Spain, and established an independent government along in the early part of the nineteenth century, Texas remained a part of Mexico.

About 1820 and 1821 Moses Austin and his son, Stephen F. Austin, two strong American citizens from New England, planned to establish a colony of Americans in the territory of Texas and procured the desired permission and rights from the Mexican government. Moses Austin having died, his son, Stephen F. Austin, successfully carried out the plan and the colony was established. The richness of the soil, the beauty of the country and the delightful climate becoming known to the people of the United States many daring and adventurous citizens of the great northern republic with their families sought homes in this sunny land.

Trouble arose between the liberty-loving Americans and the Mexican Government, and finally in 1836 the people assembled and took up arms; battles were fought and independence from Mexican domination was declared.

Sam Houston, a former Governor of Tennessee, was placed at the head of the little Texas army. Travis, Crockett, Bowie, Bonham and 182 immortal heroes and patriots fortified themselves at the Alamo in San Antonio. Santa Anna, the Dictator of Mexico, who boasted of being the Napoleon of the West, crossed the Rio Grande with 7000 soldiers to subdue the patriots. He demanded the surrender of the Alamo on pain of death to every man if they refused to surrender. One hundred and eighty-two against seven thousand!

For many days and nights Santa Anna bombarded the walls of the Alamo, but the Texans never thought of surrender. Finally the Mexican Dictator formed his army in stern array to storm the fort and the Texans knew that the death struggle was about to commence.

Col. Travis, the American Commander, drew a line with his sword and told his men that the time to die for their country had come, and he wanted every man who was willing to die fighting the enemy rather than surrender to cross that line. But if any one wished to try to escape he was at liberty to make the attempt. Every man but one promptly stepped across, and Col. Bowie, the famous fighter and inventor of the bowie knife, lying on his sickbed, asked his commander to carry him across. One man alone made his escape by leaping from the walls and dodging the Mexicans; his name was Rose.

On came the 7000 Mexicans; they were received with a murderous fire by the 181 Texans, and were hurled from the walls. Again they rushed forward at the stern command of Santa Anna and again they were crushed under the withering fire of Travis and his heroes. Every Texan was a hunter and a marksman and every rifle sent a winged messenger of death among the swarming ranks of the enemy.

The third time Santa Anna formed his cavalry and artillery in the rear of his columns with the stern command to cut down his own infantry if they failed to go over the wall, and the charge was sounded, the desperate men rushed forward, falling by hundreds before the unerring rifles and

grappled in hand-to-hand combat with gun and sword and knife beating back and crushing the small band of patriots.

Travis fell, Bonham fell, and one by one they died as they fought, and Crockett, the great hunter, the eloquent backwoodsman from Tennessee, fell with twenty dead Mexicans around him. When every Texan was dead the storm ceased, and there was never a nobler sacrifice made upon the altar of any country.

I saw the monuments of these heroes in the old capital at Austin forty years ago, with the names of the 181 men written on the bronze, and Travis and Crockett and Bowie and Bonham more conspicuous as commanders. This monument crumbled into ashes more than a quarter of a century ago when the old capitol was destroyed by fire. But another monument stands in the beautiful capitol grounds as a testimonial of our love for these heroes who gave their lives for our liberty.

A short time after this Col. Fannin, with 300 men, after fighting heroically all day against overwhelming numbers, surrendered to the Mexican commander on terms granting life and liberty to return to their friends. When disarmed they were marched out and shot like dogs by the butchers from Mexico.

These disasters and the great inferiority of Houston's army caused him to retreat, and he fell back before the advancing enemy until they reached the San Jacinto River, when he halted his army, cut down a bridge behind him and announced that with his 750 men he intended to attack Santa Anna and his 15000 veterans.

With rifle and pistol and bowie knife they charged upon the enemy with the fierce cry of "Remember the Alamo," and in twenty minutes 700 Mexicans were dead and their army routed, and, later, Santa Anna was captured.

This battle was one of the decisive battles of the world for it gained the independence of a nation.

From this date, April 21, 1836, Texas was a Republic, recognized by the great nations of the world, with its Presidents and Congress and Foreign Ministers. In 1845 Texas asked to become one of the States of the American Union, and was admitted and added one more star to the flag of our country. This brought on the Mexican war, and the Texans that won their independence in 1836 now marched by the side of the soldiers of her sister States against her old enemy, and at Monterrey and Buena Vista and many other fields added honor and fame to her already glorious record.

In 1861, believing that her institutions and liberty were endangered by the central government at Washington and sectional threats from the North, the people of Texas seceded from the American Union and joined the other Southern States in establishing a separate Confederacy. The struggle for the next four years was the bloodiest ever fought by a free people, and 500 battlefields, covered by hundreds of thousands of dead and wounded patriots, bore testimony to the heroism of both sides.

Texans as usual were in the front where danger and honor were to be found, and the poet declared that Hood and his Texans made the "Century reel on the heights of Little Round Top at Gettysburg." No greater heroes were in that dreadful struggle than Albert Sidney Johnston, Jno. B. Hood and Granberry—all Texans.

Then the flag was furled and the remnants of the armies that went out to fight for their States returned to their wasted homes to fight for a living against poverty. The ten years following the close of the war were known as the period of Reconstruction under the Federal soldiers, the carpet-baggers and negro rule, and a black mark of shame has been drawn around those years. But time rolled on and the stars moved and the white race came to the front, and Texas grew and grew, and the best and noblest from the old States and Europe came to our borders and crossed over and made homes—and here is Texas to-day, and who would give her for any other land beneath the bright rays of the sun!

During the many years which I have spent in this glorious land I have seen and become acquainted with and gladly know as my friends many of the great men of this State who rank as statesmen and warriors and patriots and scholars and orators. Throckmorton and Hancock and Roberts and Ross and Hubbard and Maxey and Hare and Lubbock and Hood and Reagan and many others.

Now look at our beautiful country! Though she has heard the warwhoop of the savage and felt his scalping knife; though the iron heel of the Mexican tyrant with his band of butchers has trampled upon the fair bosom of her soil; though war's red banners have been borne by her sons over prostrate States and have gone down before the cannon of a million

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of enemies; though the rapacity and robbery of political buccaneers have wounded her from border to border; though vengeful nature has sent its cyclones to sieze her beautiful towns and hamlets and scatter them over the plains; though drouths and epidemics have laid their scorching and malarial hands upon our land and homes; though the winds have howled and raged and the streams have stamped their feet and the ocean has reared its angry waves and swept thousands of her noble sons and beautiful daughters to death in her city beside the sea—yet, facing all these, grappling with all these, look at our beautiful land now! Embraced by the Red River of the north, clasped in the arms of the Grande River of the south, pressed by the Sabine on the east and kissed by the setting sun.

More than a third of a century ago I crossed over the borders of Texas coming from the battlefields of the '60's, and as my horse bore me through the piney woods of Eastern Texas and I breathed the odor of "tar, pitch and turpentine" and gazed up at the tall, straight trees of the forest I felt that I was still in the old Carolina State. But when the broad prairies burst upon my view and the rolling billows on the undulating hills covered with waving grass met my ravished sight, and I saw the cattle on a thousand hills and the flowers decked every valley and nodded and laughed and made love to one another I thought I was in the Garden of Eden. As my gaze swept around the distant horizon lit up with golden sunbeams, I beheld a traveler dilapidated and ragged, his head bound around with a handkerchief to resist the nother that was whistling from the Arctic regions, his horse was poor and sorrowful and I thought, "Yes, this is the Garden of Eden and there is—Adam." But I do not see any Eve. She may be out in the orchard. I said, "Where are you from?" and he answered, "I am from Arkansas where all darned fools come from." Now, understand, that is what Adam said. I did not endorse his opinion of Arkansas.

Now survey the glories of our great State with her colleges, universities, Churches and railroads. She is the gateway from the Atlantic to the Pacific and from the Occident to the Orient. She is the gateway from the great Republic of the North to the Republic of the Montezumas. She throws wide open her portals to the Western plains that stretch from the Rocky Mountains to the Mexican Gulf, and her commerce and travel will soon bring together the East and the West through the Isthmian Canal. Her climate invites the brave and refined of the world and rewards them with health and pleasure and delight. A climate where spring and autumn laugh among the flowers and golden grain and snowy cotton and silken corn and apple blossoms and Southern breezes—where winter and summer shake hands across the tropics and the smiling sunbeams kiss the fair cheek of the snow drop.

In the hazy gloaming of a summer's evening I stood upon the bridge that spanned the Rio Grande and united the two great American Republics where El Paso looks across at Juarez. The blue skies bent down the heavens and placed the circular horizon upon the distant mountains. The breezes began to toss the branches of the forests and clouds to gather over the city. The storm-god turned loose his red artillery, the lightnings blazed around the hilltops, the thunder ground arms in the mountains, the evening sky painted pictures more beautiful than mortal hands could paint, the weird shadows played and leaped along the lofty ridges like silent sentinels guarding a sleeping landscape, the western sun peeped down the valley and threw kisses through the mountain mists at the lovely daughters of this beautiful city, and I thought surely westward the star of empire takes its way and has made its home forever in this beautiful land.

I sat upon a flower-covered veranda in our capital city as the sun went down behind the lofty peaks of Mt. Bonnel. To the westward was the noble University of Texas, the pride of every Texan. Before me stood the great stately Capitol building.

"Lofty and lifeless and pale in the sky,
Like the ghost of a giant creation gone by."

lifting its dome to the heavens and bearing aloft the Goddess of Liberty with the Star of Texas, the Lone

Star, in her uplifted hand. A little cloud came peeping from behind the hills of the murmuring Colorado; the city was preparing to go to rest and dream to the music of the rippling streams that laughed down the valleys; the electric lights were glimmering in a thousand homes, and love was telling its soft story in gentle whispers under many a green bower. The cloud climbed the skies, the stars fled from sight, the dread guns of war began to thunder in the heavens, the dark storm wrapped its angry arms around the proud Capitol and wrestled with the Goddess of Liberty while the wind raged and shrieked and the torrents poured down their floods. Surely the thunder will shake the hills and the lightnings will shatter the noble form that lifts on high the Star of Texas.

Now the rains begin to come down more gently and the winds cease to be angry; the lightnings hide their fiery glance behind the hills and the thunder goes growling beyond the distant mountains—the moon comes smiling out dancing in the skies, the stars peep from behind the little cloud and laugh at the retreating thunder and there before me stands the grand Capitol, and there stands the Goddess of Liberty, and there shines the Lone Star of Texas—the emblems of her strength, of her constancy, of her endurance and of her power forever.

THINGS WORTH KNOWING.

Tartar may be removed from the teeth by brushing them with a soft brush dipped in fresh flower of brimstone. After using a few times tartar will crumble away.

Facial neuralgia is relieved by lightly applying oil of peppermint with a camel's hair brush.

An ordinary headache is often relieved by taking a tablespoonful of vinegar in half a glass of water.

Tired, aching feet will be relieved if soaked in hot water to which half a cup of salt has been added.

Systematic drinking of pure water is a fine remedy for biliousness. Eight to ten glasses may be taken every day.

To prevent hair from falling out the entire scalp should be rubbed twice a week by finger tips dipped in a weak solution of salt water.

Half an ounce of pulverized saltpeter, put in half a pint of sweet oil and used to bathe the parts affected by inflammatory rheumatism, will speedily bring relief.

The white of an egg in which a piece of alum the size of a hickory nut has been stirred until it forms a jelly, is a good remedy for sprains. Lay it over sprain upon a piece of cheese cloth and change when it becomes dry.

FROM TEXAS

Some Coffee Facts From the Lone Star State.

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small delicate woman, to nurse a bouncing, healthy boy 14 months.

"I have since continued the use of Postum for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact the entire family, from the latest arrival (a 2-year-old who always calls for his 'potie' first thing in the morning) up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

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

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



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OUR CONFERENCES

West Texas, Bishop Atkins, San Marcos..... Oct. 18
 Northwest Texas, Bishop Atkins, Plainview..... Nov. 1
 German Mission, Bishop Moulton..... Nov. 2
 Central Texas, Bishop Atkins, Polytchnic, Tex. 3
 Fort Worth..... Nov. 8
 North Texas, Bishop Moulton, Galveston..... Nov. 15
 Texas, Bishop Moulton, Marlin..... Nov. 22

The mid-year meeting of the Bishops will take place in Dallas October 29, 1911.

NOTES.

The Dallas pastors are all busy preparing for conference. They are pressing all their claims and hope to bring up full reports. They have all done a fine year's work, and it is more than probable that they will be returned to their several charges.

The Court of Criminal Appeals last week handed down some important rulings. One of them bears on Sunday theaters. It affirms a case taken up from Dallas and goes further and says that any agent, actor, or employe, doing anything on Sunday in a theater where an admission is charged is a violator of the law. We hope that this will be the death-knell to the variety theaters in Dallas on Sunday.

The court also decided that the man who runs a cold drink stand in a local option district and takes whiskey orders either by phone or otherwise for his patrons is guilty of a violation of the law and is subject to its penalties. This is a wise decision. Also that the person running a cold storage in local option territory where liquors are kept is violating the law. These two decisions ought to put a quietus on the violator of local option laws.

Bishop Atkins, Rev. George R. Stuart, in connection with Doctors Hyer and Boaz, have been doing some effective work for Southern Methodist University. They have not only been making sentiment for the great Methodist Rally Day at the Dallas Fair, but they have gotten a large number of handsome subscriptions to the building fund. This work is receiving great encouragement and its success is a certainty. Those who attend the Methodist Rally Day will also have an opportunity to be present at the dirt-breaking of the institution. To see its splendid site will give inspiration to the Methodists of Texas.

In the appointments of the New Mexico Conference published in this issue of the Advocate, it will be seen that Rev. Casper Wright and Rev. W. K. Strother are transferred to the North Texas Conference. Brother Wright has had four prosperous years: at Trinity Church, El Paso, and Brother Strother merely comes back home after a few years absence.

Mrs. W. D. Jones, daughter of Mr. and Mrs. Louis Blaylock, and wife of

Dr. W. D. Jones, of this city, has recently been very ill, but under skillful surgical treatment she is rapidly recovering. Her sickness has been the cause of serious apprehension, but she is now on the road to sure recovery. Mrs. Jones has long been an earnest worker in First Methodist Church, and she has a large circle of friends who are rejoiced at her improved condition.

We regret to learn in a card from Rev. R. G. Mood, of Greenville, that Rev. Ben H. Bounds, the old war-horse of the North Texas Conference recently had a stroke of apoplexy while attending the Confederate Reunion in South Texas, and he was brought home in a serious condition. At this writing the doctors hold out but little hope for his improvement. This will be sad news to his brethren and friends, for he is one of the most popular and beloved men in his conference. He is known to them all as "Uncle Ben." May the good Father above deal tenderly with his servant in this affliction.

We are sorry to hear of the serious illness of the good wife of Rev. Jno. E. Vinson, of the North Texas Conference, but residing at Itasca. For several weeks she has been in a precarious condition, and her nerves are almost wrecked. A devoted husband, good physicians and a host of friends are doing all for her that love can devise, but there is not much hope for her recovery. She and Brother Vinson have a host of devoted friends all over North Texas, and they will read these lines with genuine regret. Brother Vinson wishes us to say that he deeply appreciates the many messages he is receiving, but will not be able to answer them personally now. He is keeping constant vigil around the bedside of her who has walked side-by-side with him for these many years.

OUR MEDICAL COLLEGE.

Our Methodist Medical College had one of its finest openings. The attendance is in advance of any previous year, and the student body is of high grade. The faculty is full and hard at work. The organization is complete and the outlook bright and promising. The very best advantages possible are here offered and the institution has excellent standing with the best medical schools in the country.

Dr. McReynolds, the Dean of the institution, is highly pleased with the condition of things and every member of the faculty is elated. This promises to be the best year in the history of the school.

THE DALLAS FAIR IN OPERATION.

The Dallas Fair is now in full operation. Barring a few minor objections, we do not hesitate to say that it is one of the best fairs of the kind in this wide country. The buildings are all greatly improved and new ones are added to the list. The exhibits are in advance of any previous year in volume and quality. They are a credit to the great State in which we live. No one can go through the different departments of the Fair and not have a feeling of pride and exultation. To study the whole of it is an education within itself. It is one of the greatest institutions of the kind this side of the Mississippi. And the people are showing their appreciation of it. They are attending it by the thousands, and we doubt not but this one will witness the largest number of people from first to last that have ever attended it. It certainly speaks well for Texas.

THE BAPTIST MEMORIAL SANITARIUM.

Sometime ago we wrote extensively of this magnificent institution, and we make no apology for taking it up again in these columns. Since the former treatise on the subject, with illustrations of its buildings, we have had occasion to see much of its operations. We live close to it and have a daughter taking a course of three years'

training in it. We are often in it and through it. There is never a moment when there is not a Methodist in it, and frequently many of them. More than occasionally there is a Methodist preacher there for treatment. It is a great institution built and conducted in the interest of humanity. People who have put their money into it have done it not for purpose of gain, but for purposes of humanity. It is a healing institution to which all are welcome. If they have money and can pay their way the doors are open, but if they are poor and needy there is help for them.

All reputable physicians have free access to its wards, private rooms and operating rooms. It is a credit to our human kind and worthy of the sympathy and co-operation of all good people.

While it was largely built with money contributed by the Baptists, and while it is under the management of the Baptists, yet in a wider meaning of the term it is not a Baptist institution. It is a humane institution, built and conducted for suffering humanity. It is well that a leading Church like the Baptist Church has it in hand and is responsible for its management and success, but it stands for God and for all his children. And since the Methodists at the present time have no such work under their special care, it is meet and right and proper for them to feel a pride in such a Protestant institution as the Baptist Sanitarium. In fact, they ought feel a similar pride in every institution of the kind whether under a Protestant management or any other denominational guidance—yes, and those under the State also. All such work is God-inspired.

This Baptist Sanitarium is the best equipped institution of the kind this side the Mississippi. It has every facility that goes with a first-class hospital. It has all that money and good sense could supply. Yet it is not a wealthy institution, neither is it handsomely endowed. It ought to be, but such is not the case. It has to conduct its business on its income economically administered. This necessarily limits its workings, but the endowment will come by and by. There will be those who will not let such a humane undertaking suffer for funds.

All that medical science can devise is used in this sanitarium to aid the sick to get well; the crippled are healed; the blind in many cases are given sight; the lame are made to walk, and surgery restores life and health to many who would otherwise go to a premature grave. Therefore we commend this splendid institution and its works of mercy. We commend the liberality of those who have made it a reality. And we trust that it will be a stimulus to Methodists to go and do likewise. There is no reason why we should not have just such an institution. We are rich. Our people have lots of money and houses and lands, and some of it ought to go toward the erection of a sanitarium and its endowment for humanity's sake. In the meantime we rejoice in the work of our Baptist brethren and offer them every encouragement in their labors for Christ and suffering mankind. This Baptist Memorial Sanitarium stands in Dallas a credit to humanity and a glory to Jesus Christ.

ADOLPHUS BUSCH IN THE LIME-LIGHT.

Adolphus Busch, the old millionaire brewer at St. Louis, was recently mentioned by a committee interested in the Men's Religious Movement of that city as one of the ten most prominent men in the social life of St. Louis, and the Associated Press dispatch made the action prominent. The daily papers in Texas, ignorantly or purposely, put the announcement in such way in their headlines so as to make it appear that the committee recognized him as a great worker in the movement. No such thing was contemplated by the committee. Adolphus Busch has no connection, in any way, with the Men's Religious Movement. It was a shame for the

daily press to make such a misleading statement in its headlines. It is even a scandal to mention the name of Busch in connection with this great movement. He is a brewer, pure and simple, and is doing more with his ill-gotten gains to debauch humanity through the medium of drink than any one man in the United States. And his money is doing more to degrade the ballot box of this country in prohibition elections than any other one man.

Now, so many people have gotten the wrong idea about Busch and the Men's Religious Movement on account of the misleading headlines of the daily papers that we deem it right and proper to make this explanation of the question.

THE WEST TEXAS CONFERENCE.

The West Texas Conference is now in session at San Marcos and the publisher and the editor, together with others of the office force, are in attendance. This is the first one this fall, and the other four will follow in rapid succession. This conference covers a wide area of country, enough for two others of similar membership if the territory were as well and densely populated as the northern part of the State. And it is increasing annually in population. The time will come when its vast prairies will be dotted with homes and filled with a thriving people. Our Church is looking after its part of the religious work of that section. The West Texas Conference is putting forth every effort to cover the needs religiously and educationally. They have a strong membership of ministers and some of the finest laymen in the State. They have good institutions of learning, and they are filled with students.

In our next issue we will have a detailed account of the conference proceedings and such other items of interest worthy of record.

Bishop Atkins is present for the second time and is conducting its business. The Advocate congratulates this heroic body on its work and progress in that part of the Master's vineyard. It is one of the most aggressive conferences in Texas, and it has a thrilling history. When the complete history of Texas Methodism shall have been written, the West Texas Conference will figure largely in that interesting volume.

ROMAN CATHOLIC BISHOPS AND POLITICS.

Sometime back Bishop Lynch, of Dallas, addressed a special message to his priests and one order issued to them was to keep out of politics. But the Bishop no doubt had reference to "prohibition politics." Were this not true, his admonition would have had more merit; for it is a well-known fact that most Catholic priests are born and practiced politicians. They come more nearly directing the votes of their people in elections than any other class of ministers. And with but very few exceptions, they stood to a man against prohibition. And so did the masses of their membership.

Now comes Archbishop Ireland, of Minnesota, and he plunges head foremost into real politics. He made an address in which he denounced the "referendum and the recall" in language that would measure well with the heated utterances of stump politicians in a red-hot campaign for office. Some of his language was rather shady and smacked of the hustings. The subject is one of intense political significance and bearing. It does not even touch upon moral issues or any phase of them. It belongs to the realm of politics and nowhere else. Therefore, Bishop Lynch and Bishop Ireland are at variance in their views of the priesthood and politics. The one advises against all political entanglements—especially prohibition entanglements, but he throws off his coat, rolls up his sleeves and wades right into the maelstrom of politics, and handles the subject like an old political campaigner.

That Bishop Ireland went beyond the province of the Churchman in this

matter cannot reasonably be doubted. His utterances were unwise, but we have seen but little criticism in the secular press of him.

Had he been a Methodist Bishop and made such deliverances, the daily papers would have had much to say of the union of Church and State, of the ministry dabbling in politics, and of the political preacher! But these pious papers seem to take it for granted that a Roman Catholic Bishop is in his proper realm when he fulminates on politics and political questions. He is a sort of immune from criticism. So we take the question up in the Advocate and protest against it. It is the right of every preacher as a citizen to form his own political opinions, to give private expression to them if he so desires, and to go to the polls and cast his vote as he sees proper. It is also his right and his duty to discuss in his pulpit the purely moral phases of political questions as he interprets them in the light of Scripture, and to point out the duty of people as citizens and voters on moral issues, and to even take moral questions into his ministrations as a public expounder of the ethics and the religion of Christianity. But he ought not to take purely partisan political questions into his pulpit, neither ought he advocate the election of any man to office in his pulpit deliverances. When he stands before the people as a minister of the gospel he is to deal with principles not party politics, great moral and religious issues and not a purely political propaganda. When a minister confines himself to this sphere of activity he is in his own realm and he is invulnerable.

Bishop Ireland went far to windward on the referendum and the recall, and he is justly open to severe criticism. So would any other minister under like circumstances.

THREE HUNDREDTH ANNIVERSARY KING JAMES VERSION OF THE ENGLISH BIBLE.

Woodrow Wilson to Deliver Tercenary Address October 28, 10:30 a. m., at the First Baptist Church, Dallas, Texas.

Arrangements for the great Tercenary celebration of the King James Version of the Bible are just about complete. Bishop Hendrix writes from Toronto, where he has been attending the Ecumenical Conference, that he will be delighted to accept our invitation to preside on this occasion, and Dr. Brooks, President of Baylor University, accepts our invitation to introduce the speaker.

A most attractive program is being prepared and seats will be at a premium. In order to insure no disturbance to Governor Wilson in the delivery of his address on the Bible, the doors will be closed promptly at 10:45.

Leading men representing the various Protestant Churches of the Southwest will be seated on the platform, and take some part in the program. It is desired to make this celebration not only State-wide, but to be representative of the four States of the Southwestern Agency of the American Bible Society.

No axe to grind, no collection, simply a great coming together to pay tribute to the old Bible, our father's Bible and ours. Concerning the Tercenary, President Taft states the truth forcibly and concisely when he writes:

"The publication of this version (King James) of the Holy Scriptures in the year 1611 associates it with the early colonies of the English people upon this Continent. It became at once the Bible of our American forefathers. Its classic English has given shape to American literature. Its spirit has influenced American ideals in life, and laws and government."

Let us trust that this celebration at Dallas may deepen and widen the influence of the Bible in the great Southwest, and our faith become quickened thereby in "the God of the Nations."
 J. J. MORGAN.

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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.**

NEW MEXICO CONFERENCE FALLS INTO LINE.

At the session of the New Mexico Conference last week, Bishop Atkins and Judge Box presented the plans of Southern Methodist University and asked that body to join forces with the other conferences in pledging its support to the great movement to build a first-class institution in Dallas for the great Southwest. The invitation was enthusiastically accepted and the conference entered into the plan with a zest. They appointed two members of the Commission, namely, Rev. S. E. Allison and Hon. J. E. Swepston. Thus the movement is taking on larger volume and life as its merit is represented. Other conferences outside of Texas will also fall into line, and by the time the fall season shall have passed the Southern Methodist University will have a firm hold in and upon the sentiment of all this Southwestern section.

The New Mexico Conference action will be highly appreciated by all the patronizing conferences.

By the way, the lecturing tour conducted by Dr. George R. Stuart and Dr. Boaz through East Texas and North Texas is meeting with cheering response. Not only is sentiment being created, but the subscriptions are most encouraging all down the line. Texas is becoming more and more enthusiastic as the vision of the great University is breaking upon its enterprising citizens. Let the good work go on. There is a wonderful future before the movement.

PERSONALS

Last week we had a pleasant visit from Rev. Jerome Duncan, presiding elder of the Fort Worth District. He is closing out a fine year on that charge, and his preachers have wrought manfully. He is planning largely for next year.

The Advocate has received resolutions on the death of Mrs. Mabel Redick. No name was signed to the resolutions, and the name of the society which passed them and the postoffice were not given. It is well enough to say in this connection that we do not print resolutions of respect unless paid for.

We had a most cordial visit from Hon. Morris Sheppard, of Texarkana, last week. He has represented his district in Congress for a number of years, and his popularity in his district is marvelous. He is a first-class Christian gentleman and a consistent member of the Methodist Church. We appreciated his brotherly visit.

Miss Caroline Duncan, well known to most of our readers, is spending the winter in Boston, taking special courses in literary work. She taught for some time in Southwestern in the Department of Expression, and she is most capable in this line, but she wants to seek the highest efficiency in her chosen work.

Rev. George S. Sexton, D. D., is on the go, and busy as a bee in honey-time. He has an important work, and he is pushing it with all his force and energy. He is one of our most capable men, and he will make his enterprise a success. That representative Washington Church is an imperative need, and he is the right man to press its claims.

Rev. Thomas S. Armstrong, of the Waxahachie District, was to see us recently. He is one of the busiest men in the State at this time. For three years he has invested his time, talent and energy in the needs of that field, and as the year comes to a close he is redoubling his efforts to aid his preachers in bringing up a clean balance sheet at conference.

Rev. Frazie Smith and Miss Abbie McKenzie were united in marriage in Jacksonville September 21. Brother Smith is a son of Rev. J. T. Smith, of the Texas Conference, and a probationer in that body. He is a promising young minister. His accomplished bride is the daughter of Mr. and Mrs. J. H. McKenzie, of Jacksonville, and she has just

GET A PHOTOGRAPH AT SAN MARCOS

To the Ministers and Their Families Who Are Going to Attend Conference at San Marcos, Texas: We earnestly solicit your photograph work and for those whose salaries are limited we will give a liberal discount. G. K. MILLER, Photographer.

finished a course in the Nashville Training School. Rev. J. T. Smith performed the ceremony. We wish for the young couple happiness and large success.

SOUTHERN METHODIST UNIVERSITY DAY PROGRAM, OCTOBER 27TH.

All Morning Trains Will Be Met By a Reception Committee of Southern Methodist University Medical Students Who Will Provide Badges and Any Desired Information.

Morning Program.

From 8 to 9:30 o'clock a free automobile service will be maintained between the First Methodist Church and the University site for the accommodation of friends interested in the building of the University.

All Bishops of the M. E. Church, South, except the two in foreign fields, will be present at a great rally of the laymen of Texas at First Methodist Church, corner of Commerce and Prather Streets, promptly at 10:30 o'clock. Short addresses by Bishops Atkins and Hoss, and Hon. Tom Ball, Cone Johnson, H. H. Adams, Dr. Jno. O. McReynolds, and Dr. Marvin L. Graves. Every layman and pastor in Texas ought to be present at this great rally.

Afternoon Program.

At 3:30 o'clock there will assemble in the Coliseum a mass meeting of the Methodists of Texas. All are invited. Several of the Junior Colleges of the State will furnish large delegations. There will be special trains on a number of roads. All Texas will have part in this the greatest jubilee meeting in the history of our Church.

Bishop Mouzon and Dr. Geo. R. Stuart are expected to be chief speakers on this most interesting program.

EIGHTEENTH ANNUAL REPORT OF THE METHODIST ORPHANAGE.

Bating a visitation of measles in the winter, we have been comparatively free from sickness during the past year. Yet sad to say two have died of meningitis, superinduced by measles and a chronic affection of the mastoid glands, and despite good nursing and medical attention death seemed inevitable.

At no time under the present administration have conditions been so favorable and the work as satisfactory as now. The Assistant Manager, Rev. W. K. Rucker, has shown himself well fitted to the duties of his position in the maintenance of good discipline and the development of the children, especially the boys, along industrial lines.

In Miss Georgia Warlick we have a superior Matron, a lady of fine Christian character and large experience. Under her wise administration the internal affairs of the Home are greatly improved.

Under Miss Lula Neal, Principal of our teaching force, a lady of culture and experience, we are having our best results in the school room.

Under this combination of co-operative and efficient forces we are realizing the goal of our expectation in a well-regulated Christian Home for the physical, mental and religious development of fatherless and motherless children committed to our care.

Another condition that has inured greatly to our advantage is the "Church-of-a-day" located just across the street from our property, with a parsonage adjoining and occupied by a local pastor. This makes attendance upon preaching, Sunday-school, Epworth League and prayer-meeting possible for all the children of suitable age, a convenience and benefit not hitherto enjoyed. With these facilities at hand, the children are becoming more enlisted in Church services.

We have been working to the point where we might have a wholesome religious atmosphere about the Orphanage, in which to develop Christian character, making it easy to do right and hard to do wrong.

During the year we have reached a total enrollment of 177. Of these quite a number have become self-sustaining and for them we have found suitable homes and employment. A few have been adopted and some at the instance of relatives and friends have been placed in kind, congenial homes where they are treated as members of the family. The average number in the Home is about 140. We are pleased to say that a number who have gone out from us are filling quite respectable and useful positions. And this leads us to say we would be delighted if each of our training schools would educate at least one of our children that have completed our course, and upon our recommendation.

Upon formal application of the Home Mission Society of the Central Texas Conference at its annual meeting in May last, requesting some formal and official relation of the ladies of our Church to the Orphanage, the Board of Directors at its last meeting on the 10th inst. took the following:

action to the effect that each of the patronizing conferences be allowed one lady representative who shall be chosen by the Home Mission Society of that conference, and at a time indicated by the Manager. These representatives are to meet annually at the Orphanage, and in consultation with the Matron and Manager, and with their approval, enterprise such work and render such service as will be most helpful to the Home, and make such recommendations and suggestions through the Manager to the Board of Directors as they may think advisable, subject to the final action of the board. Out of this new movement we are anticipating most beneficial and helpful results, and hope the action of the board will meet the approval of the conferences.

are not prepared to take infants under two years of age, that only those under thirteen years of age who are sound in mind and in body and give promise of becoming self-sustaining, and are without father or mother and need the benefits of the Home can be admitted.

Under no circumstances can we take a vicious and incorrigible boy or girl. We cannot vitiate the moral atmosphere of the Home with such characters. This is not a reformatory, the State provides that kind of an institution.

It is proper to say that in a large measure the inmates of the Home do the work, the girls in their lines of work and the boys in theirs. Aside from the experience given the boys in farming, it is gratifying to state that from their labor alone the products of the farm will net the institution not less than \$1000.

We still beg that each Home Mission Society, Sunday-School and Epworth League favor us with an annual contribution in money, which will be most beneficial to us and a blessing to the givers.

The pastors will please remember that deferred collections for the Orphanage means an additional expense in the way of interest on amounts borrowed to meet running expenses. On this account we regret to say we have had to borrow and pay interest on \$2300 the past year. The German Conference alone at the late meeting of our board had met its assessment in full, and even a little in excess, and there is not a German child in the Home—not by any means that they would not be gladly received. The North Texas Conference was a close second, only \$300 behind. The Texas Conference was two-thirds out and the others over half, which is good better than usual, but not ideal. Let us go on to perfection.

The assessments are the same as last year and are as follows:

North Texas	\$3,250.00
Texas	3,000.00
Central	3,000.00
West Texas	2,000.00
Northwest	2,000.00
German	250.00
Total	\$13,500.00

We are pleased to say that independent of the assessments we have received as special donations over \$2000, which has served an admirable purpose in the way of needed improvements. Let this good work go on.

And now, brethren, one and all pray for us and help all you can.

G. G. JOHNSON,

President.

JNO. H. McLEAN,

Secretary.

Waco, Texas, Oct. 19, 1911.

MARRIED.

Woodruff-Carter.—At Oyster Creek, near Velasco, Texas, Sunday, October 1, 1911, Mr. Bobo Woodruff and Miss Mae Carter, Rev. A. L. Conner officiating.

Chambers-Sigler.—at the Methodist parsonage, Lewisville, Texas, Wednesday evening, October 4, 1911, Mr. Dallas Chambers and Miss Annie Sigler, Rev. W. R. McCarter officiating.

"THE CROSS AND THE DRAGON."

A Story of Christian Missions in China.

The Youth's Companion announces a story of the heroism and devotion of Christian missionaries in China during the famous Boxer Rebellion. It is to be a serial story, running through nearly a dozen numbers, and will begin in late November or early December. The opening chapter introduces the chief figure of the story, a missionary's son, and his two friends, at a missionary station in northern China at the beginning of the conflict between the Cross and the Dragon. Ralph D. Payne is the author of the story; he never wrote one of more thrilling interest. Those who subscribe now for 1912 will receive without charge the issues containing the opening chapters of this remarkable serial.

A great many people who make no effort to support a shack down here have no hesitancy in singing about their mansions in the skies.

Lard mixed with baking soda and spread thickly upon a burn brings almost instant relief.

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UNIVERSITY RALLY DAY

Friday, October 27, Fair Grounds, Dallas.

Houston & Texas Central Railway

Will run special train from UNION STATION to University grounds, leaving at 1 p. m. and returning in ample time for passengers to be present at rally in Coliseum at Fair Grounds, 3 p. m.

FARE ROUND TRIP, 25 CENTS

SUNDAY SCHOOL ITEMS

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

Rev. E. HIGHTOWER, Editor, Waco, Texas. Rev. A. E. RECTOR, Ass't Editor, Galveston, Texas.

SOME THINGS THAT MAY BE DONE IN ANY SUNDAY-SCHOOL.

In studying modern Sunday-school methods many superintendents and pastors are discouraged and puzzled because the suggestions offered and the methods of work proposed are impracticable with the conditions under which they are forced to labor.

1. It can teach its scholars the habit of punctuality by always beginning on time. The superintendent who gets to Sunday-school after time to open, or who waits to begin until everybody has found it convenient to get to Sunday-school, is not only a great trial to energetic folks who believe in doing the Lord's work after a thorough and systematic fashion, but he inculcates the habit of wasting time in the scholars, and leads them to think that the service of God should await the convenience of men.

2. In any school the teacher can be given an uninterrupted half hour with the class. In many schools it is the practice to interrupt the teachers from one to half a dozen times during the lesson period. What preacher or day school teacher could do effective work under such an arrangement. To avoid such interruptions it is only necessary for the secretaries to be conveniently situated before the school opens and let the scholars report to the Secretaries as they come in. In one Church of only two rooms that we know there is an Assistant Secretary for each department. These Secretaries are conveniently located in different parts of the house and the primary, junior, intermediate and senior scholars all report in person to the proper Secretary when they arrive at the Church. The Secretary has a separate card for each scholar which indicates his name and class, and has on it a blank space to note his attendance and the amount of his contribution. This is a simple, inexpensive plan. If literature is to be distributed it is furnished to the teachers before the recitation period. The assistants report to the Secretary of the school and his duty is to sum up the reports. This system keeps a correct record of each scholar from the time he joins the school until he leaves it and leaves no reason for interrupting the class work. And it can be adopted with equal facility in a log schoolhouse or a modern church.

3. Another thing that can be done everywhere is to make everybody feel at home. Every school, no matter how small, should have a reception committee whose business it is to greet strangers and visitors the moment they arrive and seek to enlist them in the work of the school, or at least place them in a congenial class for the hour. It costs but little to be friendly and pays well. The atmosphere in some Sunday-schools is chilly enough to freeze the average young person to death.

4. Another thing that can be taught in any school is respect for authority. The superintendent should be loyal to the pastor, and the teachers to both. The teacher who publicly or privately criticises the pastor or superintendent should be firmly requested to desist or quit teaching. And scholars should be required to keep good order and respect their teacher and the superintendent. We have yet to find a flourishing Sunday-school where disorder is tolerated. Let the superintendent be gentle of speech, but firm as adamant at this one point. Gentle firmness will conquer most boys and girls, but it is better to lose one scholar now and then than to have the whole school ruined. And

the superintendent and pastor and teachers should set the scholars a good example.

5. Every school can have a workers' counsel occasionally where the problems and interests of the school are considered. We are not saying that it is possible for every school to have a weekly teachers' meeting. Perhaps not. But surely it is possible for the officers and teachers to meet once in a while—during the week or on Sunday—day or night—before or after Church—or some other time and talk over the interests of the school. The numerous advantages of such meetings are too apparent to need mentioning.

6. In any school the special days such as Children's Day, Rally Day and Easter Sunday can be observed in some fashion. It may not always be possible to prepare the programs for such occasions that are furnished by the Publishing House. Indeed such programs are meant to be suggestive and should be modified to suit local conditions. But in any case the day may be recognized in some fashion. And these special days are good times for evangelistic work on the part of pastor or superintendent.

7. In every school there may be held now and then an evangelistic service at which the claims of the gospel are definitely pressed home upon the consciences and they are invited to make the necessary surrender to Jesus Christ. That Sunday-school whose scholars are not converted and brought into the Church is a dismal failure. It is a cumberer of the ground.

WHAT ABOUT THE SUPERINTENDENT.

We have frequently been asked what the superintendent should do during the recitation period. The answer to that must depend upon local conditions, but we are very clear that there are some things he should not do.

He should not bustle over the room, or rooms, and divert the attention of the scholars from the lesson.

He should not be noisy or boisterous in any way. It would be better for him to have himself locked up during class period than that he should interrupt class work.

But usually he can find plenty to do without that. In a small school where there is no reserve corps of teachers and where there is no other demand upon him he may well take the place of any absent teacher. But in a larger school there will be forty things, more or less, that need his attention. It is a good time to confer with the other officers of the school, to note how the Secretaries are doing their work—in short, to look after all the odds and ends. But let him do so in such a manner as not to attract attention.

LOUD AND TALKATIVE SUPERINTENDENTS.

There is a superintendent who talks and talks and talks, and scolds and scolds and scolds. He is perpetually begging for attention and never gets it. What is he to do? First, he should quit scolding. A scold is a nuisance anywhere and most of all in a Sunday-school. He arouses resentment every time he scolds. Next, he should quit talking so much. When he finds that the school is not listening instead of begging for attention he should stop talking and sing a song or pray a prayer or take a collection or let some one else talk. A public speaker never gets attention by begging for it or demanding it. Unless the matter and manner of his discourse challenge attention he would better not be speaking. We prefer the superintendent who never talks at all to the one who never knows when to hush. And in securing good order and attention a quiet, self-controlled manner is always more effective than bluster.

THE TEACHER WHO CANNOT QUIT ON TIME.

We all know the type. He upsets the whole order of the school by disregarding closing signals and creating general confusion, either by bringing his class in after the closing exercises begin, or in a one-room school, making the superintendent wait his pleasure or confusing the school and setting a bad example of disregard for authority by talking straight ahead after the closing exercises begin. What is to be done with such a teacher? He should reform himself at once. If he fails to do so the superintendent should ask him to quit when others quit. If he turns out to be incurable he should be replaced. For whatever may be thought of the abil-

ity of such a man as an instructor (and usually he thinks most highly of himself), his influence before the school is bad.

THE EDITOR'S TROUBLES.

In a few minutes after this is written the editor of this page goes to the operating table in order to avoid the loss of an eye. It is possible, therefore, that this department may be omitted from one or two issues of the Advocate.

MORE "AGENTS" NEEDED.

I have been thinking for some time that I would write to the "boys" (preachers) on a very important "topic." We need at least 500 new "agents," as evangelists in our Church work in Texas. The need is imperative. We must raise two or three million dollars next year. We need more "agents" for our great schools. First, an "agent" for the State and one for each Annual Conference and each presiding elder's district. We want to beautify and adorn the school buildings. It is true they are all running over with pupils, but they must be beautified so we can point to them with pride and say to the people, "See what manner of stones and what buildings are here." Then we must have a State "agent" for our Sunday-school work, with conference and district "agents" for each conference and presiding elder's district, so the blessed people can get the goods first-hand. Then our Home Mission work must have not only a State "agent," but conference and district "agents," for every conference and district, to work under the State "agent," so the "agents" can reach all the people. And there is our Orphanage and our "Rescue Home," and for these we are in "sore" need for State and conference and district agents. And, again, we need them for Church Extension and many other enterprises that will soon be put on foot.

Oh how we do need "agents!" The presiding elder (how my heart bleeds for him!) He uses to be a wheel-horse. That was before the days of "agents" and evangelists. The people came for miles and miles, on wagons, buggies, horseback and a-foot to see and hear him. They thought that he was manufactured "up North." He had great district and quarterly meet-

ings in those days. But the people have "caught on;" they have found out that he is just a preacher and is taken from among the "boys." Then he gets to be so common! He comes around every three months, and he has one set speech from "India," and he soon gets to be an old thing with everybody, and if he has to stay on the district four years the people get so tired of him, and how they wish for a new "elder!" When he makes his program for District Conference he tries to get a Bishop, but there are not enough of them to go round, so he gets an "agent," if he can, and then puts a few laymen on to fill out, but they are not use to speech-making, and the people do not want to hear them and will not come out. So it is awfully embarrassing to the P. E. So if he could get six or eight good "agents" to put on the program, how the people would turn out to hear them, and the P. E. would be so happy, and our District Conferences would not be such dismal failures! They are getting very unpopular and something must be done. Then, again, when you get to your new charges, after conference, the official board, or unofficial board, or some good sister or brother whose hearts are breaking and who have shed barrels of tears for the good of our Zion, will ask you, who you are going to have to hold your meetings for you. They know that the preachers can't hold revival meetings. They will say to you, "Our preacher had Evangelist A last year, but he got on his ear, raised sand, beat the air, and the people were so disgusted and our preacher looked so ashamed and tried to apologize for him. He said that even evangelists sometimes get off their bases, but we must have a new evangelist this year." Then you will write to everyone you know of and they will all with one accord tell you that their time is all taken in larger towns and cities, and you will be in the middle of a fix. You see, we must have a State evangelist and one for every conference and P. E. district, so they can reach every one of the preachers. Then when the P. E. comes around to hold Quarterly Conferences, he could have an "agent" with him to make a speech on Sunday, and the people would flock to hear him by the multitudes and our meetings would not be so poorly attended. The "agent" could take a collection by subscription and the preacher could collect it and send it in, and it would

A GRANITE ART RUG

9x12 feet \$4.95 PREPAID A Splendid Low Priced RUG. Women in one piece—both sides may be used. Exclusive patterns, made expressly for us. In Red and Green, Green and Tan, and Oak Colorings. Money Refunded if Not Satisfied. HOLLINGSWORTH CARPET CO. Sherman, Texas.

make everything so easy. Of course, we would have to attend all the big "State" meetings, but we could deny ourselves, wear cheap clothes, eat cheap grub and get there somehow, and we would see the big "agents" and hear the big speeches (we might get such speeches, but they are not in books or papers, the "agents" get them from across the waters), then we could go home and tell the people that things are coming our way! As to the pay for the "agents," that is a small consideration—least of all. They will only get from fifteen hundred to three or five thousand dollars a year, but what does that amount to when we need "agents" so badly? They can send you their dates and you can drum up a large congregation, if you do wear out a pair of shoes to do so, and how things will boom! The conferences will soon be here and you "boys" who are good at framing resolutions, get busy.

W. T. AYERS. B-O-O-S-T-I-N-G—boosting. To leave out the "s" spells the other fellow who makes that his business. By that he expects to rise. A sea-pirate is an honorable gentleman when compared to him.

A WOMAN'S APPEAL

To all knowing sufferers of Rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia 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 187, South Bend, Ind.

ASSURE YOURSELF A HOME or Business Property if You Live,—Your Family One in Case You Die. HOME or business property in within easy reach of every man and woman in the United States under the plan in use by this Company. We will lend you from \$1000 to \$5000 at 5% simple annual interest to purchase or improve a home or business property or pay off any indebtedness on same in any place in the United States that you may select. Monthly payments per \$1000 at \$7.50, plus interest. OUR INSURANCE FEATURE. Should the owner of our contract die while the contract is unforfeited, we will pay to his or her legal representative the amount of installments paid into the Company, with interest at 6% per annum for the average time it has been in force. Or we will make a loan to said legal representative on good real estate security upon the same terms recited in the contract. The Standard Real Estate Loan Company INCORPORATED 1901 Of Dallas, Texas, Assets June 30, 1911, \$443,581.96, Has made more than \$1,071,000.00 in loans to its Contract Holders to purchase Homes and Business Property. Do not fail to write us for full line of literature or call on our representative in your city for full information. A postal card addressed to my office will bring you information that is sure to interest you. First-class men and women solicitors who can furnish good references and get good results are wanted. MAIN OFFICE: 604-609 Scollard Building, DALLAS, TEXAS. DISTRICT AGENT: REV. S. P. BROWN, 308 Moore Building, FORT WORTH, TEXAS.

DROPSY Treated. Quick relief. No more swelling and short breath in a few days usually. Give entire relief in 10 to 45 days and effects cure 20 to 60 days. Write for trial treatment Free. Dr. W. W. GUNTER, 2028 W. 2. 1911.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted by M. L. PINER, Denison, Texas

SUBSTITUTES FOR IRON AND STEEL.

Elwood Haynes has invented an alloy which promises to take the place of steel in all manner of cutlery and tools. The new metal is called stellite, and is an alloy of cobalt and chromium.

This metal will not rust or tarnish as steel will do. It is very strong, hard and durable. No process has ever been discovered to prevent steel from rusting, and steel structures are often impossible on this account.

The new metal is the result of much study and many experiments. A kitchen knife was made of it and used for two years without any show of rust or other change. This alloy looks bright, something between silver and steel. When polished it has a very shiny luster. It equals steel in elasticity, and an ultimate strength of 95,000 per square inch, cross section. It forges readily at red heat, but can be bent at right angle cold, in thick nesses not exceeding one-fourth of an inch.

Blades from this alloy take a fine cutting edge. A sample razor was made of the cast material and has been used constantly two years without signs of use. But it requires more frequent stropping than the steel razor. A chisel made of this alloy will cut into a twenty penny wire nail without marring its edge.

TIPLING WOMEN.

It is difficult for persons living remote from fashionable doings to believe that there are thousands upon thousands of women in high ranks of life that drink strong and intoxicating liquors as a habit, and indulge with excessive freedom on special occasions. But it is true.

The whole tendency of the ultra-fashionable life to-day is toward beer, wines, champagne and mixed drinks. In many instances the behaviour becomes unspcakably bold and unladylike. At swell functions in many of our cities ladies do not hesitate to drink to fulness. Even in our own State there are plenty of women who indulge in beverages that unseat the mind and change them into other creatures.

That this is a step toward general degradation cannot be denied. That it is totally unworthy of true womanhood is shown in the transformation of queenly conduct into rudeness and shameless daring there can be no question. Woman is the chief sufferer from the curse of strong drink, even when the drink is consumed by men. To drink and become drunken herself is the essence of suicide to all the gentler virtues and values of genuine womanhood.

THE SPIRIT OF PROHIBITION.

The spirit of prohibition as applied to the sale of intoxicating liquors is abroad in all the world. In England it is a fact that there is much less drinking of intoxicants of every kind than formerly, except perhaps on certain classes of wine. \$25,000,000 less was spent for alcoholic beverages last year than the preceding year. Over \$5,000,000 less for beer than the previous year.

The human heart seldom feels universally a sense of wrong against a thing that is right, and rarely condemns that which is right. The cry for the utter outlawing of the liquor traffic comes from every Nation on the globe, and sooner or later that cry will be heard and enacted into law against the liquor business.

THREE WORDS OFTEN MISPRONOUNCED.

Three words often mispronounced are careen, fillip and pry. Careen is often pronounced kreen, fillip is often called flip and pry as often called prize. All are wrong.

Careen is the only word with anything like its own or similar sound that means to incline, to lean over. Fillip is confused with flip in the expression "I don't care the flip of my finger." It should be fillip. You may flip a coin, to be sure, but it is an entirely different word with an entirely different meaning from the other. The sound made by the palmar surface of one of the fingers against the lower part of the thumb after it has been suddenly slid from the thumb is a fillip of the finger. We often speak of prizing open something. It should be pry open. The past tense is prised not prized.

ECZEMA

Dr. CANNADAY, 908 Park Square, Sedalia, Mo.

THE USE OF SYNONYMS.

A careful study of synonyms is necessary in acquiring and employing words in a strict sense of propriety, and whoever expects to speak well, in public or in private, cannot ignore this study.

Let us take here four words in common use: energy, force, vigor and power. Energy is connected with activity. Force with capacity. Vigor with soundness. Power with quantity. They resemble in representing moving or motion-producing elements, but differ in all else. A man has energy in sickness as in health, but in health it is vigor unimpaired, while in sickness it is impaired.

Cause, reason, motive are words that need careful distinction. Cause produces effect. It may be personal or impersonal. Both the other words must be personal. The cause of the entombment of Pompeii was the eruption of Vesuvius. The reason for excavating the ruins is the belief that important discoveries may be made to science. The motive for excavating is love of scientific research, fame or fortune.

(24) GROVER CLEVELAND.

Born Caldwell County, New Jersey, March 18, 1837. Died June 24, 1908, Princeton, New Jersey. Term 1892-1897. Democrat. Contemporary English ruler, Victoria, 1837-1901. Poet laureate Alfred Austin, 1892. Chicago strike, 1894; property worth \$87,000,000 destroyed. Here again the question of States' rights arose. The President sent United States troops to Chicago to protect government property. This action was denounced by the governor of Illinois and was generally criticised. The Force bill repealed: This bill passed Congress 1870. It authorized the Federal Government to interfere with State elections and to employ military force at the polls. The last disabilities of Southern soldiers removed. A law had been in existence a long while disqualifying from holding office in the regular army all Ex-Confederates who had held such offices before the Civil War. The removal of these disabilities was the last act of reconstruction. Columbian Exposition or World's Fair in Chicago, the grandest similar event in the world's history, commemorative of the discovery of America, the 400th anniversary. Behring Sea troubles: The United States and England had been crosswise for years about the seal fisheries in the Behring Sea. Secretary of State J. G. Blaine maintained that the United States had acquired control over the whole sea when they purchased Alaska. England claimed the limit to be the proverbial "three miles from the shore." The trouble was adjusted by a board of arbitration in Paris, France, 1893. The claim of Mr. Blaine was lost, but the wholesale destruction of the seals which was the cause of the trouble, was checked. Atlanta Exposition. Revision of the tariff in keeping with the campaign pledges. Venezuela and Great Britain were in controversy over the boundary between Venezuela and British Guiana. Cleveland announced that the Monroe Doctrine must prevail and England submitted to arbitration.

State admitted: (32) Utah, 1896. Political parties 1896: Joshua Lovering, Prohibitionist, W. J. Bryan, nominated by both the Populists and the Democrats. John M. Palmer, nominated by the Anti-Silver Democrats. William McKinley, Republican, elected.

A DANGEROUS HERESY.

When Fletcher published his "Checks To Antinomianism" he broke the back of the thing but did not kill it. It is still hobbling around seeking entertainment among the saints and bidding for public patronage. And like the professional book-agent it has certain points to put forward—"talking points"—thought to be most calculated to land a convert.

One of these is the "imputed righteousness of Christ." It says: "You are not righteous and cannot be, but Christ was righteous for you, and all you can do is to trust him, and he will cover your unrighteousness with a robe of his own blessed righteousness." That is catchy. I don't have to be righteous myself—couldn't be if I had to—so I will just plead his righteousness. It amounts to saying that my leprosy don't have to be cleansed. I can go on, and must go on, with all my corruption and moral defilement, just so it is covered up with a robe of Christ's righteousness, and at last I will be accepted, not for what I am, but for the robe I have on.

This represents Christ as covering up the leprosy instead of healing it. It makes the Christ of the Antinomian a mere haberdasher dealing out gents' furnishing goods—robes to cover our sins. I prefer to think of him as a

Great Physician, healing all our spiritual maladies. The difference between a physician and a haberdasher is immense, but it measures the exact distance between my Christ and the Christ of the Antinomian.

What is going to be done with all that inner corruption? It can't go to heaven. People who go there have to be pure within, as well as having on clean robes. The Antinomian is compelled to either affirm that there is something in death to purify a moral nature or embrace the Catholic view of purgatory, a place of purification to which we are to be consigned after death till the evil that is in us is all burned out. I am of the opinion that the burning out is ever done it will have to be done here in this world, and it is clearly promised in the baptism of fire. I am also of the opinion that Jesus Christ can not possibly be any more greatly belittled than to represent him as throwing a robe of his spotless righteousness around a mass of moral depravity. But he is being so represented, or rather misrepresented in hundreds of pulpits in Texas today.

Another talking point with this heresy is that no man can keep the law of God, but that Christ kept it for us, and so we only have to trust him. Yes; they make much of trusting Jesus, which is all right if we only trust him to do the right thing, but when we trust him to keep the law for us in such sense that we don't have to keep it ourselves, our trust becomes the rankest presumption. But that is exactly what Antinomianism comes to. They are quick to tell us that "Christ is the end of the law for righteousness to every one that believeth." Sure; but the end of what law? Certainly not the law that requires us to live right, but "the law contained in ordinances," the law of types and shadows, the ceremonial law that came to an end when Christ fulfilled all of its types. Long before that law came into being God said, "Be ye holy, for I am holy," and that edict has never been revoked. James recognized the Christian's obligation to keep the whole law and warned us that a breach even at one point involves one in guilt the same as if the whole code were repudiated.

But to a man struggling against the world, the flesh and the devil it sounds good to say, "You don't have to keep the law of God, you can't do it; but Jesus has attended to all that for you, so now just leave it to him, and whatever you do that is not right will be due to the flesh, which is not subject to the law of God, neither indeed can be." And there is another one of the talking points: "The flesh does all the sinning after one trusts Jesus." I have heard men say in the pulpit that though a Christian wallow in the gutter he is none the worse for it. Just recently I heard this remark in a pulpit during a revival: "You are the Lord's servants all right, but the trouble is that some of you have gotten into the devil's harness and are pulling his hack around and delivering his goods for him." Just as if Jesus never had said "No man can serve two masters." Another argument (?) set forth in the same meeting was like this: "When a loss comes to partnership business both partners share equally in it; but we are joint heirs with Christ, therefore if I lose my part of the inheritance Christ will lose his part; thence I can no more be lost than Jesus can." And so on.

These are some of the doctrines being stuffed into the folks in every schoolhouse and church in the land except Methodist Churches. You can't keep the law, but don't bother about it, Jesus kept it for you; you can't be holy in heart and life, but never mind, it was never intended, just leave it to Jesus, and he will cover all defects with his own righteousness: you have an inward struggle with evil, but don't be disturbed, for it is only the flesh, which may fall into the ditch or get into the devil's harness and pull his delivery hack, but you will be none the worse for it.

Are we Methodist preachers doing our duty? We took a solemn pledge to "banish and drive away all strange and erroneous doctrines contrary to God's Word." I believe in the comity of the Churches, and am in principle opposed to needless overlapping of denominations, but I don't hesitate to say that there is a mission for Methodism wherever such stuff as the above is proclaimed, and that is well-nigh everywhere. How we do need missionary money to send a Methodist preacher into every nook and corner of this great State. R. C. HICKS, Naples, Texas.

TEXAS TRACT SOCIETY.

The Board of Managers of the Texas Tract Society met at the Publishing House at Dallas Tuesday, October 3. There were present: C. A. Spragins, C. M. Harless, D. H. Aston, W. F. Bryan, C. E. Lindsey, R. E. Goodrich, E. L. Ingram, S. W. Turner and W. C. Everett.

Rev. S. W. Turner, editor-secretary

of the Society, made a report of the work done during the past year. A large number of tracts have been distributed and the only thing in the way of the Tract Society moving on to success and filling a much-needed place in the Church is the funds to properly push the work. The Society was organized less than two years ago with not a dollar in sight to carry on the work, with no resources save the faith of the Board of Managers, yet in the face of these difficulties progress has been made. The assistance given by the conferences this present year has made possible the work for 1911.

After going over the financial condition of the society it was decided that the editor-secretary should receive no salary for the ensuing year, but manage the work of the society in connection with his pastoral duties. Rev. W. F. Bryan was elected to this position. Our expenses will therefore be materially decreased and all funds received can be used in distributing tracts free in missionary territory where most needed.

The Board also asks the conferences

of Texas to appropriate \$1500 for the Tract Society, the same to be given from the Board of Missions on the basis of the amount assessed for Home Missions by each conference, with the understanding that the Tract Society furnish free of charge to all mission charges in the conference any tracts that we may have on hand. We feel that our mission territory is where tracts are needed most and our endeavors shall be to place them there. W. F. BRYAN, Secretary.

Scoutish, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

EDUCATIONAL

METROPOLITAN GRADUATES

Are above par in the business world, because of their thorough training and superior qualifications. We do not tolerate lax methods, incompetent teachers and short, superficial courses of study. SUCCESS is our aim and motto. If you want the best business and stenographic training that experience, money and brains can provide, write for our new catalogue, stating course desired.

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Classical, Scientific and Literary Courses. Music, Art and Expression.

Leading Ladies' College of the Southwest

In Patronage, in Enrollment, in the Fine Arts, in Location

For Catalogue, address the President.

MRS. L. A. KIDD-KEY, President

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Sherman, Texas

The Peacock Military College

SAN ANTONIO, TEXAS

Opens September 12th. A delightful suburb, free from the temptations of a large city. A select school for sons of gentlemen. The development of character is the highest concern. Cadets visit the city with officers and teachers. A prohibition suburb. Character qualification for admission. Teachers university men, free from tobacco and drink. An education is a better legacy than lands, cattle and money. An old and accredited school. A lake of fifty acres. High school, studies. College and university preparation. Backward boys helped. No entrance examinations. No hazing. No vacancies for work. A young man's associations are the highest concern. Post cards for names. The Peacock Naval school, Corpus Christi, Texas, one of the ten marine schools established by Congress. The first school in Texas, or any Gulf State, classed "A" by the War Department.



SOUTHWESTERN UNIVERSITY

GEORGETOWN, TEXAS

The Thirty-Ninth Session Opens Sept. 10, 1911.

The Courses of Instruction at Southwestern University have been broadened by the addition of an added department. The faculty has been strengthened and enlarged by the addition of two men. Its high standards of the past will not only be maintained but extended. The Church definitely commends its work and its future is assured.

The large number of applications has made it necessary to provide additional accommodations for women students.

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

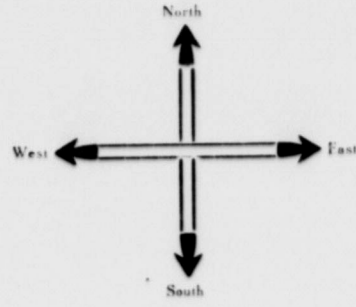
Write at once for one of these choice rooms for your daughter, if you wish her to have the very best instruction in Literary Branches or in the Fine Arts, as well as protection, oversight and comforts.

Young men may find the best of accommodations in private homes, or in Mood Hall, or in Giddings Hall.

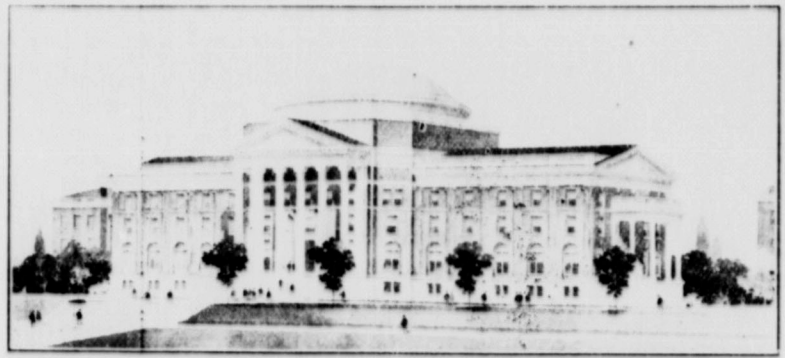
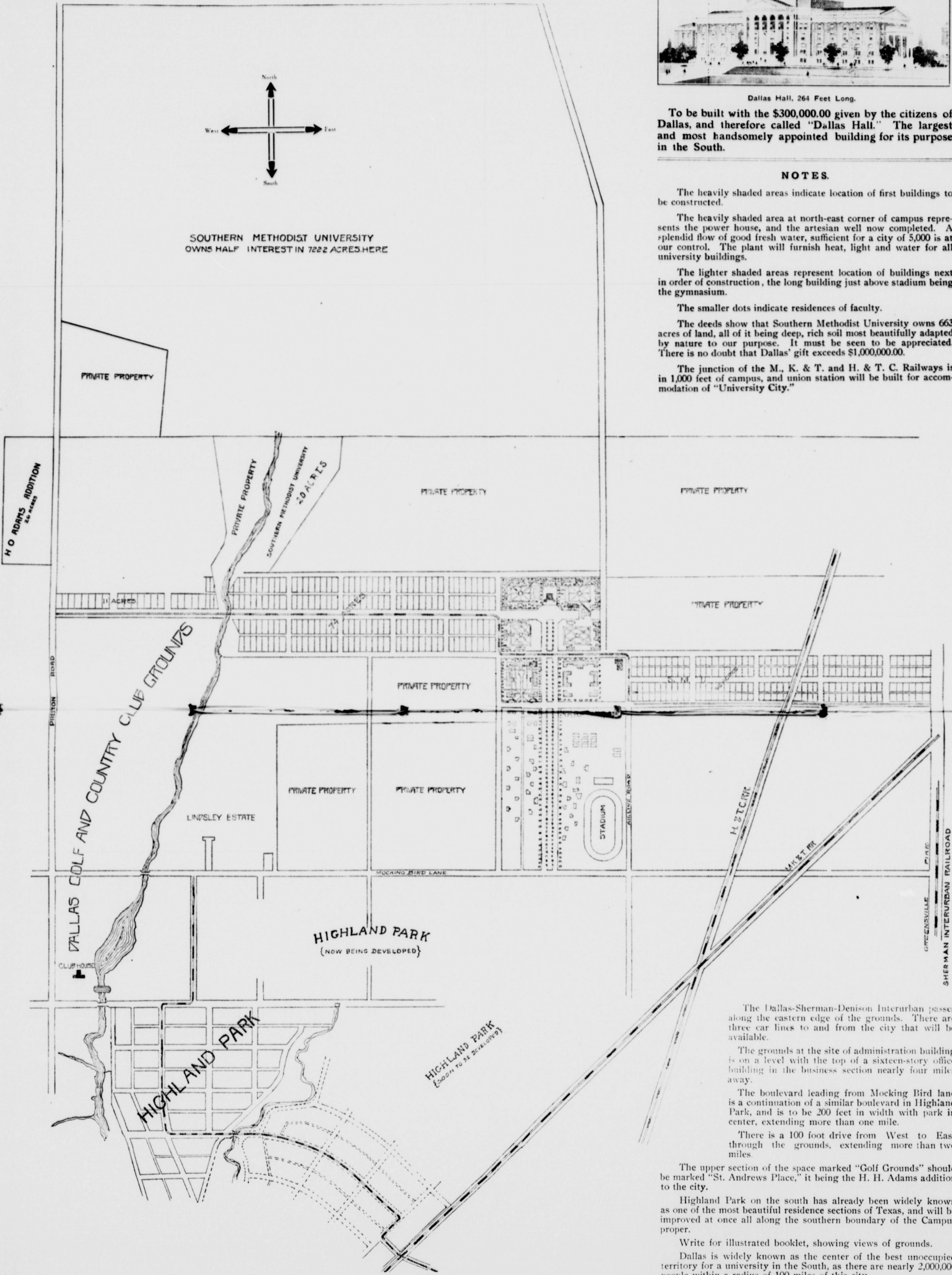
Young men who come to Southwestern University find a healthy town, a morally wholesome atmosphere and the best of conditions for study and improvement. The expenses are very reasonable. Write to

DR. C. M. BISHOP, President, Georgetown, Texas.

SOUTHERN METHODIST UNIVERSITY



SOUTHERN METHODIST UNIVERSITY
OWNS HALF INTEREST IN 7222 ACRES HERE



Dallas Hall, 264 Feet Long.

To be built with the \$300,000.00 given by the citizens of Dallas, and therefore called "Dallas Hall." The largest and most handsomely appointed building for its purpose in the South.

NOTES.

The heavily shaded areas indicate location of first buildings to be constructed.

The heavily shaded area at north-east corner of campus represents the power house, and the artesian well now completed. A splendid flow of good fresh water, sufficient for a city of 5,000 is at our control. The plant will furnish heat, light and water for all university buildings.

The lighter shaded areas represent location of buildings next in order of construction, the long building just above stadium being the gymnasium.

The smaller dots indicate residences of faculty.

The deeds show that Southern Methodist University owns 663 acres of land, all of it being deep, rich soil most beautifully adapted by nature to our purpose. It must be seen to be appreciated. There is no doubt that Dallas' gift exceeds \$1,000,000.00.

The junction of the M. K. & T. and H. & T. C. Railways is in 1,000 feet of campus, and union station will be built for accommodation of "University City."

The Dallas-Sherman-Denison Interurban passes along the eastern edge of the grounds. There are three car lines to and from the city that will be available.

The grounds at the site of administration building is on a level with the top of a sixteen-story office building in the business section nearly four miles away.

The boulevard leading from Mocking Bird lane is a continuation of a similar boulevard in Highland Park, and is to be 200 feet in width with park in center, extending more than one mile.

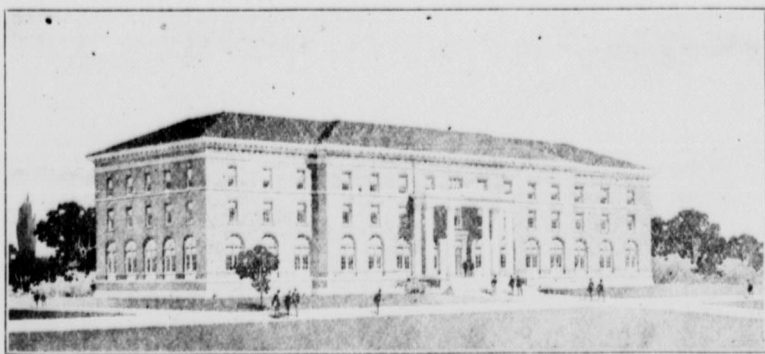
There is a 100 foot drive from West to East through the grounds, extending more than two miles.

The upper section of the space marked "Golf Grounds" should be marked "St. Andrews Place," it being the H. H. Adams addition to the city.

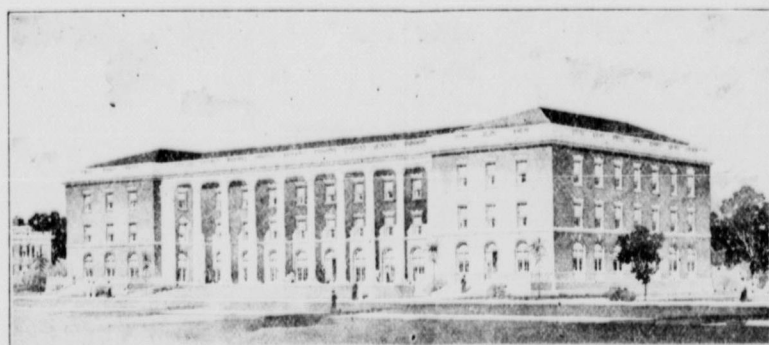
Highland Park on the south has already been widely known as one of the most beautiful residence sections of Texas, and will be improved at once all along the southern boundary of the Campus proper.

Write for illustrated booklet, showing views of grounds.

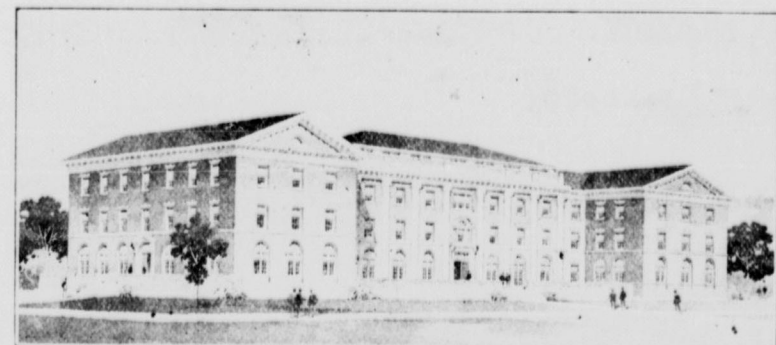
Dallas is widely known as the center of the best unoccupied territory for a university in the South, as there are nearly 2,000,000 people within a radius of 100 miles of this city.



Science Hall, 180 Feet Long.



Men's Dormitory, 200 Feet Long.



Women's Dormitory, 200 Feet Long.

Epworth League Department

GUS W. THOMASSON, Editor.
5115 Victor Street, Munger Place,
Dallas, Texas.

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

STATE LEAGUE CABINET.

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DEVOTIONAL TOPICS.

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

TO FOURTH VICE-PRESIDENTS.

As Fourth Vice-President of the State I hope through these columns from time to time to be able to give the different Chapters what help I can in the way of suggestions for missionary programs, missionary literature and mission study work.
We want the missionary spirit and zeal of Texas Leaguedom to count for more than it ever has this year. If any should desire to communicate with me at any time my address is 3000 Greenwood Street, Dallas, Texas.
EVELYN WYNN.

ADDRESS OF MISS MILLER WANTED.

Gus W. Thomasson, Dallas, Texas: Dear Sir—I wrote Miss Jackey Miller, San Antonio, concerning the duties of Third Vice-President of League work and my letter was returned after ten days unclaimed. Please advise me about where I can gain this information. I have been elected to this position of Paris District. Brother Bryant is pastor. Yours truly,
MISS ADDIE DINWIDDIE,
Clarksville, Texas.

CABINET OF NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

President, A. B. Hardin, Denison.
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Second Vice-President, R. DeShong, Paris.
Third Vice-President, Miss Mary K. Brown, Dallas.
Fourth Vice-President, Miss Villa Curtis, Denton.
Secretary-Treasurer, Layton W. Zalley, Dallas, care Methodist Publishing House.
Chairman of Ruby Kendrick Memorial Fund, Miss Mary Ferguson, McKinney.

CABINET MEETING OF NORTH TEXAS CONFERENCE LEAGUE.

By direction of the President I hereby call a meeting of the officers of the North Texas Conference League to be held in Dallas, October 27. Announcement as to exact hour and place will be made later. This will be a very important meeting, and it is urged that every officer make plans to attend.
L. W. BAILEY,
Secretary.
Dallas, Texas.

THE FLORIDA YEAR-BOOK.

With characteristic progressiveness the Leaguers of Florida have issued a journal and year-book in which the proceedings of the 1911 session of the State League are given in full, with exhaustive committee reports, directories, etc. A picture of the body while in session at Orlando appears in the front part of the book, and in the back is shown the Epworth gym-

nasium at the Southern College. The Treasurer's report shows that \$379.40 was collected from dues and other sources during the year and \$329.65 paid out, leaving a neat sum in the treasury with which to begin the new year. The matter of holding a summer assembly received favorable action, and a committee was appointed to make investigations and report at the next annual session. The Cuban special was endorsed and a new constitution adopted, conforming to the model form prescribed in the handbook. But very little advertising appears in this book and this of very high class, the expense of issuing being evidently borne in the main by the organization. The whole production is tastily gotten out, the minutes are concisely prepared and the reports are all business-like papers. The publication certainly reflects much credit on the Board of Compilers and Publishers, Garfield Evans, Secretary; F. J. Patterson, Assistant Secretary; and D. B. Sweat, Department Editor. We understand that Brother Sweat did the editing of the book, and of it he has made a splendid job. Rev. C. Fred Blackburn was re-elected President and Garfield Evans Secretary, while Brother Sweat remains as League Editor. We compliment the Florida folks on their progressive spirit and splendid achievements.

ANOTHER TEXAN IN GEORGIA.

By Rev. Isaac Zachary Taylor Morris.
I read with a great deal of pleasure Judge Booty's letter in the Advocate from Georgia. And by the kindness of the railroads and permission of my board, I have also made a trip I have been wanting to make for, lo, these many years—going away back to see "the old red hills of Georgia." From my home in Fort Worth to the farthest point east where I went it was eleven hundred and eighty-five miles. Think of a man going that distance and back at a cost of \$10.85 railroad fare! And yet I did it and had I to pay much more I could not have gone. I went to my native place, not only State and County, but to the very log cabin and the very corner of the room in which I was born. That was sixty-four years ago. A great many events more important to some people than my birth, but not more important to me than that, have occurred since then. In 1833 my father lived in Spaulding County, Georgia, on what I presume was the Fayette Circuit. That year they resolved to have a camp-meeting on the circuit and located it in about one half mile from where he lived. My, how things have changed in Georgia since then! They had one Annual Conference in Georgia and Florida, five districts, a few stations and a few circuits, but mostly missions. I do not indulge in statistics much, but when I got back in that country, and now and then met an old man, I begin to wander off into the statistical part of our Church and here is what I find there in that eventful year of 1833 of Methodism. In what was called the Georgia Conference, which embraced the States of Georgia and Florida, and I presume as much of Alabama where the brethren could now and then knock up a brush arbor, get together a few white people, a few negroes and a few Indians. They had over all this vast territory six presiding elder's districts and at the conference reported 25,268 white members. Think of six men covering the territory which it now takes the North Georgia, the South Georgia and the Florida Conferences to occupy! But the names of the men on those districts, when you read their history now will indicate to you why they were on the district. There were giants in those days—intelligent, great orators, great scholars and great theologians—Lovick Pierce, William Arnold, I. A. Few and G. W. Talley are among them. These are only samples. A quarterly meeting, so I was told by a preacher on this trip who remembers that year was a great occasion, usually began on Friday, which day was "set apart" as a day of fasting and prayer for the outpouring of the Holy Spirit upon the quarterly meeting. (How would it do to have that now?) They came from every part of the circuit, leaving home Friday morning, sometimes Thursday afternoon—had to do that to get to the prayer-meeting Saturday at 9 a. m.—and getting back Monday night or Tuesday at noon. Well, I am not quite old enough to live entirely in the past, but now and then when the presiding elder comes around to hold his quarterly meeting at 3 o'clock Friday, and hurries on to hold another one Saturday morning, and then rushes by to hold one Saturday night, and goes Sunday to preach at 11 o'clock in one church and

at night in another church, no prayer-meeting, no love feast, no sacrament, nothing hardly, but the eighth question, I confess, Brother Rankin, I don't see the appropriateness of singing "We are traveling home to God in the way our fathers trod," but it was exactly right to do that way in 1833 and I presume it is exactly right in 1911 to do as we are doing. They had great and faithful men in the presiding elder's office then, and we have them also in 1911: if you don't believe it, read the reports of the brethren, how the beloved "preached with power and demonstration of the Holy Spirit" and looked after the interest of the Church.

But I intended to write about my trip. In 1855 my father decided to "sell out and go West" away over in Alabama. Alabama was away out West—Texas was not in it at all. So he did and this was my first trip back to the "old camp ground," Mount Zion, since in 1855. Count it up, brethren, and you will find that some of you have come to America, to say nothing of Texas, since that date. I went to Georgia, not for the purpose that some newspaper men had in going over there this year who wrote some ray letters back, and wrote the truth—as they saw it. They went over there to see just such things and they went in the crowd that you have to get into to see them. A man generally sees what he wants to see. They are there about in spots. I don't think there were many of them at the camp-meeting, but I went to see and hear anything I could from the best citizens of the State. I saw and I heard it, but do not say law-abiding citizens, by vote of the people said certain places for the good of the State, the poor widow, the orphan, the young man, the on-coming generation, must be closed up and they were closed where I went and the people said, that is those whom I talked to, that there was no more trouble in enforcing that law than any other. These very same people said they were going to stay closed until the honest, best citizens of Georgia said they would be opened. I asked when? One man said when Gabriel blows his trumpet and spoke to the dead to rise and come forth. He meant the dead for that institution is still killing them. But, you know, I was among the best citizens in Georgia. I had the privilege of talking with a United States Senator, a Congressman, a Supreme Judge, a Bishop, the president of a college, the president of the State University. While the truth is I was among the best, they seemed to respect me—I thought maybe it was because I was a preacher or it maybe it was because I was from Texas. At any rate I believe that the opinion of such men as I associated with was worth about as much, in fact a little more, than other men whose business and profession, while there wasn't any of them running for office or applying for license to preach or organize a bank, but judging from some of them, disreputable citizens, they give somewhat a different view of a certain business that has been going on. But about the camp-meeting, I had to depend of course upon my memory as to the last camp-meeting I was at fifty-five years ago there, but my recollection is about this: A great many of them came on Tuesday before the camp-meeting began. Some built new tents out of boards, mostly split with a frow from an oak tree, some of them to repair their tents which had been built in years before, cut down the weeds and low bushes around, swept out the walk, had everything of a material nature ready by Friday night. Friday night the bugle was sounded, the preacher in charge, or the presiding elder one, preached the sermon and announced "the rules of the camp ground," and the order of the services, which was about this: Rules—No loud talking or laughing inside of a certain circle. No galanting of young people to the spring and back during the hours of service. Everybody expected to act gentlemanly on the camp-ground. Order of service: Prayer service at sunrise under the shed, to which everybody on the camp-ground was expected to come. If they did not come to that prayer service they were expected to have a prayer service in the tents. Prayer service again at 8, preaching at 8:30, prayer service in the grove at 9:30, to which members of the Church were expected to go, and if the mourners did not linger in the altar they were to take them with them to the grove. Prayer service again at 10:30, preaching at 11, after which preaching if the mourners in the altar lingered the members of the Church were to take them to their tents, sing, talk and pray with them until they were converted. Conversion was the topic talked about. How, when and where they were converted. Prayer-meeting again at 3, preaching at 3:30, after which the members of the Church were all—especially the class leaders—expected to take the mourners in the altar to the grove. Prayer-meeting



The Tenderfoot Farmer

It was one of these experimental farmers, who put green spectacles on his cow and fed her shavings. His theory was that it didn't matter what the cow ate so long as she was fed. The questions of digestion and nourishment had not entered into his calculations.

It's only a "tenderfoot" farmer that would try such an experiment with a cow. But many a farmer feeds himself regardless of digestion and nutrition. He might almost as well eat shavings for all the good he gets out of his food. The result is that the stomach grows "weak" the action of the organs of digestion and nutrition are impaired and the man suffers the miseries of dyspepsia and the agonies of nervousness.

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again at sundown, preaching again at early candle lighting, after which the members of the Church were expected to remain in the altar with the mourners until they were converted, and that was often till daylight.

Almost at every service many mourners were converted, never closed without a shout—well I don't know how many, but frequently at every part of the camp-ground, for certainly then the people were shouting praises to God. Sunday, 9 a. m., love feast; 11 o'clock, baptism of infants, preaching and sacrament. Very often in many tents people shouted all night and they told me that that was the kind of meeting that they had been having from the beginning. Now, think that was in Georgia from which we have received so many great educators and preachers. A man told me at that camp-meeting that there was a time in the history of the Georgia Conferences that there were eighty-five preachers, members of the conference, who were converted at that camp-meeting. Well, we hear of foundation of things these days—Russell Sage Foundation, et cetera, for instance, and I presume that that camp-meeting is a very good foundation for the ministry and the Church. Now as to this last camp-meeting in 1911. It began also on Friday night and went through with about the same program, as announced by Dr. Eakes, except everything was cut out but the preaching. Preaching at 8, 11, 3 and at night; no love feast, no infants baptized, for I did not see a baby on the camp-ground; no sacrament, no prayer-meeting, no calling of mourners, but great preaching, deep, loud and long. With one exception no shouting. One afternoon a brother (strange to say from a city) got on what they called a "high horse" and went over the audience slapping his hands, shaking hands and shouting. Now at the beginning of this meeting the presiding elder announced some rules and regulations and a fine program. One of the rules was that during the preaching there should be no sitting around the tents talking—if they could not come to the stand, go inside the tents—and when that brother got happy and began to shout there were many people running out of the tents looking and listening, simply to see what was the matter with him, as there seemed to be under the shed. The shouting seemed to be very unusual.

Now let me ask a few questions: Why did they in 1855 press the mourners' bench or altar down in the straw on their knees and why did the good women, and men often too, shout so loud and long, and why have they quit it now? This question is asked for information. Let some member answer. Was it the preaching then that made them shout, or was it the baptism of the Holy Spirit, and is it the preaching now that prevents them from shouting or is it the absence of the Holy Spirit? I am not asking these questions critically: I am asking them for information. Why did they when they called for penitents ask them to come up and kneel down at the altar and why do they now ask them to stand up or hold up their hands and come across? Now I am not objecting to the preaching they had at Mount Zion this year, for I am sure that it was good. If they have any better preachers in Georgia than Dr. Eakes, Yarbrough and others not a whit below them, and if Bishop Candler ever preached with more power than he did that Sunday at 11 o'clock I have not even heard of it, much less heard him, and I have often heard him preach. They told me that there were ten thousand people there on Sunday and that the shed seated comfortably fifteen hundred, and from the time the Bishop announced: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under

her wings, and ye would not!" until at the close when he began the old song, and everybody seemed to join in. "How tedious and tasteless the hours," there was not a move or an uneasy person in the audience, but everybody sat and listened as if they were eager to hear every word that he said, and it was the case in very nearly all of the sermons which I had the pleasure of listening to, and yet no conversions, no accessions to the Church as the immediate result of the meeting. Maybe some brother who knows can explain the contrast between penitents, mourners, conversion and being made happy now and fifty-five years ago, but I confess I can't. I hope Uncle Buck Hughes, Dick Thompson or John Adams can.

It was my privilege to travel mostly in the country while there. The crops were fine and I can explain that, I think, and the difference between our crops in Texas. They cultivate land that was cultivated from sixty to seventy-five years ago. The people in Texas plant their crops in land that has been cultivated from five to twenty years. The Georgia farmers make one bale to two bales of cotton per acre on that poor land, the Texas farmer makes one bale on from three to five acres. Why? Well, one cultivates and the other lets the stuff grow—you can judge which.

Now as I said I am not much on statistics, but here are a few: Take the statistics of 1833 and look at these of 1910. The territory that the Georgia Conferences occupied then was what is now known as the North Georgia, the South Georgia and the Florida Conferences. Now the North Georgia has eleven presiding elder's districts and one hundred and fifteen thousand six hundred and forty-three members. The South Georgia in the (or part of) same territory has ten presiding elder's districts and eighty-four thousand seven hundred and twenty-six members. The Florida Conference, which was also a part of the same territory, has six presiding elder's districts and ninety-three thousand members, making a total of two hundred and thirty-one thousand and sixty-two members. What an army of preachers and members have come up from a territory whose foundation was laid by such preachers as the Andrews, the Pierces, the Quillions, the Lovetts, the Yarbroughs, the Hays, the Lewises and many others whose names I see now in the appointments of these conferences. Don't tell me that the preachers' sons are worse than other people, but tell me that there are more preachers' sons in the pulpit today than any other class of men.

I hope some day to repeat my visit to Georgia. I fell in love with the brethren in the ministry and in the laity whom I met. I am glad to know that one of these days Texas will get rid of the greatest evils, I might say the greatest evil that Texas has ever had, that was once in Georgia, but has now gone glimmering. To the Georgians who are in Texas let me say, don't be uneasy from the things you see published in some papers in Texas about the return of the evil: if she comes she will only remain a short time. Well, in 1913 we will wipe her out of Texas and then many fathers' and mothers' hearts will rejoice as the hearts of the fathers and mothers are now rejoicing in Georgia. Many laboring men who are paying rent will own their homes, many children who can't go to Church and Sunday-school for want of clothing will be able to go, as the Georgia children are doing. New churches and school-houses will be built in many places where they have them not now. Hasten the day, O Lord, that some of us old men may be able to say, "Now lettest thou thy servant depart in peace."

Fort Worth, Texas.

God does not demand impossibilities. Do what you can.—St. Augustine.

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The Nobility of Friendship

By Rev. Lawrence L. Cohen.

Francis Bacon affirms, it would have been hard for Aristotle to have put more truth and untruth together in a few words than in that speech, viz: "He who is unable to mingle in society, or who requires nothing, by reason of sufficing for himself, is either a wild beast or a god."

Says the great English philosopher, "It is most true that a natural and secret hatred and aversion towards society in any man hath somewhat of the savage beast; but it is most untrue that it should have any character at all of the divine nature."

In our study of the "nobility of friendship" it is the truth and not the untruth of Aristotle's statement that concerns us. We have read somewhere that "the hunger of the world is for a companionable diet." If this be true then the Greek philosopher is thrice vindicated. If it be true, that the normal man craves companionship, then this explains why the reclusive and hermit, hiding in darkened cave or skulking in the thick forest, has ever in his misery turned to the wild beasts for love. For, does not Shakespeare put it in the mouth of Trinculo, the jester, to say, "Misery acquaints a man with strange bed-fellows!" Ah, ever does the human nature crave associates—and must this passion be satisfied.

The Birth of Friendships.

In that celebrated dialogue between Socrates and Lysis just outside the walls of Athens, we are taught that, "That friendship arises out of a sense of human need and want."

Contrary to the popular beliefs of men, friendships are not made but born. Their birthplace is in the cradle of human hearts. Here and here alone are heard the cries of hunger for companionship. In the sacred and holy confines of "personality" does the soul utter itself. High over all the voices of the earth; high over all the sounds of rolling worlds, shifting planets and muttering thunders is heard the deep intoned cry of the soul for mutual love and fellowship. As the zenith calleth to the nadir, so life calleth unto life across the vast profound. As the macrocosm calleth unto the microcosm, so heart calleth unto heart. As the "deep calleth unto deep" so calleth soul unto soul amid the immeasurable solitudes of the infinite. It is here that the finite is set in tune with the silent, mystic and invisible forces of the supernatural, and where man feels the deep swelling tides of spiritual power and peace as they rush in upon his secluded life and warm it into loveliness. Thus are friendships born! Heaven becomes the hymen chamber, and the citadel of its love and purity. The tang and odor of earth is too sordid and tainted an atmosphere for this holiest passion of the race. Indeed, friendship must breathe the aroma of Elysian fields, for it thrives only upon the fresh and invigorating atmosphere of integrity. Where else says Epictetus, "is friendship than where there is fidelity and modesty, and where there is a communion of honest things and nothing else?"

Surely low and sensual things could never be the basis of this, the sweetest and purest affection of life. While 'tis true many men and women "live below themselves" and upon a plane of mutual immorality and depravity and call it friendship—it is nevertheless, abortive and charged with the lowest sensuality and bestial weaknesses. Paganism has a much higher standard than this. Even the Stoic hold to the immortal principle that, "The highest form or ideal of friendship exists only for the sake of the good."

A lewd, carnal and base life is false! It is a discord in the harmony of social being. Its flower is full of disease, and impregnated with the filth and virus of decay, and, therefore, can never give birth to the fruit of noble friendships.

False Friendships.

The normal man is religious, the abnormal man is sinful. From the earliest periods of time the pages of history have been blurred and soiled by the records of false friends. Every man possibly had such. Jesus had his Judas; David his Ahithophel; Paul his Demas; and Ceasar his Brutus! These were "false lovers," or as Francis Bacon would say, "fair weather friends." Loyal amid prosperity, traitors amid adversity. Faithful so long as flowers strewed their pathway, faithless when the road became

choked with thorns and briars. Loyal to a fault when life's pilgrimage led over smooth roads and along violet scented paths, disloyal and treacherous when the pathway became steep, and the rugged hills afar off sterile and bleak, pushed their frowning, barren and jagged faces up against the stooping skies. Ugh!

"Such friendship is a lurking snare, Their honor but an idle breath— The smile, the smile that traitors wear

Their love is hate, their life is death."

And yet how many men and women have called each new-fledged acquaintance by the sacred name of—friend! What a mockery of true fidelity and constancy is this. Constancy, thy name has been defiled, ruined and prostituted if men persist in calling every casual acquaintance—friend! "Fidelity, thou art fled to brutish beasts and men have lost their reason" if thou hast fallen so low as this!

The Basis of True Friendships.

Charles Kingsley, when asked by Mrs. Browning the secret of his joyous life, exclaimed, "I had a friend." Unlike the superficial, giddy and unsophisticated utterances of the average man or woman was this confession of a brilliant man. He knew the intrinsic worth of a friend and could affirm with Bishop Spalding, "He is my friend who helps me to a richer and more worthy life."

Versed as he was in the literature and history of the race, and acquainted as only a public man could be with the disappointments and fickle love of society, he could appreciate with peculiar power such friendships as "Jonathan and David" and "Damon and Pythias," which have been immortalized in song and story. There were also the friendships of "Boswell and Johnson," "Lockhart and Str Walter Scott," and "Arthur Hallam and Lord Tennyson" to enrich his conception of noble souls and their incomparable value to one another. Recalling such he could have said with Cicero, the great Roman, "I can only urge you to prefer friendship to all human possessions; for there is nothing so suited to our own natures, so well adapted to prosperity or adversity."

To him friendship was an isthmus in the great sea of life, uniting the continents of two souls together. To him the noblest friendships were those which "interlinked life in its deepest and best things." To him friendship embraced many things, but above all, as with Thomas Hughes, "it involved the power of going out of one's self and seeing and appreciating whatever was noble and loving in another." Indeed, the only "solid basis of a true and lasting friendship, is to be found in the mutual possession of right principles, virtuous character, and a true life." This truth is confirmed by experience, as is also the truth, that friends are not necessarily either, "like" or "unlike." Socrates held to this position in the dialogue to which we have already referred.

And is it not a fact that true friends always find in each the complement of the other? Has it not proven so in your own life? Ah! yes, 'tis true. It is this principle that becomes the indissoluble bond of every holy comradeship, and bridges the gulf of life's solitudes with spans of golden sunbeams. Yea, years of communion, associations and confidences but tend to rib the walls of this house of mutual love with invulnerable plates of steel, until it may be said, that the ties of human friendship become more enduring than marble and more eternal than brass.

Such friendships are animated and kept aglow by love. They are constantly fed and supplied by the higher powers of truth. Says Robert Pollock:

"Naught was seen More beautiful, or excellent, or fair Than face of faithful friend; fairest when seen

In darkest day. And many sounds were sweet, Most ravishing and pleasant to the ear; But sweeter none than voice of faithful friend; Sweet always—sweetest heard in loudest storm."

Is it not well then for each of us, following the example of Samuel Johnson, "to keep our friendships in constant repair?" Forney, Texas.

SOME PLAIN WORDS.

At a regular meeting of the Anti-Saloon Headquarters Committee, October 3, the following paper was adopted and order given the press, with the respectful request that it be published:

During the recent amendment campaign, although the Anti-Saloon League was not charged with the management thereof, it was viciously attacked by both liquor papers and speakers. It was made perfectly plain to all who

think, that the one dread anti-saloon organization in Texas, is the Anti-Saloon League. Chairman Wolters of the anti-prohibition forces, when before the House Investigating Committee, at Austin, stated emphatically, that the Anti-Saloon League has been, is and will be, the most potential force that confronts the liquor interest of this country. This testimony is in complete harmony with that of the various liquor organs throughout the United States.

Briefly stated, the reason the Anti-Saloon League is so formidable to the liquor interest, is that it is backed by the various evangelical denominations, has nothing to do with party or factional politics and cannot, therefore, be used by designing politicians for the promotion of the political fortunes of themselves or friends, nor for the punishment of political enemies. The Anti-Saloon League is just what its name implies—a league of the anti-saloon sentiment of the entire State, without reference to denominations or political parties. It stands for just two things: the destruction of the liquor business, and the enforcement of anti-liquor laws. It now has organized some 219 counties, most of them throughout, with county and precinct chairmen. The State is divided into nine districts, each of which has its own superintendent, who is required to give his entire time to educational work, and the organization of the counties within his territory. These men are expected to fill pulpits of the various co-operating Churches; and, therefore, must be men of ability.

Since the Legislative investigating committees began work at Austin, a good deal has been said in the pro-liquor press, by innuendo and otherwise, in criticism of the league for employing its district superintendents on a basis of fifty per cent. The whole matter of the league's financial transactions in detail, from January 1 to July 22, 1911, was filed with the House Investigating Committee at Austin by the State superintendent. It is noted that the criticism of the Anti-Saloon League came alone from the friends of saloons, individuals or papers. It must be clear why anti-prohibitionists are so concerned about what the Christian people of Texas and their friends do with their money—the saloons are in peril.

The remuneration of district superintendents vary according to the necessities in each case, the purpose being that each man shall have a living for himself and family, while giving his entire time to prohibition work. In each case, a maximum salary is fixed, and when a man reaches that, all receipts go into the general treasury, for all features of the work, office expenses, preparation, printing, distribution of literature and the like. The records in the Anti-Saloon League office show that not one of these men will receive as much as \$1800 a year for his services, after he has paid all the expenses incidental to his work. These men, being preachers, no doubt would, as pastors, receive as much as they are receiving for the services rendered the prohibition cause and be at home with their families. The reason for the commission basis, is that it makes the remuneration perfectly equitable. That is to say, that each man is paid according to what he does.

The undersigned headquarters' committee, not one of whom is receiving a cent for the services he is rendering the anti-saloon movement, say to the prohibitionists of Texas, that every person connected with the Anti-Saloon League is earning every dollar received. The books are audited by a bonded official quarterly, and the superintendent makes quarterly reports to the headquarters committee. These reports are carefully considered and approved. In our judgment, there never was a business conducted on better business principles, and we resent for ourselves, and our faithful workers, the foul imputation that the Anti-Saloon League is a "grafting organization," practicing impositions and frauds upon the Christian and patriotic citizenship of this State. We resent this as unworthy any honorable source and as unworthy of the respect of good people, the insinuation that this great, interdenominational organization is looting Texas people of money to be used in dishonorable ways or wasted on employees.

We warn Texas prohibitionists against what appears to be a well devised scheme, hatched out in saloon ranks, to break the power of the Anti-Saloon League, and put its methods under suspicion. Prohibitionists need to understand that papers and people, that have put themselves in the boat with saloons, will resort to any method whatsoever in order to break the cohesive power and influence of the Anti-Saloon League. We further say that when there arises in the minds of Christian people of Texas any apprehension as to the judgment or loyalty of the present headquarters' committee it will be an easy thing for them to put in charge of the organization other men in whom they do believe. We say to Texas prohibitionists, that we are conducting the work of the Anti-Saloon League in a way that is proving the most effective for carrying out

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the purposes for which it was organized and that we are not going to be moved one iota by the criticisms and contemptible insinuations of liquor papers and politicians.

Knowing that the Anti-Saloon League is destined, ultimately, to put the saloons out of Texas, we have been, and are, willing to give whatever time is necessary, from our otherwise busy lives, to give effective direction to the work of the organization. If the Christian and patriotic people of Texas really want this State taken out of the liquor business, and they do, we know that the Anti-Saloon League is the one channel through which that desirable result may be most readily achieved. That the liquor press and liquor politicians are going to inspire every sort of opposition possible to the work of the Anti-Saloon League, is a thing to be expected by every prohibitionist. Christians and other anti-saloon people are asked to recognize this situation and govern themselves accordingly.

To emphasize the complete harmony between some Texas anti-prohibition papers and politicians and the National Liquor Dealers' and Brewers' Associations and their apparent community of interest, we quote as follows from official organs:

"Wholesale Liquor Dealers' Association, Atlantic City, New Jersey: The Anti-Saloon League is able to prepare its plans far in advance. They know just what points they intend to attack for months before and make quiet but effective preparation in preliminary work."

"Beverages: The ramifications of the Anti-Saloon League are now general. Its missionaries are in every State, and its work is thoroughly organized. Organization and system have made the Anti-Saloon League a success."

"The Wholesalers' and Retailers' Review: The liquor trade has to acknowledge the power of the Anti-Saloon League. It engages the brainiest preachers, brainiest lawyers and the brainiest politicians in the country. As a prohibition measure it is doing more than all other temperance forces combined."

"Bonfort's Wine and Spirit Circular: The Anti-Saloon League is prohibition under another name, but the prohibition forces of the past were never directed as this movement is directed, or financed as this movement is financed. We have a foe to reckon with now that is worthy of our steel, and if we are to be victorious in the battle surely coming, we must march to the front united, and we must have but one flag, and but one battle-cry. We have had many so-called temperance and prohibition waves in this country in the past, but never such a well-or-

ganized movement as the one being directed by the Anti-Saloon League. It would be foolish not to credit the men who are directing this movement with great ability, directness of purpose and generalship."

It would appear that anti-prohibition papers and politicians are making acute the issue between themselves and saloons on the one side and Churches, with their friends, on the other side. The "good Lord and the good devil" policy is, therefore, no longer available, or decent. The papers and people who are for saloons are against the Churches, and those who are for the Churches and what they stand for, are against the saloon. That is the long and short of the whole matter. All religious, and scores of secular, papers, preachers and Churches are against saloons. Those that "dabble in neither religion nor politics," whether persons or organizations, are of the neuter gender, and count for very little in the now or hereafter.

We want all preachers, Christians, men and women, and all good citizens, to know that we are counting on them with full confidence in this irrepressible conflict between soul-saving Christianity and soul-damning saloons. If a Church member or preacher anywhere desires to show "the white feather," and make a truce with the enemy, he is at liberty to do so, but good people, while pitying such weakness and treachery to the cause of Christ, will mark him as untrustworthy in the solemn affairs of this life and as of doubtful destiny in the world to come.

It is the purpose of the Anti-Saloon League to complete the thorough organization of every county in this State, so that when we reach the period when another vote can be taken on constitutional prohibition, we will settle the liquor infamy for all generations to come in this empire State. Every good man and woman ought to be glad of an opportunity to do his or her full part in bringing about such a result. The league representatives will go into all nooks and corners of the State as rapidly as possible, educating the masses, organizing, and in every possible way, strengthening the cause. Our comrades in the cause everywhere, are asked to give these field workers the most generous and cordial co-operation.

- G. C. Rankin,
- J. B. GAMBRELL,
- S. L. RIEVES,
- W. C. LATTIMORE,
- EPPS G. KNIGHT,
- J. T. McCLURE,
- J. FRANK SMITH,
- Headquarters Committee
- J. H. GAMBRELL,
- State Superintendent,
- Dallas, Texas.

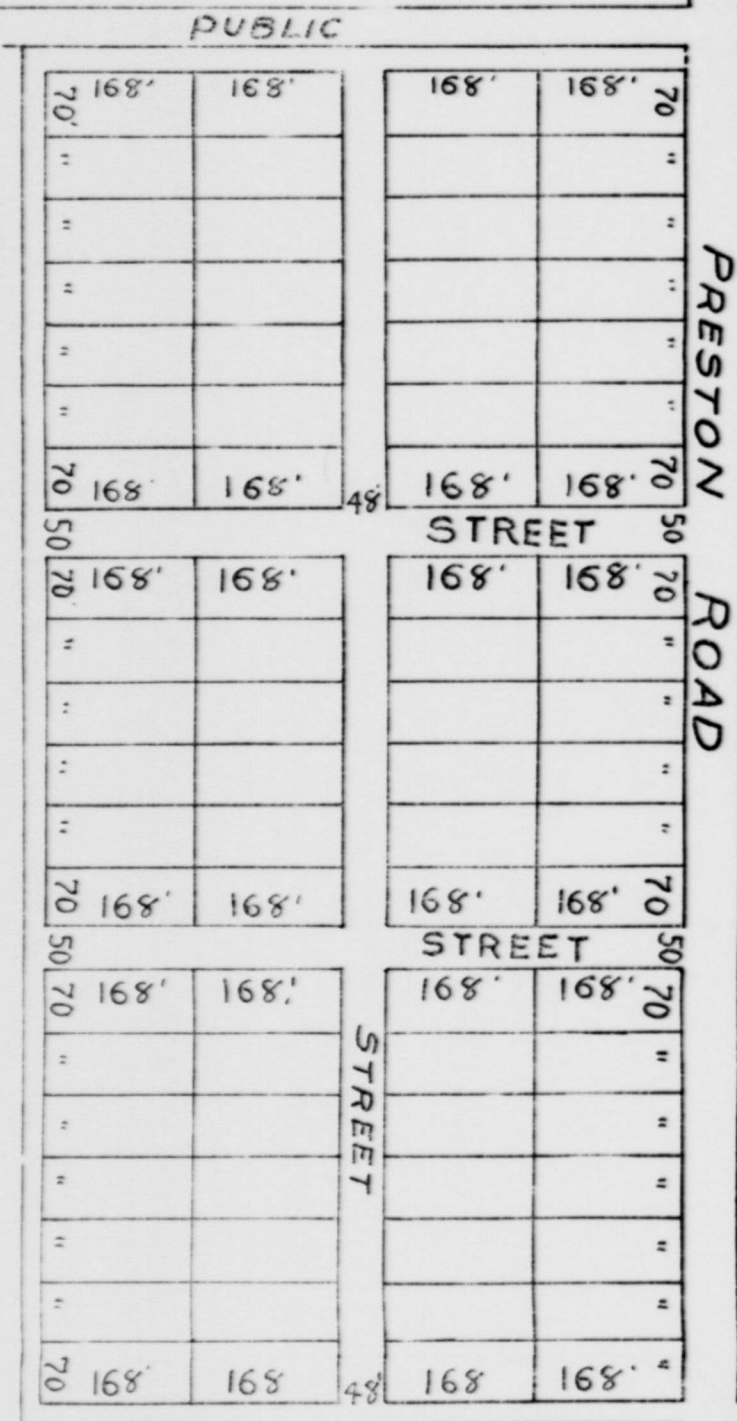
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EVERY LOT IN THIS ADDITION IS 70x168 FEET.
PRICES RANGE FROM \$350 TO \$700.

Just think! Only \$10 per front foot for the most desirable lots when a part of this property just across the street is selling at \$20 per front foot.

Taxes paid to January 1st, 1913. No taxes to worry over for a year. Terms: One-third cash, balance in one, two and three years; or in monthly installments, if desired, at the low rate of 6% interest.

LOOK AT ANY PROPERTY OFFERED FOR SALE, but do not make the mistake of buying before you see us. If you can't be here, cut out this ad., mark the lot you want and write us. The UNIVERSITY will verify our statements. PHONE US to see this property any time. UNIVERSITY DAY our Automobiles will be at the Fair Grounds Auditorium, University Stop and at 1021 Main Street.

H. A. ADAMS
817 Praetorian Bldg.
Phone M. 1084.

SEAY, ROBINSON & CRANFILL
1021 Main St.
Phone M. 554.

EXCLUSIVE AGENTS.

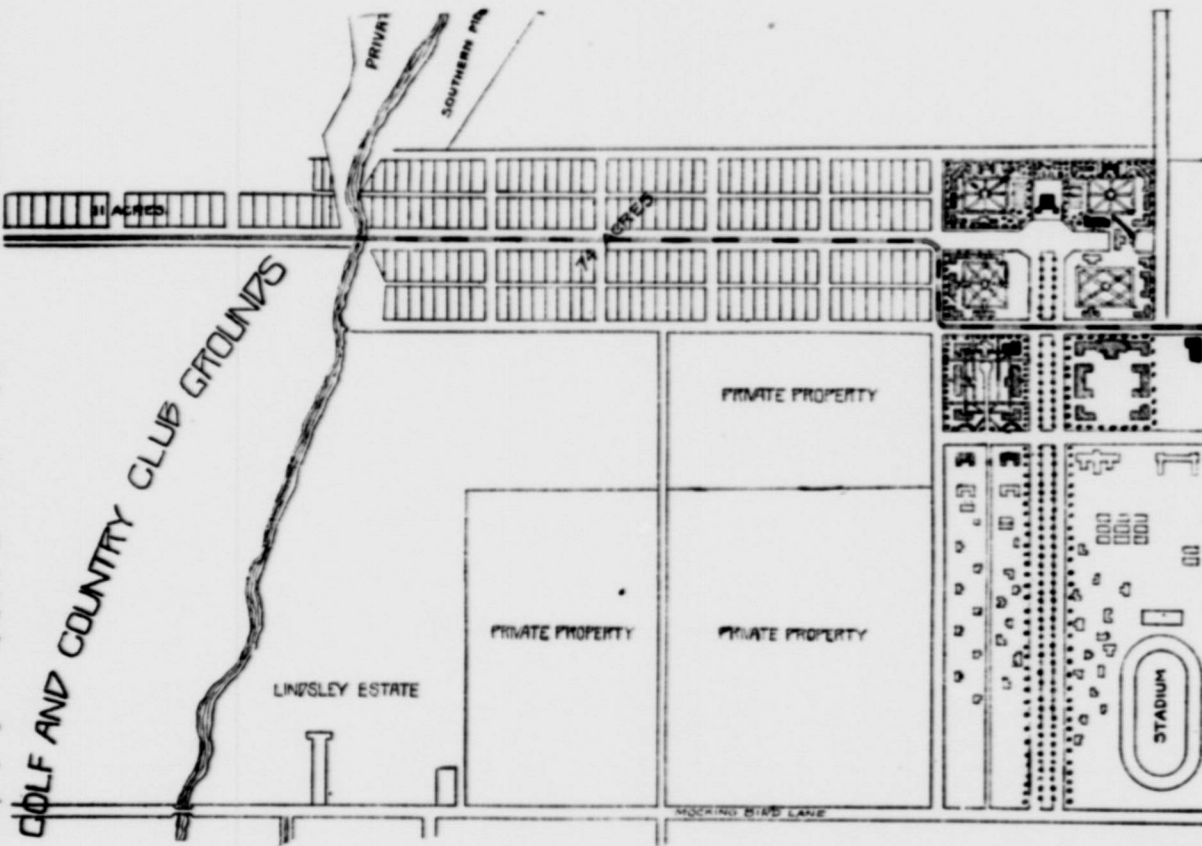
PROPERTY near the UNIVERSITY is in demand. Thousands of people will be here UNIVERSITY DAY, October 27th.

WE HAVE ONLY EIGHTY LOTS. Every lot commands a beautiful view of the City and the entire University Grounds, with an elevation greater than anything between us and the City. Every lot is within walking distance of the UNIVERSITY.

UNIVERSITY Street Car will be one block from the addition. Preston Road, where about nine-tenths of our people drive, is the East Boundary. UNIVERSITY DRIVE is South. Kessler Drive, the great drive around the City, is our North Boundary. These FEATURES combined make OUR ADDITION the most desirable.

You could not buy a more beautiful site to build a home and educate your children, nor could you make a better investment, as these lots will double by the time the UNIVERSITY opens.

YOU CAN APPRECIATE WHAT EFFECT THE UNIVERSITY SPENDING \$500,000.00 WILL HAVE ON DESIRABLE PROPERTY AROUND IT.



THE WOMAN'S DEPARTMENT

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

The Woman's Home Mission Conference of North Texas held its meeting October 5-11, at Wichita Falls, Texas. All who attended report an enthusiastic meeting—some say the best in its history. Although a large number attended, Wichita Falls was equal to the occasion. Everyone claimed to have the best home. It was not my good fortune to attend, but to my great surprise a telegram of affectionate feeling was sent to me. It reached me too late for reply. I assure the good women of my grateful appreciation of that tender manifestation of love. The "tie that binds" is stronger than ever, and I am with them for higher ground.

To our women of Texas: Do you read this page of the paper? We hope you do. We want you to.

The fiftieth anniversary of foreign missions will be celebrated by three Jubilee meetings in our State, Dallas, November 16 and 17, being the first one. The women of all denominations have held several mass meetings together, appointed committees to plan for and execute the work, looking to a glorious Jubilee. The committees are hard at work, and are very much in earnest.

Our Methodist women outside of Dallas should get busy and elect delegates to come

to Dallas to the Jubilee, with instructions as to the amount their auxiliaries will raise for the Jubilee. You who cannot come will find an excellent program in the October 5 issue of this paper, to be used in your town. Mrs. Barnum makes it so plain in the October 12 issue that I feel it needless to say much.

The amount expected of our Southern Methodist women is \$75,000 for a school for girls in Rio, Brazil. The fact of the call for this amount shows the great need which we must meet.

Certainly we will prove our gratitude for the great success of our foreign missionary movement by our liberal offerings.

WAXAHACHIE DISTRICT MEETING.

The Home and Foreign Missionary Societies of Waxahachie District will hold a joint meeting at Midlothian October 25, 26. The meeting will begin at night with the usual opening exercises and a lecture from Rev. C. L. Smith, a returned missionary from Brazil, who will tell us of the work in that country. Mr. and Mrs. Smith (who was Miss May Dye) will be with us throughout the meeting. She will tell us many things of the work in Rio de Janeiro. We hope to have delegates and visitors from

every auxiliary in the district. Please send names of delegates to Mrs. C. M. Johnson, Auxiliary Treasurer, and send in all books to be audited.

MRS. SAM MAYS,
District Secretary W. H. M. Society, Waxahachie District.
MRS. E. A. RICHMOND,
District Secretary W. F. M. Society, Waxahachie District.

WOMAN'S MISSIONARY JUBILEE, NOVEMBER 16, 17, 1911, DALLAS.

Only one month till the great Golden Jubilee. For this we want united work, but individual work must not be lost sight of. As Methodist Vice-Chairman of Dallas, I am ready and anxious to serve you in every possible way. We urge every woman in North, Northwest and Central Texas Methodism to have a large share in these meetings. Form at once an Interdenominational Committee and send at least one woman or more officially from your midst to the Jubilee meeting.

MRS. FRED FLEMING,
Methodist Vice-Chairman Dallas Jubilee,
3931 Worth Street, Dallas.

OUR GOLDEN JUBILEE.

The local committee of the Golden Jubilee, which is to be celebrated in San Antonio November 23, 24, has been very busy for several weeks planning for this great celebration. All committee work is well under way. The San Antonio Committee on preparation for this golden anniversary of the Woman's Foreign Missionary Societies of America (an anniversary of the awakening of Christian womanhood to the greatest work in the world, the work of making Christ known to all the

world) are all strong missionary women, representatives of the different evangelical Churches of the city. Mrs. R. F. Stokes, of the Calvary Baptist Church, is Chairman of the Executive Committee; Mrs. K. A. Haines, Vice-Chairman; Mrs. James H. Crider, Secretary; Miss Kate Evans, Treasurer; Mrs. F. W. Hopkins, Chairman Publicity; Mrs. Milton Bleim, Chairman Finance; Mrs. Herbert Kokernot, Chairman Entertainment; Mrs. A. C. Dauchy, Chairman Plan of Meeting; Mrs. Jay E. Adams, Chairman Literature; Mrs. Joseph Muir, Chairman Young Women; Mrs. G. Bedell Moore, Chairman Parlor Meetings; Mrs. Hilda LinnScott, Chairman on Prayer Circles; Mr. L. B. Haines, Chairman of Music.

These committees each have some thirty or thirty-five women represented upon them, from as many different Churches, making the local committee about two hundred strong. San Antonio is one of the four-hundred cities of the Southland where this great Jubilee is to be celebrated. The great culminating meeting, the golden climax of the whole Jubilee celebration is to be held in this historic city of the Lone Star State Thursday and Friday, November 23, 24. The San Antonio Committee sends a cordial invitation to delegates from all cities of West Texas to attend this great National Jubilee. Mrs. Herbert Kokernot, 404 West French Place, Chairman of Entertainment Committee, will be happy to answer any queries regarding hotels and boarding-houses if written after November 10. The local committee will reserve Wednesday, November 22, as a Quiet Day for prayer and conference, and will welcome the presence of officers and members of all Women's Missionary Boards, with Chairmen of Jubilee Committees, speakers and missionaries.

MRS. JAMES H. CRIDER,
Secretary.

A train derailed over another road takes on a "pilot" engineer—a man who knows the road. So are silvery hairs to youth—they're our pilots. To ignore them means wreckage.

TAKE
MKT "THE KATY"
For Oklahoma City
THRU SLEEPER and DINING CARS
The Katy Limited
Leaves Dallas 7:35 p. m.
Arrives Oklahoma City 7:00 a. m.
DINNER SERVED on leaving Dallas
For sleeper reservations and other information see "any" Katy Ticket Agent, or address
W. G. CRUSH,
General Passenger Agent, Dallas, Tex.

KEAHEY.—G. A. Keahey was born in North Carolina, July 29, 1832, and his parents came to the State of Alabama when he was six years old. There he grew to manhood, and at about twenty-one years of age he was married to Miss Effie Godwin. They soon moved to Texas and settled in Cherokee County, but in a few years they moved farther west and finally settled in Erath County, where he has lived for 50 years or more. To this union were born five children; four of them are still living. The oldest died when quite small. Those living are Mr. John Keahey, Oak Cliff, Texas; Mr. Martin Keahey, Hockaday, Texas; Mrs. R. P. Campbell, Toler, Texas; Mrs. John Tuberville, Cleburne, Texas. All of them have families of their own, and they were all present when their father died. Bro. Keahey's first wife died April, 1907, and he was married again October 31, 1907, to Miss Parlee Naylor, who still survives him. Bro. Keahey was converted in 1853 and joined the M. E. Church, South, and lived a faithful Christian till death. When the war came up between the States in 1861 he volunteered and went into the Southern army and served the whole four years and then came home and took up the duties of life again. I have been intimately acquainted with Bro. Keahey for nearly forty years; have been his pastor for the last two years and I don't think I have ever known a more faithful man in all the relations of life than he. As father and husband he was kind and true; as a citizen and neighbor he was one that could be depended on to help in time of need; as a soldier there was none more true or brave; as a Christian there was none more true and faithful. His religion was a fixed principle and he served the Lord as a matter of business, and during the war he lived a Christian and led many souls to Christ. He had taken the Texas Christian Advocate ever since it has been a paper. He had filled all the offices in the Church that a layman could fill and filled them well. He was the pastor's friend. Many have been the times that he has come to the pastor's relief with his means and counsel and prayers and sympathy, when there was no one else that would. He was one of the first settlers in the community of Hockaday where he died, and he has done more to establish the Church and Christianity than any man that has ever lived in it. He was a workman and never stopped until he had built a good church house and parsonage for the Methodist Church, putting in as much money as any one and he worked one hundred days in one year to get them completed. He was well known and loved throughout the country, but more especially in Hockaday, his home town. He was familiarly known as Uncle George, and everybody loved and respected him. But his work is done and he is gone. On September 15, he called his wife and children to his bed and told them that he felt that he would not be here very long, and that he wanted to give them his parting advice and blessing. Then he had them to phone for me, his pastor. He said he wanted to tell us that he was ready to go and that his way was clear and that his only regret was to leave his wife alone, and one son that is unsaved, but that he had submitted it all to the Lord, and was ready to go. He talked with more composure and judgment than any person I have ever seen in a dying hour. He gave perfect instructions about his business and the funeral, and on the morning of the 22nd of September, 1911, surrounded by his children, relatives and friends he fell asleep in Jesus and went home to heaven. We laid his body to rest, September 22, in the Hockaday Cemetery in the presence of a great crowd of sorrowing friends and relatives. May the good Lord bless all the relatives, especially Martin, his unsaved son, and his good wife who was so faithful to him, and will be so lonely without him, is the prayer of his brother and pastor.

J. E. MORTON, P. C.
Hockaday, Texas.

SPILLERS.—The subject of this memoir, J. L. Spillers, was a life-long Methodist and a member of our Church at Compton on the Crawford charge, Central Texas Conference. He died on October 9, 1911. He was born January 19, 1826. His life covered a period of eighty-five years. He was one of the oldest men in our community. He was a Confederate Veteran and of this he was proud and it afforded him great pleasure to talk of the struggles and victories of the Civil War. He was more a soldier of Jesus Christ. His life was quiet, but his death was triumphant. He was ready for the hour. He said to his children and friends who stood around that he was going over and wanted them to meet him there. His wife went over seven years before. He leaves five children and a host of friends to mourn over his departure, but from his testimony we know where he is. May his God be ours and our departure as his—victorious.

J. H. BRASWELL.

Facts for Cataract Sufferers.

The mucous membrane lines all passages and catarrh communicating with the exterior, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

CENTRAL TEXAS CONFERENCE

- Waco District—Fourth Round.**
Reisel, at Battle, Oct. 21, 22.
Mart, Oct. 22, 23.
Fifth St., Oct. 24.
Morrow St., Oct. 25.
China Springs, Oct. 28, 29.
Hewitt, at Stanford, Nov. 4, 5.
W. B. ANDREWS, P. E.
- Ft. Worth District—Fourth Round.**
Diamond Hill and Harwell's, at D. Hill, Oct. 21, 22.
Riverside, Oct. 22, 23.
Polytechnic, Oct. 25.
JEROME DUNCAN, P. E.
- Georgetown District—Fourth Round.**
Holland Cir., at Holland, Oct. 21, 22.
Granger and Jonah, at G., Oct. 28, 29.
Bartlett Sta., at Bartlett, Oct. 29, 30.
W. H. VAUGHAN, P. E.
- Brownwood District—Fourth Round.**
Coleman Sta., 8 p. m., Oct. 19.
Norton Cir., at Valley Creek, 11 a. m., Oct. 20.
Ballinger Sta., Oct. 22, 23.
Winters Sta., 8 p. m., Oct. 23.

- Wingate and Pumphrey, at W., 11 a. m., Oct. 24.
Robert Lee Cir., at Fort Chadbourne, 11 a. m., Oct. 25.
Bronze Sta., 7 p. m., Oct. 25.
Brownwood, 7:30 p. m., Oct. 30.
Zephyr Cir., at Z., 11 a. m., Nov. 1.
Indian Creek Cir., at I. C., Nov. 4, 5.
J. A. WHITEHURST, P. E.

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

- Cleburne District—Fourth Round.**
Lillian, at Bethany, Oct. 21, 22.
Walnut Springs, Oct. 28, 29.
Morgan, Oct. 30.
Anglin Street, Oct. 31.
Alvarado, Nov. 1.
Grandview, Nov. 2.
Brazos Avenue, Nov. 3.
Main Street, Nov. 5, 6.
E. A. SMITH, P. E.

- Weatherford District—Special Round.**
Springtown, at S., 11 a. m., Oct. 24.
Azle, at A., 11 a. m., Oct. 25.
Aledo, at A., 11 a. m., Oct. 26.
Millsap, at M., 10:30 a. m., Oct. 28.
Strawn, at Mingsus, 3 p. m., Oct. 28.
Thurber, at T., Oct. 29.
Gordon, at 10:30 a. m., Oct. 30.
Santo, at S., 2:30 p. m., Oct. 30.
Peaster, at P., 11 a. m., Oct. 31.
Whitt, at Bethany, 11 a. m., Nov. 3.
Mineral Wells Cir., at Garnet, Nov. 4, 5.
Weatherford Cir., at W., 11 a. m., Nov. 6.
JAS. CAMPBELL, P. E.

- Corleann District—Fourth Round.**
Richland Cir., Quinsby Ch., Oct. 21, 22.
Wortham and Thornton, W., Oct. 22, 23.
First Church, Oct. 28, 29.
Fifth Sunday Institutes, Oct. 27-29.
JNO. R. NELSON, P. E.

- Cisco District—Fourth Round.**
Kokomo, Oct. 21, 22.
Carbon, Oct. 28, 29.
Cisco Mis., at E. Cisco, Nov. 4, 5.
Cisco, First Church, Nov. 5, 6.
C. E. LINDSEY, P. E.

- Dublin District—Fourth Round.**
Iredell Sta., Oct. 20.
Hico Sta., Oct. 21, 22.
Carlton Cir., at Carlton, Oct. 22, 23.
Tolar and Lipan, at Tolar, Oct. 27.
Bluffdale, at Bluffdale, Oct. 28, 29.
Purvis, at Alexander, Nov. 3.
Proctor Cir., at Proctor, Nov. 4, 5.
M. K. LITTLE, P. E.

- Gatesville District—Fourth Round.**
Jonesboro, Union Grove, Oct. 21, 22.
Fairy and Lanham, P., 11 a. m., Oct. 23.
Oglesby, at O., Oct. 28, 29.
S. J. VAUGHAN, P. E.

- Weatherford District—Fourth Round.**
Graham Cir., Henry's Ch., Oct. 19.
Graham, at G., Oct. 20-22.
JAS. CAMPBELL, P. E.

- Waxahachie District—Fourth Round.**
Forreston, at Forreston, Oct. 21, 22.
Bethel, Oct. 22, 23.
Red Oak, at Dixon, Oct. 28, 29.
Britton, at Britton, Oct. 29, 30.
Waxahachie, Oct. 31.
Ovilla, at Sardin, Nov. 4, 5.
T. S. ARMSTRONG, P. E.

NORTHWEST TEX. CONFERENCE

- Colorado District—Fourth Round.**
Lorraine Miss., at L., Oct. 21.
Roscoe and L., at R., Oct. 23.
Snyder Sta., Oct. 26.
Dermott Miss., at Dermott, Oct. 27.
Fluvanna, at F., Oct. 28.
All above dates are for Quarterly Conference sessions. Preaching dates by mail. All applicants for License to preach must be at Colorado October 19, 9 a. m., for examination.
SIMEON SHAW, P. E.

- Amarillo District—Fourth Round.**
Amarillo—Houston Street, Oct. 21, 22.
Polk Street, Oct. 27.
Buchanan Street, Oct. 28.
Prairie Chapel, Oct. 29.
"Be ye therefore ready also."
O. P. KIKER, P. E.

- Stamford District—Fourth Round.**
Ward Memorial and Lueders, 11 a. m., Oct. 21.
Avoca, 8 p. m., Oct. 21.
J. G. PUTMAN, P. E.

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

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

- Hamlin District—Fourth Round.**
Jayton, Oct. 21, 22 a. m.
Peacock, at P., Oct. 22 p. m., 23 a. m.
HARDY, P. E.

- Plainview District—Fourth Round.**
Demmitt, Oct. 21, 22.
Lubbock Miss., Lubbock, Oct. 27.
Barton Site, Oct. 28, 29.
J. T. HICKS, P. E.

- Big Spring District—Fourth Round.**
Gomez Cir., at Plains, Oct. 21, 22.
Coahoma Cir., at Vincent, Oct. 28, 29.
W. H. TERRY, P. E.

- Ablene District—Fourth Round.**
Caps, at Caps, Oct. 21, 22.
GUS BARNES, P. E.

NORTH TEXAS CONFERENCE

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

- Sherman District—Fourth Round.**
Trinity and Messenger, T., Oct. 21, 22.
Radler and Gordonville, S., Oct. 28, 29.
Whitesboro, Nov. 4, 5.
Southmayde Cir., Nov. 11.
A. L. ANDREWS, P. E.

- Sulphur Springs District—Fourth Round.**
Mt. Vernon, at Mt. V., Oct. 21, 22.
Brashear, at Brashear, Oct. 26.

- Como, at Como, Oct. 28, 29.
Purley, at Purley, Nov. 2.
Wynnsboro Sta., Nov. 4, 5.
Sulphur Springs Sta., Nov. 11, 12.
W. D. MOUNTCASTLE, P. E.

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

- Paris District—Fourth Round.**
Clarksville Miss., at McCoy, Oct. 21, 22.
Rosalia Cir., at Bethel, Oct. 22, 23.
Cunningham Miss., at C., Oct. 24, 25.
Annona Cir., at A., Oct. 28, 29.
White R. and Williams' Ch., at W. C., Oct. 29, 30.
Avery Miss., at Lydia, Oct. 31.
Paris Cir., at Elbethel, Nov. 4, 5.
Bonham Street, at B. S., Nov. 5, 6.
Lamar Ave., Nov. 11, 12.
Centenary, Nov. 12, 13.
J. M. SWEETON, P. E.

- Dallas District—Fourth Round.**
Cedar Hill and Duncannonville, D., Oct. 21, 22.
Ervas, 8 p. m., Oct. 22.
Grand Prairie, 8 p. m., Oct. 25.
Irving, at Bethel, Oct. 28, 29.
Wheatland, Nov. 4, 5.
First Church, 8 p. m., Nov. 5.
Grand Prairie, 11 a. m., Nov. 12.
Fairland, 8 p. m., Nov. 12.
J. M. PETERSON, P. E.

- Terrell District—Fourth Round.**
Forney, Oct. 21, 22.
Scurry, Oct. 28, 29.
Crandall and Seagoville, Oct. 29, 30.
College Mound, Nov. 4, 5.
Terrell, Nov. 5, 6.
Kaufman, Nov. 11, 12.
M. L. HAMILTON, P. E.

- Bonham District—Fourth Round.**
Honey Grove Cir., Rock Point, Oct. 21, 22.
Honey Grove Sta., Oct. 22, 23.
Telephone Miss., at T., Oct. 22, 23.
Ravenna Miss., at R., Nov. 4, 5.
Bonham Sta., Nov. 5, 6.
Direct, at Maxey, Nov. 11, 12.
J. B. GOBER, P. E.

- Bowie District—Fourth Round.**
Archer Miss., at Bells, Oct. 21, 22.
Archer Sta., Oct. 22, 23.
Bowie Miss., Rock Hill, Oct. 24, 25.
Bowie Sta., Oct. 25.
Byers, Oct. 28, 29.
Henrietta Miss., Willow, Oct. 29, 30.
Henrietta Sta., Oct. 30, 31.
Iowa Park, Nov. 4, 5.
Electric Miss., Enterprise, Nov. 5, 6.
Holiday, Nov. 7.
Wichita Falls, Nov. 8.
Dundee Miss., Megargel, Nov. 9.
JNO. E. ROACH, P. E.

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

- Gainesville District—Fourth Round.**
Dexter Miss., at Dexter, Oct. 21, 22.
Sanger, at Sanger, Oct. 27.
Valley View, at V. V., Oct. 27.
Era and Spring Cree., Era, Oct. 28, 29.
Myra and Hood, at Hood, Oct. 31.
Marystown, at M., Nov. 4, 5.
Denton Street, Gainesville, Nov. 7.
Broadway, Gainesville, Nov. 8.
Denton Sta., Nov. 9.
Rosston Mission, at Forrestburg, Nov. 11, 12.
St. Jo at St. Jo, Nov. 12, 13.
E. H. CASBY, P. E.

TEXAS CONFERENCE

- San Augustine District—Fourth Round.**
Melrose, Oct. 21.
Carthage Sta., Oct. 25.
Shelbyville, at S., Oct. 27.
Appley, Oct. 28.
Nacogdoches Sta., Oct. 29.
Geneva, Nov. 4.
Hemphill, at Hemphill, Nov. 4.
San Augustine, Nov. 4.
Timpan, Nov. 8.
Livingston Sta., Nov. 10.
Livingston Cir., Nov. 11.
Lufkin Sta., Nov. 13.
Center Cir., at S. G., Nov. 13.
J. W. MILLS, P. E.

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

- Pittsburg District—Fourth Round.**
Winfield, at New Hope, Oct. 21, 22.
Mt. Pleasant Sta., Oct. 22, 23.
Linden Cir., Oct. 28, 29.
Hughes Springs, at H. S., Oct. 29, 30.
Daingerfield, at Bradfield, Oct. 31.
Winnsboro Cir., at Morris Ch., Nov. 2.
Dalby Springs, at Lawrence, Nov. 4, 5.
New Boston and DeKalb, at New Boston, Nov. 5, 6.
Nash Cir., Nov. 7, 8.
Naples and Omaha, Nov. 11, 13.
Redwater, Nov. 12, 13.
Atlanta Sta., Nov. 16.
Avinger Cir., at Mima, Nov. 18, 19.
R. A. BURROUGHS, P. E.

- Marshall District—Fourth Round.**
Hallville, at Winterfield, Oct. 21, 22.
Longview, Oct. 22, 23.
Kelleyville, Shiloh, Oct. 28, 29.
Jefferson, Oct. 29, 30.
Bethel, at Soule's Chapel, Nov. 4, 5.
Gilmer, Nov. 5, 6.
Henderson Cir., Griffin, Nov. 11, 12.
Henderson Sta., Monday, p. m., Nov. 13.
Church Hill, London, Tuesday, Nov. 14.
Marshall, First Ch., Wednesday, Nov. 15.
North Marshall, Friday, p. m., Nov. 17.
Harleton, Harleton, Friday, a. m., Nov. 17.
Harrison, Union Chapel, Nov. 18, 19.
H. T. CUNNINGHAM, P. E.

- Tyler District—Fourth Round.**
Mt. Sylvan, at Sabine, Oct. 21, 22.
Lindale, Oct. 23.
Edom, at Edom, Oct. 28, 29.
Murchison, at Murchison, Nov. 4, 5.
Cedar Street, Nov. 9.
Whitehouse, at Lane's Ch., Nov. 11, 12.
Wills Point Sta., Nov. 13.
Edgewood, at Edgewood, Nov. 14.

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At Dallas, October 14 to 29
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- Grand Saline, Nov. 15.**
Mineola, Nov. 16.
Marvin Church, Nov. 17.
Tyler Cir., at Bassom, Nov. 18, 19.
C. B. GARRETT, P. E.
- Houston District—Fourth Round.**
Katy, at Katy, Oct. 22.
Washington Ave., Oct. 22.
So. Houston & Texas City, Oct. 25.
Cedar Bayou, Oct. 28, 29.
First Church, Houston, Oct. 29.
Dickinson, Nov. 1.
West End, Galveston, Nov. 5.
First Church, Galveston, Nov. 5.
St. Paul's, Nov. 8.
Velasco, Nov. 12.
Angleton, Nov. 12.
Humble, Nov. 15.
Brazoria, Nov. 19.
Alvin, Nov. 19.
ELLIS SMITH, P. E.
- Beaumont District—Fourth Round.**
Woodville, Oct. 21, 22.
Warren, Oct. 22, 23.
Silsbee, Oct. 25.
Jasper Miss., Oct. 28, 29.
Jasper Sta., Oct. 28, 29.
Kirbyville, Oct. 30.
Wallisville, Nov. 1.
Batson, Nov. 4, 5.
Kountze, Nov. 6.
Orange, Nov. 8. Quarterly Conference.
Liberty, 10 a. m., Nov. 11.
Dayton, 7:30 p. m., Nov. 11.
Cartwright, Nov. 18, 19.
First Church, Beaumont, Nov. 19.
D. H. HOTCHKISS, P. E.
- Brenham District—Fourth Round.**
Caldwell Miss., at Chrisman, Oct. 29, 30.
Caldwell, Oct. 21, 22.
Rosenberg, at Rosenberg, Oct. 28, 29.
Chappell Hill, Nov. 4, 5.
Hempstead, Nov. 5, 6.
Fulshear, at B., Nov. 8.
Somerville, Nov. 11, 12.
Brenham, Nov. 18, 19.
A. A. WAGNON, P. E.
- Navasota District—Fourth Round.**
Shepherd and Cleveland, at Fostoria, Oct. 21, 22.
Trinity and Onalaska, at Trinity, Oct. 28, 29.
Groveton, Oct. 30.
Willard Cir., at Saron, Oct. 31.
Oakhurst Cir., at Oakhurst, Nov. 1.
Cold Springs Miss., at Point Blank, Nov. 4, 5.
Augusta Cir., at Enterprise, Nov. 7.
Huntsville, Nov. 8.
Wills Cir., at Willis, Nov. 11, 13.
Anderson Cir., Nov. 15.
Bryan Sta., Nov. 17.
Bryan Cir., Nov. 18, 19.
F. M. BOYLES, P. E.
- Marlin District—Fourth Round.**
Centerville, Oct. 21, 22.
Jewett, at Oakwood, Oct. 28, 29.
Fairfield, Nov. 5, 6.
Teague, Nov. 6, 7.
Travis, at Cedar Spgs., Nov. 11, 12.
Maysfield, Nov. 18, 19.
Whitlock, Nov. 18, 19.
I. F. RETTS, P. E.

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MINUTES OF THE TWENTY-SECOND SESSION NEW MEXICO CONFERENCE

First Day.

The new Mexico Conference of the Methodist Episcopal Church, South, convened in its twenty-second session October 11, 1911, at 9 a. m., in the Methodist Episcopal Church, South, at Tucuman, N. M., with Bishop James Atkins presiding.

Rev. J. C. Jones, of Texico, preached the opening sermon.

The Bishop conducted the devotional exercises. After singing hymn No. 463, and prayer, the Bishop read and commented upon the second chapter of Ephesians.

The Secretary of the last conference called the roll and the following answered to their names: Clerical—B. W. Allen, S. E. Allison, A. C. Bell, H. M. Bruce, C. A. Clark, J. B. Cochran, E. F. Cramer, W. H. Duncan, Geo. H. Gagnier, J. Rush Goodloe, J. Hedgcock, R. E. Hickman, W. R. Howell, E. M. Huff, W. S. Huggert, J. C. Jones, Saba Kirkpatrick, T. L. Lallance, R. H. Lewelling, J. H. Messer, E. A. Hay, H. M. Smith, J. A. Trickey, F. H. Turner, H. H. Van Camp, J. P. Wheeler, H. L. Wheeler, C. S. Wright, Edgar L. Young, J. N. S. Webb, W. L. Self, W. L. Jenkins.

The names of A. N. Evans and J. N. S. Webb, class of the second year, were called, their characters passed, and, having stood an approved examination, were advanced to the class of the third year and elected to deacon's orders.

The name of J. P. Wheeler, character passed, and, having stood an approved examination, was graduated out of the fourth year, being already an elder.

The names of W. H. Duncan and J. C. Jones, class of the fourth year, were called, and, having stood an approved examination, were elected to elder's orders.

J. B. Cochran was called to the chair. The name of E. G. Cox was called, character passed, and, having stood an approved examination, being already an elder, was passed to the class of the second year for the purpose of examination only.

The names of the following supplies were called and reports made: H. P. Bond, C. F. Printz, J. E. Givens, J. D. Wagner, W. N. Thomas, W. L. Self, W. L. Jenkins.

The name of H. L. Wheeler was called, character passed, and, having stood an approved examination, was advanced to the class of the fourth year.

The Bishop resumed the chair. On account of the illness of his wife, Wallace R. Evans was granted a leave of absence for this and all subsequent sessions.

The name of B. T. James was called, and his presiding elder stated that charges of immorality had been placed against him, an investigating committee had been appointed and had reported a trial necessary; but in view of the fact that he had already gone to another communion, his presiding elder moved that his name be stricken from the roll and the records of this charge preserved against him.

The following were introduced to the conference: Dr. Cranford, of the First Presbyterian Church of Tucuman, N. M., and E. C. Morgan, President of Western College, Artesia, N. M.

In behalf of the preachers of the El Paso District, Bishop Atkins presented J. B. Cochran, the retiring presiding elder with a handsome gold watch as token of their love and esteem.

The following resolution was adopted: Resolved, That we welcome among us Dr. J. A. Anderson, editor of the Western Methodist, and extend to him all the privileges of the conference.

Second Day.

Conference convened at 9 a. m., with the Bishop in the chair. Devotional exercises were conducted by Dr. J. A. Anderson, of Little Rock, Ark. The minutes of the first day's session were read, corrected and approved. Roll call was dispensed with for this and all subsequent sessions of the conference, and the Secretaries were authorized to note the presence of those members who had arrived since first roll call. Those who had arrived since first session were Wallace R. Evans and T. L. Lallance.

On motion of J. B. Cochran, Alternates C. A. Sipple, I. J. Ayers and I. E. Sweptson were placed in the stead of W. Pressley, W. N. Sanford and M. N. Shive, J. Rush Goodloe being elected editor of the Conference Journal, with A. N. Evans, associate editor.

C. A. Clark and J. W. Hendrix were elected to fill the vacancies on the Epworth League Board.

Under question No. 22, the following were called, their characters passed, and their reports given: C. S. Wright, G. H. Givan, W. R. Evans, J. Allen Ray, T. L. Lallance, B. W. Allen, H. M. Bruce, G. H. McAnally, J. Robert Moore, C. A. Clark, W. W. Turner, E. L. Young, J. O. Davis.

The names of A. N. Evans and J. N. S. Webb, class of the second year, were called, their characters passed, and, having stood an approved examination, were advanced to the class of the third year and elected to deacon's orders.

The name of J. P. Wheeler, character passed, and, having stood an approved examination, was graduated out of the fourth year, being already an elder.

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The names of the following supplies were called and reports made: H. P. Bond, C. F. Printz, J. E. Givens, J. D. Wagner, W. N. Thomas, W. L. Self, W. L. Jenkins.

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Third Day.

The conference convened at 9 a. m., with the Bishop in the chair. The devotional services were conducted by Dr. John M. Moore, of Nashville, Tenn., our Home Mission Secretary.

Minutes of yesterday's session were read, corrected and approved. The presence of G. H. McAnally was noted. Saba Kirkpatrick was excused from this session, that he might have the statistics ready to report at tomorrow's session.

The name of W. S. Huggert was called, his character passed. The Bishop stated to

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As a nest-egg, for the coming rainy day, as a start toward a growing investment? If not, don't you think you could have done so? Money well placed soon and well earned, will grow and add to itself. Be wise. Save something each year. Don't spend all you earn. Begin now the saving habit.

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the conference that on account of an accidental fall which Brother Huggert sustained on last night, that he was unable to be present.

In answer to question No. 22, "Are all the preachers blameless in their life and official administration?" the names of A. C. Bell, W. R. Howell, H. M. Smith, P. T. Ramsey, H. E. Van Camp, W. H. Strother were called and their characters passed.

The name of Solon Johnson was called, his character passed, and, having stood an approved examination, was advanced to the class of the second year.

The name of E. F. Cramer was called, his character passed, and, having stood an approved examination on the course of the third and fourth years, and remains a deacon of one year.

The name of R. H. Lewelling was called, his character passed, and, having stood an approved examination, was passed to the class of the fourth year.

The names of W. E. Foulks and George Ward were called, their characters passed, and were referred to the Committee on Conference Relations for superannuate relations.

The Committee on Conference Relations was excused.

W. H. West, from the El Paso District, and Jerome E. Fuller, from the San Augustine District, Texas Conference, were admitted on trial in the traveling connection.

Question No. 2, "Who remain on trial?" was called. Answer: F. G. Cox and Solon Johnson.

Question No. 3, "Who are discontinued?" was called. Answer: H. Marvin Law.

Question No. 5, "Who are readmitted?" was called. Answer: No one.

Question No. 6, "Who are received by transfer from other conferences?" was called. Answer: C. W. Webb, of the Missouri Conference; R. B. McSwain, of the Northwest Texas Conference; J. W. Hendrix, of the Pacific Conference; Fred R. Fausc, North Alabama Conference; E. C. Morgan, Missouri Conference; Clyde K. Campbell, China Conference.

Question No. 7, "Who are received from other Churches as local preachers?" was called. Answer: None.

Question No. 8, "Who are received from other Churches as traveling preachers?" was called. Answer: None.

Question No. 9, "Who are deacons of one year?" was called. Franklin E. Cramer, W. H. Lewelling, R. E. Hickman, Henry L. Wheeler.

Question No. 10, "What traveling preachers are elected deacons?" was called. Answer: Abner Norman Evans, John Newton Shields Webb.

Question No. 12, "What local preachers are elected deacons?" was called. Answer: None.

Question No. 13, "What local preachers are ordained deacons?" was called. Answer: None.

Question No. 14, "What traveling preachers are elected elders?" was called. Answer: Joshua Crittenden Jones and William Henry Duncan.

Question No. 16, "What local preachers are elected elders?" was called. Answer: John Wesley Campbell.

Question No. 21, "What preachers have died during the year?" was called. Answer: None.

Rev. E. Thurston Campbell, presiding elder of the Chihuahua District of the Mexican Border Mission Conference, gave the conference an address on the Mexican work.

Judge Bos, of El Paso, gave an address on the Southern Methodist University at Dallas. Bishop Atkins spoke on the same subject.

The Committee on Public Worship reported that the Board of Education would hold its anniversary to-night.

(To be continued next week.)

NEW MEXICO CONFERENCE APPOINTMENTS.

- Albuquerque District. J. H. Messer, P. E. Albuquerque—S. E. Allison. Carrizozo—B. W. Allen. Cerrillos—R. S. Owen, supply. Cimarron—E. L. Young. Clayton Circuit—W. J. Clark, supply. Gallup—E. D. Faust. Magdalena—Solon Johnson. McAlister—W. N. Thomas, supply. Melrose—W. W. Turner. Moriarity—J. W. Hendrix. San Marcial—R. E. Hickman. San Jon—J. F. Trickey. Star—D. P. Wilburn, supply. Tucuman—J. F. Hedgcock. Tucuman Circuit—W. L. Self, supply. Watrous and Koehler—J. M. Porter.

- El Paso District. J. A. Ray, P. E. Alamogordo—G. H. Givan. Alpine—H. M. Smith. Clint and Yleta—H. P. Bond, supply. Deming—H. M. Bruce. El Paso: Trinity—C. W. Webb. El Paso: Highland Park—A. N. Evans. East El Paso—To be supplied. Honolulu—To be supplied. Las Cruces—Clyde Campbell. Lamesa—W. S. Huggert. Lordsburg—J. E. Fuller. Marfa—A. C. Bell. Sierra Blanca—G. H. McAnally. Sanderson—A. B. Weaver, supply. Missionary Secretary—G. H. Givan. Educational Secretary—H. M. Smith.

- Pecos Valley District. J. B. Cochran, P. E. Artesia—P. L. Ramsey. Blackfoot Circuit—J. E. Givens, supply. Carlsbad—R. B. McSwain. Clovis—C. A. Clark. Dayton—W. R. Howell. Dexter—J. P. Wheeler. Elida—William West. Fort Stockton—W. H. Duncan. Hagerman—Saba Kirkpatrick. Hope—H. E. Van Camp. Lovington—W. L. Jenkins, supply. Malaga—J. N. S. Webb. Odessa—Franklin Cramer. Pecos—W. R. Evans. Portales—J. R. Goodloe. Rogers—J. D. Wagner, supply. Roswell—T. L. Lallance. Sacramento Mission—H. L. Wheeler. Texico—J. C. Jones. Toyah—E. M. Huff. President of Western College—E. C. Morgan.

- TRANSFERS.—C. S. Wright and W. K. Strother to North Texas Conference; R. H. Lewelling and F. G. Cox to Central Texas Conference; G. T. Gibbon to West Texas Conference; G. N. Gardner to Los Angeles Conference; J. G. Davis to Texas Conference; W. V. Teer to East Oklahoma Conference; J. H. Moore to Korea Conference; J. O. Gore to Northwest Texas Conference.

DEATH OF BROTHER WOODWARD

My father, Rev. W. S. Woodward, passed to his eternal rest Saturday at 10 a. m., October 14. He was eighty-two years, six months and fourteen days old. His obituary will appear later. MRS. MARY E. LEVITT, Snyder, Ok.

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AN EXPLANATION AND REQUEST.

Will you please let me say in a word through your Advocate that on my way home from Epworth this summer I lost my trunk and in it my lists of members of Mission Study Classes at the Assembly? That explains why the members of those classes have not received the literature as promised. I am sorry that the literature has not reached the literature on mission study, or anybody else, and would like to have it let him write to my address and I shall be glad to forward it at once. E. H. RAWLINGS, 810 Broadway, Nashville, Tenn.

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