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

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Editorial.

THIS AND OTHER WORLDLINESS.

It fatigues one's patience to hear men sneer at what they are pleased to call "other worldliness." It may be Emersonian; it may be Socialistic, but one thing is certain, it is not Christian. Jesus believed in a future life—not a different life, but the same life moving on under new conditions and to new issues. He surely taught that this world is not all; that there is another world, a better age, a more perfect state of being, in which the sorrows and losses of this world will be compensated, and in which those who have unjustly and selfishly enjoyed their "good things" in this world will lose and suffer in their turn. He bade his suffering disciples to "rejoice and be exceeding glad, for great is your reward in heaven." It will do no good to impoverish our gospel by throwing away this precious truth. In our fancied superiority let it not be forgotten that it is impossible to justify the present fragmentary existence of man if we look at it as the whole of his life. Heaven alone can explain some of the mysteries of earth; and there are sorrows that naught but heaven can heal. And hell alone can disclose and consume some of earth's iniquities, injustices and cruelties. The crimes of time call for the balance of eternity. "Patient continuance in well-doing" will find recompense "at the resurrection of the just," while "tribulation and anguish" await every soul that persists in doing evil.

So let it be repeated that it fatigues patience to hear some smart alec say: "There is no other world; here or nowhere is the whole fact of existence!" Or, "All the heaven and hell there are are here and now!" If by these statements is meant that any hope beyond the grave ought to find its justification in the right kind of a life here and today, then their notion can not be questioned. We are to look for it here as a guarantee of finding it there. The present life is the future life in the making! In this life we must grow the adaptations to the future life. Our desires, affections, purposes—the whole life—must be reconciled to God in the full harmonies of truth and love and righteousness in this, in any and in all worlds, if we are to reach the goal and meaning of life! The branches of the moral life, which center in the will and sweep the circumference, must find no point at variance with God in this world, if our "other world" is to be looked forward to with hope and joy.

It is true that many people are putting everything good beyond the grave, and are living on starvation rations here. This also is vanity and vexation of spirit. Will God love us more, and do better by us, after we are dead, and because we no longer live on earth? Can he make himself wiser, more real, visible and powerful in the other world than here? What is there in death, or the future, that can work such a favorable change in us or in God? Environment? No. The creative and vital forces which are to make all things new are within. How feeble and foolish, then, to be always pining and

repining because of "the waste-howling-wilderness" and vale of tears, as an apology for puny growth or premature decay! What assurance that these whiners for the other world, who are postponing their lives, would turn a better lot into a better life? Our moral nature is not made of passive stuff to be worked by the ingenuity of circumstances into somewhat that is good, but is a determining energy holding within itself the divine power to achieve! Sanctity of character alone blesses in any and all worlds! There is no bad or evil or "wrath to come" to any man who is reconciled to God in all the elements of his personality, mind, will, heart and conscience. He walks with God, sees, with a pure heart, the King in his beauty and anticipates the homeland in "the land of far-reaching distances."

ATLANTA'S TROUBLE AND ITS CAUSE.

Atlanta, Ga., has recently had a race riot in which a number of people were killed and considerable property destroyed. Such troubles are a great calamity, not to say a disgrace to our civilization. They show a weakness, either in our laws or in their enforcement, that bodes no good for our republican form of government. There is no excuse for such outbreaks, and there is certainly no justification for them. There is something radically wrong with the social and civic conditions of society where they occur. The one in Atlanta is grievously to be deplored, and more so from the fact that innocent people had to suffer because of the sins of a few reprobates. There is nothing under the sun to justify the whites of that city, engaged in the violence of the mob disturbance, in their brutal assaults upon innocent and law-abiding negroes. Hence we are not surprised that the better class of people in that hitherto orderly city did their best to suppress these outrages and after order was restored they met in a mass gathering and expressed their condemnation of the outrages thus perpetrated. They also called upon the authorities of the city and the State to punish, without mercy, those convicted of these acts of overt violence. The whole country has joined with the better people of Atlanta in deploring the events that transpired in that community. It is to be hoped that they will never be repeated in another Southern community at least. But what are the causes which led to this unfortunate affair? The cause which those engaged in the trouble assigned was the fact that within nine weeks, just preceding the outbreak, thirteen white women in and around Atlanta had been criminally assaulted by negro brutes. On the afternoon of the night of the mob there was especially an atrocious attempt of this sort, and it is said to have been the final spark that started the conflagration. But many of the leading people of that city took the position that the flaming headlines and sensational articles describing these assaults in the evening papers of the city brought on the trouble. May be that these assaults and attempt at assaults, together with the newspaper accounts of them, incited the mob; but they were only the occasion and oppor-

tunity of the rioting which followed. There is a deeper cause, and it has only incidentally cropped out in the accounts of the trouble sent forth to the country. The cause is found in the scores and scores of saloons that curse the city of Atlanta. Among these are numerous dives run by white people and by low negroes, and these are the schools of vice and crime where mean negroes learn the crime of rape and bad whites imbibe the spirit of mobocracy. Idle and disreputable negroes are the criminals who attack white women. The thousands of the industrious and better class of negroes never engage in such crimes, and ought not to be held responsible for the crimes of their baser brethren. These idle and disreputable negroes hang round these dives and receive their training for just such diabolism as disgraces our humanity. There they drink, swear, revel in vulgarity and acquire the vices that lead to these awful crimes. And in the saloons, where there is no respect for law, the low white men learn their lawless spirit, and when trouble arises like that in Atlanta they are ready to override law and go forth beating and shooting the guilty and the innocent alike. Occasionally a few better class of people are drawn into these lawless acts under strong provocation, but the saloon lounge and the beer drinker lead in such things and are responsible for them. Hence the first thing that the Atlanta authorities did, the night of their mob troubles, was to order closed all saloons; and they kept them closed until several days after quiet was restored. And the City Council is taking steps to revoke the licenses of all dives and joints in the city, and they do not propose to permit another one to open. Had this been done years ago there would have been no race riot in that fair city. The low saloon, which is in a large majority, is the fruitful source of nearly all the crimes, large and small, that afflict our body civic and social. We have enough of them in Dallas, Fort Worth, Houston, Galveston, San Antonio, Waco and Austin to bring about the scenes of Atlanta most any day or night that the provocation arises. And the brewers of the State are solely responsible for these joints and dives. As long as they exist we may look for acts of violence on white women, and then in turn look for acts of mob violence to follow. The liquor and beer business of this country makes all the conditions of anarchy and lawlessness that exist in our civilization today. Right here in the city of Dallas we have dives and joints run by negroes and white men of the baser sort sufficient to defy our authorities and make martial law a necessity any day in the week. Down with the saloon! On with the battle!

A MATTER OF SUPREME IMPORTANCE.

At the approaching election the people will be called upon to vote for a very important amendment to the Constitution of the State. It is as follows:

"Be it resolved by the Legislature of the State of Texas:

"SECTION 1. That Section 2, Article VIII, of the Constitution of the State of

Texas, be so amended that the same shall read as follows, to-wit:

"All occupation taxes shall be equal and uniform upon the same class of subjects within the limits of the authority levying the tax; but the Legislature may, by general laws, exempt from taxation public property used for public purposes; actual places of religious worship; places of burial not held for private or corporate profit; all buildings used exclusively and owned by persons or associations of persons for school purposes and the necessary furniture of all schools, also the endowment funds of such institutions of learning and religion not used with a view to profit and when the same are invested in bonds or mortgages, or in land or other property which has been and shall hereafter be bought in by such institutions under foreclosure sales made to satisfy or protect such bonds or mortgages; that such exemption of such land and property shall continue only for two years after the purchase of the same at such sale by such institutions and no longer; and institutions of purely public charity; and all laws exempting property from taxation other than the property above mentioned shall be null and void.

"SEC. 2. The Governor of the State shall and he is hereby directed to issue the necessary proclamation for the submission of this amendment to the qualified voters of the State of Texas at the next general election of State and county officers."

This is of great importance to the people of the State. At present all endowment funds are taxable; but this amendment seeks to rid endowment funds of this unjust burden. It can only be done through an amendment to the Constitution. At present we are contemplating an endowment for Southwestern University, and it is only a question of time when this endowment will be secured, and it will continue to grow as time passes by. Our other schools will eventually come in for endowments. And the same can be said of the schools of other denominations, as well as of the State. It is incumbent upon us, therefore, to vote for the above amendment at the election in November. And for this reason we deem it advisable to give the matter a place in the editorial department of the Advocate. The gist of the matter to be voted on is printed, in the above, in italics.

The essence of Christianity is in Christ and him crucified. Its name comes from Christ, but its meaning is in the cross. Christ and the cross are one. Without Christ there could be no cross, but without the cross Christ would be of no effect. His death makes the purpose of his life complete.

The rough exterior of many a man covers a noble soul and a big heart. Do not turn from him because he seems uncouth. He has within him the material of which character grows and genuine merit flourishes. In entertaining him you often entertain an angel unawares. Outward appearances do not count for much when you are looking for a man—a real man. Look at his character, his devotion to principle, and than estimate him.

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BROTHER LITTLEPAGE'S HOME. An Explanation.

At the conference in Mineral Wells, 1904, when Brother Littlepage's name was called, and he stated his conditions, having had given to him an acre of land just outside of the city of Waco, having no place to go, after having spent fifty years in the regular work, the conference voluntarily started a fund to build this man of God a house and laid on the table nearly \$100.00. When his case came up in the Joint Board, some one suggested that the Church ought to build this man a home. That any man who had given fifty years service, and faithful service at that, they believed if an opportunity was given, his personal friends would come at once to the rescue and build this man a home who had built parsonages and churches, under very great difficulties, for other preachers and people to have the pleasure of using; certainly all his friends needed was the chance to do it. My work being of such a nature as to throw me among his friends and to give them an opportunity, without any expense to the fund, so that every dollar paid would go towards buying material or paying for labor, the Board requested me to take such a course as I might think best to raise this money. Of course I could not give my entire time to the work, but every opportunity I solicited funds publicly, through the Advocate and personally.

To be honest with you, I was very much surprised and disappointed when I would go to a congregation whom this man had served and who had brought the leading men in the town into the church by revivals he held while their pastor, married their children, buried their dead and men whose praise of his fidelity as well as of his ability was the greatest and thus close their eulogy by saying: "Yes, that's a great work; that is what ought to be done; in fact, it must be done, but just at this time our church here is very much pressed. We are building the parsonage for ourselves; then we owe some money on our church building, besides the ladies are making a desperate effort to buy a pipe organ and then we ought to do something for the Southwestern University and other colleges, but now you appoint some other time and I am sure these people will help that good man." With all that talk I could not have paid one dollar on his lumber bill. Then one brother said: "Whose property is this going to be: is it church property?" No, but then a preacher will occupy it who has already served the church. He would take good care of it and if he dies before his wife, she will occupy it and then I believe the prospect is that he will live long for us who make the donation to get all the benefit of our funds. "Oh! I am opposed to this way of doing. Let them build a home and deed it to the Church and I will make a big donation." I saw one of these same brethren at the conference, which had decided to build homes for our superannuated preachers, and he had forgotten the speech he made to me and when I mentioned it to him, he said: "Now before I pay anything to go into that enterprise, I want to know who is going to occupy the house. If they will let old Brother ——— occupy it, I am your man, but I must first know what old preacher is going to occupy it." Ah! brethren, I use to preach on that passage of scripture where it said "They all with one consent begins to make excuse." I would dwell on the excuses, but I believe I have learned better. A man who cannot get up an excuse, when he don't want to do a thing, may be worth saving, but that is about all, and I have been thinking from this experience, to say to the young preachers, if you want a home when you superannuate you had better be saving the money now and have something to buy it with, but then you know we promised to give our entire time to the work when we are admitted into the conference, and I am sure a preacher meets the demands made upon him by his charge he will have no time to turn aside and make money for his old age, and I am sure that the stewarts will see to it that when he begins to get more salary than it requires to pay his expenses, the boll weevils will eat up the cotton or the drought will come and then will come a deluge of the people in the Church, who can make excuses and they will see to it that out of his salary he will have nothing to save. You know riches are very dangerous things for a preacher to have. All right, for the laity, but oh, how careful a preacher ought to be about serving money!

I am glad to say we did succeed last year in raising a good sum and I am sure no man was ever more grateful than Brother Littlepage for the donations made. When I made my report to the Joint Board, the question came up as to whether I should continue. The conference decided to appoint an agent for the purpose of building homes for the superannuated preachers. This being a new institution none of the board wanted to

throw any obstacle in its way, but after a thorough discussion they decided that I ought to continue as I had during the past year, and I thought I would, but in conversation with a number of brethren at the conference, besides a number since, they said: "Don't do it, you will get in the way of the agent and I was very far from wanting to do that, but I thought I would give the new enterprise a fair chance, so I have said and written nothing in this interest thus far. But now, brethren, I do not want to be in the way, but I am of the opinion that no good cause gets in the way of another cause, so I now renew the call as requested and state the case. We have gotten the house finished, it is comfortable, but some other things are needed to make it more comfortable. We need at least \$500.00. Oh! what is that to so many friends, so many people. I beg the readers of the Advocate to heed this call. Think of it, fifty years ago no railroads, telephones, electric light, very few churches to preach in, no bridges across the creeks or rivers, having to lie out on the prairie over the night, going through the heat and the cold on a bare subsistence, this man of God, leaving home, father and mother and forsaking all, doing the work of the church and we are the beneficiaries and now we say to him, we have no further use for you; you have been a good and great man and God has blessed your labors; no man in Texas has done more than you have; but we have some one else now to look after and we were sure you did the best you could and the Lord will bless you. I don't believe that the Methodist Church in Texas will stand that. So every one who reads this, don't wait, but at once get a check for \$50.00 \$25.00 \$10.00 or any amount that you see proper, enclose it in a letter to Brother S. C. Littlepage, R. F. D. No. 6, Waco, Texas. And I am sure whatever amount you send will be a greater blessing to you than to him. However much he and his good wife appreciates it, I dare any man to try it.

This year he has received from the Corsicana church \$30.00; F. C. McMILLIN, \$3.00; Rev. Jerome Duncan, \$5.00; Judge J. D. Thomas, \$25.00; Geo. J. Jester \$10.00.

Hoping that by Christmas he will have enough to put him at ease on that question and praying the blessings of God upon all who may contribute and speaking for Brother Littlepage a heart full of gratitude, I remain, Your brother, I. Z. T. MORRIS.

THE TEXAS CONFERENCE AND MISSIONS.

Notwithstanding the official reports of the Missionary Conferences have made their reports, yet by permission of the Advocate I wish to add something to these reports. The Board of Missions of the Texas Conference has been striving, and not without results, to arouse a more general interest throughout its bounds on the subject of missions, hence the arranging of these programmes and the calling of these meetings. While the attendance on the conferences was not so good as we had a right to expect, yet the range, intelligence and spirit of the discussions was as fine as could be. The sermon and address of Bishop Ward were masterful efforts, and not one sorry speech was made by any brother, and it was the universal verdict by resolution that the Board continue the conferences in the future.

Three objects were had in calling these conferences. First: to give information, and stir another and deeper study of the missionary movements of the day; second: to study our own conference problems, (this was chiefly the work of the Board) and third: to arouse our pastors and people to a united effort to pay out in full on their missionary assessments. To this end resolutions were passed. First, urging all pastors to do their utmost to meet in full their assessments; second: asking residing elders when they had men whose inexperience or other causes might hinder them from coming out in full to send some of their experienced men (where they could do it) to help these brethren out; third: asking brethren on good charges whose people were not burdened to raise an excess. There are many charges in this conference who could easily double their assessments; fourth: calling on all pastors who so soon as they should clear the decks to drop a card to the Advocate, saying they were out; fifth: urging all our pastors where possible to observe third Sunday in Oct. as Rally Day for their Sunday-schools (order programmes free from Publishing House) and take collections for missions, said collections to be part of excess on missions, i. e., where the charge could pay out without using Rally Day collections. There is not, I think, a pastor in our conference but that will heartily approve each of these resolutions, and it is hoped will act on them.

Never since the days of Paul was there such a missionary stir in the

world as today. The world's fields are white and the calls for laborers and means urgent. The need of our own Texas Conference territory is enough to arouse every lover of Jesus in its bounds to the liveliest activity. There are 58 counties in this territory, and according to the census of 1906, they had 1,072,744 population or 56,308 more than one-third of the whole population of Texas. The Texas Conference has in round numbers 56,000 members. Now give the Baptists 56,000 and suppose for Presbyterians, Episcopalians and Congregationalists 25,000 (which is overcount) and Campbellites 25,000. Now give all the negro churches 100,000, and you will have for these leading Protestant denominations 262,000 leaving a balance of 810,740 or more than three out side of these churches too one in them. Now as I see it, these evangelical denominations must evangelize and absorb these vast hoards of people or be absorbed by them.

What will the Texas Conference do with its share of this 810,740 people? This is no idle question. If we imagine that we can stand off and leave them alone and be unaffected by them, we will wake to find it was a vain imagination. But if the Texas Conference does its share of this work, then our Board will have to have a vast deal more money than it has had at any time in the past, yet if we could just get all that is now assessed, we could at our next meeting make some advance step. Would it not be a great idea for all our people to observe Friday before the third Sunday in Oct. (regular Rally Day) as a day of fasting and prayer? I mean our people of the Texas Conference. If God would call one hundred active men into the ministry, we could very soon use them all. If our 56,000 members would give one dollar each for missions that would give our domestic board \$28,000, and we could economically use every cent of it.

Won't every pastor do his best? Won't our people be liberal and help us with this great work?

J. T. SMITH, Pittsburg, Texas, Sept. 21, 1906.

SINFUL AMUSEMENTS. NO. 1.

By sinful amusements I mean all amusements that tend toward leading the mind to dwell on immoral subjects; and thereby or otherwise to lure or provoke the people, especially the young, to practice or participate in immoral conduct. What I term the father of all other crimes is intemperance, that is not only non-medical use of intoxicating drinks, but also the supplying of those drinks, either by sale or gift as a beverage. The drinking together of such beverage is certainly an amusement; and is sometimes regarded as a necessary social practice, though I can see no necessity for drinking to be social. It produces and encourages a taste for the beverage; and this soon grows to a craving for it; the indulgence of this craving soon produces drunkenness and drunkenness is an insanity, which produces misunderstandings, quarrels, fightings, and frequently murders. It also incites avarice and risks, which generally end in gambling. But this is not all. It engenders in those who practice it the most scandalous passions, and blunts or destroys conscience. And those who supply the liquor, whether they sell it or give it away, are no less guilty than those who drink it; for, if they did not supply it, none would drink it. If the liquor dealers would all cease to sell it, its use would stop and the whole train of its resultant evils would also stop. The sale of such liquors is the cause of two-thirds of the crimes which are committed; and the sellers of such liquors are morally responsible for their quota of crime, and each of such sellers is morally responsible for the part which he takes in causing such crimes. I therefore exhort every seller to quit supplying this cause of crime. I say to each seller, "If none but you will do so, you can relieve yourself of your responsibility for the crimes which liquor shall hereafter cause." And to those who use the beverage, please let me say to each, "You probably believe that you can use it moderately and yet never become an inebriate." Well, possibly (I can not say probably), you may be able to do so, but your example is luring others to a like self-indulgence; and it is almost certain that some of these will practice it to their own ruin, and to that of those who are dependent upon them; and by your example you are morally responsible for their ruin. Then please let me beg you to abandon the use of the beverage and thereby relieve yourself of your responsibility for the ruin of others who would follow your future example, and for that of their dependents. Yea, abandon the beverage for the salvation of those who will follow your example of reform. Do you say that you have no influence, and that no one will take your advice nor follow your example? If so, you are mistaken. No one is without in-

fluence for either good or evil. If you give good advice and practice it, some others will, at least to some extent, be wise enough to do as you advise and do; or, if you offer bad advice and act wickedly, some will be sure to be foolish enough to do as you advise and imitate your bad example. If you give good advice and practice it, some others will, at least to some extent, do as you do. And, if you offer advice, whether it be good or bad, some persons will do, at least in part, as you advise and do. Then offer only good advice and do only good deeds, and your influence will be only good. Thus you can help others to be good men and good women. Thus you can be a blessing to the world, but otherwise you will be a curse to mankind. Yet, lest you may not have as much self-control as you think that you have, never take another dram and you will never be a drunkard.

But not all men are conscientious, therefore there will always be some whose love for money will cause them, if permitted, to sell the ruinous beverage; also some whose abnormal appetites will cause them to drink it if they can get it. Therefore it is necessary to prohibit its sale or gift by law. Unfortunately, there is not sufficient conscientiousness among us for our people to enforce at the beginning prohibition in all parts of our beloved State. Hence the necessity of establishing it gradually—by counties, and often by sections of counties. This is what we call local option. Where a county, or part of a county, determines by popular vote to prohibit the sale of intoxicating drinks, and elects to office only reliable men who promise, if elected, to enforce all laws so far as they can, the sale of such drinks becomes unlawful in that locality, and, to a good extent, such sale ceases; and the consequence is that to the same extent inebriety, with consequent other crimes, also ceases, and of course the moral tone of that community is improved. This is improving part of our great and beloved State. It may be only a very small part, but it counts. Our whole State is composed of very small parts, and if we reform each and all of those parts the whole State will be reformed.

Yet, those who oppose local option tell us that the law can not be enforced, and that as much whisky is drunk in local option territory as in other parts; but the candid inquirer for truth has only to open his eyes and look around him to know that such an assertion is without foundation in fact. The empty jails and the general quietude in local option territories disprove such an assertion. It may be true that the stuff is clandestinely sold and drunk in some local option territories, but this does not disprove the utility of the law. Do not our laws forbid and punish theft and robbery throughout the State, and are not those laws violated in some places? Yet, are these crimes practiced as extensively as they would be if there were no laws to punish offenders? As with other offenders, so with violators of the local option law. Surely, if the law does not extinguish crime, it largely diminishes it.

Some merchants, who sold both dry goods and liquors, have opposed local option because they thought that it would ruin their trade; but on trial they found that they had been mistaken. I note an instance of the kind, which many years ago occurred in the vicinity of Willow Hole post-office, in Madison County. There were only two merchants in the district and they lived one mile apart, and each sold both dry goods and liquors. When their neighbors petitioned for an election on local option they embraced the anti side, electioneered against prohibition and voted against it. But when it was elected they obeyed the law. They claimed that two thirds of their sales being in liquors, they would lose more than half of their profits if prohibition should be adopted. Two years later the anti side procured another election, and those same two merchants espoused the pro side, advocated prohibition and voted for it, and, largely through their influence, it carried by a larger majority than at the former election. They then said that before the first election they received little or no trade from the women, because they could not visit the stores without meeting with men who were under the influence of liquor, which rendered them offensive in manner and speech, and that they (the ladies) preferred to go or send to Bryan or Madisonville for their purchases rather than encounter the unpleasantness which would be sure to meet them at those country stores; but, after the adoption of prohibition, that repulsive conduct having ceased, those ladies visited the stores often, and the trade was more than doubled. Besides this, those merchants said that the improvement in morality in the district would have paid them well for the financial loss which they had feared.

So it is with persons of all honorable occupations. They may at first oppose prohibition vehemently, believ-

ing that it can not be enforced, or, if enforced, that it will be a misfortune; yet, if a majority of such an one's fellow-citizens legally force it upon him he will, after a trial of two years, be convinced by experience that he has been in error and that prohibition can be enforced, and that it is a blessing. Only some extraordinary event, or some gross negligence, can prevent a majority of the voters of any district or county from holding on to prohibition where it has been tried. Some of these hindrances are, first, over-confidence, which may cause many pros to neglect to vote; secondly, the hiring of unprincipled men to vote the anti ticket; thirdly, the influx of many anti by immigration; and fourthly, the corruption or negligence of peace officers. To remedy these causes of failure: First, be sure to vote at every election, no matter how sure you are of success; secondly, watch those who give or take bribes, and have as many as possible of such punished by law; thirdly, discourage the immigration of immoral persons; and fourthly, elect only faithful men to office; and then punish by law all officers of the law who do not strive to execute the law.

Now, do your best; be patient and persevering, and never despair; vote for prohibition in your district or county, use your utmost influence to induce all your neighbors to do likewise. To each neighbor who is not a prohibitionist, add argument to argument till you convince him; add man to man till your district shall adopt prohibition and keep it; add district to district till you take the whole county; add county to county till you have our whole State, and then strive to keep every county in the State. Let us adopt the Advocate's war cry—"On with the battle!"

H. P. ZUBER.

FROM ALABAMA—ABOUT LOUISIANA.

By Rev. M. H. Wells.

By the kindness of Rev. Dr. H. G. Davis, I was invited into Louisiana. He is the useful and popular presiding elder of the Shreveport District. He convinced me that certain pastors needed help in their protracted meetings and would appreciate any well-meant aid. So I found it. The pastors met are Christian gentlemen, busy doing the work of the Lord. You will rarely meet choicer spirits than Rainy, Johns, Wier, Henderson, Turner and Brown. Among them I spent the month of August and was five weeks from home. During the time I held four meetings; preached forty-eight sermons without a day's rest; saw many happy Christians; heard some old-fashioned shouting and saw one hundred and fifty persons profess faith in Christ. At three of the places where meetings were held the conditions were discouraging and hard. But little appeared on the surface to give hope or encourage endeavor. Among the hindrances was rain for eighteen successive days, the storms coming just before or at the time for night services. But the day of miracles has not passed. The Lord is still on His throne and all is well here below with those who trust him. The converts ranged in ages from youth to hoary hairs. Among the number were some so called prominent citizens who give promise of much usefulness in the Church.

One of the meetings was in half mile of Ark. and ten miles from the Texas line. You can easily imagine how I longed for the old pastures. Precious memories were awakened, and the congregation heard many a Texas and Ark. incident illustrative of the triumphs of divine grace. They warm to things of that sort as the Texas Christian Advocate circulates in that region. Looking on its bright and brave face I realized the presence of a dear and valued friend. It not only circulates but is read and quoted on all occasions. One leading citizen said if read for six months it would make of any man a good citizen and better Church member. They are with you on all questions affecting the life of the Church or Nation.

Dr. Davis has supplied "a long felt want" in the purchase of a parsonage for the district. I say "long, because it has been needed for half a century or more." It is a handsome two-story residence well located. But it is just like Davis "to bring things to pass." Of course it is in the city of Shreveport.

I am off for an eight days' meeting at Blount Springs, Alabama. It is a famous watering place and thither the gay and festive gather. Perhaps we are up against another hard proposition. But I know that the Gospel "is the power of God unto salvation." Birmingham, Alabama.

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Devotional and Spiritual

FIRE ESCAPES.

Going down the street the other day, walking toward the lake so that the fronts of the buildings between us and the water's edge stood clearly defined against the cloudless sky, we could not help noticing how the facades of all were hung with almost innumerable fire escapes. Like great webs of gigantic spiders they reached from story to story; and silhouetted against the azure background, they formed a very conspicuous feature of the scene.

It was evident from their numbers that their presence was not accidental. Without knowing fully the legislation governing their construction, it seemed certain that the state had made their erection compulsory. Past experience had taught the citizen that many a "fireproof" structure goes up in smoke, and that under certain conditions even stone and mortar melt with fervent heat. Those who saw the greater part of Chicago dissolve into cloud thirty years ago have not the confidence in builders' assurances that they once had. Even when entering the most substantial structure they have a habit of looking around for means of exit. Taught by what he has endured, a Chicago pioneer would not care to spend more than one night on the summit of Mont Blanc unless it were provided with a fire escape.

Why should men be less careful of their spiritual than of their physical safety? Why should a man who would not rent an office or accept a sleeping chamber without first looking up the fire escape, enter upon habits of life and customs of society without a moment's thought of the risks involved? Are there not spiritual "death traps" well known to the wise, where nevertheless the young and the thoughtless blithely resort for the careless enjoyment of perilous pleasures? It requires no special genius to enter upon the prodigal's career; but how is one to be delivered from its consequences? When the purse is empty, is there an easy way back to affluence? When the eyes sparkle and the pulses quicken under the gentle stimulus of champagne, would it not be the part of wisdom to ask where is the way to safety if the soul should suddenly become conscious of approaching peril? Suppose the pace begins to tell? Suppose the man wakes to find his account overdrawn, his health impaired, and his name under an eclipse? Is there a fire escape leading quickly and easily from this clubhouse life to the oldtime freedom and safety? Have his new habits given him a stronger will, a clearer conscience and a more intimate touch with the redemptive elements of society? Before making one's home here, would it not be the part of wisdom to know whether there is from such a career an easy retreat, or whether the soul waking to an hour of menacing peril wakens only to find itself "more engaged while struggling to be free"?

The special peril of our day is gambling. Unscrupulous dealers tempt little children and foolish boys with multitudinous devices, through which they can be introduced to the fascinations of chance gains. For the sake of a few pennies great dailies lure reckless lads to follow cunningly suggested "tips." Elegant women in sumptuous drawing rooms offer costly "prizes" to stimulate excitement in an otherwise flagging game. But where is the fire escape?

When the flames are all about you, and the danger is imminent, and it is a question of flight or death, is it easy to unlearn all these diabolical habits? Is it a simple matter to escape the fascinations which attach themselves to all forms of hazard and of chance? The wise man knows that it is easier to keep out than to get out.

Ringed about with flames, the unhappy victim of sin's fire traps plunges for a few tragic moments hither and thither, all in vain; and then, as we have so lately seen in the fashionable life of an eastern city, in sheer despair leaps upon death and perishes "with all his imperfections on his head." Do not foolishly "take the chances" when they are too evidently all against you. Do not make any mode of life even your temporary home if from it you fail to find a plain and easy path that leads to a peaceful and secure life, a life "hid with Christ in God."—The Interior.

THE PASSION FOR SOULS.

Suppose our people whose lives are surrounded by intense influences, living strenuously — professional men, business men, working men, society women and mothers—were to turn one-tenth of their time, thought and energy into the channels of Christian service, not set apart in so many exact hours or minutes, but as the spontaneous expression of a principle great enough to have become a passion—then shall we have a revival that will set the Church on fire with zeal for service, and kindle the Christian world with a new passion for souls.

The ultimate evangelism will not be expressed in great local upheavals and periodical religious revolutions, but in straightforward devotion to the Church of Christ when possessed of the spirit of evangelism, with inherent ability to replenish its life apart from special seasons of refreshing, and power enough to impart the leaven of redemption to the sinful world day by day. Let such a Church as this obtain, and the kingdoms of this world will melt away, and we shall begin to pray with a new faith and hope, "Thy kingdom come."—Rev. W. F. Stewart, in The Evangelistic Awakening.

PARENTS OR POLICE.

The duty of parents to train their children aright, so that they may become useful members of society, is undoubted. The nature of the case in many respects implies this; and the command of the Scriptures in many places, and in varied forms enjoins this duty upon parents. Such training is necessary for the welfare of the children and is requisite for the well-being of the domestic and national life of the community.

The neglect of this training and proper discipline is the reason, in part at least, why so many young people, especially boys, are growing up to be lawless and criminal. In a city one often wonders where the noisy hoodlums come from, as we see them on the streets. If we were to trace the history of these rowdy lads and young men, we would find that in very many cases there was no family training in their homes. They grow up not knowing what obedience is at home, and they go out to be lawless on the streets.

The result is that they fall into the hands of the police, and are put in prison, often to come out more hardened than when they went in. If there were better home training we would need fewer men on the police force, and we would not require such large prisons, reformatories and penitentiaries. Parents are better than police.

The great majority of criminals, as statistics show, become so during

their teens, when they are still under legal age, and should be subject to parental control. We visited a large prison recently; and in going through the fine shops connected with this institution, we were surprised to see how many of the inmates were little more than boys; in some cases they did not seem to be full grown, and in not a few instances they had good faces, not yet really hardened. Lack of parental training may have been largely responsible for their becoming inmates of the prison. Boys out at night learn no good.

Give us good parents and we will have less need for police, and the former can do what the latter cannot. The parents can build up good character, by the grace of God, and make good citizens. The police can do little more than restrain crime, and secure the punishment of criminals. The hoodlum and the youthful criminal class are things that menace our American life. Give us faithful and competent parents, and we will have less need of the police force.—Christian Observer.

CABIN PASSENGERS.

There is a quotation which reads: "We can not all be cabin passengers in this voyage of life; some must be before the mast." Taking into consideration the joy which a great work nobly done gives the worker, the change might be made: "We can not all be before as cabin passengers." Down in the cabin is the weary, seaskip traveler to whom we may give the cup of cold water in His name. Along the way we will pass the ports of Indifference, Doubt, and Unbelief. Take on passengers at every port. Tell them about that better country to which we are going, and of our Pilot, who, with His chosen ones before the mast, will guide us safely to its shores. There we shall all be satisfied, when we awake, with His likeness. O, 'tis a wonderful story to tell. There is a marvelous work and great responsibility for the cabin passenger.—Exchange.

RELIGION AND LIFE

What shall we eat; what shall we drink, and wherewith shall we be clothed? But the Christian does not rest in this sense life. He relates it to a Divine purpose, and seeks to glorify it by bringing into it the courage, the dignity, the honor of the child of God. Life is not irreligious, but it needs to be subordinated to the Christian spirit; and in and through this life we are to realize ourselves and glorify God.

In the Christian view, then, life with all its interests is the field of the Christian spirit; and life with all its forms and interests is the ordinance of God. And the part of Christian wisdom is to accept it as God's gift; as the means by which He is exercising us in the essential virtues of the kingdom,—humility, trust, obedience, unselfishness,—and also the means by which He is developing us into larger and larger life, and by testing our faithfulness in a few things fitting us to become rulers over many.

There are still traces among us of the notion that religion is a round of formal rites and observances, and concerns itself mainly, if not exclusively, with exercises of technical devotion and worship, such as prayer and Church attendance. We still hear echoes of the ascetic disparagement of wealth, learning, culture, science, art, and the myriad activities of civilized life as irreligious or hostile to religion. But such a view is to make religion only one interest among many and by no means the most important. Religion becomes universal and supreme only as it is made a principle which controls all living, and is not limited to any one phase of life.

Worldliness, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging

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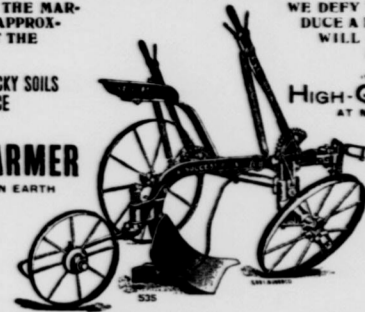
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things. The worldliness is not in the work, but in the spirit of the worker; and it may be manifested in connection with any kind of work. Worldliness can penetrate even into prayer and preaching, and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, though these have their place, but in the filial spirit which should pervade all doing and all days and all life in all its interests. Whatever the Christian does he is to do it heartily, as to the Lord and not to men. And this living in all things unto the Lord is his religion.

The questions of the Gentiles press equally on both the Christian and the worldly man.—Prof. Borden P. Bowne.

A PRAYER.

Father, whose will it was that Thy dear Son should be born to poverty, and that He should work with His own hands for bread, we thank Thee for the honor Thou hast paid to the estate of labor in which we also have our part. As love of those for whom He toiled brought Jesus heart's content; as He grew weary and found rest sweet; as all experience brought Him near to Thee; so may we also, through Thy loving care, have cheer in toil and rest of heart. Though our reward be little, let sharing make it sweet. May we take Thy gifts with thankfulness, in all simplicity of faith and confidence of hope. Keep our souls clean of covetousness. Increase our delight in Thee that we may cease to envy others to whom Thou hast given the lesser gifts in larger measures. So may our joy bear witness and our honest labor recommend our Lord. And pardon our transgressions for His sake. Amen.—The Congregationalist.

CHRIST'S SUPREMACY

Nineteen centuries ago Pilate looked into the pale face of a Galilean and asked: "Art Thou a king, then?"

Today there is not a ruler in the civilized world but what would answer for Christ: "Yes; He is a King." If any ruler should deliberately attempt to dishonor Christ's name, or prohibit the homage which men universally accord Him, there would be instant rebellion in his domain. Neither courts nor armies could suppress the insurrection which would inevitably follow such action. No legislator, no man in authority in any capacity would dare put himself in open hostility to the rule of Christ.

To what must this marvelous power be attributed? Napoleon has given us a cue. Exiled at Saint Helena, he one day turned to General Bertrand and said:

"I know men, and I tell you that Jesus is not a mere man. Between Him and whoever else in all the world, there are no possible terms of comparison. Alexander, Caesar, Charlemagne and myself founded empires, but upon what did we rest the success of our genius? Upon force. Jesus Christ alone founded His empire upon love, and at this hour millions of men would die for Him."

It is peculiar that Jesus appeals to men of all nations. Moses was a Hebrew, Socrates an Athenian, Confucius a Chinaman, Buddha a Hin-

do, Mohammed an Arab, Luther a German—not only in blood, but in spirit. But Jesus belongs as much to the African as He does to the American. He is loved by the Chinese as He is by the Choctaw Indian. To the Arabian, Christ seems to have been an Arabian. No matter what a man's nationality, he feels at home with Jesus.

Christ appeals to all conditions of men. Rich and poor, learned and ignorant, capitalist and laborer—all have looked to Christ and found in Him that which satisfies. To have such a Man as a friend, means a great deal to anyone. For workingmen to have Him—with His unlimited power—as their special representative, should inspire them with hope and courage, for the cause of such a leader is certain victory.—New York Observer.

"HIS SERVANTS SHALL SING FOR JOY."

We all want Christian joy. We long for it; we pray for it. Yet it is possible to become all the more miserable trying to get joy. For joy does not come that way—by trying. Joy is an effect. Fulfill the cause, and you will have the effect without trying. Struggling after Christian joy without fulfilling its conditions is like agonizing with God in prayer for a crop on your field without fulfilling the conditions of plowing, sowing and cultivating. Fill the conditions and you will have Christian joy, and the condition is abiding in the vine, the maintaining of communion with Christ through faith and loving obedience.—G. B. F. Hallock.

Every man's task is his life-preserver. The conviction that his work is dear to God, and can not be spared, defends him.—R. W. Emerson.

RIGHT HOME

Doctor Recommends Postum from Personal Test.

No one is better able to realize the injurious action of caffeine—the drug in coffee—on the heart, than the doctor.

When the doctor himself has been received by simply leaving off coffee and using Postum, he can refer with full conviction to his own case.

A Mo. physician prescribes Postum for many of his patients because he was benefited by it. He says:

"I wish to add my testimony in regard to that excellent preparation—Postum. I have had functional or nervous heart trouble for over 15 years, and part of the time was unable to attend to my business.

"I was a moderate user of coffee and did not think drinking it hurt me. But on stopping it and using Postum instead, my heart has got all right, and I ascribe it to the change from coffee to Postum.

"I am prescribing it now in cases of sickness, especially when coffee does not agree, or affects the heart, nerves or stomach.

"When made right it has a much better flavor than coffee, and is a vital sustainer of the system. I shall continue to recommend it to our people, and I have my own case to refer to." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

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Secular News Items.

The Department of Justice at Washington is now wrestling with the question of inspection of meat food products and other articles of food imported into this country.

The demand for cotton pickers continues so keen that farmers never are sure that they have secured pickers until they land them safely on the farms.

Boston, Mass., September 25.—Sixty-nine hundred of the world's greatest doctors are here to assist in dedicating the new \$6,000,000 Harvard medical school group of buildings.

Saltillo, Mex., September 25.—Healthy, wealthy and blessed with many good friends, Cayetano Sousa, one of Saltillo's most prominent citizens, committed suicide here because he considered he had grown too old to be of any further value in the world.

Shooting was the method used by the old man, and one of his orchards was the scene of his self-inflicted death.

Birmingham, Ala., Oct. 1.—The city ordinance prohibiting bucket shop and wire brokerage concerns from operating in Birmingham went into effect today, and three arrests were made for violating the new ordinance.

A tropical storm is raging on the gulf coast, causing the greatest concern both on account of loss of life and property. On Wednesday night, September 26, a tornado struck Mobile, Alabama, and as a result fifty lives are lost and \$2,000,000 worth of property destroyed.

There is scarcely a building in the business section of the city which has a roof capable of keeping out the rain. Many of them have no roofs at all, and during the storm, in which four inches of rain fell, the water poured down through elevator shafts, leaking roofs and upon unprotected upper floors, ruining all manner of merchandise.

During the rain today the water

poured into the Federal Building through the elevator shafts in such volume that large pools were formed.

At his office Mayor Licens sat at his desk with feet drawn up under his chair to keep them out of puddles on his carpet, and wore his hat to keep the rain from falling upon his head.

"Our City Hall isn't the best in the world," he said, "and is hardly worth repairing the damage it sustained during the storm, but it is a sure thing that we can't run business this way, and we have got to have a roof on this place that will at least hold out water during working hours."

The roof of the City Hospital was badly damaged, and which had been temporarily repaired, was leaking badly today, and Mayor Licens dispatched an emergency force to make it a fit place for the sick.

At a meeting of the citizens' relief committee held this afternoon it was agreed that while Mobile is entirely able to care for the sufferers within its own borders, contributions will be accepted for sufferers in the towns on the southern part of the bay.

Reports from that section today are not different in character from those previously published.

At Alabama Port there are thirty-five people wholly destitute.

At Herron Bay there is an equal scarcity of all comforts and necessities, and moreover, considerable sickness, with a total absence of medical supplies or surgical instruments.

The suffering in Men Luis Island is not as bad as previously reported. There are some local supplies, but a scarcity of medicine.

A great deal of bedding and food have been carried to Coden, but the supply is not sufficient to last for any length of time, and must be frequently renewed.

The Louisville and Nashville brought trains into the city from the north for the first time since the storm.

The bare announcement of this fact can give no idea of the work that has been done along that road under the direction of Superintendent J. L. McKinney. The tracks are piled high for miles and all sorts of debris, and it was the prediction of those who witnessed the chaos on Thursday and Friday that the road could not possibly be cleared for more than a week.

All of the tugs in the Mobile River Monday night steamed up stream to escape a second hurricane, which they believed to be at hand. Not a tug would remain near the city, and all of them are higher up the river.

It has been decided that all the people on Dauphin Island are to be brought to this city. The revenue cutter Winona will visit the island tomorrow for the purpose of bringing them, if necessary.

The crew of the Norwegian bark Norge, all of whom were reported lost, are safe.

The bodies of eight people were picked up today in the lower bay.

Washington, Sept. 28.—Miss Anna P. Thomas, who says she is a cousin of President Roosevelt, was fined \$10 by Justice Mulloney of the Police Court this morning because she would not reply to the questions put to her by a negro lawyer.

"I refuse to answer questions asked by a darkey," said Miss Thomas, addressing her remarks to the Court.

"He is not a darkey," said Justice Mulloney, who is a native of Richmond. "He is an American citizen and a member of the bar, defending this man. He has a right to ask you questions."

"I refuse to answer a negro," repeated Miss Thomas.

"You must answer, quick," replied His Honor.

"I won't answer, even for you," said Miss Thomas, defiantly.

"You had better be quiet," cautioned His Honor.

"Keep quiet yourself," replied the witness.

"I shall be compelled to fine you unless you are quiet," said the Justice.

"You won't fine me," declared the witness.

"I fine you \$10, in default of which I will send you to jail for two days," announced the Justice.

Miss Thomas was escorted from the court room and paid her fine in the office of the Clerk. The case against the darkey was dismissed, but President Roosevelt's cousin has not yet answered the questions put to her by the darkey lawyer.

St. Petersburg, Sept. 28.—A well-laid plot against the Emperor and with the chance of success on its side was uncovered today by the arrest of two armed terrorists, a man and a woman, in the quarters of one of the palace servants within the inclosure of the Alexandra Palace, Peterhof, His Majesty's secluded and

closely guarded summer residence. The servant's son and another lackey named Klepnikoff, who were concerned in smuggling the terrorists through the guards and arranging their hiding place, were arrested for being implicated in the plot.

Emperor Nicholas had been expected to return to Peterhof this week and it is presumed that the terrorists intended to lay in wait and shoot him while he was playing with his children in the grounds.

The ramifications of the conspiracy in which arrests have been reported almost daily since Sept. 15 when a lackey and several other persons were arrested are extensive and may possibly have influenced two or more subdivisions, one directed at the Emperor and the other against Grand Duke Nicholas.

A campaign of arrests and domiciliary visitations was inaugurated in St. Petersburg today. It is not connected with the Peterhof plot, but is an outcome of the recent arrival here of a group of Polish Socialists.

Havana, Oct. 1.—The presence of the Secretary of War of the United States in Havana and his assumption of the Government of Cuba was unreservedly and enthusiastically approved today by the highest intellectual, social and business elements of the capital. The scene was enacted in the auditorium of the university and the audience, in addition to the ninety-five students who, according to the custom here, graduate at the beginning instead of at the close of the college, consisted of 700 persons, divided equally between men and women.

The welcome accorded to Gov. Taft and Assistant Secretary Bacon was unexpectedly vigorous and spontaneous. It began the moment of their arrival and increased as the Governor uttered sentiments regarding the American occupation, which found an answering response in the hearts of all present. Messrs. Taft and Bacon were deeply impressed and encouraged by the evidence that the provisional Government will receive the best aid of the leading Cubans.

Washington, Sept. 17.—Hope of peace in Cuba is revived among army and navy officers in Washington by Havana dispatches announcing that Secretary Taft's plans of dealing with President Palma and other Moderate leaders have caused them to consider treating with the insurgents. Many officers now say they believe the United States will be able to restore peace without sending a single American soldier to Cuba, and this opinion seems to be gaining ground rapidly.

Preparations for meeting any emergency which may arise in Cuba have not been abated in the least. All commercial ships which might be used by the War Department in sending troops to Cuba have been watched carefully by army officers, and fifty ships can be drafted into service at an hour's notice should such action become necessary.

The marines will leave for Cuba according to the original plans. It is expected the Brooklyn will leave League Island today, carrying a part of the 1,500 marines ordered to Cuba.

Representative J. A. Hull, chairman of the House Committee on Military Affairs, was at the War Department in conference with the Military Secretary, Major Gen. F. C. Ainsworth, and Brig. Gen. J. Franklin Bell, Chief of Staff. Mr. Hull is optimistic about the situation and said he believes a peaceful settlement of the difficulty will be effected.

Mrs. Nicholas Longworth unveiled the statue of President McKinley at the dedication of the monument at Canton last week. So great was the eagerness to see the President's daughter that the people behind crowded those in front till a panic was precipitated and the voice of Dr. Gladden, who was to open the exercises with prayer, was lost in a chorus of shrieks and groans. To avert further danger, Mrs. Longworth pulled the cord, withdrawing the curtain, bowed to the people, and made her escape. No further attempt at addresses, etc., was made.

Dr. Alexander Dowie has ceased to be a factor in the church which he founded. In the election held recently to select a head for Zion Wilbur Glenn Voliva, who deposed Dr. Dowie, received over eighteen hundred votes and Alfred Bills, who adhered to Dowie, received six. The Dowieites, however, did not vote. They numbered about two hundred and fifty. Dr. Dowie, it is stated, will soon leave for Mexico, there to spend the rest of his days. He will, however, receive from the church a pension sufficient to support him in comfort. Dr. Dowie and his followers were victims of his vanity and fanaticism.

The best that money can buy should be your aim in choosing a medicine, and this is Hood's Sarsaparilla. It cures when others fail.

REPORT OF THE TREASURER OF THE TEXAS CONFERENCE FOR SEPTEMBER, 1906.

Beaumont District.—Beaumont, V. A. Godbey: Church extension \$92.00. Amelia, P. S. Wilson: Foreign missions \$18.00. Call, P. J. Melton: education, \$9.65; Conference claimants, \$8.65. China and Sour Lake, F. O. Favre, Foreign missions, \$2.50; Domestic missions, \$2.50. Jasper and Kirbyville, M. L. Lindsey, Foreign missions, \$25. Jasper, S. H. Allison, Bishop's fund \$1; conference claimants \$2; foreign missions, \$5; domestic missions, \$6; orphanage, \$1. Kountze, A. J. Anderson foreign missions \$25; domestic missions, \$9; Nederland and Sabine Pass, C. D. Montgomery: conference claimants, \$7. Orange, H. T. Cunningham: domestic missions, \$25. Saratoga and Batson, H. T. Timmons: foreign missions, \$5. Wallisville, B. C. Rausch: expenses delegates general conference, \$1; Bishop fund, \$5; foreign missions, \$17.50; domestic missions, \$17. Woodville, C. E. Simpson: conference claimants, \$10; education \$5.

Brenham District.—Brenham, S. R. Twitty: expenses del. gen. conference, \$1; foreign missions, \$15; orphanage, \$2.50. Bellville, C. C. Childress: conference claimants \$20; foreign missions, \$23.50; domestic missions \$12.50. Chappell Hill, T. S. Williford: Bishops fund, \$11; foreign missions, \$58; education, \$30. Lexington, W. M. Sherrill: expenses delegates general conference, \$1; conference claimants, \$10.55; foreign missions \$8.75; education, \$9.50. Milano, W. W. Adams: foreign missions, \$25; domestic missions, \$16. Thorndale, J. W. Mayne: foreign missions, \$15.40; domestic missions, \$12.60.

Calvert District.—Centerville, A. P. Bradford, expenses delegates general conference, \$2; Bishops fund \$12; domestic missions, \$6; orphanage, \$16. Bremond and Reagan, A. A. Wagon: foreign missions, \$78; domestic missions, \$15. Marlin, W. W. Watts: domestic missions, \$100; orphanage, \$20. Petteway, W. E. Washburn: foreign missions, \$20; domestic missions, \$20.

Houston District.—Angleton and Velasco, J. W. Johnson: domestic missions, \$11; orphanage, \$10.

Huntsville District.—Anderson, J. F. Bilbro, domestic missions, \$8.50. Bryan I. F. Betts: Bishop fund, \$18; domestic missions, \$44; orphanage, \$15. Cleveland and Waverly, G. W. Henderson: foreign missions, \$5; orphanage \$5. Cold Springs, W. M. Foster: foreign missions, \$5; domestic missions, \$5. Dodge, J. C. Cameron: foreign missions, \$11.10; domestic missions, \$9.90. Hempstead, E. H. Lovejoy: Bishop fund, \$4; foreign missions, \$7.50. Huntsville, James Kilgore: Children's Day \$13.75. Millcan, J. C. Huddleston: expenses delegates general conference, \$1; conference claimants, \$5; Church extension, \$4.

Marshall District.—Hallville, W. W. Horner, conference claimants, \$6.

Palestine District.—Augusta, R. B. Jones: Bishop fund, \$3; orphanage, \$10. Jacksonville, F. A. Downs: foreign missions, \$109. Jacksonville, D. S. Burke, foreign missions, \$10; domestic missions, \$10. Mt. Selman, B. W. Allen: domestic missions, \$10.75. Palestine, T. H. Morris: conference claimants, \$107. Trinity and Lovejoy, Stuart Nelson: conference claimants, \$34.

Pittsburg District.—Atlanta, C. B. Cross: education, \$31. Cason, D. F. Pulley: foreign missions, \$8; domestic missions, \$5.60. Dably Springs, W. H. Summy: Bishop fund, \$2; foreign missions, \$6; domestic missions, \$6; Church extension, \$6; orphanage, \$5. Gilmer, C. B. Smith: foreign missions, \$6.25; domestic missions \$6.25. Naples and Omaha, E. J. Morgan: conference claimants, \$16; Church extension, \$6. Park, J. N. McCain: domestic missions, \$8; education \$7. Pittsburg, Jesse Will's: domestic missions, \$23. Quitman, J. T. Kirkpatrick: domestic missions, \$15; orphanage \$9. Texarkana, J. B. Turrentine: conference claimants, \$50; education, \$50; Texarkana, J. F. Daniel: foreign missions, \$32.

San Augustine District.—Caro, Allen Tooke, Bishops Fund \$3; Church extension, \$3.50, education, \$10; orphanage, \$5. Center, L. H. McGee: conference claims, \$25. Cushing, R. O. Palley: foreign missions, \$10; domestic missions, \$10. Geneva, W. S. Easterling, foreign missions, \$7; orphanage, \$2.50. Hemphill, C. A. Bly: conference claims, \$20. Melrose, F. E. Luker: expenses delegates general conference \$1; foreign missions, \$19.25. San Augustine, J. F. Carter: Church extension, \$20; American Bible Society, \$5. Shelbyville, E. C. Escoc: foreign missions, \$28. Tenaha, C. N. Morton, foreign missions, \$11.

Tyler District.—Troup and Overton, G. R. Hughes: domestic missions, \$8.95. Tyler, W. T. Ayers: domestic missions, \$10.

Total, \$1,840.70. L. L. JESTER, Conference Treasurer



REV. J. W. BLOSSER, M. D. A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or conditions.

The Doctor's remedy is radically different from all others, and results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis, and the many other symptoms of a bad case of catarrh.

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Octo... W. J. countr... We ha meetin... conver... review... word... Church... them... church... pastor... When... the ch... founds... was s... for us... set off... put it... rances... and b... all ar... closing... strong... and o... This... I prover... God h... contin... work... small... Jess meetir... church... a pa... feeling... al aw... the ye... to as... barrier... one e... access... fifty, v... things... which... who v... life... there... relativ... crowd... under... remon... prayed... there... anxio... pealin... songs... after... and t... CO... With... Bo... th... O... APF... "I... and... them... part... itch... at fir... time... and... reme... skin... the t... n... s... cially... get it... would... long... A fri... Remo... catio... about... bath... Cutic... and... time... enter... fallin... Cutic... druff... alwa... face... noth... with... Oct... RECI... "I... chafi... older... ment... I net... tor... if us... mens... your... June... the...

Notes From the Field

Gorman.

W. J. Lee, Sept. 27: Kokoma is my country church on the Gorman charge. We have recently closed our revival meeting there, which resulted in eight conversions and the Church greatly revived and encouraged. I use the word "encouraged" because this little Church has had much to discourage them this year. They began the church building last year under the pastorate of Brother Thomas Hanks. When I came to this work I found the church building blown from the foundation and badly wrecked. It was soon put back again and ready for use. Then in July it was again set off the foundation. The brethren put it back again. With these hindrances we have been checked some and been to extra expense, but after all are much encouraged with the closing year. Methodism is getting a stronger hold upon the community and our Church has a brighter future. This little band of Christians have proven themselves worthy of the trust God has committed to them and will continue to carry on the well-begun work. Our Sunday-school has been small, but is doing good work.

Jacksboro.

Jesse G. Forester, Sept. 26: The meeting which closed at the Methodist church Sunday night stands without a parallel in point of intensity of feeling, soul-stirring effort and spiritual awakening among the people. In the years to come it will be referred to as the tidal wave which swept all barriers away, resulting in ninety-one conversions, and the number of accessions to our Church will reach fifty, when the list is complete. Some things took place in this meeting which will linger in the minds of all who witnessed it until the close of life. Christians rushed here and there, seeking repentant friends and relatives, and the altar was soon crowded with men and women sobbing under the weight of conviction and remorse. Here a brother bent and prayed for a weeping penitent, and there a group of girls were gathered anxiously about a friend, some appealing to her with counsel, some with songs and some with prayer. Soul after soul avowed a new-born faith, and these recruits were greeted with

rapturous hallelujahs and amens, which melted into songs of victory and prayers of praise. The wave of religious zeal spread over the town, and the whiskey and beer are being sent back to headquarters. Revivals and rum do not mix. When one comes in, the other goes out. We are indebted to the following brethren for their valuable help: M. C. Dobbs, of Bryson; J. B. Parr, of Gibtown; J. T. Stanfield, pastor of the C. P. Church at Chico; and L. F. Chapman, pastor of our Church at Chico. Brother Chapman is a preacher of extraordinary utterance which is convincing to his ability. There is conviction in his hearers. He believes in the old-time religion, the religion which finds its expression in the incarnation of the Son of God. We will go up to conference with a full report.

Portales, N. M.

S. E. Wilson, Sept. 27: We are closing out our year's work at Portales and Elida. The advancement along all lines has been most encouraging. Have received during the year more than fifty members, while Bro. Wheeler, my coworker and pastor of the remainder of Roosevelt County, has received more than one hundred and fifty, besides having a new church at Texico to report at conference. This has been a prosperous year for the farmers and business men and the Church have shared in the prosperity. The country is fast filling up with good people and the new railroad extending west from Texico opens up new fields, if we will be on hand in time to possess the land and gather the harvest. Our presiding elder, Bro. French, preached his closing sermon at our Fourth Quarterly Conference September 10. To describe the sermon, the effect upon the congregation, the good that will result, is impossible. He is not only a profound thinker, but one of the most spiritual preachers that we have ever heard. During his two years on the district the work accomplished has been marvelous. We shall rejoice if the Bishop will continue him two years longer. The Advocate is in great favor with our people, for while we are not in Texas most of us are of Texas. We are prepared to rejoice over the great victories won by the prohibitionists, and while we have no way to fight the enemy here only to educate public sentiment, yet the time will come when we can drive saloons from our midst. Our conference convenes October 18, at Alpine, Texas.

Munday and Goree.

L. W. Carleton: Have held my meetings. By far the best one has just closed. Had Bro. Mulkey with me at Munday, and the meeting resulted in 150 conversions and reclamations, making for the year about 200 conversions and reclamations. Have received 71 members by ritual and 61 by letter. Have more than doubled the membership at Munday and Munday now asks to be made a station. Then there will be a Goree Circuit. Seated the church at Munday with circular oak pews at a cost of \$550.00. Conference collections will be in full. A new parsonage at Goree entered. It will take two good men to care for this charge next year. This charge paid \$700.00 to the pastor last year and it assessed \$800.00 for me and now promises to make it \$1,000.00. We have paid Bro. Brown \$213.50 for the Superannuate Home Fund and Bro. Mulkey \$64.00 special for the Orphanage, and lots more which I'll tell you at conference.

Gilmer.

G. V. Ridley, Sept. 24: Our meeting closed last night after a siege of fifteen days of as faithful and diligent work as could be put in by most of those concerned. It sometimes appears that the best and most zealous will wait awhile just to try the spiritual mettle of those called to lead in the work—the while saying in their hearts, prove yourself or selves worthy of leadership, and then, and then. So it sometimes seems, though it ought not so to be. A more loyal Church, however, never waged war against sin than the Methodist Church in Gilmer. We had been expecting Rev. I. P. Law and Bro. E. G. Phillips, the gospel singer, for months, and just as we were to begin Bro. Law fell sick. In the meantime we had been searching for Dr. W. E. Carter, and under providential direction, at the last moment, we caught him in Texarkana with a message. Bro. Phillips and wife had come and we had determined to hold our meeting, knowing I had some of the most loyal members to reinforce every endeavor and a successful gospel singer and Bible teacher to stand by us. But above all, a gracious Father who never fails us when the power is called for on his conditions. Being absent from my study getting outside matters arranged so I could give myself to a few hours of absolute seclusion, when I

returned Mrs. Ridley came in and said a message had come stating that Dr. Carter would be here tonight on the midnight train. I felt in my heart God is in this. We'll have a great meeting. And such we have had. Not less than 200 stimulated to higher Christian endeavor, 50 received into the Church—4 by certificate, 46 on profession of faith—all of mature years but four and all were the clearest conversions I nearly ever saw, several being among our leading citizens. This is no ordinary showing when we consider that nearly everybody in our town is a member of some Church. Dr. Carter is a man of superior literary culture, has faith in God, and is one of the most loyal Methodist preachers and the most effective evangelistic exponent of the gospel I have ever been associated with as a specialist in that particular work. His is the simple gospel method, which he demonstrates to be the power of God. He depends on the promised messenger and he encourages the presence of that messenger by telling the whole truth as he knows it. His colonial provincialism add emphasis to his utterances. But you lose sight of the man who is hid behind the great truths he leaves with you. His work will remain a fixed factor among the people. Brother Phillips leads a choir of any size—the bigger the better. No message ever is delivered but that his wise selection is in perfect harmony with it, and his song enforces the central truth of the message going before. And there is no "field hand" that can excel him in "face to face" work for the Master. His solo work is so varied as to be perfectly adapted. Sister Phillips, with her normal Bible lessons, stimulated her students to work with a zeal governed by an accurate knowledge of what the sinner needs and the power of God to supply that need. All the great Shunamites are not clean gone from the earth. Our Church was inadequate to seat the people who crowded to hear the gospel message. Many services they were turned away by scores. The parsonage lawn, with many seats available, was brought into requisition. Moral: Build for the future, as well as the present.

Liberty Hill and Leander.

Z. V. Liles, Sept. 29: In about 30 days Bishop Morrison will call for the annual report from this charge. And 'tis very gratifying to be able to report now that we will be able to make a splendid showing at San Angelo. In some respects this has been the best of my four years in this delightful charge. Our report will be in many particulars the best in the history of the charge. Within the four years our Church property has increased in valuation from \$2700 to \$7150; and we have received 177 new members into the Church. We now have an actual membership of 385. The pastor's salary—paid—has increased \$250. We exchanged, at a cost of \$350, our former parsonage for a desirable located and comfortable, convenient property adjoining our church lot in Liberty Hill. Our new churches at Liberty and Leander are splendid edifices and a credit to the people who have erected them. We have an efficient Sunday-school superintendent and stewards, and the charge has certainly developed along many lines. The total collections this year will exceed \$3200. With our present membership and our beautiful new churches and a good, desirable parsonage and a new pastor (?) surely this charge will enter upon an era of great prosperity.

Liberty.

J. R. Ritchie, Sept. 29: We are closing out our second year on this charge. We have had some good meetings. I am thankful to the following brethren for efficient service rendered in my meetings: Rev. P. S. Wilson, of Amelia, I. E. Thomas of Cedar Bayou, F. O. Favre, of Sour Lake; H. M. Timmons, of Saratoga; John E. Green, of Houston, and our highly esteemed presiding elder, O. T. Hotchkiss. Our meetings at Smith Chapel, Dayton and Liberty are said to be the best they have had for years. At Smith Chapel Rev. H. M. Timmons assisted us a full week. He is a young man of fine promise. Our people were greatly pleased with him. This meeting resulted in 7 accessions to our Church. At Dayton Bro. Hotchkiss spent four days the first week of the meeting, preaching twice a day. He is not only a great preacher and an ideal presiding elder, but a fine revivalist. Our people are always glad when he comes this way. We think he ought to stay on the district the full four years. Bro. Favre was with us four days the second week of the meeting, preaching to the delight and profit of the people who waited on his ministry. John E. Green came to us at Liberty Sept. 13, and remained twelve days, preaching two and three times daily. This meeting resulted in several conversions and reclamations, with 7 accessions to our Church and 2 to the Baptist Church. Miss Pearl Jamison, of Angleton, added much to the success of this meeting as organist, also with her prayers and testimonies. The people gave Bro. Green \$100 as a token

of their appreciation of his labors. They also remembered this scribe and family with a first-class pounding, consisting of many good things to eat, a wagon load of stove wood to cook with, also \$11.50 cash. These good people never do things on the small scale. Many thanks to all who so generously contributed. Mrs. W. S. Partlow and Mrs. N. V. Cade deserve special mention for their leadership in this much-appreciated affair. After eighteen months of persistent and heroic effort on the part of our little band of Methodists at Dayton, we are now worshipping in a brand-new up-to-date little Church—one of the prettiest in South-east Texas. It is nicely finished and furnished at a cost of \$2000. The opening service was conducted by Rev. O. T. Hotchkiss, Friday night, August 24. This was truly a great occasion; and how fitting for him who had made it possible for this Church to be carried to completion to come forward at this opening service and, with two others, assume the vows of the Church. We believe this charge has made some advancement during these two years. We have completed one Church, built one, have expended about \$30 on the parsonage, and have advanced the preacher's salary \$120. We hope to go to conference with everything in full.

Woodbine.

Bascom Johnson, September 25: On the fifth Sunday in April Rev. J. F. Alderson, of Denton, came over and dedicated our new church at Whaley's Chapel. Brother Alderson is one of the biggest preachers in North Texas Conference, and his sermon on this occasion was one of his great productions. The people were perfectly delighted with him. We have closed our round of protracted meetings. Will not take space to give an account of each meeting separately, but will say they were all good. Have received forty-two into the Church during the quarter. Just had our fourth Quarterly Conference Saturday and Sunday, and it was a success. While the stewards did not make a full report, they say everything will come out all right in the end. The collections ordered by the Annual Conference will be paid in full. Brother Stafford preached four splendid sermons at our Quarterly Conference. No district has a more efficient presiding elder than the Gainesville District. My people are very anxious for his return. The district is in the best condition that it has been in for years. We expect to bring up good reports at Bowie this fall.

Ioland, Okla.

W. P. Meadors: I am closing out my second year on Ioland circuit, and this one has been a year of greatness along all lines of work. Indeed, it has been a happy year spiritually speaking. The pastor and people are all enjoying religion. This is a loyal, good people to serve. They love their pastor and he loves them, and of course everything goes smoothly on this charge. We have organized two Epworth Leagues this year, with a membership of about 150 young people. There have been 123 genuine conversions and 113 additions to the Church this year. The conference collections will be paid in full, also the presiding elder will be paid in full and some over so we are going to be up on all lines of Church work. Our fourth Quarterly Conference will convene on the 13th and 14th of October and we are expecting to hear good reports from all of the stewards. We want to extend our many thanks and promise our prayers to and for Revs. R. C. Aubry, W. F. P. Munsey, T. B. Stephens, J. N. Tinkle, W. H. Gasset and J. C. Carpenter for valuable services rendered us during the summer season. They are all good men, and we pray God's blessings upon them wherever they may go. We say to the preacher who comes to Ioland charge next year, fear not, but be thou faithful to the end, and thou shalt have a crown of life.

Preston.

J. T. Turner: We have closed our rounds of protracted meetings on Preston Mission. Success has crowned our efforts at every point, for which we thank God and take courage. We have had the co-operation and support of the best people throughout the country. When we took charge of the mission there was but one organized Church. We now have three well organized and good working Churches, three good Sunday-schools and one Epworth League. We have received into the Church eighty members and baptized thirteen babies. We also have on foot a good church building at Cashion, and, when completed, it will be a credit to that good people. In our revival work we were ably assisted by Brothers J. L. Pierce, E. L. Siliman, Brother Ball and our beloved presiding elder, Rev. E. W. Alderson. While we rejoice in the success that has attended our labors this year, we are very sorry that we have failed at Preston to build a good church house. Our people at Preston will never succeed, nor do the work that God wants done by them until they build a good house of worship, furnished with good seats and good lights. May

God help Preston to see this, the day of her opportunity, to keep what God has given to her in membership. Most of our members own their homes, have good stock and surplus money. We want to say, however, that Preston people are liberal, and will pay every dollar that is promised this year, and will no doubt be a self-sustaining work next year, able to pay at least \$600 to a good pastor. May the Lord bless Preston Mission.

Bells Circuit.

D. H. Fuller: Having completed the round of protracted meetings for this work, I am glad to report a good meeting at every point. Thank God! Sinners were converted and believers strengthened at each place. Revs. Ed Williams, Wm. Fleming, J. R. Simpson, local deacons, and Bro. Starr, local elder, were my assistants. Both in manner, spirit and sermons, they flatly contradicted the statement sometimes heard that "the day of the local preacher is past." Oh, for hundreds such as these! Then pastors would have efficient help and unoccupied territory be a thing of the past. The mission connected with this charge has also had good meetings at each point. Bro. Fleming preaches for the people and will report the meetings. He has been faithful and God has blessed his labors.

Carrizo Springs and Batesville.

E. Y. S. Hubbard, September 24: Our year's work is nearly done. Fourth Quarterly Conference was held at Carrizo Springs the third Sunday in September, with our most efficient presiding elder, W. J. Johnson, in the chair. Brother Johnson is winding up his fourth year on this district, and as he leaves we have some complaint of the time limit. Carrizo Springs and Batesville are the county seats of Dimmitt and Zavalla Counties, bordered on the west by the Rio Grande, is forty-five miles from the railroad and surrounded by cactus and javeline hoes. The country is reasonably prosperous and growing. Our Methodism is keeping well up with the advance guard. The eighth question was answered, overpaid six weeks in advance of our Annual Conference, collections are all in hand and paid, except a few dollars, which is well provided for. Meetings have been held at each appointment, which resulted in an addition of fifty-five members on profession of faith. The two places have two Sunday-schools, two Senior Leagues, two Junior Leagues, two Home Mission Societies—all of which are doing good work. These and the Church are out of debt and are ready for greater things next year. One new class was organized in July, with twenty-one members, at Eagles Nest, on the well-known ranch of Asher Richardson, who is a staunch lay member of our Church in San Antonio. We have a big-hearted people to serve, a loyal, religious Church membership, and will shed tears of joy if the good Bishop will say: "For Carrizo and Batesville charge, E. Y. S. Hubbard."

Bowie.

R. G. Mood, October 1: On last Tuesday night we closed what is pronounced by all to have been the greatest meeting ever held in Bowie. We began on September 2, and for twenty-three days the battle was vigorously pressed. A large tabernacle was erected on the church lawn and every preparation made for a great meeting. Mr. W. J. Ramsey, who led the singing, came a day or so ahead of the meeting and had two or three meetings training the choir, and never was there more faithful and efficient work done by a leader or choir. He is a man of the finest spirit and full of religion. Invaluable as a leader of music, he was equally successful in the altar, in the congregation, leading prayer-meetings etc. He greatly endeared himself to us. Rev. J. B. Andrews, of Siloam Springs, Arkansas, did the preaching and led the hosts, and he and his work are already too well known in Texas to need further endorsement from me. He is a sweet-spirited, earnest, uncompromising, and faithful in presenting the gospel. What specially impressed me was the desire for thoroughness in his work. The whole town was stirred; and while the majority of the conversions were at the "mourner's bench," others were converted at home, in the stores and elsewhere. I am glad to commend Brother Andrews and his preaching and methods to anyone. There were approximately two hundred and fifty conversions and reclamations, and over one hundred and ninety names have been given to the various Churches for membership. On yesterday I received ninety-nine members, the great majority of whom joined on profession of faith and there are others yet to join. All the pastors of the other Churches and their people co-operated with us most heartily and earnestly, and all received great benefit. I think Methodism is in better shape in Bowie than it has been for years, and this, my fourth year here, will be decidedly the best of the four

Continued on page 16.

COULD NOT REST NIGHT OR DAY

With Irritating Skin Humor—Whole Body Affected—Scalp Itched All the Time and Hair Began to Fall Out—Wonderful Result From

APPLICATION OF CUTICURA REMEDIES

"I am never without Cuticura Soap and Cuticura Ointment since I tried them last summer. About the latter part of July my whole body began to itch. I did not take much notice of it at first, but it began to get worse all the time, and then I began to get uneasy and tried all kinds of baths and other remedies that were recommended for skin humors; but I became worse all the time. My hair began to fall out and my scalp itched all the time. Especially at night, just as soon as I would get in bed and get warm, my whole body would begin to itch and my finger nails would keep it irritated, and it was not long before I could not rest night or day. A friend asked me to try the Cuticura Remedies, and I did, and the first application helped me wonderfully. For about four weeks I would take a hot bath every night and then apply the Cuticura Ointment to my whole body; and I kept getting better, and by the time I used four boxes of Cuticura I was entirely cured, and my hair stopped falling out, but I continue to use the Cuticura on my scalp. It keeps all dandruff out and scalp is always clean. I always use Cuticura Ointment on my face after shaving, and have found nothing to equal it. I will never be without it." D. E. Blankenship, 319 N. Del. St., Indianapolis, Ind.

RECOMMENDED TO ALL MOTHERS

"I have used Cuticura Ointment for chafing of infants, and as they grew older all skin diseases were given treatment with that and the Cuticura Soap. I never found it necessary to call a doctor, as these Remedies are a sure cure, if used as directed. I am glad to recommend them to all mothers." Sincerely yours, Mrs. F. A. Kennard, June 21, 1905. St. Paul Park, Minn. Cuticura Soap, Ointment, and Pills are sold throughout the world. Putzer Drug & Chem. Corp., Sole Props., Boston. Get Mailer Free, How to Cure for the Skin.

ER, M. D. Doctor of At- with Wen- ss.

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CARRIAGE

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P. A.

The Home Circle

THE LITTLE WHITE HEARSE.

Somebody's baby was buried today—
The empty white hearse from the
grave rumbled back,
And the morning, somehow, seemed
less smiling and gay,
As I paused on the walk while it
crossed on its way,
And a shadow seemed drawn o'er
the sun's golden track.

Somebody's baby was laid out to rest,
White as a snow-drop and fair to
behold,
And the soft little hands were crossed
over the breast,
And the hands and the lips and the
eyelids were pressed
With kisses as hot as the eyelids
were cold.

Somebody saw it go out of her sight,
Under the coffin-lid, out of the door;
Somebody finds only darkness and
blight

All through the glory of summer sun-
light—
Someone whose baby will waken no
more.

Somebody's sorrow is making me
weep:

I know not her name, but I echo her
cry

For the dearly bought baby she longed
so to keep,

The baby that rode to its long last-
ing sleep

In the little white hearse that went
rumbling by.

I know not her name, but her sorrow
I know.

While I passed on the crossing I
lived it once more—

And back to my heart serged that
river of woe

That but in the breast of a mother
can flow—

For the little white hearse has been,
too, at my door.

—Ella Wheeler Wilcox.

AN EVERY-DAY STORY.

"You aren't going to try to arrange
that cupboard yourself, are you mam-
ma? You look tired. Close the doors,
and let's forget its existence."

Mrs. Jordan smiled, and the suggestion
was so like Bettie.

"No, dear; it ought to be done at
once. I can't bear to have such a
disorderly corner about the house.
I'm sure I don't know when Susan
will be back, and I don't much care.
She never does anything thoroughly."

"Then let me do it, mamma." Bettie
spoke more cheerfully than she
felt. She had mapped out a different
plan for these Saturday morning
hours.

"You dear child! It would be such
a relief, but I don't like to put it on
your shoulders."

"O, nonsense!" laughed Bettie. "My
shoulders are stronger than you think,
mamma. What do you suppose all my
physical culture lessons have been
good for?"

So Mrs. Jordan was cajoled out of
the room, and Bettie, perched on the
baby's high chair, attacked the upper
shelves. It was a pleasant sight to
Aunt Lydia, sitting by the fireplace,
under whose deft fingers a little sock
was taking form and shape. Her
needles never slackened, even while
her eyes were fixed on the slender,
girlish figure. How unselfish Bettie
was growing! What was the reason?
Was the little silver cross, with its
three suggestive letters, in the secret?

As the work progressed, Aunt Ly-
dia felt a slight uneasiness. Would
Bettie prove faithful, she wondered,
when she reached the lowest shelf?
You see the day before Aunt Lydia
had gone to this same shelf in search
of some article, and had come across
a box away at the further end. In the
one swift glance she gave it as she
raised the cover she had a glimpse
of Tom's top, some battered tissue-
paper flowers, tangled embroidery
silks, and sundry old gloves and ribbons;
while there were indications of
equally interesting developments be-
neath. Evidently, Susan had made it
a sort of dumping-ground for "odd
and ends."

"Behold!" said the unconscious Bettie
at this juncture, with a flourish
that imperiled her standing on the
high chair. "The top shelves are in
a state of precision that it would do
your heart good to see." And then
she descended to give Aunt Lydia a
great hug, and prepare for an attack
on the lower shelves. "Do you know,"
she went on, confidentially, "I have
turned over a new leaf? I detest work

of this kind, but I make myself do it.
It's a discipline for the mind," as Miss
Brownlee says about algebra. No,
that isn't my motive, either," and the
round face grew suddenly serious. "I
made up my mind that I must improve
or I should feel as if I were dishonor-
ing Him."

A minute later Mrs. Jordan put her
head in at the door.
"Can you leave that awhile, dear,
and take this letter to the postoffice?
It ought to go in the next mail."

"Of course I can," said Bettie
promptly; and glad of the chance, she
was ready in just two minutes.

Left alone in the dining-room, Aunt
Lydia laid down her knitting and van-
ished up the stairs. She was back in
her place, however, and knitting as
placidly as ever, when Bettie returned
with her girlish face glowing from ex-
ercise and contact with the crisp,
frosty air.

"It's delicious outdoors, Auntie. I
was tempted not to come back till time
for luncheon." And Bettie shook her
fist menacingly at the unfinished work.
"But then, I'm nearly through. Only
two more shelves to do, and they're
easy."

Aunt Lydia watched her pretty niece
when the last shelf was cleared and
the discovery made. Bettie always
sang over her work; and she was in
the midst of "God make my life a lit-
tle light," when a sudden impulse led
her to open that whitened sepulcher.
The song ceased abruptly. Another
minute, and the cover was replaced—
the box pushed back to the end of the
shelf. Bettie's voice piped up again;
but it was constrained now, and not
so clear as before.

"All through, dear?" said Mrs. Jor-
dan, entering just as Bettie was clos-
ing the cupboard doors. "Yes, I see
you are. How beautifully you have
arranged everything! What would we
ever do without our helpful Bettie,
Aunt Lydia? You don't know what a
relief it is, Bettie, to know that every-
thing is in order here." And, with a
kiss that brought the blood to Bettie's
cheeks, her mother left the room.

Early in the afternoon Ethel Mand-
erson called. "Put on your things, can't
you, Bettie? Mamma wants you to go
sleigh-riding with us."

Of course, Bettie flew to her room
for her warmest wrappings; and the
result was a long, blissful ride through
city and country roads, to the music of
jingling sleigh-bells.

It was not till evening that she
thought again of the slighted box. She
felt uncomfortable when she joined
the group around the fireplace in the
library.

"Let's have anagrams," suggested
Tom, running for the box of letters.
"You give me a word, Bet, and I'll give
you one."

"Well," but Bettie's voice was some-
what reluctant. She was bright and
quick, however, and guessed her words
too easily for Tom's satisfaction.

"Say, now," he protested: "you
guess them too fast. I haven't made
out the one you gave me yet. Here's
another word for you, though. It isn't
very long, but it puzzled me the other
day."

Tom shook the letters vigorously in
his two hands, and delivered them over
to Bettie.

"That isn't hard," she announced al-
most immediately. "It's a daughter."

Well, now aren't you smart?" And
Tom looked disgruntled. "You can wait
awhile for the next one. I shan't
bother with you till I guess my own."

"That suits me," said Bettie. "I'm
going down stairs, anyway. There's
something I want to do there."

No one but Aunt Lydia suspected
what the business was, and she did not
guess the cause of the sudden decision.

It was that last anagram so uncon-
sciously given by brother Tom. Bettie's
conscience was in a sensitive
state that evening, which made it an
easy transition from the word in her
hand to the thought of the daughter
she claimed to be—the "King's Daugh-
ter;" and her resolution was taken.
That detestable box should be cleared
before she slept that night.

It wasn't pleasant to sit there all
alone in the dining-room, assorting
that heterogeneous collection, for Bettie
was a sociable little body. But the
coals glowed bright in the open
grate, as if they wanted to cheer her,
and as her fingers flew over the dis-
tasteful work, a warm feeling crept
into her heart.

There were other compensations,
too. Long-lost treasures, it seemed
had found their way to Susan's dump-
ing-ground. "If here isn't my best
paint-brush!" And Bettie's eyes shone
as she drew it out by its long handle:
"and, actually, my tube of yellow
ochre!"

"What in the world is this?" she
said, as she found a neat little tissue-
paper package, and opened it wonder-
ingly. "If it isn't Aunt Lydia's lovely
pink pin-cushion! and here's a paper
pinned to it." So there was; and on

It were just three words, "For Faithful
Bettie." Well, well! What a wonder-
ful woman Aunt Lydia was, anyway?
How did she know anything about the
box, when even Bettie had been ignor-
ant of its existence? How confident
she must have been that Bettie would
not shirk, or she would never have
placed there that dear little reward for
her to find! Aunt Lydia must have
been disappointed in her! The thought
made Bettie's fingers fly faster than
ever, till the work was finished. Some-
how, she did not want to throw her
strong young arms around Aunt Lydia
until her conscience was quite, quite
cleared.

It was a light, quick step that came
behind the big armchair a few min-
utes later.

"Who's a darling?" whispered Bettie,
to cover her embarrassment; "and who
gave her horrid niece her very pretti-
est and pinkest pin-cushion?"

"Who's a dear little King's Daugh-
ter?" asked Aunt Lydia.

"What are you two talking about?"
said Tom. "Giving conundrums? Come
over here, Bet. I've got a new word
for you a regular puzzler!"—Bertha
Gerneaux Davis, in Christian Register.

A LITTLE DEAD BIRD.

The celebrated Russian novelist,
Turgeneff, tells a touching incident
from his own life, which awakened in
him sentiments that have colored all
his writings.

When he was a boy of ten his
father took him out one day bird-shoot-
ing. As they tramped across the
brown stubble, a golden pheasant
rose with a low whirr from the ground
at his feet, and, with the joy of a
sportsman, he raised his gun and fired,
wild with excitement, when the crea-
ture fell fluttering at his side. Life
was ebbing fast, but the instinct of
the mother was stronger than death
itself, and with a feeble fluttering of
her wings the mother bird reached
the nest where her young brood were
huddled, unconscious of danger.
Then, with a look of pleading and re-
proach that his heart stood still at
the ruin he had wrought (and never
to his dying day did he forget the
feeling of guilt that came to him at
that moment), the little brown head
toppled over and only the dead body
of the mother shielded her nestlings.

"Father, father," he cried, "what
have I done?" as he turned his hor-
ror-stricken face to his father. But not
to his father's eye had this tragedy
been enacted, and he said: "Well done,
my son; that was well done for your
first shot. You will soon be a fine
sportsman."

"Never, father, never again shall I
destroy any living creature. If that is
sport, I will have none of it. Life is
more beautiful to me than death, and
since I cannot give life, I will not take
it."—Dumb Animals.

SHE HAD OUTSIDE DUTIES.

The public-spirited lady meets the
little boy on the street. Something
about his appearance halts her. She
stares at him in her near-sighted way.

The lady: "Little boy, haven't you
any home?"

The Little Boy: "Oh, yes'm, I've
got a home."

The lady: "And loving parents?"

The Little Boy: "Yes'm."

The lady: "I'm afraid you do not
know what love really is. Do your par-
ents look after your moral welfare?"

The Little Boy: "Yes'm."

The lady: "Are they bringing you
up to be a good and helpful citizen?"

The Little Boy: "Yes'm."

The lady: "Will you ask your
mother to come and hear me talk on
"When does a mother's duty to her
child begin?" next Saturday afternoon,
at 3 o'clock, at Lyceum Hall?"

The Little Boy (explosively):
"What's th' matter with you, ma,
don't you know me? I'm your little
boy!"—Cleveland Plain Dealer.

HURRY CALL FOR A BRIDE.

Every summer, when the coast of
Labrador is fairly free and vesse's can
approach that foggy and forbidding
country, the Bishop of Newfoundland
makes a trip as far north as the ice
permits. He finds much to do in giv-
ing comfort and counsel, christening
the infants that have been born dur-
ing the winter, preaching funeral ser-
mons, and uniting the betrothed
who await him at the fishing stations.

Landing at the Seal Islands not
long ago, he found an assemblage clad
in its level best at the house of the
"king," or leading factor; for the king,
having buried four wives, had resolved
to take a fifth, and he had gathered
the neighbors to witness his joy in the
acquisition.

There are not many neighbors in
Labrador, but there were enough in
this instance to fill both rooms of his
house. When the Bishop had been
warmed and welcomed, and was pre-
paring to speak the words that would
fill the Seal Islands with rejoicing, he
discovered that the union was impos-
sible, because the bride and bride-
groom were too nearly related. "The
Church forbids this match," he de-
clared, and great was the sensation.
The bride sank down in tears of mor-
tification and temper, and the bride-

groom scratched his head in bewilder-
ment. Something had to be done, and
quickly, for it might be a year before
a clergyman appeared on that coast
again.

"Oh, well, there's plenty of others,"
said the king, brightening as he sur-
veyed his guests. He turned to a
woman in the company and asked,
"Will you have me, Lizzie?"

"Not for a gift," exclaimed the
guest indignantly.

"Will you have me, Jane?"
"Not if you were the last man on th'
Labrador."

"How for you, Moggart?"
"Never."

The king looked ruefully over the
wedding party and, spying the cook at
the far side of the room, marched over
to her resolutely, seized her by the
arm, saying, "Come along, Sue, you'll
do!" dragged her, none too willing, be-
fore the bishop, and they were mar-
ried.—Youth's Companion.

NANSEN'S CARRIER-PIGEON.

One day a carrier-pigeon tapped at
the window of Mrs. Nansen's home
at Christiania. Instantly the window
was opened, and the wife of the fa-
mous Arctic explorer in another
moment covered a little messenger
with kisses and caresses.

The carrier-pigeon had been away
from the cottage thirty long months,
but had not forgotten the way home.
It brought a note from Nansen, stat-
ing that all was going well with his
expedition in the polar regions.

Nansen had fastened a message to
the bird, and turned it loose. The
frail courier darted out into the bliz-
zard air, flew like an arrow over per-
haps a thousand miles of frozen
waste, and then over another thou-
sand miles of ocean and plains and
forests, to enter the window of its
waiting mistress, and deliver the mes-
sage which she had been awaiting.

We boast of human pluck, sagacity
and endurance, but this loving car-
rier-pigeon, after an absence of thirty
months, accomplished a feat so won-
derful that we can only give ourselves
up to amazement and admiration.—
Nansen's "Arctic Explorations."

BELIEVES IN THE NEWSPAPERS.
"I believe in the newspaper," says
Mr. Alexander. "To illustrate their
carrying power, let me tell a story:
"A newspaper published in England
one day carried in its columns a ser-
mon by the late Rev. Charles H. Spur-
geon. That newspaper found its way
to Australia, and eventually was part
of a bundle that was thrown under
the counter of a store to wrap up pack-
ages with. In course of time it was
reached, and enclosed some articles
that were sent to the house of a most
ungodly man. He unwrapped the
goods, and as he did so, the heading
of the sermon struck his eye. The
man read it, became thoughtful, read
it again. It convinced him, and he be-
came an earnest and devout Chris-
tian.—Exchange.

ONE WAY OF SAVING.
President Roosevelt has an account
at the Riggs National Bank in Wash-
ington. The bookkeepers have no end
of trouble keeping the President's bal-
ances straight because so many peo-
ple who get checks from the President
fall to cash them, preferring to pre-
serve the checks as souvenirs. So
many persons are willing to pay from
\$1.00 to \$10.00 for an uncashed check
signed by the President that hundreds
of dollars are saved to the President
every year.

CAREFUL DOCTOR.
Prescribed Change of Food Instead of
Drugs.

It takes considerable courage for a
doctor to deliberately prescribe only
food for a despairing patient, instead
of resorting to the usual list of medi-
cines.

There are some truly scientific phy-
sicians among the present generation
who recognize and treat conditions as
the are and should be treated regard-
less of the value to their pockets.
Here's an instance:

"Four years ago I was taken with
severe gastritis and nothing would stay
on my stomach, so that I was on the
verge of starvation.

"I heard of a doctor who had a sum-
mer cottage near me—a specialist from
N. Y.—and as a last hope, sent for him.

"After he examined me carefully he
advised me to try a small quantity of
Grape-Nuts at first, then as my stom-
ach became stronger to eat more.

"I kept at it and gradually got so I
could eat and digest three teaspoon-
fuls. Then I began to have color in
my face, memory became clear, where
before everything seemed a blank. My
limbs got stronger and I could walk.
So I steadily recovered.

"Now after a year on Grape-Nuts I
weigh 153 lbs. My people were sur-
prised at the way I grew fleshy and
strong on this food." Name given by
Postum Co., Battle Creek, Mich. Read
the little book, "The Road to Well-
ville," in pkgs.

"There's a reason."



AGONIZING NEURALGIC PAINS

INSTANTLY STOPPED BY

RADWAY'S READY RELIEF

Radway's Ready Relief is safe, reli-
able and effectual because of the stimu-
lating action which it exerts over the
nerves and vital powers of the body,
adding tone to the one and inciting to
renewed and increased vigor the slum-
bering vitality of the physical struc-
ture, and through this healthful stimu-
lation and increased action the CAUSE
of the Pain is driven away and a natu-
ral condition restored.

Externally for Rheumatism, Neural-
gia, Sciatica, Sprains, Bruises, Mosquito
Bites, Stings of Insects, Sunburns,
Burns, Toothache, Headache, Pains in
the Back, the application of

RADWAY'S READY RELIEF

to the part or parts affected will in-
stantly relieve and soon cure the suf-
ferer of these complaints. Sold by all
druggists.

RADWAY & CO., New York.

cat, sat on its hind legs like a squirrel
when it eats a nut, and when the cat
made another attempt to molest him
the mouse slapped the cat a well-
directed blow in the face with his lit-
tle paw.

The cat was taken so completely
by surprise and so thoroughly disgust-
ed with himself that he turned and
fled like the coward he was, and the
mouse disappeared in a hole close to
the cellar wall.

I was as surprised as the cat, and
thoroughly enjoyed the discomfiture of
poor pussy. I think it was the most
amusing thing I ever saw, and if I
had not seen the whole thing, I would
have been tempted to doubt the story
if it had been told me.—Philadelphia
Ledger.

SINCE FREE DELIVERY OF MAIL IN RURAL
districts has been established I have
been pleased to discover two or three
pairs of bluebirds nesting undisturbed
in mail boxes by the roadside. It is
gratifying to know that the birds al-
lowed themselves to be disturbed two
of three times a day and yet not aban-
don their nests. But the thing that
gives the bird lover the greatest deli-
ght is the fact that no one robbed the
nests. I am sure the bluebird will in
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"There's a reason."

WHEN THE MOUSE SCORED.
One day while standing at my win-
dow watching the shifting clouds and
the drowsy swaying of trees, my at-
tention was called to the peculiar
actions of a large Maltese cat in the
field beyond our lawn. It would crawl
along, stop, fumble something, then go
on a little distance, keeping this stop-
ping and fumbling up for some
time.

At last the lawn was reached, then
through the fence the something
came, followed by the cat. Then I
saw what it was. A poor little mouse
that the cat had been tormenting.

The cat was too well fed to kill and
eat its prey, but just indolent enough
to torment and worry its poor victim.

On and on they came across the
lawn. The cat would catch the poor
little thing in its claws, mouth it, and
then let it go. Poor mouse, thinking
he was free, would try to make good
his escape, but the respite was only for
a few minutes, when he would be grab-
bed again.

Across the lawn and up the terrace
they came, just below the window
where I was standing. When the top
of the terrace was reached the cat
gave his victim one more squeeze,
looking delightedly at the poor, ex-
hausted thing, as much as to say, "I
could kill and eat you if I wanted to."

You know it was the last straw that
broke the camel's back, so this last
squeeze and indignities were too much.
The mouse turned round, faced the

cat, sat on its hind legs like a squirrel
when it eats a nut, and when the cat
made another attempt to molest him
the mouse slapped the cat a well-
directed blow in the face with his lit-
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July St. Nicholas.

Charcoal Kills Bad Breath.

Bad Odor of Indigestion, Smoking, Drinking or Eating Can Be Instantly Stopped.

SAMPLE PACKAGE MAILED FREE.

Other people notice your bad breath where you would not notice it at all. It is nauseating to other people to stand before them and while you are talking, give them a whiff or two of your bad breath. It usually comes from food fermenting on your stomach. Sometimes you have it in the morning,—that awful sour, bilious, bad breath. You can stop that at once by swallowing one or two Stuart Charcoal Lozenges, the most powerful gas and odor absorbers ever prepared.

Sometimes your meals will reveal themselves in your breath to those who talk with you. "You've had onions," or "You've been eating cabbage," and all of a sudden you belch in the face of your friend. Charcoal is a wonderful absorber of odors, as every one knows. That is why Stuart's Charcoal Lozenges are so quick to stop all gases and odors of odorous foods, or gas from indigestion. Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good r'l sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

Charcoal does other wonderful things, too. It carries away from your stomach and intestines, all the impurities there massed together and which causes the bad breath. Charcoal is a purifier as well as an absorber.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact, the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. These two things are the secret of good health and long life. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address, F. A. Stuart Co., 60 Stuart Bldg., Marshall, Mich.

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P. E. BOCK,
Second Vice-President and General Superintendent.

FAITH.
(From John 5:1-15.)
By the beautiful Pool of Bethesda, Near the gate of the innocent sheep,
Came the lame and the halt by day,
Thus closer their vigils to keep.

At one side of the beautiful lake Lay one, sore afflicted and weak,
And he knew not how long it would take
To gain blessings he came there to seek.

For no one to help him, appeared,
And "the waters" were "troubled," they said,
Yet he gave no voice to his fears,
For his faith had conquered all dreads!

"Wouldst thou, too, wash away all thy sins,
And of all thy guilt be free?"
Thus spake the Physician to him;
"Then list! look up, unto me!"

"If thou, too, wouldst be whole,
Take up thy bed and walk!"
And at once he regained self-control,
For within was the strength which he'd sought."

VICTORIA A. H. DUGGAN.

CREATION.

I have been watching the various theories of the evolutionists and the higher critics in their efforts to invalidate Moses' account of the creation for over fifty years, and will send you a few thoughts on the subject.

To say that the earth, and all things connected therewith, began with a small particle, or lump, and grew to its present dimensions on nothing, would be a self-contradiction, for a thing cannot produce itself out of nothing.

2. To say that man started as an animalcule and grew up through evolution, would be contrary to the first laws of God is nature. For everything invariably produces its kind. It may produce different grades or varieties, but it is always the same kind.

3. To say that God created the substance, and had to wait thousands of years for the earth and things to grow to their present state, would be to limit God's power, which seems to be the object of all these theories.

4. But to say that God created the substance, and put it together with its present statification and form, and infused into it all the forces that are found in nature, fixing the laws by which these forces are governed; and that God made man as he is, with all the endowments that raise him above all animals—this theory is reasonable and in keeping with the teaching of the Bible.

In proof, thereof, I will give the following quotations, scattered from Genesis to Revelation (there are many others too numerous to quote): "In the beginning God created the heavens and the earth." "And God created great whales, and every living creature." Gen. 1:1, 7, 16, 21. "And out of the ground the Lord God formed every beast of the field and every fowl of the air," etc. Gen. 2:19. This proves that God made things just as they are.

"Thus saith God the Lord, he that created the heavens." Isa. 42:5. "Thus saith the Lord that created the heavens, God, himself; that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord and there is none else." Isa. 45:28. "In those days shall be affliction such as was not from the beginning of creation which God created." Mark 13:19. This is the testimony of Jesus Christ. "In the beginning was the word * * * and the word was God. * * * All things were made by him, and without him was not any thing made." St. John 1:1, 3. "Which from the beginning of the world hath been hid in God who created all things by Jesus Christ." Eph. 3:9.

"For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him." Col. 1:16.

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things." Rev. 4:11.

"And the angel * * * lifted up his hand, and swore by him that liveth forever and forever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:5, 6.

Man.

"God said, let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." "And the Lord God caused a deep sleep to fall upon Adam; and he slept; and he took one of his ribs * * * and the rib which the Lord God had taken from man, made he a woman, and brought her to man." Gen. 1:26, 27; 2:1, 21, 22.

In the day that God created man, in the likeness of God made he man; male and female created he them." Gen. 5:1, 2. "Since the day that God

created man upon earth." Deut. 4:32. "Know ye that the Lord he is God; it is he that hath made us." Psa. 100:3. "He (God) giveth to all life, and breath and all things; and hath made of one blood all nations of men." Acts 17:25, 26.

So you see from those quotations that they will have to invalidate the whole Bible before they invalidate Moses' account of creation, for if part is false, all is false. God may have caused the earth to grow larger, but he made it complete at the beginning, and that in a short time, or it would not have been created in the beginning. It would have only been begun at the beginning.

In conclusion, is it reasonable to suppose that man, who knows nothing about creation, only what he has learned from nature, to know more about how it was done than Jesus Christ, who was present when everything was made, and Moses, to whom the "Lord spake face to face" (Ex. 33:11 and other inspired writers.) If any one claims such knowledge the Lord would ask him as he did Job, "Where wast thou when I laid the foundation of the earth? Declare if thou hast understanding." "Who hath laid the measure thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened?" "or who laid the cornerstone thereof?" When the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7.

W. R. KNOWLTON, L. E.

HOW TWO MONKS QUARRELED.

Two old monks—so the story goes—lived in a nice, dry, comfortable cave, and their names were Brother Hilarius and Brother Boniface. Most of their time they spent in praising God, and, for the rest, they for the most part smiled all the summer and laughed all the winter. They loved Christ and they loved each other, and such love always makes for happiness.

But one day Brother Hilarius got tired of being good. Like certain boys and girls when they also have behaved for a long time, he wanted a change. So he remarked to Brother Boniface: "I say, let's be naughty."

Brother Boniface looked serious, for he did not half like the idea, but at last he consented, and asked: "How can we manage it?"

"Well," said the other monk, "let us have a quarrel. There is nothing worse than a real row."

"Yes," went on Brother Boniface, "but what can we quarrel about?"

"Well," came the answer, "I can't pull your hair, for you haven't any. And I can't steal your food, for you always want me to eat yours as well as my own. But I have it! You see that white stone over there? You say it's yours, and I'll say it's mine, and so we'll get up a squabble."

"All right," said the other monk, "only you must begin; and perhaps," he added with a smile, "it'll come to a fight." And he clinched his fist behind his back, for when Brother Boniface was a boy at school there had on one occasion been a fight, and—but that is telling.

Brother Hilarius scowled, and looked ugly and black, and Brother Boniface did the same, and neither of them seemed the least like the good, kind man he really was.

Then Brother Hilarius pointed to a large white stone, and said gruffly: "Understand, that stone is mine; and if I catch you sitting on it, I shall crack your ball pate with it."

Such fierceness made Brother Boniface jump, and he said, with amazement: "I beg your pardon, my dear brother."

"Don't call me 'dear' was the rough reply. "Understand, that white stone is mine. Do you deny it?"

At this Brother Boniface could hardly breathe, but he managed to stammer out, "Your stone, is it?"

"Yes," shouted the other monk, "my stone, and, mind you, it belongs to me, and I'm going to have it."

"Well," faltered Brother Boniface, "of course it's yours, my dear friend. And if you wait a minute, I'll find you another, and you can have two."

Then they both burst out laughing, and Hilarius said: "I suppose we must give it up. It takes two to make a quarrel, and you are such an amiable old rascal that you won't disagree." And they were good and happy ever afterwards.

Who knows the moral of this tale? If you were never to quarrel, could another child ever quarrel with you? And which pleases Jesus Christ the more, the disagreeable, selfish boy or girl, or the lad or lass who is always good-tempered and amiable? I wonder what Brother Boniface would say?—Herald and Presbyter.

HAD TETTER 52 YEARS.

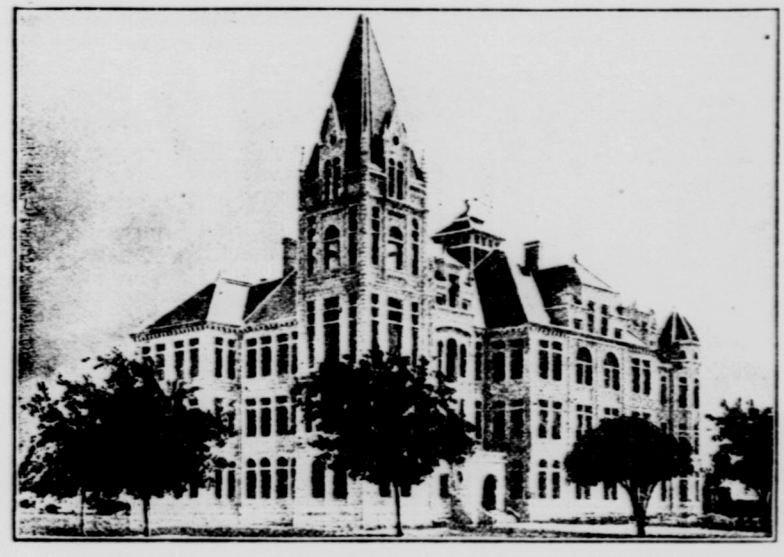
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ANNUAL CONFERENCES.

- New Mexico, Alpine, Texas, Bishop Morrison Oct. 18
German Mission, Houston, Bishop Morrison Oct. 25
West Texas, San Angelo, Bishop Morrison Oct. 21
Northwest Texas, Brownwood, Bishop Hoss Nov. 14
North Texas, Bowie, Bishop Hoss Nov. 21
Texas, Tyler, Bishop Morrison Nov. 28

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet in the First Methodist Church, Dallas, Tuesday, October 9, 1906, at 9 a. m. J. W. HILL, Pres.

From our exchanges in different parts of the connection we notice that our Bro. R. Nelson is winning good opinions. He has already visited a number of the conferences and addressed them on his plans of work; and his reception has been most cordial. His speeches have been highly spoken of, and his presence greatly appreciated. His work is a new one, and it has devolved upon him to create the sentiment in its favor, to develop its outlines and to impress its importance upon the Church. This work he is doing in a masterly manner, and it will soon become one of the leading enterprises of our great and increasing fields of religious endeavor. Brother Nelson is the man for this undertaking. He does not know the meaning of the word failure; and when he gets through with it, he will have one of the best organized movements of the Church.

We are indebted to Mrs. W. F. Barnum, of Fort Worth, one of the Vice-Presidents of the Woman's Foreign Missionary Society, for a copy of the proceedings of their last annual meeting, held at Opelika, Alabama. This was the twenty-eighth time this Board has met in like session. The General Conference, which met in Atlanta in 1878, organized and launched this wonderful department of work in the Church. Since then, it has become one of the most useful factors in our religious activities. Today their influence is felt all over the connection, and the results of their labors are perceptible at home and abroad. We have scanned the proceedings of the last meeting of the Board with interest, and we thank Mrs. Barnum, who is one of our most tireless Texas workers in this behalf, for this copy of their proceedings.

Men are prone to call attention to the bad rather than to the good. You may do the most of them a hundred favors and they will rarely mention the fact, but the moment you do them a fancied disfavor they will proclaim it from the housetop; and it is a wonder if they ever forgive you. They certainly never will forget you, and when the first good opportunity comes they will even up with you for it. What a perfectly happy world this would be were this order reversed. If, when men do you a kindness, you would express your appreciation of it; and when they do you a disfavor or a wrong, you would forget it, would not the world be brighter and better? But such is the weakness of human nature. We forget the kind deeds done us and remember the unkind ones. In this fact is found nine-tenths of our unhappiness. We treasure up these little things until they grow into large proportions, and then we have no trouble in ascribing everything that is said and done, not according to our way of thinking, to a bad motive, whose aim is to injure us in some way. Of course we then become unhappy.

No man ought to be more polite and gentlemanly to other women than he is to his own wife; and no woman ought to show more deference toward any other gentleman than she does to her own husband. Just because people are married is no reason why they should treat each other with harshness; but it is the weightiest reason why they should be considerate of each other's feelings. Were the proper spirit always indulged by a married couple, it would be the one fruitful source of domestic bliss. They would be sweethearts all their lives. But a great many couples forget this soon after the ceremony is over.

It is the easiest thing in the world to misunderstand people. If we are sensitive or suspicious, we are always on the lookout for some one to hurt our feelings. And we usually find that for which we are looking. A brother makes a passing remark with no thought of anything personal, and we take it up and give to it a meaning he never dreamed of. When he explains himself, if it ever comes to his ears, we are more disposed to discredit than to believe his statement. It is a better rule to make yourself believe that it is not the purpose of any one to do you a wrong. In other words, we ought to put the most charitable construction upon the words and conducts of our fellowmen.

Rev. O. F. Sensabaugh has proven himself a great factor in the development of our Church enterprises on the Ft. Worth District. He is a man of wise judgment, and far-seeing calculation, and he is wonderfully helpful in planning large things for Ft. Worth Methodism. Nothing escapes his eye, and whenever there is an opening for our Church, he is on the ground and aiding in a movement to plant an organization. Such a presiding elder is a benediction to our interests in a growing city; and the success of his work is a vindication of the wisdom of the Bishop in appointing him to that field. He not only aids in pushing forward the material and religious enterprises of the Church, but his active hand is also seen in the success of Polytechnic College. He is one of Brother Boaz's most helpful agencies. He does not talk much, and does not make himself very prominent, but his work tells.

Real friends are hard to find, but when you do find them they are worth something to you. A great many people profess friendship for you, but the moment you go counter to their pet theories or special fads, they will turn against you. Such people are only friends for what they can get out of you, and their friendship hangs upon a very slender thread. But the man who can differ from you and at the same time appreciate your opposite view from his, and stand by you when the stress of the storm comes to you, that man will do to tie to. He is your friend because he sees something in

you worthy of his confidence and love, and he is not easily shaken from you. You can always depend upon him. But he is a rare man and you do not meet him every day. No real selfish man is capable of high friendship. He lives within himself, and beyond his own interest he never looks. His friendship has no permanent value. It is not worth the breath that articulates it. Nobody has such a fine opportunity to learn these facts as the man who edits a paper.

The Mulkey Memorial people in Ft. Worth are making large improvements on their church property. When completed, it will be one of the most handsome church buildings in that city. Rev. G. S. Slover is proving himself the right man in the right place, and he is working like a beaver in the pulpit, the study and the field, as preacher and pastor. He has associated with him a fine set of workers, men who are liberal and true, and they are bringing things to pass. When their present enterprise is finished, Mulkey will be in the front ranks of our Texas appointments in every sense of the word.

The Advocate is only fighting the abuses of the Dallas Fair—its Sunday excursions and horse race gambling. We most cordially approve all its industrial features. These are very fine and conducive to the material development of the country. We notice that some of our people propose to boycott the whole fair. We have never advised that course. We want to condemn in unmeasured terms its abuses, and send our acts of disapproval to the fair management and the daily papers. But if we condemn the good along with the bad features of it, we bar ourselves from an impartial and just hearing. The Sunday feature of it, particularly, is the point of our attack, and upon this we do not propose to cease our warfare. The fair itself, aside from its bad features, is all right. This paragraph is suggested because of the action of some of our Sunday-schools in condemning it as a whole. If, after due and honest effort, we can not get the ear of the management in appealing to them to correct its excesses, then it will be time enough to go after it altogether.

BROTHERLY WORD OF ENCOURAGEMENT.

The following letter from our new Sunday-school editor, and a former Texan, we appreciate. Dr. Chappell spent a number of the best years of his ministry in Texas, and he is kindly remembered by many of our readers. We give his note to them, in order that they may see in what esteem he holds their conference organ: My Dear Doctor:

Why not send the word of cheer to the leader while he is still in the thick of the fight? You are certainly making a brave fight against all forms of evil and lawlessness in your great State. The impulse to say so has often come to me, but you know how prone we are to postpone. Frequently, I am afraid, we postpone till after the fighter has had to lay his armor by.

I read the last issue of the Texas Advocate last night, and so send you this word of greeting and cheer while the impulse is with me.

God be with you and give you yet many days in which to fight against the wrong and for the right. Yours fraternally, E. B. CHAPPELL.

Nashville, Tenn.

In the transfer of Rev. Sam R. Hay to the St. Louis Conference, it takes from our ranks one of our most eloquent preachers, a wise and devoted pastor and one of the most brotherly of men. He is a native Texan, and he has made his reputation as a preacher and a pastor in his native State. For four years he had charge of Shearn Memorial Church, Houston, the wealthiest and most influential congregation, perhaps, in the State; and he met all its responsibilities with large success. Two years since then, he has had charge of the Houston District, and developed wonderful aptitude for that office. His work on the district has given the greatest satisfaction to the preachers and people of that important section. He is a born preacher, a trained executive,

and one of the most affable and social men whom we have ever met. His going from us is regretted upon all hands; and it is understood that we have only loaned him to St. Louis for a quadrennium. That he will be a great success at that important Church, so long directed by Dr. John Mathews and other leading ministers in Southern Methodism, is not doubted for a moment by Texans. We congratulate St. Louis Methodism on gaining him, and they will appreciate him more and more as they become acquainted with him and his methods of work.

Rev. and Mrs. G. C. Rankin have issued announcements of the marriage of their daughter, Miss Laura Rankin, to Mr. Walter A. Stevens. The marriage took place at the home of the bride's parents, 333 Swiss Avenue, this city, last Monday evening at eight o'clock, in the presence of the two families and a very few friends. Mr. Stevens is business manager and publisher of Home and State Magazine, and also one of its proprietors. The couple have gone to Eureka Springs for a short visit, after which they will be at home in this city.

The Pittsburg Sunday-school is a live number. At its last rally day it had present fourteen officers, twenty-two teachers, 341 scholars, twenty-three new scholars, 350 visitors, making a grand total of 750 persons on hand. The collection was \$13.21. D. H. Abernathy is a superintendent who knows his business, and he conducts it on the same principles that he uses in the management of his mercantile establishment; hence the success of his work. If all our Sunday-schools were thus conducted, we would more than double our Sunday-school membership in Texas.

Says the last issue of the Ram's Horn:

"Modern business keeps crowding the saloonkeeper to the wall. The most notable instance of this justifiable boycott is found in the action of Sears, Roebuck & Co., the great merchandising mail-order house, which employs in the neighborhood of 10,000 people, who have passed a rule which absolutely forbids any of their employees entering a saloon within a radius of several blocks of their vast establishment, which itself covers several acres of ground. They justify this drastic order on the ground that it is for the protection of the employes as well as for the firm. It is done also in order to prevent the employes from encouraging a growth of saloons in that neighborhood. Those who disregard the order will place themselves in a position where their services are no longer desirable to the firm."

Rev. W. D. Bradfield, whom Bishop Key has transferred back to Texas, has just closed a most successful pastorate at Cook Avenue Church, St. Louis. The St. Louis Advocate thus speaks of his work:

Never in the history of this church has there been such a truly prosperous year as the one that is just closing.

Dr. Bradfield, who, we understand is to leave the city at this time for a prominent pastorate in his native State of Texas, has had a difficult problem on his hands during the last three years; but in spite of all obstacles he has accomplished a grand work. The services on the Sabbath have been wonderfully well attended, and conversions have been the order of the day for a long time past. The finishing of the new parsonage has added greatly to the relieving of the ever increasing difficulty which confronts our city churches in the matter of comfortably housing their pastors; and Cook Avenue can now boast of possessing one of the best preacher's homes in the St. Louis Conference. It is with regret that we hear of Dr. Bradfield's departure from our city, and we trust that his return to Texas will be fraught with that blessing from above which he is richly deserves.

PERSONALS.

Rev. J. D. Martin, of Plano, made the Advocate a good visit this week. He is looking well and cheerful.

Brother C. C. Davis, formerly a member of the North Texas Conference, but now a layman and living at Iowa Park, made the Advocate a brotherly visit recently.

Mrs. Caroline Butler died last Monday morning at the home of Mr. and Mrs. George Phillips, of Kaufman.

She was the mother of Mrs. Phillips and the sister of the wife of the editor of the Advocate. She was a noble and a consecrated woman and her end was peace.

Rev. T. J. Beckham, of Pilot Point, made us a helpful visit this week. He is closing out four years of faithful labor with his charge, and his people will give him up regretfully.

Judge J. M. Richardson, of Weatherford, made the Advocate an appreciated visit last week. He is one of our valuable laymen in that most excellent city, and we are glad that he visited us.

Rev. W. D. Mountcastle, of Clarksville, was in the city last week and made the Advocate force a most pleasant visit. He speaks very encouragingly of the work in that part of the conference, and will close out his term successfully.

Rev. W. D. Thompson, of Bailey, made us a pleasant visit this week. He has not been in the North Texas Conference very long, but he has made a good start as a useful member. He preached a good sermon last Sunday night for our Grace Church people.

Rev. T. H. Morris, of Centenary Church, Palestine, takes hold of the Advocate work like an old hand. He is stirring things in his charge for the paper. Our experience has demonstrated that where a man looks well after the Advocate he reports all other interests in full at conference.

We are in receipt of an invitation to the marriage of the two daughters of Rev. and Mrs. J. F. Alderson, to-wit: Miss Cora Bane to Mr. Lee W. Thompson, and Miss Ruth to Mr. Homer H. Benton. It will be a double wedding and will take place at the home of the parents in Denton October 16, 1906. The Advocate extends congratulations.

We had the sweetest visitor of the season to call on us last week. Her name is Miss Elizabeth Blaylock, the little daughter of Mr. and Mrs. Louis Blaylock, Jr., and granddaughter of the publisher of the Advocate. She is the latest edition of the Blaylock circle, and about the greatest baby in Dallas. She is less than two months old and as pretty as a picture.

We learn from a private note from Rev. H. T. Cunningham, of Orange, of the death of his aged mother, which occurred last Sunday at Tupelo, Mississippi. Her husband, Rev. J. T. Cunningham, is a superannuated member of the Mississippi Conference. Both their sons, Rev. H. T. Cunningham, pastor at Orange, and Rev. Jas. E. Cunningham, of Aberdeen, Mississippi, are ministers of the gospel. She was a good woman and died in the faith.

We have an old conference classmate at Mineral Wells, Rev. M. S. Watts. He was admitted on trial with us at Asheville, N. C., in the Holston Conference, in Oct., 1874. We had not met in a great many years until we came together at "Epworth by the Sea," in August last. We have before us a good letter from him, and the reading of it stirs many sacred memories. How it cheers us to get a good private letter from an old friend!

Rev. Alonzo Monk, D. D., of First Church, Fort Worth, has been transferred by Bishop Hendrix to the Louisville Conference, and stationed at Broadway Church, Louisville. Dr. Monk has been the popular pastor of First Church, Ft. Worth, for three years. He has done a fine work. He is held in high esteem by that congregation and by the entire membership of the Northwest Texas Conference. They very much hoped that he would become a permanent member of their conference, but the authorities have decreed otherwise.

Texas will get several Missouri preachers this fall by transfer: North Texas Conference, Rev. W. H. Crum, Rev. W. D. Bradfield; Northwest Texas Conference, Rev. J. W. Patterson, Rev. R. D. Stuart; Texas Conference, Rev. H. W. King, Rev. I. B. Manly; West Texas Conference, Rev. J. W. Howell. These brethren come to us from the Southwest Missouri and the St. Louis Conferences. They will be accorded a warm welcome, for they come with the seal of the Church upon them, and with the record of successful work back of them. The preacher who has the approval of his conference is entitled to a warm reception by his preacher brethren in any part of the Church.

CHURCH NEWS.

The Methodist Church in Japan will hold its first General Conference in Tokio May, 1907.

The latest Sunday-school statistics

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show a total of 260,905 Sunday-schools, 2,414,757 teachers and 23,442,998 scholars.

Mrs. Bryant Willis, mother of Mrs. Bishop Galloway, died on September 4. She was a great friend to the preachers, and will be missed.

The New York Advocate reached its four score years this month. Dr. J. Buckley, who easily ranks as one of the great editors of his age, has been editor of the Advocate for twenty-six years.

Bishop W. W. Duncan has for the first time in years escaped this summer an attack of hay fever. He and Mrs. Duncan have returned home after spending two or three weeks at F. L. Sprague in Richmond County, N. C. The Bishop's health has greatly improved, and he fully counts on meeting the conferences assigned him. No man ever wrought more conscientiously, incessantly and effectually for his Church than has Bishop Duncan.—Nashville Christian Advocate.

DEDICATIONS.

Our church at Eddy will be dedicated next Sunday, September 30. Rev. W. H. Vaughan officiating. All former pastors cordially invited to be present. JAS. J. RAPE, P. E.

Our church at Merkel, Texas, will be dedicated by Bishop E. E. Hoss on Sunday, 11 a. m., October 28, 1906. All former pastors cordially invited to be present. C. S. FIELD, P. C. Merkel, Texas.

Bishop Hoss will dedicate Austin Avenue Church, Waco, on the second Sunday in November. Former pastors cordially invited to be present. C. R. WRIGHT, P. C.

REPLY TO PROTEST OF M. W. ROGERS AND D. C. ELLIS.

On August 20th four Methodist preachers were in our home. Two of them represented leading institutions of learning. One brother, coming direct from the Dublin District, spoke in most complimentary terms of the work accomplished by the presiding elder and the members of the district, remarking that the time limit necessitated the change in presiding elder, and made the jocular statement I wrote to the Advocate. All present understood it as a joke. I thought it a pleasant too good to keep, so I sent it out for the enjoyment of all. When told here it provoked much mirth. I was truly sorry the brethren above named took what I wrote as in any way reflecting on their district, for I assure them such was far from being my intention. GEO. F. CAMPBELL.

TEXAS CONFERENCE LEAGUES.

The Tabernacle Epworth League, of Houston, Texas, requests that its Secretary be advised as early as possible by each League of the Texas Conference as to the number of delegates it may expect, that preparations may be made for their entertainment at the coming session of the League Conference to be held in Houston, October 26 to 28, 1906. Address H. MILLSAAPS, Sec. 1607 Crawford St., Houston, Texas.

GOOD HELP.

Rev. P. H. Davis, of Kentucky, is helping Rev. D. S. Collier in a meeting at Abilene, Texas. Prof. J. M. Ragsdale is leading the singing. Brother Davis is as good help as I ever had. He is full of clean, original, religious, Irish humor, draws like a magnet, and is very effective in winning souls. Prof. Ragsdale is a good leader of song, and the two will do excellent work anywhere. They want work in Texas. THOMAS H. MORRIS, Palestine, Texas.

MONTANA CONFERENCE.

Another year of our work has passed into history. Our Annual Conference was held in Deer Lodge September 13-17 inclusive. I believe it was the universal verdict that it was the very best session in the history of the conference. Bishop James Atkins presided. We had with us Dr. W. R. Lambuth, Missionary Secretary; Dr. A. J. Lamar, Junior Book Agent; Dr. Hammond, Secretary of the Board of Education, and Dr. W. E. Vaughn, editor of the Pacific Methodist Advocate. All of these brethren added much to the interest of the occasion. There was a larger attendance of preachers than at any previous session, and a large number of visitors. Reports were indeed encouraging, there being an advance in everything except the number of Epworth Leagues. Salaries were well paid up and benevolences overpaid. All charges were named for the coming year, but the Bishop has transferred one preacher from us since our last conference, hence my call for a preacher. The outlook is very bright and we ought to enter many open doors at once. J. R. MURRAY.

SABBATH OBSERVANCE.

The following resolutions on Sabbath observance were passed by Bremond and Reagan Churches:

In view of the fact that the desecration of the Holy Sabbath is becoming more and more prevalent; and whereas the railroads, fairs, baseball teams, the saloons and enemies of our Christian civilization are seeking to degrade and secularize our Christian Sabbath, we, as servants of Christ, feel that we are under the imperative duty of speaking out to the world our solemn protest against those efforts to destroy our Christian Sabbath, and thus destroy one of the main bulwarks of our Christian civilization; therefore, be it

Resolved, That we will not patronize any of these methods of desecrating our Sabbath by patronizing or attending any railway Sunday excursions, Sunday baseballs or Sunday openings of fairs, or by buying or selling on the Lord's day, or in any other way violate the fourth commandment.

2. That we most heartily condemn the action of the managers of the State Fair at Dallas, Texas, in using a part of the public funds of said city to promote Sunday openings and excursions, and pledge to the good citizens of Dallas our most earnest sympathy and co-operation in their heroic efforts to put down such flagrant violations of the public trust and conscience.

3. That a copy of these resolutions be furnished the Texas Christian Advocate and the Dallas News for publication.

(Signed) A. A. Wagoner, Pastor M. E. Church, South; M. C. Ward, Sunday-school Superintendent; J. M. Neal, H. A. Carlton, and others.

RESOLUTIONS ANENT SUNDAY.

The following resolutions were unanimously adopted by the Methodist Sunday-school of Sulphur Springs, Texas:

Whereas, We believe that the surrender of our Christian Sabbath will be the entering wedge that will ultimately undermine the very foundation of our national stability, and; whereas, We believe it to be the duty of every citizen who loves this land of the free and home of the brave, and who wishes to see maintained our free institutions to vigorously protest against encroachments upon the sanctity of the Sabbath day; therefore be it

Resolved, That we, the Methodist Sunday-school of Sulphur Springs, protest against and unqualifiedly condemn the management of the State Fair that permits Sunday opening and offers special inducements to Sunday visitors, thereby encouraging Sabbath desecration.

Resolved, 2. That we urge our people not to attend the State Fair on Sunday.

RESOLUTIONS ON THE FAIR.

Whereas, The Dallas State Fair Association by opening on Sunday would violate God's law of the Holy Sabbath, desecrate his divinely appointed day for rest and worship by converting it into a day for material gain to themselves and a day of dissipation and general revelry on the part of thousands of our citizens; therefore be it

Resolved by this Quarterly Conference of the Methodist Episcopal Church, South, Farmersville Station, That we protest against the Sunday opening of the Fair, and the Sunday excursion trains to the Fair, or for any other purpose. And should the Fair be opened on Sunday, we believe all Christians and others who respect the Sabbath should condemn this wholesale desecration of the day by not attending the Fair at all.

I. W. CLARK, P. E. A. R. NASH, P. C. G. W. UTT, Sec.

N. B.—The Woman's Foreign Missionary Society and the Woman's Home Mission Society also adopted the above resolution. A. R. N.

SHALL MORAL SENTIMENT PREVAIL?

There is no disguising the fact that the fight is on between those who value sobriety and morality more than money and sensual enjoyment, on the one hand, and those who are willing to make any kind of sacrifice for the sake of gain. The issue is made between the Christian people of this State and the managers of the Dallas State Fair on the Sabbath question and kindred questions. The Christian people have spoken through their Church organs and by direct appeal made privately, through courteous petition to these men respectfully asking them to desist from their purpose to open their gates on the Sabbath. But they have not even favored the petitioners with the courtesy of a reply. These people appear to disregard the moral sentiment of the moral and religious people of this great State. I see it already stated that the Jamestown Exposition to be held next year will close its gates on the Sabbath.

But here in Texas, the greatest State in the Union, we are to be subjected to the humiliation of having our holy Sabbath day trampled beneath unholiness and the option of a few Dallas capitalists and railroad magnates. Shall we submit tamely? Will we lay supinely and allow the great bulwark of civilization and Christianity swept from us? I do not believe it. We can, by concert of action, command the respect of those who ignore us. If we will turn from this iniquitous affair as we would shun the poisonous adder we will force them to respect our petitions. Let every minister in this broad land take up the challenge and call upon the people to withdraw all patronage from the Fair. Let the men and women who really value their spiritual birthright more than pleasure be true to the cause of civic and ecclesiastical righteousness, then our influence will be felt. And these men will be made to understand by reduced receipts that it will pay better to conciliate good people than to affront them by an utter disregard of their sacred rights. I plant myself against this institution until this Sabbath desecration is eliminated. Who will stand with me?

R. C. ARMSTRONG, Fort Worth, Texas.

THE CHURCH AND THE DALLAS FAIR.

At a Church Conference of the Mulkey Memorial Methodist Church, held on September 23, 1906, the conference adopted the following resolutions:

Whereas, It has been announced in the public press that the Texas State Fair will open its gates on Sunday during the coming Fair to be held in the City of Dallas, October next, and,

Whereas, We believe that something should be done to arrest the tendency to prostitute our Sunday to commercialism at a sacrifice of worship and rest.

Therefore, Be it resolved by the Mulkey Memorial Methodist Church, of Fort Worth, that we hereby earnestly enter our protest against the opening of the Fair on Sunday and memorialize the management thereof to recognize and observe our Christian Sabbath, upon which rests very largely the moral strength of our people and the future stability of our government. Resolution submitted by W. ERSKINE WILLIAMS, J. C. SMITH, GEO. MULKEY.

NOTICE, WEST TEXAS CONFERENCE.

Dear Brethren: I made a grand and eloquent speech at Lockhart, describing the Concho country in general and San Angelo in particular; so eloquent that, like a siren's song, I got the vote to bring you all out here this year. You thought this was hyperbolic, and I confess I told all I knew—then.

But now! Why this year makes all previous years look like "Thirty cents." Come one, come all and see a sure-enough goodly land. A special train will await all comers at Temple and bring you out in comfort. The exact time of train will be published in due time. Please let every poor, unfortunate preacher or layman who cannot be here to inform me in time, so none of my eager-to-entertain people may be disappointed. If any preacher's wife wants a vacation in Paradise, if she will let me know I will give her a good home. If any brother must bring his buggy and horse, all right. We will furnish plenty of feed and stable room. But servants are impossible here, and he will have to attend to his "cutler" himself.

If any dear brother wants to come out prospecting for larger "Pastorage" (preacher I mean), come on. We need you all right, but be sure to let me know beforehand. I will give you a good home and present your case to Bishop Morrison in as favorable a light as possible. But I mean to tell him a bad tale on the transfer or prospector who comes and don't let me know beforehand. Hospitably, SIMEON SHAW.

P. S. Any of the aforesaid preachers, transfers or prospectors who have an eye on San Angelo had better come well armed and be quick on the draw. I'll lay for him. Beligerently, S. S.

MILLIONS OF BUFFALO ONCE RANGED THE WESTERN PLAINS.

The early explorers who describe the Buffalo numbers do not give us anything more exact than superlative expressions, such as "countless herds," "incredible numbers," "teeming myriads," "the world one robe," etc. I have endeavored to get a more exact idea of their numbers. The total area inhabited by the Buffalo was about 3,000,000 square miles. Of this, the open plains were one-half. According to figures supplied me by Mr. A. F. Potter, of the Forest Service, the ranges of the Dakotas, Montana, Wyoming, Nebraska, Kansas, Colorado, Texas and Oklahoma (a total of about 750,000 square miles, or half of the plains) were, according to the census of 1900, carrying 24,000,000 head of cattle and horses and about

6,000,000 head of sheep. This means that when fully stocked they might sustain a number of Buffalo at least equal to the number of cattle and horses. The Buffalo had to divide their heritage with numerous herds of mustang, antelope and wapiti; on the other hand, a Buffalo could find a living where a range animal would starve, many of the richest bottom lands are now fenced in, and we have taken no account of the 6,000,000 sheep. Therefore we are safe in placing at 40,000,000 the Buffalo formerly living on the entire plains area.

There prairie range was a third as large, but it was vastly more fertile; indeed, the stockmen reckon one prairie acre equal to four acres on the plains. Doubtless, therefore, the prairies sustained nearly as many head as the plains; we may safely set their population at 30,000,000. The forest region was the lowest in the rate of population; for its 1,000,000 square miles we should not allow more than 5,000,000 Buffalo. These figures would make the primitive number of Buffalo 75,000,000.

Many other calculations based on different data give similar or slightly lower totals. From these facts it will appear very safe to put the primitive Buffalo population at 50,000,000 to 60,000,000.

From "The American Bison or Buffalo," by Ernest Thompson Seton, in the October Scribner.

PREACHER WANTED.

I want a preacher for a good circuit. Good parsonage furnished. Salary \$500. Climate ideal. Very healthy. A very fine field for usefulness. J. R. MURRAY, P. E. Deer Lodge, Montana.

METHODIST CHURCH FINISHED.

After considerable delay, caused by misfitting of windows and scarcity of hands to do the work, the Methodist church has been finished, new gas lights put in and the seats replaced. The Sunday-school work will be resumed to-morrow and the regular appointments for preaching, the first and third Sundays, in the church hereafter. The memorial windows in the south end of the church, behind the pulpit, add greatly to the beauty of the church, besides they bear the names of the veteran members, Jno. T. Bryson and wife, D. V. Grant and wife and Anthony Smith and wife. The new Methodist church is something to be proud of, accomplished by Rev. Liles after his four years' work, and he justly deserves great credit, for without his work we might not have had the beautiful new church.—Liberty Hill Index.

STATE FAIR OF TEXAS. Some of the Features of the Approaching Entertainment, October 13 to October 28, 1906.

The twenty-first annual entertainment of the State Fair of Texas, will begin October 13 and close October 28, 1906. Since last year large sums of money have been expended in the improvement of the plant. Many changes have been made for the better in the grounds and buildings, and several new buildings have been erected, including a handsome concrete stone office building, and an up-to-date poultry house.

All of the departments have been enlarged in scope and accommodations, the classifications revised, and the amounts of money offered in premiums, prizes and awards increased. The association announces that in the livestock department more than seven hundred head of cattle, one thousand head of swine, and three hundred head of jacks, mules and exhibition horses have already been entered, and that the displays of dairy stock will be particularly interesting, as there is great rivalry among the dairy interests, Jersey and Holstein breeders being in hot competition. Concrete walks have been laid through all the avenues of the department.

The vehicle and machinery displays, embracing all the latest inventions, will cover several acres of ground, and they doubtless be a source of great interest to farmers and the public generally. More than one hundred attractions have been secured for Amusement Park. The amusement devices are: the scenic railway, the chutes, the figure 8, the Ferris wheel, the carousel, the captive balloon, etc. Connected with the shows are several first-class bands and orchestras.

The art loan exhibit will embrace the paintings of many of the old masters, and the productions of recent and living artists. Artists who made displays in this department last year found such a demand for their productions in Texas that it was no trouble to secure exhibits this year. In fact, the difficulty was to decide which pictures out of the large number offered to select.

The attractions in the way of music are the finest ever offered by a Fair. They include Seymour's famous military band of fifty members, embracing eleven soloists of international reputation; Mme. Marcella Sembrich, the greatest living singer; Campanari, easily the first baritone in existence; Mme. Force-Harmon, the leading oratorio soprano of the day; Mme. Longman, the celebrated alto; Forrest Dabney Carr, the basso; and Holmes Cowper, the tenor. The Leo Adde Musical Comedy Company will present several magnificent pieces on the stage of the Auditorium during the Fair.

The foregoing are some of the features of the coming Fair. Every day will be a special day for some interest, organization or fraternity. Opening day has been set apart as political day. United States Senator Tillman, of South Carolina, will be the orator of the occasion. In view of the unusual merit of the fair this year, the railroads have announced the lowest rates they have ever made on account of the State Fair.

Hood's Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best Blood Medicine.

Pure Foods By Mail. You can buy them and save money as well. The list of goods below would cost you at home \$18.18, provided you could get the quality, which doubtless you couldn't. Do you want to save \$5.18? If so all you have to do is to cut out the list and mail it to us with a Post Office, Express Money Order or Bank Draft for \$13.00. We will carefully pack the order and deliver to railroad company without further charge. Weight and quality of our goods guaranteed. If you are not entirely satisfied with the goods upon examination, promptly ship them back at our expense and money will be refunded. Hundreds of Texas people are using our goods and we want you to try them, hence this liberal offer. We are thoroughly reliable as any Wholesale House in this city will tell you. The only condition is that you cut out this ad. and send us the cash. We do business only for cash, else we could not make this great offer. No goods sent C. O. D. Sugar \$2.00, Standard \$2.00, 25 lbs. Acme Blend Coffee \$2.50, 25 lbs. Special Tea \$2.00, 2 lbs. Acme Pure Ground Pepper \$1.75, 1 qt. Standard Lemon Extract \$1.00, 1 qt. Standard Vanilla Extract \$1.00. Total \$13.00. Don't delay, but send in the order today. Be sure to give both your Post Office address and railroad station and address. ACME TEA & COFFEE CO., Dallas, Texas, 338 Elm St. References—Boren Stewart Co., Wholesale Grocers; McDaniel & Co., Wholesale Grocers, Dallas.

STATE FAIR OF TEXAS, DALLAS, TEXAS OCT. 13 TO 28.

Railroad Rates to the State Fair. The railroad rates to Dallas during the State Fair—Oct. 13 to Oct. 28—will be the best ever given. They will be published in a few days. Look out for them.

Agricultural Display. The displays of agricultural products at the State Fair at Dallas, Oct. 13 to Oct. 28—will be very fine. Premiums are offered on all kinds of farm products. Farmers are requested to write at once for catalogue and premium list.

Ladies' Textile Department. In the ladies' textile department of the State Fair at Dallas—Oct. 13 to Oct. 28—premiums are offered on old ladies' work, lace, knitting, crochet, plain and fancy sewing, embroidery, decorative art, paper flowers, Indian family and war relics, old documents, books, postage stamps, curios, etc.; also on the work of boys and girls under sixteen years of age. Write for premium list.

Concerts. Besides the regular concerts by Seymour's famous military band and the performances of the artists in the auditorium, extra high class musical attractions have been secured at a cost of \$20,000 for that hall for twelve nights of the fair. Some of the greatest musicians in the world are among the number. These attractions are for the benefit of visitors to the fair. The price of general admission to any of these extra entertainments will be one dollar.

Live Stock Department. The most extensive displays of livestock and poultry ever made in the South will be seen at the State Fair—Oct. 13 to Oct. 28. More than seven hundred head of cattle, one thousand head of hogs, five hundred head of jacks, mules and exhibition horses, and three thousand five hundred birds have already been entered. Great rivalry exists among the dairy interests, Jersey and Holstein breeders are in hot competition. All the breeds of swine represented. Every coop in the poultry house will be occupied. All kinds of dairy machinery and chicken incubators and brooders in continuous demonstration. Extensive exhibits of stock foods and poultry powders. Arena shows from 9 a. m. to 2 p. m. every day. Handsome grandstand at the livestock arena. A fine band in regular attendance. Meals and refreshments served in the building.

Offices of the State Fair. The offices of the State Fair at Dallas were installed in the handsome new administration building recently, where they are fixed up in swell shape. The old office building which has stood for twenty years at the entrance to the grounds, will this week be hauled to the livestock department, where it will be used for headquarters by the officers of that department.

SPECIAL NOTICE. The Board of Directors of the Texas Methodist Orphanage will meet at the Orphanage in Waco Wednesday, Oct. 17, at one o'clock p. m. HORACE BISHOP, Pres.



VIEW OF EPWORTH-BY-THE-SEA ENCAMPMENT, 1906, LOOKING TOWARD THE BAY.

Epworth League Department

GUS W. THOMASSON EDITOR.
Van Alstyne, Texas.

All communications intended for publication in this department, and all papers with articles to be commented upon should be addressed to the League Editor.

The following rule should be observed in remitting money on account of the State organization: Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

- State League Cabinet.**
President, Allan K. Ragsdale, Dallas.
First Vice-President, A. H. McVeigh, Cleburne.
Second Vice-President, Miss Laura L. Allison, Austin.
Third Vice-President, Prof. P. W. Horn, Houston.
Fourth Vice-President, Miss Mae Dye, Plano.
Secretary, Frank L. McNeny, Dallas.
Treasurer, W. E. Hawkins, Ft. Worth.
Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

PRESIDENT RAGSDALE'S CALL TO THE TEXAS EPWORTH LEAGUES.

At a special meeting of the Board of Trustees of the State Epworth League, assembled in Dallas, Wednesday, September 26, it was unanimously decided to issue twenty-year, four per cent bonds of \$25 each, and place a sufficient number of these on the market to make such improvements as will be essential to successfully equip and carry on our work at Epworth-by-the-Sea. Their action is your action, and we desire that every League in Texas Senior and Junior, ratify this action and proceed at once to raise funds to buy in these bonds. This is a "definite investment" in an interest-bearing bond, which may be redeemed by the Encampment out of the profits derived from operation from year to year. The Epworth Leagues of Dallas have acted promptly and asked that twenty of these bonds be assigned to them, and have appointed a special committee to take charge of this and devise ways and means to raise the necessary funds. Our plant at Epworth-by-the-Sea must be improved and we believe that the Leaguers, with the co-operation of our Methodist families, who expect to get the benefit of the religious outing and recreation in summer homes by the seaside, will enthusiastically take hold of this bond issue. The bonds will be off the press within a few days. Who will take the first five hundred?
A. K. RAGSDALE, Pres.
Dallas, Texas.

THE PROPOSED BOND ISSUE.

The proposed bond issue of the State League meets our hearty approval and offers, in our judgment, the only feasible plan by which the Assembly grounds may be improved and adequately equipped for the use and occupancy of our Methodist people and others who desire social recreation along with religious instruction and culture. No greater opportunity, as we see it, has come to the Methodists of Texas since the introduction of the League movement into this State fourteen years ago. Travelers who have visited our grounds say, without exception, that the natural advantages here are not excelled anywhere in the United States. The beach, the surf, the breeze, the absence of insects, the exhilarating influence of the climate, all contribute to ideal conditions.

With the fund to be derived from the sale of the bonds, hotel accommodations may be provided, rooming houses erected and a modern bath house constructed. A proper system of sewerage may be installed and all necessary conveniences may be had. Instead, then, of opening the grounds for ten days in the year, as is the case in an Encampment session, they may be continuously open, for the climate in winter is not at all severe, and in the summer is delightful. Such a resort, thus equipped, will attract patronage from the better class of people everywhere, and of sufficient volume to pay all running expenses and yield a revenue to the management.

This is not all. With running expenses and an income provided for, a great summer school may be launched, and our Methodist young people may gather each year at this resort and pursue courses of instruction that will prepare them for their life work. Surely there lies in this an opportunity far-reaching in its ultimate effect. Is it not the opportunity of a life time, and should we, as Methodists loyal to our Church, rise as a unit with the support for which the hour calls?

President Ragsdale sets forth in detail the financial features of the bond issue in his call, published in this issue, and a blank is being printed to be filled out and sent to him by those who will subscribe for these bonds. We sincerely hope that the Chapters of this State, and the individual members of our Church everywhere will take hold of this matter at once and demonstrate the promptness with which such an undertaking can be handled.

BOARD MEETING.

An important session of the Board of Trustees was held in Dallas last week. A definite plan for raising funds was agreed upon and an outline of improvements to be undertaken at Epworth-by-the-Sea was formulated. At the former session of the board, held during the session of the Encampment, the decision was reached to issue bonds, and at this session the details of the issue were settled. They will be of a denomination of \$25 each, run for twenty years, bear four per cent inter-

est per annum and be subject to redemption at the option of the State Epworth League. The issue will aggregate \$25,000, but only so much of this amount will be placed for the present as will enable the management to make the improvements considered absolutely essential. For this purpose it was estimated that about \$10,000 would be needed, and effort is to be made to sell bonds to this amount within the next ninety days. Judge Walsh, of Van Alstyne, who acted in the capacity of legal adviser during the negotiations and signing of the contract when the location was selected, was appointed to attend to the drafting of the bonds and having the issue legally and properly made. President Ragsdale and Chairman Sexton will present the matter to the Annual Conference this fall, in an effort to secure the financial co-operation of our preachers and our people at large. In the meantime the sale of the bonds is to be pushed through correspondence and the columns of the Advocate. Those present at this meeting were Chairman Sexton, Secretary Weeks, Rev. L. S. Barton, Dr. Jas. Campbell and Gus W. Thomasson. President Ragsdale was present with the proxies of C. A. Lehmgberg and Theo. Bering, Jr. Miss May Dye, Fourth Vice-President of the State organization, was a visitor upon the meeting, which was held in the preacher's room at the Publishing House.

BOND SUBSCRIPTION BLANK.

To the Board of Trustees of the State Epworth League:
Application is hereby made for _____ bonds of the denomination of \$25 each, payment for which will be made on or before _____ date
(Sign here) _____

SUBSCRIPTION LIST.

- Bonds have been subscribed for by the following:
Gus W. Thomasson \$100
Allan K. Ragsdale 100
Theodore Bering, Jr. 100
George S. Sexton 100
W. G. Lee Woods 100
C. H. Beneke 100
C. C. Walsh 100
R. C. Ayres 100
J. E. Harrison 100
H. H. Halsell 100
H. A. Boaz 100
W. H. Vaughan 100
Mrs. W. A. Sampe 100
J. D. Love 200
Dallas Leagues 500

NOTES.

Mrs. W. F. Robertson, in writing of her plans for the State Junior League work, says: "What I'm aiming for is that the Junior workers themselves shall do most of the writing." She wants letters. Let her have them, Juniors.

President D. H. Abernathy, of the State Sunday-school Association, sends us a copy of a recent "telegram"

which he sent out in the interest of a rally day service in his home Church, Pittsburg, which we are sure bore excellent results. Brother Abernathy is reaching out for "500 members by Nov. 4, 9:30 a. m." Here's hoping he may get them. Incidentally, we might mention that he was in charge of the Sunday-school at Epworth-by-the-Sea, the picture of which is published in this issue; he may be seen standing at the left, facing the audience.

League Editor Shuler, of the Midland Methodist, in noticing the report of the Texas Encampment, says: "The great State of Texas has had its annual League Campmeeting and gives an enthusiastic report. It would be a good thing to have a League camp-ground in Virginia and one in Tennessee, or at least one for the two States. Think about it."

The Kentucky Annual Conference reports 47 Leagues and 1431 League members, according to the Central Methodist.

Miss Daisy Williams, League editor of the St. Louis Advocate, wants the Texas Advocate to follow her to her new address, Morrisville College, Mo., and makes request of us to this effect. She will engage at this place as Bible teacher during the school year. She says: "I am much pleased to note the success of the League work in Texas and read your weekly items with much interest."

The Epworth Era puts it thus: "Mr. Gus W. Thomasson retires from the presidency of the Texas State League Assembly, and is succeeded by Mr. Allan K. Ragsdale. Both of these are well-known League leaders. Texas is fortunate in owning them both." We tip our editorial hat to Dr. DuBose.

Be sure and read President Ragsdale's call, and be surer still to act on the request which he makes. Do this today!
G. W. T.

FINANCIAL STATEMENT.

The following is the summary of the financial statement as submitted by President Ragsdale to the Board of Trustees at their meeting held in Dallas September 26, viz:

Encampment Receipts.

Season tickets at restaurant	\$2054 45
Children's tickets	105 00
One day tickets, 72 at \$1.	72 00
Cash at dining room	428 40
Cash at lunch stand	932 60
Cash at supply depot	1085 00
Sundry concessions	26 35
Tent rentals	1271 20
Canvas cots	505 50
Wire cots	66 00
Mattresses	20 80
Blankets	32 00
Pillows	14 20
Chairs	19 70
Lodging	69 75
Tent lot rentals	23 00
Tent floors	100 70
Registration fees	485 70

Baggage revenue	142 55
Sundry items	96 35
Incidental collections	271 73
Badges sold	73 55
Electric light service	61 45
Lumber sold	110 00
Pledges and State dues paid	143 55

Total receipts \$8210 73

Expenditures

R. R. fare cooks and waiters	\$155 85
Sundry items	82 14
Supplies	3578 56
Labor	937 75
Labor and expense	711 80
Freight	347 42
Equipment and sundry bills	1311 06
Rent on tents, etc.	744 68
Program expense	320 10

Total expenditures \$8199 36

Equipment.

Keeper's tools	\$ 27 00
Office furniture	26 00
900 cots	750 00
600 chairs	325 00
200 blankets	112 50
135 pillows	25 00
5 tents	40 00
6 cisterns	191 00
2 mattresses	4 50
Boat and seine	20 00
Bath suits	16 80
Auditorium building	2000 00
Keeper's cottage	400 00
Chutes	35 00
Restaurant building	605 70
Restaurant equipment	400 00
Lunch stand	75 00
Business office	125 00
Supply depot	150 00
Closets	75 00
Bath house	150 00
Drinking Fountain	9 00
Recreation pier	6900 50
13 acres land	5000 00

Total valuation \$17,572 56


Respectful submitted,
A. K. RAGSDALE, Pres.

NOTES FROM THE JUNIOR SUPERINTENDENT'S DESK.

An Object Lesson on Africa.
In preparing special programs it is often a problem what to give the small boys who do not like to learn much. This extemporized Object Lesson may help a little. The three boys carry mounted maps of Africa cut from paper and pasted on sheets of white pasteboard or mat board. The first is solid black, the second black with gilt dots to show missions, the third cut from gilt paper, and may have the gilt cross from which the rays fall. Those who have "Daybreak in the Dark Continent," or who saw the exhibit in Corpus, will know exactly what I mean. As they are shown the boys say:
1. This is darkest Africa. Some of the reasons for its darkness are: Drunkenness, Slave Trade, Human Sacrifice, Cannibalism and Devil Worship.
"The land dark as midnight,
The land of the shadow of death, without any order,
And where the light is as midnight."
2. This shows the beginning of day-



SUNDAY SCHOOL AT EPWORTH-BY-THE-SEA.



Pride and Pimples

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

HEISKELL'S OINTMENT

the magic healer of all skin diseases—with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all scaly, tettery eruptions. After the cure Heiskell's Soap will keep the skin smooth and fine. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

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break in the dark continent. Each little spot of light indicates a mission established. Some of the missionaries who have been heralds of the dawn are: David Livingstone, Robert Moffat, John McKenzie, Samuel Lapsley and Melville B. Cox, who said: "Let a thousand fall before Africa be given up."

3. This is Africa as we look forward to it—the Africa of the future. The watchword now is, "Africa for Christ, and in this century."

"I know of a land that is sunk in shame,
Of hearts that faint and tire,
And I know of a Name, a Name, a Name,
Can set that land on fire.

Its sound is a brand, its letters flame,
I know of a Name, a Name, a Name,
Will set that land on fire."

McKinney District.
The following postal has just reached me:

"Dear Mrs. Robertson—Please send me the names of the Conference and District Treasurers of North Texas and McKinney District. We have paid our State dues at Corpus Christi, and also the amount of dues per member to be sent off. Best wishes to you for a successful year. Respectfully—Mrs. L. E. L. Schimelpfenig, Plano, Texas."

Now I believe that this superintendent really does wish for me a successful year, because she shows it by making me useful. Unless I am used by the workers over the State, how can this be for me a successful year?

I hope to have many requests of all sorts and conditions, and will do my best toward filling them. In this case I have not the names of these officers, but will ask them to communicate with Mrs. Schimelpfenig at once.

MRS. W. F. ROBERTSON,
State Junior Supt.
Gonzales, Texas.

TEXAS CONFERENCE MEETING.
The Texas Conference Epworth League meets in regular session in Houston, October 27, 28.

Every League is urged to have a full representation and the officers to be present with their reports.

A. W. FISHER, Pres.
EVA SANDERS, Sec.

IN MEMORIAM.
Rev. L. P. Lively, who died in Terrell, Texas, Sept. 7, 1906, nearing his eightieth-seventh birthday, was a superannuate member of the North Texas Conference and a minister of the gospel for more than sixty-five years. He was the son of H. C. Lively, who was a Captain in the war of 1812. Bro. Lively was born in Green County, Ky., October 4, 1819. He was reared on a farm in his own native State, and received the best education the common schools of his State could afford.

Young Lively was converted and joined the Methodist Church at a camp-meeting in the fall of 1839. His first marriage was to Miss Mary F. Dodson, who lived but two years. In 1846 he was married to Miss Amanda E. Erwin, of Arkansas, the daughter of a planter living on the Arkansas River. Five children were born to this union, four of whom survive him—Rev. J. W. Lively, of Marshall, Texas; R. M., an attorney at Canton; L. P., Jr., who lives near Bonham; and Mrs. Mary E. McChesney, of Texarkana. The mother of his children died near Abner, Texas, in 1893. In 1901 he was married to Mrs. H. E. Brawley, who still survives him. Brother Lively was licensed to preach in 1844 and joined the Memphis Conference at Summer-ville, Tennessee. The fall of that year he was sent to the Coffeyville Circuit in Mississippi, that part of Mississippi being in the bounds of the Memphis Conference. In 1845 he was assigned to what was known as the Delta Mission on the Mississippi River. At the close of that year he was transferred to the Arkansas Conference and appointed to Helena Circuit. At the Conference in 1846 he was sent to Washington Circuit. In 1847 he was appointed agent for the Washington Male and Female School. In 1848 he served the Eldorado Charge; at the close of that year was stationed at Vanburen, Arkansas. The following year he was stationed at Fayetteville. At the close of 1851 was appointed presiding elder of the Fayetteville District. For twelve consecutive years he served districts in the Arkansas Conference, viz.: Fayetteville, Fort Smith and Clarksville. While in Arkansas he went as delegate for several times to the General Conference, and for years before he left that State, was to the front in leadership. He stood side by side with such men as A. R. Winfield, Andrew Hunter and Thomas Stanford. His name all over that State was as a household word. I have heard some of the old people of that country grow eloquent as they would refer to the wonderful sermons they heard him preach at campmeetings to the delighted and admiring

thousands. In 1863 he refuged to Texas. In 1865-6 served as a supply on the Smith Circuit in the East Texas Conference. That fall he was transferred by Bishop Early to the East Texas Conference. In 1867 was appointed to Palestine District as presiding elder, which he served in that capacity for three years. From the Palestine District he went to the Marshall and was on that district the following three years. His health failing at that time, he took a supernumerary relation for two years. In 1873-4 he was on Wills Point Circuit. In the fall of 1874 was appointed presiding elder of Kaufman District, which he served for four years. From Kaufman he went to the Gainesville District, serving the latter one year. He was then appointed to Cochran and Caruth, where he remained for two years. Leaving Cochran and Caruth, he was appointed to the Wills Point Station, remaining there two years, where he closed his active ministry. For some twenty years he was a superannuated member of the North Texas Conference. During the years of his superannuation he preached frequently, always to the delight of those who heard him. The pulpit was his throne, and in it he reigned as a king. He spoke with authority and the people always heard him with great joy and profit. He was my presiding elder when I came to Texas thirty years ago. I have heard him on many occasions, and regarded him in every sense as a great preacher. I have heard him when his efforts would have done credit to any of our Bishops. Sometimes he reminded me of an eagle with broad and steady wings, soaring toward its mountain home; or a storm in its majestic tread, sweeping every thing before it. His long and eventful life has closed. The soldier has laid aside his armor, the grand old hero sleeps his last, long sleep. The sword is exchanged for the crown. "Servant of God, well done, rest from thy loved employ." I was with him often during the last remaining weeks of his life. He had no fever—seemed not to be sick. The machinery that had been working so long gave way, and, as an infant reclining on its mother's breast goes to sleep, so this grand old man ceased to live. A few weeks before his death he said, "Thomas, I can't live long. I am ready to go. Write my obituary, and tell my brethren to meet me in heaven." Once I sang "How Firm a Foundation, Ye Saints of the Lord," and with uplifted hands he shouted, "Glory, glory, glory! Come, Lord Jesus." On a beautiful hill in the College Mound Cemetery he sleeps beside the mother of his children, to await the voice of the great archangel.

O. P. THOMAS.

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The Spiritual Condition of Infant Children. It will interest you; get it. Single copy, 30 cents. Address: J. S. Perry, Tehuacana, Texas.

FOR TIRED LITTLE FOLKS.
"Auntie, please tell me something to do. I'm tired of Sabbath. It's too late to go out, and it's too early for the lamp, and the wrong time for everything."
"Well, let me see," said Auntie. "Can you tell me of any one in the Bible whose name begins with A?"
"Yes," Adam."
"I'll tell you a B," said auntie: "Benjamin. Now a C."
"Cain."
"Right," said Aunt Sarah. "Let me tell D," said Joe, hearing our talk: "Daniel."
And so we went through all the letters of the alphabet, and before we thought of it we were called for supper, the house was lighted, and we had a fine time. Try it.—Lessons for the Little Ones.

A most disastrous wreck occurred six miles north of Kingfisher, Oklahoma, on September 18, at 8:30 a. m., when the northbound Rock Island passenger train plunged into the Cimarron River. Eight persons were killed and a score injured.

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We have never introduced an implement that has given better satisfaction. Being mounted on its own wheels makes it as easy to manage by man or boy as a road cart. Disks easily raised moving to and from field. Every disk independent from the other, making it invaluable in stumpy ground.

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This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only, with four end drawers and a center or fill drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak which is our standard woodwork, but can be furnished in walnut or sycamore, or mahogany at an extra charge when required.

The iron work is the very finest that unequalled facilities enable the factory to produce. The cast-ings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball-bearing which run about eighty per cent easier than any other form.

To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.

Our Prices, including one year's subscription to the Texas Christian Advocate, are as follows:

Automatic Lift, No. 44.....	\$24 00
Ordinary Drophead	23 50
Upright	22 00

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The Woman's Department

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

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

IMPORTANT NOTICE.

The visit of Mrs. J. B. Cobb, of Nashville, Tenn., the Associate Secretary of the Woman's Board of Foreign Missions, to the Women's Foreign Missionary Society of the Texas conferences, which had been arranged for this month, beginning on the 11th of the month, is indefinitely postponed. The dates for her itinerary, which had been arranged by Mrs. W. F. Barnum, of Fort Worth, the Third Vice President of the Woman's Board of Foreign Missions, had been fixed and the announcement of same had been written to appear in the Woman's Department this week, but by request of Mrs. Barnum this notice is given instead, cancelling the dates. This is made necessary because of an accident which has befallen Mrs. Cobb, who is now visiting in the territory of the White River Conference, in Arkansas, inflicting a painful injury which will require her immediate return to Nashville for surgical attention. This brings disappointment, indeed, to the members of the Woman's Foreign Missionary Society in our State, who had been anticipating with much pleasure the visit of this gifted official of the Women's Board, who comes ever with a message full of information connected with the work of the society, and who never fails to entertain and instruct her hearers wherever she speaks. We know, too, that heartfelt sympathy will be felt by one and all for Mrs. Cobb in her physical affliction, and earnest prayers will be offered for her speedy and safe recovery.

EDITOR WOMAN'S DEPT.

By authority of the last General Conference, the Woman's Board of Foreign Missions was given the right to elect three vice-presidents. The territory of the Board has been divided into three divisions, Eastern, Central and Western, and a vice-president placed in charge of each division, the first vice-president, Mrs. A. W. Wilson, of Baltimore being in charge of the Eastern division; the second vice-president, Mrs. P. A. Sowell, of Franklin, Tenn. in charge of the Central division and the third vice-president, Mrs. W. F. Barnum, of Fort Worth, Texas, in charge of the Western division.

WOMAN'S FOREIGN MISSIONARY SOCIETIES IN TEXAS.

Accept greetings. We had hoped ere this to have been in correspondence with the secretaries of our Western Division, but the multiplicity of duties devolving upon, since the Board meeting in May, though in every sense pleasing, have proven arduous.

Even these have afforded better opportunity for careful consideration of plans and work for our women. We were very happy to be able to accept the invitation to be present upon the 15th annual opening of the Training School in Kansas City, Mo., and to devote some time with the President and Secretary of the Woman's Board of Foreign Missions to matters of mutual interest to the Board and Training School.

We found our fondest hopes and highest ideals of a Christian School and home for our young women more than met in the Scarritt Bible and Training School, in its splendidly organized and equipped departments of methods and work. Very tactfully do they prove their skill in the performance of Christian service, as a result of minds and hearts well stored with principles taught.

After twelve days delightfully spent in the school and Kansas City, the battle ground of its activities, and the Institutional Church, a veritable citadel in itself, I do not hesitate to say that the Scarritt Bible and Training School is the place for training and testing our young women, regardless of section or denomination. Texas has ten students in the school, and two others were expected when I left. Of those there, five are for foreign work, four for home, and one for self-improvement. Shall we not have as many more ready to enter with the 16th annual opening?

Mothers in Texas Methodism, where are our daughters? How are we training them for this life work? What are you doing for the school itself? The maintenance of such a building entails heavy expense. Several rooms are yet unfurnished; some repairs are necessary as some refurbishing. Can you not as a Society, or as individual, help in these matters? We will have done as nobly to sustain our young women in the school as to support them in their field of labors.

Some of our Conference Societies are being amply repaid for the time and money spent on the education of

their young women and are now able to support them in the foreign field. As a Conference Society, what are your greatest needs, your high ideals, your fondest hopes, your own faithful endeavors?

Already I am trying to share these with you. Will you let me know personally and I shall rejoice that we are workers together with God for the bringing in of the fulness of His Kingdom.

MRS. W. F. BARNUM, Vice-President Western Division Woman's Board Foreign Missions, M. E. Church, South.

A correspondent of the London Truth says of the Japanese army ration:

The other day I spoke of rice and dried fish being the uniform food of the Japanese army in campaign times. This is the way in which the rice is cooked: It is boiled until quite thick

and glutinous. Next it is placed on a ceramic slab, rolled out and cut into squares. The squares are then placed in the sun to dry and often turned. When hard as sea biscuit and greatly reduced in weight they can be stored. A certain number are allowed each day to the soldier. All he has to do is to break up a square in boiling water and to add the dried fish. In a few minutes he has what seems to him a delicious thick soup. If he can not procure boiling water he simply eats his rice dry. In the fruit season he substitutes fruit when he can obtain it for the fish. The Japanese soldier, M. Pichon, tells me, has muscles like whip cord, is a sure shot, has an eye for landmarks and a memory for locality. He can do with three hours' sleep out of the twenty-four, is cleanly, attends to sanitary instructions, is ardently patriotic, holds his life cheap, and runs up hills like a goat. He costs the State about 4 1/2¢ a day, and thinks himself well off.

dry, Mrs. I. P. Trufant teacher; two in sewing and dressmaking, Miss S. Quayle teacher; in the Hospital and nursery, Miss Kate Gleaser, trained nurse, teacher; Miss Lula May, housekeeper; and under the management of Mrs. M. L. Stone, principal. The evenings are devoted to Bible and study classes. It is a systematic, busy household, where character is being developed. Oh, it is blessed work, and we who serve are receiving a hundred fold more than we invest, besides the promise in the life to come. Is saving these young girls a cause worthy of your consideration? Then, if you can not give your service, give your money. There! the train whistles, farewell."

This institution appeals to the heart and sympathy of every right-thinking woman in our Church today, and in its behalf we ask renewed interest and renewed efforts from each and every one. Come to the assistance of Mrs. Johnson for these friendless girls, who find shelter within the walls of the Ann Browder Cunningham Mission Home, and in thus helping to bless them, you yourselves will be doubly blessed.—Ed. Woman's Dept.

They do the best for men who see the best in men.—Ram's Horn.



ANN BROWDER CUNNINGHAM MISSION HOME AND TRAINING SCHOOL, DALLAS, TEXAS

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THE ANN BROWDER CUNNINGHAM MISSION HOME AND TRAINING SCHOOL.

229 Carroll Avenue, Dallas, Texas.

LOCAL BOARD OF DIRECTORS.

Rev. J. L. Morris, P. E.
Mrs. W. H. Johnson, Supt.
Mrs. M. L. Stone, Prin.
Mrs. F. B. Rudolph,
Miss Elizabeth Davis,
Miss Lula May,
Miss S. M. Quayle,
Miss Kate Glaser.

This institution, located in our city of Dallas, was made possible in the beginning of the enterprise a number of years ago by the donation of the land for the purpose, seven acres in the suburbs of the city, by Mrs. Ann Browder Cunningham, one of the pioneer residents of the vicinity, and a lifelong Methodist, loyal to Christ and to his Church. This noble benefactress, Mrs. Cunningham, passed on to her eternal home soon after the Mission Home became established, but the institution, which she thus helped, abides in our midst, a blessing to unfortunate girls who need the safe refuge such a home provides. We quote from Mrs. R. W. Macdonell, of Nashville, Tennessee, the Corresponding Secretary of the Woman's Board

who has given herself, her money, her all, for the redemption of these unfortunate girls.

We give, also, an extract in this connection from The King's Messenger from Mrs. W. H. Johnson, whose whole life and energy have been so faithfully consecrated to this blessed enterprise from the very inception, and to whose untiring efforts the Mission Home stands today a monument. She says: "Tell me about the Mission Training School, I don't know about it." Is the amazing request after thirteen years of ceaseless labor. "Well, sister, draw your chair up close, and before the train starts, I will put on your heart this blessed work for the Master.

The Woman's Board of Home Missions appropriates annually \$5000 to support forty girls and fifteen infants. If we take more—and we always have from forty-eight to fifty—their friends or ours must meet the expense. Each girl signs a contract before she can enter to remain two years for a literary and industrial training course. The girls being from twelve to twenty-three, and orphaned or having had few advantages, thoughtless, with no knowledge of the world, its snares and pitfalls, in their reckless search for pleasure, have fallen an easy prey to the tempter. Wrecked, ruined, they are left to drift, drift into the maddest maze of woe.

When, like the "Prodigal Son," they come to themselves, they are overwhelmed with shame and sorrow and joyfully accept the new hope, cleansed by the blood of Christ. They will become new creatures, yes literally, a new creation in Christ, educated and trained for Christian womanhood. Why may not they become potent factors for good? "You speak so hopefully?" "Yes, I speak by the Master's own words," and from the results of thirteen years' experience. Ah! hundreds, yes, one thousand young lives have gone out of the Dallas Training School for friendless girls, an honor to this Christ-like school and a blessing to themselves and the world. The school is divided into three grades, some competent girl leading each division, two hours each day is spent by each grade in literary school. Mrs. F. B. Rudolph teacher; two hours in domestic science, Miss Elizabeth Davis, deaconess, teacher; two in laun-

THOUGHTS ON LIFE AND DEATH, AS GATHERED FROM THE BIBLE, EXPERIENCE, AND OBSERVATION SERMONETTE FROM THE POINT OF THE PEN.

"For what is your life? It is a vapor that appeareth for a little time, and then vanisheth away." St. James. "The last enemy that shall be conquered is death." I Cor.

"Behold I set life and death before you. Choose life and live. Some one has asked, 'Is life worth the living?' Some one has said, 'Life is what we make it.' Somebody else has said

"Life is all a fleeting show; But the bright world to which we go, Hath joys substantial and sincere— When shall I awake and find me there?"

Again some one has said, "Life is but a span," and still another, "Life is a dream," and yet another has said that "death is only a dream," and "death is a sleep."

I heard a little four year old boy once at a school exhibition deliver for a speech, almost a duplicate of St. James' version of life, thus: Man's life, a vapor full of woes He cuts his capers and down he goes! And no doubt there are many other trite sayings on this subject if they might be reproduced here; but I believe he who said "Life is what we make it" came nearer hitting the mark in a practical way and chimes in with one who has said "Life is real, life is earnest," and only valuable as it gives opportunity to secure the everlasting and eternal life beyond.

Now let us view life from a poet's standpoint—

"In life's uncertain path I stand, Beset with snares on every hand; Saviour divine, diffuse thy light To guide my doubtful footsteps right."

When we view the dangers, trials, bereavements and temptations of life on the one hand, it is almost a marvel that any should run the gauntlet at all and be saved.

Then, on the other hand, when we view the inducements held out and the great rewards and blessings held out for eternal happiness—even more than eye has ever seen or ear ever heard, or heart conceived—it seems

equally marvelous that any rational mind should allow itself to fail to fully embrace it.

The wiles of the devil and the deceitfulness of sin is what plays ruinous with us. It is not want of reason so much as the right exercise of reason that all us. Now I think I know what I am talking about or writing about; I am what some term an old man—above four score and three years—and I have been all along that devious road of life to this stage, and am yet not exempt from the devil's wiles, the world and the flesh.

Please bear with me in my folly, as it may seem to some just here, while I give a short compendium or summary of the working upon human nature that allures many to ruin as they go on from step to step, and stage to stage, until recovery is improbable if not impossible.

The first stepping-stone then is temptation, then follows fascination, then infatuation, contamination, stupefaction of conscience, gratification of evil propensities and lusts, then alienation from God and right doing. Then self-condemnation, mortification and vexation of spirit, repudiation of God and former principles, and then follows multiplication and consolidation, so to speak, of sins, easier in groups and troops, until, as in olden times, a man is possessed with legions of devils. Then desperation often ensues, and, at the time of death, horrorification at the prospect ahead; and then—must I say it, the Bible does—eternal damnation is the final consummation.

Sin, when followed unbrooked, is very much like the tares mentioned in the holy Scriptures, when they are permitted to grow and multiply, unresisted, are very ruinous and troublesome indeed.

I have just had a recent experience with the pernicious cocklebur, left in a small farm by a slovenly tenant until seeded, and I am sure I exaggerate not when I say that some of them produced from a single seed and stalk a thousand fold, which, if permitted to remain on the ground and produce again, would soon take possession of the whole field. But, taking time by the forelock, I have cut and piled them for the burning later on, an ounce of preventive being worth a pound of cure.

How insidious and enticing is sin! It comes at us mostly, not in its hideous attitude, but robed in the finer arts and smiles captivating to our degenerate nature. But such is human nature, and how human. And one has said—

"How vain are all things here below, How false and yet how fair, Each pleasure has its poison too, And every sweet a snare." But let us take courage and persevere as follows:

"Come, let us anew our journey pursue, roll round with the year and never stand still till the Master appear. His adorable will let us gladly fulfill, and our talents improve by the patience of hope and the labor of love."

"Our life is a dream, our time as a stream flies swiftly away, and the forgotten moment refuses to stay. The arrow is flown, the moment is gone, the millennial year rushes on to our view and eternity is here."

"Oh that each in this day of His coming may say, 'I have fought my way through, I have finished the work thou didst give me to do.' Oh! that each from his Lord may receive the glad word—'Well and faithfully done, enter into thy joy and sit down on my throne.'"

F. C. McMILLAN.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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The corn crop in all North Louisiana is abundant, the yield ranging from 50 to 100 bushels per acre. Until the coming of the boll weevil the cotton crop was very promising. Now planters say it is cut short by from one-fourth to one-half.

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Those who take Hood's Sarsaparilla for scrofula, eczema, eruptions, catarrh rheumatism or dyspepsia, say it cures promptly and permanently, even after all other preparations fail. You may take this medicine with the utmost confidence that it will do you good. What it has done for others you have every reason to believe it will do for you.

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North Texas Female College "KIDD-KEY" Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

Though no dates have been set, two recitals are ready to be given and all music lovers are looking forward to them with much interest. Mr. Trunitz, pianist, and Mr. Harrold, vocalist, will give a program together early next month. In his recital here last spring, Mr. Harrold delighted his audience with his artistic playing of the most beautiful classics for the violin. The public are ready to give him a hearty welcome.

Mr. Trunitz is a young pianist from the land of Grieg and has not yet made his debut to an American audience. He came over with Mr. Krueger this summer with high commendations from the musicians of his native land and a brilliant record as a pianist before critical European audiences.

Frank Renard, whose recitals are always a feature of the school year, will probably open the season with the following magnificent program:

Fantastic, op 17.....	Schumann
Palestrina's Miserere.....	Liszt
Schubert's Wanderer.....	Liszt
Valse, Impromptu.....	Liszt
Romanze.....	Mickwitz
Concert Etude.....	Mickwitz
Poisonaise D fiat.....	Moskowsky
Ballade A flat.....	Chopin
Symphonic Etudes.....	Schumann

In order that these numbers may have an increased educational value for the students, an interpretative description will be given of each under Mr. Renard's direction. Too much importance cannot be given to the value of such recitals in the education of music students and for general culture for all. M. W. B.

For Information, Address

Mrs. L. A. Kidd-Key, President.
Sherman, Texas.
Rev. E. L. Spurlock, Business Mgr

SOME HISTORY OF MISSIONS.

By A. L. Scarborough.

The General Conference of 1858 separated from the Texas Conference a portion of Texas which was set off as the Rio Grande Conference. The first session of the Rio Grande Conference met at Goliad in November, 1859, and at that session, on November 11th, "The Missionary Society of the Rio Grande Conference" was organized. The payment of \$1.00 annually constituted a member, and \$10.00 at one time a life member. From the record before us it appears that one life member and eighty-four others joined at the first session. We have reviewed that honorable list with uncommon care, and no doubt nearly all of them have now answered to the roll call of the great conference in heaven, but some still wait for their transfers, and two or three of them still are with the old conference in West Texas. The roll contains such names as Jesse Borling, R. H. Belvin, James Cross, J. W. DeVilbiss, J. W. Cooley, E. Y. Seale, H. G. Horton, J. S. Gillett, J. L. Harper, D. W. Fly, W. A. D. Stockton, Daniel Carl, Thomas Myers, Jesse Hord, I. G. John, and of course many others.

The four names first written above were elected as the officers at the first session. These four officers together with seven others, "Managers" as they were called, constituted the board for the transaction of the general business of the society. Those seven first "Managers" were: D. W. Fly, J. W. Cooley, T. W. Hobbs, I. H. Cox, R. P. Thompson, Fred Vordenbeimen and J. L. Harper.

The appropriations made at the first session of the infant conference aggregated \$5,500 and their missions extended from Refugio on the coast to Brownville and El Paso on the Rio Grande. It appears that the Texas Conference still acted the part of parent in aiding the young conference in her missionary enterprises. They made missions to Americans, Germans, Mexicans and Negroes. Whatever else those men of that day had they had the missionary spirit. All the first records afford ample evidence of enthusiasm in missions, and prosperity seems to have smiled upon their efforts. Outpost lines were continually and rapidly extending.

"From Greenland's Icy Mountains" was clearly the favorite missionary hymn in all the early sessions. To "lift a collection" was a current phrase in those times, and they "lifted" cash, horses and beeves.

At the second session "the confer-

ence resolved itself into a "missionary society," and after that we have only the records of "the mission committee." The Civil War played havoc with all enterprises of the young conference. As we have said, the aggregate of their first appropriations was \$5,500. Their missions included three districts and seventeen pastoral charges. In 1861 their lines had extended, but in 1866 they made appropriations to only six missions, and the aggregate of all they promised in support was only 330. Their banner "San Antonio Station" had become "San Antonio Circuit," and many of their promising works evidently went to pieces.

The General Conference of 1866 made many changes in Texas, and among other things the old Rio Grande became "West Texas Conference," and with that new name there emerges this other new name, "The Board of Missions." The first Board of Missions of the new West Texas Conference were: R. H. Belvin, Ashbury Davidson, Buckner Harris, A. A. Killough, J. S. Gillett, J. S. McGee, Thos. F. Cook, J. T. Gillett, D. W. Fly, W. T. Harris, E. Y. Seale and W. T. Thornberry. The first five were the officers.

At the tenth anniversary of the conference and the board, in Corpus Christi, Dec. 1868, "Bishop Doggett" was introduced and proceeded to address the audience, which being happily accomplished, the Rev. I. G. John entertained the congregation at some length and lifted the following collection, viz., \$895 in species. It would seem that "species" was all the collateral the board had for the following year, for the appropriations to missions at that session amounted to only \$750.00, and \$300.00 of what was to "San Antonio station," now Travis Park.

As we have perused the pages of the history of missions in West Texas Conference two names have been offered seen than any other. The first is the name of Rev. John S. Gillett. Brother Gillett served this Board of Missions continuously as secretary from 1863 to the date of his superannuation and voluntary resignation of the position in 1897—thirty-six years without a break. His honored name is signed by his own hand to every minute but two through all those years. Once the records were written up and signed by H. S. Tarali, secretary pro tem, and once by another secretary pro tem. Many of our readers will recall that through many years the annual reports of Brother Gillett were no small item of interest at missionary anniversaries. Illustrative of the way his reports were appreciated, we find the following record in the 15th annual minutes, in 1873: "The secretary's report was called for, read and adopted and at the suggestion of Rev. I. G. John ordered printed in The Texas Christian Advocate." (Dr. John was then editor). As stated, Brother Gillett has been superannuated since 1897. He lives at Cuero, not a very old man in years, but measured in the deeds of a good life he has lived "full many a year."

The other name most often found on these records is that of Rev. Buckner Harris. His official connection with this board began in 1866 and still continues. First he served the board as treasurer from 1866 to 1886—twenty years without a break; then he was four years vice-president; and he is now serving his 12th year as president. So he has served the board as an officer 36 years now closing. Brother Harris lives in San Antonio, is known throughout the whole Church, loved by his whole conference, and respected by everybody. He is superannuated now, but he can still preach like a Chrysostom, and he often exercises his gifts in preaching and continually the grace of service for his Master.

At the opening session of the Rio Grande Conference in 1859, out of seventeen missions provided for five of them were distinctly marked as German, and at the time of the breaking out of the Civil War, in 1861, of four mission districts, one was "New Braunfels German District." As the new conference began with five German charges, of course the mother conference had begun, years before, work among Germans. When the Rio Grande was set off it had been only about twenty years since Jesse Hord, the intrepid pioneer and before whom none had gone, had penetrated the first part of this territory, and to have accomplished results as indicated, work must have begun among Germans simultaneously with work for settlers of the American tongue. It is noticed that the largest appropriations made to any missions at the first sessions were to German missions. This prominence of and evident regard for missions to the Germans continued until about the close of the Civil War, when an ominous silence settles over a change which there is no word to explain. From some cause a crisis occurred, and a wicked crisis it was, the work of hands that performed nothing short of sin!

The second name on the roll of the first Missionary Society was Fred Vor-

denbeimen. Everybody knows that name is German. He was one of the first set of managers. For seven years, as long as the Rio Grande Conference lasted, Fred Vordenbeimen was one of the most honored on the records. As it was of the first, it was one of the last, set of officers. But in 1867 for the first time it does not appear. The student of the history wonders why; what has happened? Page after page affords no answer, until in 1868 the eye finds this record: "A communication from Rev. F. Vordenbeimen was received and considered, and on motion the president was requested to inform Brother Vordenbeimen that claims similar to his had been relinquished by members of this conference, and that he be requested to do the same." No other word was ever written about the matter or the man, except that it was added, "but that in case he refuses to accept this proposition his claim will be considered at our next annual meetin." Between the lines there is evidence of some change in spirit and of changed relations. Some crisis had occurred, and it is significant that never again is there the slightest indication of a German charge in West Texas Conference. What caused this? We have had intimate access to another old book that helps to answer this question, but not only so, we have had intimate association with men who could never forget the answer, and we know the answer is simply this: About the close of the Civil War the fruits of the early and eminently successful work of Southern Methodism among the Germans was literally grabbed by emissaries from the victorious North. It was done by intrigue, in selfishness, and by deliberate work to alienate the hearts of German Methodists from the men who were their spiritual fathers, and who had been always their unflinching friends, not to say anything of relationship in Christ, the Lord of Christian love.

While we were pastor of our church at Victoria, one day we called to see an old man who was sick unto death. He was German born, but for long years had been a good American citizen. Among other things the old man said: "Before the war I was a member of the German church here, and I continued a member until the Yankees took it away from us. I was so offended and disgusted at the time that I could not go with the Yankees, and I drifted off to the life just as you have seen me live, outside of the church. Some of the old members went into the English-speaking church of which you are pastor now, but many, like myself, never did. Whatever became of the rest, here I am about to die, and I die out of the church as a consequence of the Yankees' grab, unless I can be said to be a member of the church which I joined and which was never rightfully dissolved."

These were not exactly the words of the old man, but a true expression of the substance of them. The old church the dying man referred to, the building of it, still stands in the town of Victoria. It was built by Southern Methodism, and it was lost to its rightful owners by a simple slip of an ignorant clerical pen in recording the deed, making it read to "the M. E. Church" instead of to "the M. E. Church South." Nobody ever noticed the error until the days of that Yankee grab. The deed was made long before any but Southern Methodists were in that town, so nobody thought of its meaning anything but Southern Methodism until the time we indicate. Then the error lost us the property. The old house is rotting down, and the old Methodists who built it and were robbed of it are nearly all gone. The old church and the old man are but examples of many more wrecks the wicked crisis made. As we have looked upon the old alienated church we could almost hear it say: "I rot, and I can not rot too soon in these alien lands;" and as we recall the day we buried the old man on Evergreen Hill, and recall all he said on his death-bed, it would not be inappropriate to write above that grave these words: "I died unsatisfied!"

The alienated church has never prospered. Its decaying boards do not make too severe a picture of the spiritual life which once tabernacled there. The names of members are few now and becoming fewer still. No wonder they talk of abandonment.

It needs but a common observer of facts too evident to be missed to see that the efforts of Northern Methodism on Southern fields have been nothing short of failures multiplied, and no failure has been sadder than their efforts among our German fellow citizens. We reckon we have forgiven all of the business connected with the miserable grab, and as far as we can we will, but it is hard to forgive this stroke that changed the course of a history so promising among us, and which also, doubtless, changed the eternal destiny of so many immortal souls from heaven to ruin. And as we think of some names once honored among us but who turned from us and thereby turned from success to failure, we cannot suppress the quotation:

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Rev. C. L. Ballard—Dear Brother: I've examined your publications, "Mode, Subjects, Succession," "Why I Am Not a Campbellite," etc. Excellent, direct to the point, bristling with Bible truth, and must do great good. I am not surprised that such excellent judges as Binkley McLean, Bishop Key, and others so strongly endorse and commend them. Thousands should be scattered among the people. It will pay our pastors to see it done. Yours truly,
Rev. J. DITZLER, D. D., Prospect, Ky."

Price, single copy prepaid, 15 cents; one of each prepaid, \$1.00; per dozen prepaid, \$1.30; per 100 not prepaid, \$5.50. Order now. You need the books. I need the money.

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"Alas, poor Yorick! Here hung those lips I have kissed I know not how oft. To what base uses we may return, Horatio!"

As we finish this brief review of the old pages before us, a fond wish rises in our heart. We fondly wish the day might soon return when American and German Methodists of West Texas soil might mingle again as in the beginning—as comrades and brothers in common councils of the same conference, receive their appointments from the same chair, and go forth to their common tasks in a common field, and in the same spirit as in the better days of yore; the spirit of comradeship in the same work of mutual dependence in solving the same problems and of brotherly love withal.

United our fathers succeeded once, and united we could best succeed today. The whitened fields have long gone ungarnered now, the ripened heads of precious grain have long been drooping and are falling down, the old scythes lie rusting in the dews of dying years, while the faithful old reapers of other harvest-times and their children too can but look wistfully over a wall of separation thrown up by alien hands. To put that wall there was somebody's wicked act, and to put it away would be a work worthy of an archangel's hand. The drooping and the falling of the waiting grain is a sight too sad, but that wall of the

alien hands keeps the rightful reapers out while the perishing of the grain goes on. Who will pull down that wicked wall? Who?

San Saba, Texas.

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Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 2326 Olive Street, St. Louis, Mo. Send for Texas testimonials.

UNANSWERED LETTERS.

Sept. 27.—D. A. McGuire, subs. I. L. Mills, sub. J. M. Armstrong, sub. J. P. Mussett, change. R. B. Moreland, sub. W. W. Graham, sub. W. N. Currey, sub. J. M. Smith, sub.

Sept. 28.—F. J. Perrin, subs. J. D. Crockett, subs. A. A. Wagoner, sub. M. D. Hill, sub. T. B. Hillborn, sub. J. B. Curry, sub. Horace Bishop, subs. I. B. Manly, sub. A. Nolan, sub. J. E. Vinson, sub. W. B. McKeown, sub. Neal W. Turner, sub.

Oct. 1.—J. C. Weaver, change. A. W. Wilson, sub. J. Kilgore, sub. C. L. Browning, sub. A. P. Lipscomb, matter has attention. M. S. Hotchkiss, sub. W. S. Terry, subs. Geo. F. Campbell, subs. M. I. Brown, sub. H. M. Cosby, matter has attention. V. V. Boone, sub. R. L. Ely, sub. J. H. Clark, sub. J. Kilgore, subs. J. L. Murray, sub.

Oct. 2.—E. W. Solomon, sub. L. L. Naugle, sub. G. W. Kincheloe, sub. J. T. Bloodworth, sub. Wm. A. Edwards, subs. J. S. Wilson, sub. J. H. Braswell, sub. M. S. Leverage, sub. O. A. Shook, subs. S. J. Vaughan, sub. A. W. Wilson, sub.

Oct. 3.—W. P. Garvin, subs. I. M. Bryce, sub. W. W. Armstrong, sub. C. E. Clark, subs.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of **One Cent Per Word.** Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances but if paid for will be inserted in another column.

Poetry Can in No Case Be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

SCRUTCHIN.—In loving remembrance of our dear sister, Mrs. Emma Frazer Scrutchin, daughter of Thomas G. and Mary W. Johnson. She was born in Monroe County, Georgia, May 11, 1846, and died September 5, 1906. In childhood she gave her heart to Christ and joined the M. E. Church, South, and has been a most consecrated Christian, always earnest in Church work, making the Sabbath-school and prayer services her special delight. Her home was ever open to God's servants. The poor and needy she never turned away. Her everyday life was a living witness for Christ. Often, when about her household duties she was heard praising God by singing the sweet songs of Zion. Hers was a most genial nature, scattered sunshine wherever she went, winning the love and confidence of all who knew her. Charity and forgiveness were her watchwords. Faithful in all life's relations: as wife, devoted and untiring; as daughter and sister, most tender and affectionate. How we all love her, and oh, how we miss her. But, thank God, we do not mourn as those who have no hope. We know where to find her, for she will wear a "crown of righteousness." As our loved ones cross over the "river of death" heaven seems so near. We are journeying on and "some sweet day" will be reunited with our loved ones, never to be separated any more. Then God will wipe away our tears. Goodnight, sister dear, the morning will soon appear. Her affectionate sister,

FANNIE.

HOWARD.—Little Charles Howard, youngest child of Rev. and Mrs. B. F. Howard, aged 13 years, departed this life at Graford, Texas, August 29, 1906. He was converted and joined the M. E. Church, South, July 1, 1906. His conversion was bright. He would always tell in the testimony meeting that he was on the Lord's side, and that he was determined to live a Christian life, and he did. It was short, but who can tell what good for the world little Charles did. He was sick seven weeks and in these days he suffered a great deal, but stood it like a little hero. His chair in the home is vacant now, but there was a vacant chair in heaven that is no longer vacant, for God has taken him to his home above. Dear parents, brothers and sisters, do not weep for Charles; he is at rest. Be faithful a few more days and you shall meet him in the paradise of God. Look up, dear family. May the blessings of God be upon you all!

M. L. STORY.

Palo Pinto, Texas.

ALLMAN.—The death angel has come and claimed for its victim our sweet little Lydia H. Allman. She was born October 13, 1904, and departed this life August 31, 1906. She was the loving babe of R. B. and S. E. Allman, of Chapel Hill Church, near Brownwood, Brown County, Texas. Our dear one—the joy of the home—is gone. She only stayed a short time—hardly two years. It was so sad to part with her! She is gone to live with the hosts of God forever. As Church and pastor, we extend our sympathy and a word of comfort to the bereaved family and bow in submission to the divine will and say, "Farewell, little Lydia, until we meet on the evergreen shore!" Her pastor,

G. W. HARRIS.

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SMITH.—Mrs. Louella Smith, daughter of Rev. J. G. and Emma Smith, was born in Henderson, Houston County, Ga., December 17, 1872. She joined the M. E. Church, South, while a child, and lived a consistent member of the same till the death angel summoned her to her everlasting reward. Her death took place September 1, 1906. This writer buried her in the midst of a concourse of sorrowing friends at the old Mt. Pleasant Cemetery, near Deport. She was reared in the home of one of our best men, Rev. J. G. Smith, who has and does love the Methodist Church, both its polity and doctrines. Thus from this home goes one of the best and purest women. He knows where to find her. She was married to A. Smith, and leaves a husband and three children to mourn their loss. Her three children—Donie, Rossie and Emma—remain in the home from which their mother left. May God bless the sorrowing ones. All of this family are religious, and know in whom to trust. There is soon to be a reunion with some of them, for the ground upon which the father and mother stand is crumbling. So may each live in view of that day when God shall gather them in his garner.

W. J. BLUDWORTH, P. C.

SKEEN.—Media Blanchie, daughter of L. C. and Mollie Skeen, was born September 11, 1905, and died September 7, 1906, at Point, Texas. How hard, oh how hard, loving hands worked to strengthen the little favored form of their darling they loved so well! Father, mother, brothers, sister and dear grandmother Walker, together with many friends, watched in vain for some glimpse of returning health; but little Media, always a frail, delicate child, last January caught that dreaded whooping cough, from which she never fully recovered. That, together with other diseases which set up, was too much for her tender life to bear. But, parents, could you even wish to call your little one back to this cruel world of care? She has passed beyond the pearly gates to dwell with loved ones gone before. Continue to pray, to live right. It will only be a short while at most and you can go to dwell with little Media, where there will be no more pain, no more parting.

B. E.

LEE.—Samuel F. Lee was born in Chesterfield, South Carolina, November 17, 1842; was converted and joined the M. E. Church, South, at the age of thirty-two years, and lived a faithful, consecrated, Christian life up to the time of his death. He died in full triumphs of a living faith. He was one of the members of the Church when first organized in Keechi Valley of Palo Pinto County. The writer has known Brother Lee for the past two years. He was a friend to the preacher, and deeply interested in the work of the Church in every way. His delight was in the law of the Lord. He leaves a wife and eight children to mourn his departure. They are all members of the Church. He died September 10, 1906. Dear loved ones, weep not for Brother Lee. His trials and sufferings are all over and he is at rest. Be faithful and you shall meet him in the paradise of God, where God shall wipe all tears away. Look up, dear family, and may the Lord bless you all.

M. L. STORY.

Palo Pinto, Texas.

POUNDS.—Walter Pounds, son of Rev. and Mrs. W. A. Pounds, was born August 4, 1889; professed religion about the age of twelve years; joined the M. E. Church, South, at Center under Rev. J. M. Adams' ministry; lived a Christian life, and died June 23, 1906, rejoicing in a Savior's love. A few months previous to his death he took great interest in reading the Bible, going to Sunday-school and prayer-meeting. He remarked that he felt the Lord had a work for him, should he spare his life. But God knew best. May we all prepare to meet him in that sweet by and by. Weep not, dear parents and loved ones, he is in heaven awaiting your coming.

IRVIN ANDREWS.

PETRY.—Robert, the infant son of Brother and Sister Adolph Petry, passed gently away Sunday, September 3, 1906. He was thirteen months old. Is survived by father and mother, two brothers and four sisters. To hear them weep over the precious body was a sad occasion; but while the heart aches, the eye of faith looks beyond this vale of tears to the time when sorrow and sickness and death are over. Precious babe, goodby, but not forever.

E. Y. S. HUBBARD.

REVELL.—Another saint has entered into rest. Her body sleeps the dreamless sleep, deep in the silence of the voiceless tomb; her spirit, fair and stainless, rests calm and happy on the bosom of her God. For three score years and ten, and more, she walked with God, oft through sorrow's vale, oft where Eden's bowers bloom. But whether in the valley of weeping or

on the mount of rejoicing, she set God always before her face. And when the summons came, peacefully she fell asleep, and we laid her body to rest in the perfect hope of the resurrection of the just. Sister Almira Revell (nee Parsons) was born in Alexandria, La., November 17, 1822; was married to Peter Bedford Revell May 25, 1841; professed faith in Christ and joined the Methodist Church in early life, in which communion she remained a faithful member to the last. She was the mother of five children, one of whom, with her husband, had gone before her to the better land. The other four—Martha A. Bailey and Sarah Fisk, of San Antonio, C. E. Revell, of Oklahoma, and Mrs. L. V. Harper, of Denton County, Texas—remain to mourn their loss. But all are comforted in the thought of meeting when the night is past and the day dawns in the land of God.

J. W. CLIFTON.

NEWBERRY.—Dennis E. Newberry was born August 10, 1881, in Green County, Arkansas. His parents came to Texas November 29, 1889, settling in Callahan County. In the fall of 1891 they moved to Caps, Taylor County, Texas, where they now live. He died August 3, 1906, being twenty-five years old. He leaves father, mother, three brothers and two sisters to mourn his absence. He was converted in childhood and joined the Methodist Church, and has lived a consistent member. He was always a cheerful, bright, happy Christian boy. He expressed his resignation to God's will during his sickness, saying to his relatives, "Meet me in heaven!" About one week before he fell asleep he said he was happy and started on a new case of religion. As he had lived so he passed away—as calmly and serenely as the going down of the sun. His body was laid to rest in the cemetery at Caps, beneath a bed of beautiful flowers brought by sympathetic friends. Blessed be his memory! Our hearts go out in tender sympathy to the bereaved father and mother. May the hand of a gracious, loving Father tenderly lead them until they meet again.

C. W. YOUNG.

NEWTON.—Robert M. Newton was born in North Carolina April 29, 1840, and came to Texas when a boy, where he lived until August 11, 1906, when God said: "It is enough; come up higher." He was married to Miss V. A. Ellis December 26, 1865. Four children blessed this union, two of whom are living and were present when death claimed their father. His wife preceded him nearly three years, and his one great desire, and often expressed wish, was that he would soon join her. Both were members of the M. E. Church for a number of years, and were readers of the Advocate for many years. Brother Newton was a Confederate soldier, enlisting in Walker's Division, Captain Black's Company. He was a patient, gentle husband and father, and a devoted Christian. He was buried with Masonic honors in the little country cemetery, near the home where he lived until his wife's death. Cedars, planted by his own hand, mark the grave of his father, mother, sister and two little boys, and quite recently he had planted one at his wife's grave, and marked his own resting place with one. Bro. Newton will be greatly missed by his loved ones and friends. He was only sick two days when God called him home. His death was peaceful and triumphant.

ALVIN P. BRADFORD, P. C.

MARTIN.—Tom West, son of S. H. and Clara Martin, was born January 2, 1905, and died August 28, 1906, at Sanderson, Texas, where his parents moved about one year ago. He was taken first with whooping cough, then a slow but steady decline; no violent suffering—something like a rosebud droops and dies. Yes, little Tom's bright, brown eyes are closed forever; that sweet little smile will never play on his little face more on earth, but he is in heaven with grandpa. Think, dear mother, what joy in heaven when he meets loved ones there. May we all meet where parting is no more, in the glorious presence of Him who said: "Suffer little children to come unto me."

ALICE WEST MYERS.

Batesville, Texas.

STANLEY.—Little Richard Stanley, son of Mr. E. P. and Mrs. Hattie Stanley, was born April 10, 1905, was baptized by the writer October 29, 1905, and died July 7, 1906. He was a bright child, and the joy of the home. He was sick for several weeks, but the angels have taken him where there is no more suffering. Another precious bud has been taken from this world of grief and sorrow, and transplanted in the bright world above to bloom in eternity. Farewell, little Richard, but not forever, for grandma, papa, mamma, sisters and brother think of you in your heavenly home and will come too by and by.

W. A. DUNN, P. C.

BITTICK.—The subject of this sketch, Rev. Jonathan A. Bittick, was born in Panola County, Texas, January 11, 1835. In his early young manhood he moved out into the Colorado River country, near Lampasas, and was for a number of years a typical frontiersman. He was fascinated with outdoor and camp life, and having had an almost iron constitution, he traveled perhaps thousands of miles horseback over the hills and mountains and through the forests along the Colorado River. He was as brave as a lion, and had a great, kindly heart in him, and all the people were his friends. In the prime of his manhood he doubtless knew more about this section of the State and was acquainted with more people than any man in the country. During the Civil War he was left at home to guard the homes and property of the settlers from the raids and depredations of the Indians. And during his travels he had several narrow escapes from the Indians. His first marriage was to Miss Martha Smith, of Gabriel Mills, Texas, in 1856. To this union there were born three sons and one daughter. The two surviving sons are now living in California, and the daughter is living in Floyd County, Texas. His second marriage was to Mrs. Maggie White, of Leander, Texas, in 1894, who survives him. When about forty years old he was converted and joined the M. E. Church, South. On May 4, 1878, he was licensed to preach by the old Lampasas Circuit Quarterly Conference—P. W. Gravis, presiding elder. He was ordained a local deacon by Bishop H. N. McTyeire at the Waco session of the Northwest Texas Conference, November 4, 1884. He was later ordained an elder (though by whom, the date and place I could not ascertain). Although having had very limited educational advantage he was endowed with an unusually large fund of common sense, and he became really a great preacher. In the prime of his ministry he could move a great congregation, a great campmeeting or District Conference occasions with as much power almost as any man who ever preached in this country. Some of his sermons would move hundreds of people to rejoicing and shouting and bring multitudes of penitent sinners to the altar. To the very last of his life, when it was announced that "Uncle Jonathan" was going to preach, the people of Leander would gladly go to hear his messages, for both saint and sinner alike had implicit confidence in the grand old man. It was an inspiration to his pastor to have him in his congregation. He was the most helpful, loyal local preacher I have ever known. He knew his Bible, hymn-book, Discipline, Wesley's sermons, Fisher's and McTyeire's histories, read our Christian and Texas Advocates, and was conversant on the great doctrines of our Church. I doubt if Texas Methodism ever produced a greater preacher and more remarkable man in the local ministry. He served several charges as supply, and always successfully. He was often a delegate to the Annual Conference. On Sunday night, August 25, he drove ten miles to attend service and to hear Rev. C. B. Fladger preach in Liberty Hill. No man ever enjoyed a sermon more, and at its close he led the congregation in a prayer of wonderful power, and arose from his knees with marvelous light and joy in his saintly countenance. He bade his friends goodnight and reached his bedside about 12 o'clock. While driving home and at home he talked much of the sermon and service, and was asleep by about 1 a. m. At five a. m. Monday morning his wife started to wake him and discovered that he was gently breathing his last, and in a few moments his noble spirit had taken its flight upward to join the great congregation above. Thus he passed from the sanctuary of prayer to the throne of praise, aged seventy-one years, eight months and fourteen days. We shall scarcely ever see his like again. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." His pastor,

Z. V. LILES.

CURNUTTE.—W. W. Curnutte was born in Lawrence County, Kentucky, August 22, 1851. He married Miss Lucy Vencil May 14, 1874, and came to Texas in 1882. He joined the M. E. Church, South, in 1886, and died in triumph July 3, 1906, aged fifty-one years, ten months and nineteen days. His wife and six children survive him and mourn his departure. Four of the children are still at home, but two are married. His son, Robert H. Curnutte, is a lawyer in Clarendon, Texas; and his daughter, Mrs. Floyd Countiss, is the wife of a prosperous farmer near Clarendon. It was my good fortune to be Brother Curnutte's pastor, and I learned to value his friendship and loyalty to the Church; when he died I felt that I had lost a personal friend. His death was most triumphant. On Saturday before he died, he sent for me, and I administered the sacrament of the Lord's Supper to him for the last time. He told me to do my best to

comfort the family when he was gone, and said that he was trusting the Savior and all was well. He died surrounded by all his family and was buried from the Methodist Church of Clarendon. After services by his pastor, his brother Masons took charge of the body and buried him with Masonic honors. W. W. Curnutte was a first class citizen, neighbor, husband and father; one of those men who help to make this old world worth living in. He has gone, but we know where to find him. Our weeping may endure for a night, but joy cometh on the resurrection morning.

B. W. DODSON.

LACY.—Cassie Lacy, daughter of C. H. and Fannie Lacy, was born October 21, 1904, and departed this life September 16, 1906, aged twenty-three months. Her stay was short in the home below, but will be long in that home above. In her stay she entwined the tender fibres of love around the hearts of papa and mamma and all of the family; but the Lord called, and she is gone. We can not bring her back, but we can go to her, for the good Lord has taken her home. While our hearts are made sad by her absence, yet we rejoice to know that Jesus has said: "Suffer them to come unto me, for of such is the kingdom of heaven." Dear parents, look up through your tears and take courage, for you can meet her in the sweet beyond and never part again.

J. M. CULVER.

Kingston, Texas.

HARGROVE.—J. A. Hargrove was born in Pickens County, Alabama, November 4, 1825; came to Texas and settled in Washington County when he was fifteen years of age, and died in Rockdale at the home of his devoted daughter, Mrs. Ed. Sims, September 17, 1906. Early in life Brother Hargrove was converted and joined the Methodist Church, of which he was a faithful, conscientious, consistent member to the hour of his death. He, like Enoch, had walked with God. He attended both morning and evening service on Sunday and God took him home the next morning. Having finished his work, there was nothing else for him to do but answer the summons when it came. He rests from his labors and his works do follow him. Wipe away your tears, loved ones, your father and grandfather is safe at home. His pastor,

S. W. THOMAS.

JONES.—The subject of this sketch, R. H. Jones, was born in Mississippi, March 14, 1819, and departed this life from the home of his son, H. R. Jones, of Mooreville, Texas, January 23, 1906, having attained the advanced age of eighty-six years, ten months and nine days. Brother Jones was a good man in all that the term implies. He professed religion and joined the M. E. Church, South, in 1866. He was a charter member of the Mooreville Methodist Church, and died in great peace a member of this society. His home was the preacher's home and the interest of the Church his interest. Many of the early pastors of this Church have finished their labors and have gone to their reward. I am sure that these "saints above" gave to Bro. Jones a joyous welcome home. He was married to Miss Cassandra Morris January 9, 1840. Three sons were born to them, one of whom died in March, 1861. Brother and Sister Jones lived together in holy wedlock for more than sixty-five years. She preceded him to the glory world only ten months. He goes now to join her and together they will journey on while the cycles of eternity pass. The two sons, the grandchildren and great-grandchildren, know where to find father and grandfather. May the peace of God, which passeth understanding, encourage them from day to day.

C. B. SMITH.

WALLER.—Miss Susan, daughter of R. H. and Selina V. Waller, was born August 19, 1886, and died at the home of her birth, near Ben Franklin, in Delta County, Texas, September 6, 1906. Her life on earth was brief, but was not without its purpose, for she made the world better by having lived in it. She was possessed of a lovable disposition, and seemed never so happy as when making others happy about her. The large church building in which she had so often met her Sunday-school teacher and classmates was filled to overflowing to hear the last words to be spoken as a tribute to her loving memory. Her death was a most triumphant one. She had given her heart to God in the days of her youth. She did not fear death. Jesus was one in whom she could trust in a dying hour. She had victory over sin and went shouting across the turbulent waters. She has forever entered into rest. She will sorrow no more. Dear loved ones, at the beautiful gate she will wait and watch for your coming. God grant that we may all be ready at the Master's bidding. Her friend and pastor,

N. C. LITTLE.

Evant,
Hamilt
Oglesby
China
Killeen
Coperas
Gatesvi
Jonesbe
McGreg
Brookh

Groesbe
Hornhil
Brandon
Barry,
Altus,
Rice,
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Dawson
Eleven
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Irene,
Mexia,
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Florenc
Moody
Troy,
Brucevi
N. Geor
Belton
Salado,
Belton
Rodgers
Georget

Tahoka,
Gomez,
Gaines,
Gall, G
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Snyder
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Stanton
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Gordon,
Ranger,
Waylan
Crystals
Brecken
Whitt,
Peaster,
Springe
Graham
Graham,
Farmer,
Throckn
Eliasvill
Palo Pi

Mansfiel
Joshua,
Cresson,
Godley,
Cleburne
Central,
Covington
Blum,
Cleburne
Grandvi
Mulkey
Smithie
North F
Missouri
Riversid
Glenwoo
First C
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Kenneda
Polytech

Cross Pl
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Talpa,
Pioneer,
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Rising S
May, at
Santa A
Bangs, a
Coleman
Coleman

Fairy an
Iredell,
Duffau,
Hico, H
Greens C
Glen Ro
Granbury
Bluff Da
Carlton,
Dedemo
Carbon,
Eastlan
Cisco St
Cisco Ch

Higgins,
Canadian
Miami, C

NORTHWEST TEX. CONFERENCE.

Gatesville District—Fourth Round.
Evant, at Liberty, Oct. 6, 7.
Hamilton at H., Oct. 7, 8.
Oglesby at Oglesby, Oct. 13, 14.
China Springs at M. Ch., Oct. 20, 21.
Killeen and Nolan, Oct. 27, 28.
Coperas Cove, Nov. 3, 4.
Gatesville, Nov. 8, 11.
Jonesboro, Nov. 10, 11.
McGregor, Oct. 14, 15.
Brookhaven, Nov. 9.
S. W. TURNER, P. E.

Corsicana District—Fourth Round

Groesbeck, Oct. 5.
Hornhill, at Hornhill, Oct. 6.
Brandon, at Mertens, Oct. 15.
Barry, at Barry, Oct. 16.
Altus, Oct. 20.
Rice, Oct. 22.
Corsicana, at Pleasant Grove, Oct. 27.
Dawson, at Harmon, Oct. 29.
Eleven's Ave., Oct. 30.
Kerens, at Kerens, Oct. 31.
Blooming Grove, Nov. 1.
Irene, Nov. 2.
Mexia, Nov. 4, 5.
First Church, Nov. 10, 11.
JNO. M. BARCUS, P. E.

Georgetown District—Fourth Round

Florence, at Florence, Oct. 6, 7.
Moody Sta., Oct. 12, 14.
Troy, at Pendletonville, Oct. 13.
Bruceville and Eddy, at B., Oct. 14, 15.
N. Georgetown Ct., at Hare, Oct. 17.
Belton Sta., Oct. 19-21.
Salado, at Salado, Oct. 20.
Belton Ct., at Midway, Oct. 21, 22.
Rodgers, at Rodgers, Oct. 27, 28.
Georgetown, Oct. 30.
JAS. S. CHAPMAN, P. E.

Colorado District—Fourth Round.

Taboka, Taboka, Oct. 6, 7.
Gomez, Pride, Oct. 9.
Gaines, Seminole, Oct. 11.
Gall, Gail, Sept. 13, 14.
Colorado Cir., Union, Oct. 20, 21.
Dunn Cir., Wheat, Oct. 26.
Snyder Sta., Oct. 27, 28.
Midland Sta., Oct. 31.
Stanton, Stanton, Nov. 1.
Big Springs Sta., Nov. 3, 4.
Big Springs Mis., Nov. 5.
Colorado Sta., Nov. 10, 11.
J. T. GRISWOLD, P. E.

Weatherford District—Fourth Round.

Gordon, Strawn, Oct. 5.
Ranger, Ranger, Oct. 6, 7.
Wayland, Wayland, Oct. 9.
Crystals Falls, Baker, Oct. 11.
Breckenridge, Breck, Oct. 13, 14.
Whitt, etc., Whitt, Oct. 19.
Peaster, Poolville, Oct. 20, 21.
Springtown, Knob, Oct. 23.
Graham Mis., Oct. 27.
Graham, Oct. 27, 28.
Farmer, Oct. 30.
Throckmorton, Nov. 1.
Eliasville, Nov. 3, 4.
Palo Pinto, at Palo Pinto, Nov. 8.
E. F. BOONE, P. E.

Fort Worth District—Fourth Round.

Mansfield, Oct. 6, 7.
Joshua, Oct. 13, 14.
Cresson, Bruce, Oct. 29, 21.
Godley, Godley, Oct. 21, 22.
Cleburne, North Side, Oct. 22.
Central, Oct. 24.
Covington, Oct. 27, 28.
Blum, 7 p. m., Oct. 27.
Cleburne, Main St., Oct. 28, 29.
Grandview Ct., Oct. 29.
Mulkey Memorial, Nov. 2.
Smithfield, Nov. 3.
North Fort Worth, Nov. 3, 4.
Missouri Ave., Nov. 4, 5.
Riverside, Nov. 6.
Glenwood, Nov. 7.
First Church, Nov. 8.
Rosen Heights, Nov. 9.
Kennedale, Nov. 10.
Polytechnic, 7 p. m., Nov. 10.
O. F. SENSABAUGH, P. E.

Brownwood District—Fourth Round.

Cross Plains, at Dressy, Oct. 6, 7.
Indian Creek, at I. C., Oct. 13, 14.
Glen Cove, at Glen Cove, Oct. 20, 21.
Talpa, at Talpa, Oct. 21, 22.
Pioneer, at Okra, Oct. 26.
Sipe Springs, at S. P., Oct. 27, 28.
Rising Star, Oct. 28, 29.
May, at May, Oct. 30.
Santa Anna, at Salem, Nov. 3.
Bangs, at Bangs, Nov. 4, 5.
Coleman Mis., at Junction, Nov. 10, 11.
Coleman, Nov. 10, 11.
B. R. BOLTON, P. E.

Dublin District—Fourth Round.

Fairy and Lanham, Fairy, Oct. 6, 7.
Iredell, Iredell, Oct. 10.
Duffau, Duffau, Oct. 13, 14.
Hico, Hico, Oct. 15.
Greens Creek, Harbin, Oct. 20, 21.
Glen Rose, Glen Rose, Oct. 26.
Granbury Mis., Johns Ch., Oct. 27, 28.
Granbury Sta., Granbury, Oct. 29.
Bluff Dale, Tolar, Oct. 30.
Carlton, Nov. 1.
Desdemona, Nov. 3, 4.
Carbon, Nov. 6.
Eastland, Eastland, Nov. 8.
Cisco Sta., Cisco, Nov. 9.
Cisco Cir., Nov. 10, 11.
E. A. BAILEY, P. E.

Clarendon District—Fourth Round.

Higgins, Oct. 6, 7.
Canadian, Oct. 8.
Miami, Oct. 9.

Panhandle, Oct. 13, 14.
McLean, Oct. 15.
Broncho, Oct. 17.
Rowe, Oct. 20, 21.
Silverton, Oct. 27, 28.
Tulla, Oct. 29.
Amarillo, 8 p. m., Oct. 30.
J. M. SHERMAN, P. E.

Waco District—Fourth Round.

Riesel, Oct. 6, 7.
Bosqueville, 11 a. m., Oct. 10.
Abbott, Oct. 13, 14.
Peoria, Oct. 14, 15.
Penelope, Oct. 20, 21.
Mt. Calm, Oct. 21, 22.
Hubbard City, 8:30 p. m., Oct. 24.
Morgan and Walnut, Oct. 28, 29.
Aquilla, 11 a. m., Nov. 3.
Whitney, Nov. 4.
J. G. PUTNAM, P. E.

Vernon District—Fourth Round.

Vernon Cir., Wesley Ch., Oct. 6, 7.
Vernon Sta., Oct. 7, 8.
Seymour Cir., Level View, Oct. 13, 14.
Spring Creek, Spring C., Oct. 16.
Quanah Cir., Gypsum, Oct. 20, 21.
Crowell, Margaret, Oct. 24.
Paducah, Paducah, Oct. 27, 28.
Matador, Matador, Oct. 30.
Turkey, North Quitaqua, Nov. 1.
W. H. HOWARD, P. E.

Waxahachie District—Fourth Round.

Bethel, Oct. 6, 7.
Maypearl, at Maypearl, Oct. 13, 14.
Ovilia, at Sardis, Oct. 20, 21.
Midlothian, Oct. 21, 22.
Bardwell, at Elm Branch, Oct. 24.
Red Oak, at Bluff Springs, Oct. 26.
Ferris, Oct. 26.
Bristol, at Carroll, Oct. 27, 28.
Palmer and Boyce, at P., Oct. 28, 29.
Forreston, at Nash, Nov. 3, 4.
Waxahachie, Nov. 9, 11.
JAS. CAMPBELL, P. E.

Abilene District—Fourth Round.

Aspermont Miss., Oct. 6, 7.
Aspermont Sta., Oct. 8.
Pinkerton, Oct. 10.
Haskell Sta., Oct. 12.
Haskell Miss., Oct. 13, 14.
Stamford, Oct. 15.
Avoca, Oct. 16.
Albany and Moran, Oct. 17.
Putnam, Oct. 20, 21.
Baird, Oct. 22.
Clyde, Oct. 24.
Lawn, Oct. 27, 28.
Merkel Sta., Oct. 30.
Roby, Nov. 1.
Lorraine, Nov. 3, 4.
Abilene, Nov. 7.
Nugent, Nov. 8.
Truby, Nov. 10, 11.
J. R. MORRIS, P. E.

NORTH TEXAS CONFERENCE.

Bowie District—Fourth Round.

Benvenue, Oct. 6, 7.
Henrietta, Oct. 7, 8.
Bellevue, Oct. 13, 14.
Blue Grove, Oct. 14, 15.
Iowa Park, Oct. 20, 21.
Wichita Falls, Oct. 21, 22.
Archer, Oct. 27, 28.
Holliday, Oct. 28, 29.
Craffton, Nov. 3, 4.
Gibtown, Nov. 10, 11.
Decatur Cir., Nov. 17, 18.
Decatur Sta., Nov. 18, 19.
T. R. PIERCE, P. E.

Dallas Dist.—Fourth Round.

Ervasy St. Sta., Oct. 6, 7.
Lancaster and Wilmer, L., Oct. 13, 14.
Wheatland, DeSoto, Oct. 20, 21.
Lewisville Sta., Oct. 27, 28.
Trinity Sta., Oct. 28, 29.
Cedar Hill-Duncanville, D., Nov. 3, 4.
Argyle, Chinn's Ch., Nov. 10, 11.
Cochran and Maple av., C., Nov. 17, 18.
J. L. MORRIS, P. E.

Greenville District—Fourth Round.

Merit, Merit, Oct. 6, 7.
Floyd, Caddo Mills, Oct. 13, 14.
Lone Oak, Lone Oak, Oct. 14, 15.
Kingston, Kingston, Oct. 20, 21.
Lee St. and J. B., Lee St., Oct. 21, 22.
Celeste and Lane, Celeste, Oct. 27, 28.
Leonard, Leonard, Oct. 28, 29.
Greenville Mis., S. G., Nov. 3, 4.
Campbell, Caney, Nov. 4, 5.
Quinian, Nov. 6, 7.
Commerce Mis., Nov. 11, 12.
Commerce Sta., Nov. 12, 13.
J. M. PETERSON, P. E.

Gainesville District—Fourth Round.

Nocona Cir., Belcher, Oct. 6, 7.
Montague Cir., Woodland, Oct. 7, 8.
Era and Bolivar, Era, Oct. 13, 14.
Greenwood, Rush Creek, Oct. 20, 21.
Call session at Rosston, Oct. 21, 22.
Dexter, Oct. 24, 11 a. m.
Ponder and Krum, Ponder, Oct. 27, 28.
Sanger and V. V., Sanger, Oct. 28, 29.
Wesley and Bethel, Bethel, Thursday, Nov. 1, 11 a. m.
Bonita Cir., Prairie View, Nov. 3, 4.
Nocona Station, Nov. 4, 5.
Saint Jo, Nov. 6, 7 p. m.
Aubrey, Aubrey, Nov. 10, 11.
Broadway, Nov. 11, 12.
Call session for Woodbine at Whaley, Nov. 15, 11 a. m.
Myra and M., Hood, Nov. 17, 18.
Denton Street, Nov. 18, 19.
J. A. STAFFORD, P. E.

Sulphur Springs Dis.—Fourth Round.

Winnboro, Sta., 1st Sun Oct.

Yowell, Pecan, 11 a. m., Oct. 11.
Pecan Gap and B. F., B. F., 11 a. m., Oct. 12.
Klondike, Goods Ch., 11 a. m., Oct. 13.
Cooper Sta., 8:30 p. m., Oct. 13.
Furley Sta., Saltillo, 3rd Sun Oct.
Mt. Vernon, Mt. V., 10 a. m., Oct. 22.
Birthright Sta., B., 4th Sun Oct.
Sulphur Springs Sta., 8:30 p. m. Oct. 29.
Lake Creek, L. C., 1st Sun Nov.
Sulphur Bluff, 11 a. m., Nov. 7.
Bonanza, 2nd Sun Nov.
Como, 11 a. m., Nov. 14.
C. B. FLADGER, P. E.

McKinney District—Fourth Round.

Copeville, at Copeville, Oct. 3.
Wylie, at Wylie, Oct. 4.
Weston, at Weston, Oct. 6, 7.
Celina, at Celina, Oct. 7, 8.
Prosper, at Prosper, Oct. 9.
Frisco, at Frisco, Oct. 10.
Anna, at Anna, Oct. 13, 14.
Blue Ridge, at Verona, Oct. 20, 21.
McKinney, Oct. 23.
Plano, Oct. 24.
Frainers Branch, F. B., Oct. 27, 28.
Princeton, at Princeton, Nov. 3, 4.
Allen, at Harrington, Nov. 10, 11.
Renner, at Richardson, Nov. 17, 18.
I. W. CLARK, P. E.

Terrell District—Fourth Round.

Elmo, at Elmo, Oct. 6, 7.
Reinhardt, at Reinhardt, Oct. 13, 14.
Garland, Sunday night, Oct. 14.
Rockwall, night, Oct. 16.
Crandall, at Crandall, Oct. 20, 21.
Rosser Miss., at Rosser, Wed. Oct. 24.
Mabank, at Mabank, Oct. 27, 28.
Mesquite, at Mesquite, Nov. 3, 4.
College Mound, at 11 a. m. Nov. 7.
Pleasant Mound, Long Ck, Nov. 10, 11.
Kemp, Wednesday, Nov. 14.
Kaufman, Thursday, Nov. 15.
Chisholm, at Allen Chapel, Nov. 17, 18.
Terrell, Friday night, Nov. 16.
O. P. THOMAS, P. E.

Paris District—Fourth Round.

Detroit Station, Oct. 6, 7.
Blossom and Sylvan, at B., Oct. 7, 8.
Rosalia Circuit, at Bogata, Oct. 13, 14.
Deport Circuit, at Deport, Oct. 14, 15.
Whiterock Station, Oct. 20, 21.
Annona and Williams Chapel, at Annona, Oct. 21, 22.
Avery Mis., at Oak Grove, Oct. 27, 28.
Paris Circuit, at El Bethel, Tuesday, Oct. 30.
Bonham St., Paris, Wednesday night, Oct. 31.
Bagwell Mission, Tuesday, Nov. 6.
Shady Grove and Marvin, at Shady Grove, Wednesday, Nov. 7.
Roxton Circuit, at Roxton, Thursday, Nov. 8.
Emerson Circuit, at Mt. Tabor, Nov. 10, 11.
Clarksville Station, Monday night, Nov. 12.
Clarksville Circuit, at Liberty, Tuesday, Nov. 13.
Lamar Avenue, Wed. night, Nov. 14.
Centenary, Thursday night, Nov. 15.
E. H. GASEY, P. E.

Borham District—Fourth Round.

Dodd, Dodd, Oct. 6, 7.
Gober, Hall, Oct. 6, 7.
Honey Grove Ct., R. P., Oct. 13, 14.
Honey Grove Sta., Oct. 13, 14.
Ector, Ector, Oct. 20, 21.
Trenton, Oct. 20, 21.
S. Bonham, Bonham, Oct. 27, 28.
Randolph, Edhube, Oct. 27, 28.
Bailey, Hickory, Nov. 3, 4.
Ladonia Sta., Nov. 4, 5.
Lannius, Lannius, Nov. 10.
Brookston, Brookston, Nov. 10, 11.
Bonham Sta., Nov. 17, 18.
JNO. H. McLEAN, P. E.

Sherman District—Fourth Round.

Whitewright, Oct. 6, 7.
Trinity, Oct. 7, 8.
Pecan and Friendship, P., Oct. 13, 14.
Gunter, Gunter, Oct. 14, 15.
Sadler, Dixie, Oct. 20, 21.
Whitesboro, Oct. 21, 22.
Pilot Grove, Graybill, Oct. 27, 28.
Van Alstyne, Oct. 28, 29.
Howe, Howe, Nov. 3, 4.
Bells, Bells, Nov. 4, 5.
Waples Memorial, Nov. 6.
Travis Street, Nov. 7.
Southmayd, Ethel, Nov. 8, 9.
Collinsville and Tioga, T., Nov. 10, 11.
Pottsboro, Nov. 11, 12.
Preston, Preston, Nov. 17, 18.
Key Memorial, Nov. 18, 19.
E. W. ALDERSON, P. E.

TEXAS CONFERENCE.

Pittsburg District—Fourth Round.

Cason, Cason, Oct. 5.
Dangerfield, Dangerfield, Oct. 6, 7.
Winfield, Bridges Ch., Oct. 13, 14.
Mt. Pleasant, Oct. 20, 21.
Linden, Cedar G., Oct. 27, 28.
Park, Oct. 31.
Dalby, Nov. 3, 4.
Atlanta, Nov. 10, 11.
Queen City, Nov. 17, 18.
Redwater, Nov. 24, 25.
J. T. SMITH, P. E.

Tyler District—Fourth Round

Wills Point Ct., Alsa, Oct. 6.
Wills Point Sta., Oct. 6, 7.
Canton and Edgewood, E., Oct. 7, 8.
Colfax, Morris Chap., Oct. 9, 10.
Mt. Sylvan, Antioch, Oct. 11, 12.
Edan, Ben Wheeler, Oct. 13, 14.
Big Sandy, Big S., Oct. 20, 21.

Mineola Ct., Mills Spring, Oct. 21, 22.
Brownsboro Ct., Pine Hill, 26, 27.
Athens, Oct. 27, 28.
White House, Liberty, Oct. 28, 29.
Grand Saline, Nov. 3, 4.
Troup and Overton, Nov. 10, 11.
Marvin, Nov. 17, 18.
E. W. SOLOMON, P. E.

Palestine District—Fourth Round.

Groveton Station, October 7.
Westville and Binford, at Westville, Oct. 7.
Willard Cir., Willard, Oct. 9.
Brushy Creek Cir., at Brushy Creek, Oct. 13, 14.
Concord Cir., Price's, Oct. 20, 21.
LaRue Circuit, New York, Oct. 22.
Alto Circuit, Alto, Oct. 27, 28.
Rusk Station, Oct. 28, 29.
Crockett Cir., at Bethel, Oct. 31.
Kennard Cir., Kennard City, Nov. 3, 4.
Elkhart Cir., Nov. 10, 11.
Grapeland Station, Nov. 11, 12.
Jacksonville Cir., Nov. 17.
Neches Cir., at Neches, Nov. 19.
Augusta Cir., Liberty Hill, Nov. 24, 25.
JOS. B. SEARS, P. E.

San Augustine Dist.—Fourth Round.

Geneva Cir., Geneva, Oct. 6, 7.
San Augustine, S. A., Oct. 7, 8.
Melrose, Chireno, Oct. 13, 14.
Keltys, Wells, Oct. 20, 21.
Timpson, Oct. 24.
Minden, Laneville, Oct. 27, 28.
Tenaha, Oct. 31.
Nacogdoches Mis., Appleby, Nov. 3, 4.
Caro Sta., Nov. 7.
Nacogdoches Sta., Nov. 8.
Cushing, Cushing, Nov. 10, 11.
Carthage, Nov. 14.
Gary Mis., Wesley Ch., Nov. 17, 18.
Lufkin Sta., Nov. 23.
Burke Cir., Burke, Nov. 24.
E. S. SHETTLE, P. E.

Brenham District—Fourth Round.

Thorndale, Pleasant Rt., Sat., Oct. 6.
Milano, Milano, Mon. Oct. 8.
Buckholts, Buckholts, Oct. 13, 14.
Davilla, Davilla, Oct. 14, 15.
Bellville, Cochran, Sat. Oct. 20.
Sealy, Sealy, Oct. 21, 22.
Brookshire, Oct. 27, 28.
Caldwell, 8 p. m., Nov. 2.
Caldwell Mission, Y. P., Nov. 3, 4.
Somerville, Nov. 10, 11.
Brenham, Nov. 11, 12.
Giddings, Nov. 17, 18.
Rockdale, Nov. 18, 19.
Cameron, Nov. 24, 25.
CHAS. F. SMITH, P. E.

Marshall District—Fourth Round.

Hallville, Wednesday, Oct. 10.
Tatum, Saturday, Oct. 13.
Beckville, Monday, Oct. 15.
Longview, Wednesday, Oct. 17.
Kilgore, Saturday, Oct. 20.
Church Hill, Thursday, Oct. 25.
Henderson Cir., Saturday, Oct. 27.
Harrison, Wednesday, Oct. 31.
Arleston, Saturday, Nov. 3.
Henderson Sta., Wednesday, Nov. 7.
Coffeeville, Saturday, Nov. 10.
Marshall, F. C., Monday, Nov. 19.
North Marshall, Wednesday, Nov. 21.
JAS. W. DOWNS, P. E.

Huntsville District—Fourth Round.

Madisonville, Oct. 6, 7.
Huntsville, Oct. 13, 14.
Cleveland and Waverley, at Fostoria, Oct. 20, 21.
Anderson, at Steele's Chapel, Oct. 24.
Hempstead Cir., at H., Oct. 27, 28.
Waller Cir., at Oakland, Oct. 29, 30.
Cold Springs, at C., Nov. 3, 4.
Dodge, at Riverside, Nov. 10, 11.
Prairie Plains, Nov. 14, 15.
Montgomery, at M., Nov. 17, 18.
Navasota, Nov. 22.
Millican, at M., Nov. 24, 25.
Pastors, please see that trustees have reports required by Discipline.
H. C. WILLIS, P. E.

Calvert District—Fourth Round.

Durango, at Durango, Oct. 6, 7.
Lott and Chilton, at Lott, Oct. 7, 8.
Travis, at Travis, Oct. 13, 14.
Rosebud Sta., Oct. 14, 15.
Brewer at Teague, Oct. 20, 21.
Fairfield and Dew, at F., Oct. 21, 22.
Jewett, at Jewett, Oct. 27, 28.
Centerville, at Centerville, Oct. 31.
Rogers Prairie, at R. P., Nov. 3, 4.
Hearne Sta., Nov. 10, 11.
Franklin Sta., Nov. 14.
Wheelock, Nov. 17, 18.
Calvert Sta., Nov. 21.
Petteway, at Petteway, Nov. 24, 25.
R. A. BURROUGHS, P. E.

Beaumont District—Fourth Round

Nederland & Sabine Pass, N., Oct. 6, 7.
China & Sour Lake, S. L., Oct. 13, 14.
Warren, at Warren, Thursday, Oct. 18.
Corrigan, Corrigan, Oct. 20, 21.
Burkeville, Farr's Ch., Wed., Oct. 24.
Loggett, Oakdale, Oct. 27, 28.
Livingston, Livingston, Oct. 28, 29.
Pt. Arthur, Wednesday, Oct. 31.
Liberty, Liberty, Nov. 3, 4.
Wallisville, Wallisville, Nov. 4, 5.
Saratoga & Batson, Sar., Wed., Nov. 7.
Call, Watson Ch., Friday, Nov. 9.
Jasper Cir., Peach T., Nov. 10, 11.
Jasper & Kirbyville, J., Nov. 11, 12.
Orange, Wednesday, Nov. 14.
Woodville, Woodville, Nov. 17, 18.
First Church, Beaumont, Tue., Nov. 20.
Cartwright Ch., Wednesday, Nov. 21.
Kountze, Nov. 24, 25.
Silsbee, Silsbee, Nov. 23, 25.
As we come to the close of the con-

ference year, I urge the preachers to the more faithful effort to close up in the best manner possible. It is not too late yet to have a revival, and much may be done in raising money on the conference collections. Our district shows a good advance over last year, and hard work and persistent work on the part of each pastor from now till conference, will give us a good show to pay out. Don't let your charge be the one to keep the district from making a full report; use public appeals and private effort and the help of collectors that you may be able to get to help you gather in the balance due from your charge. I plead with the stewards to give the greatest diligence to collecting your pastor's salary. Don't let up till the last cent has been paid those who have served you. They have been faithful and need every cent promised them, for the assessment in many places is very small. Pastors will please see that reports from trustees and Women's Missionary Societies are prepared.
O. T. HOTCHKISS, P. E.

Houston District—Fourth Round.

Bay City, Oct. 20, 21.
Wharton, Oct. 21, 22.
Rosenberg, 3 p. m., Oct. 24.
Richmond, 8 p. m., Oct. 24.
Rice, 2 p. m., Oct. 25.
Columbia & B., Oct. 27, 28.
Angleton, Oct. 28, 29.
Alvin 3 p. m., Oct. 29.
League City, 3 p. m., Oct. 30.
Cedar Bayou, Nov. 3, 4.
Shearn, 8 p. m., Nov. 20.
Tabernacle, 8:45 p. m., Nov. 20.
St. Paul, 8 p. m., Nov. 21.
Houston Heights, 8 p. m., Nov. 22.
Brunner Ave., 8:45 p. m., Nov. 22.
McKee St., 8 p. m., Nov. 23.
Washington St., 8:45 p. m., Nov. 23.
McAshan & H., 8 p. m., Nov. 24.
Galveston, First Ch., Nov. 24, 25.
Galveston, West End, Nov. 25, 26.
SAM R. HAY, P. E.

WEST TEXAS CONFERENCE.

San Angelo District—Fourth Round.

Brady Cir., 1st Sunday Oct.
Brady Sta., Oct. 8.
Pontotoc, at Fredonia, Oct. 9.
Mason, Oct. 10.
Junction City, 2d Sunday Oct.
Menardville, at Montgomery Chapel, 3d Sunday Oct.
J. D. SCOTT, P. E.

San Marcos District—Fourth Round.

Luling Cir., at L., Oct. 6, 7.
Belmont Cir., at B., 9 Monday morning, Oct. 7, 8.
Waelder and T., at T., Oct. 13, 14.
Lockhart, Oct. 20, 21.
San Marcos, Oct. 27, 28.
D. K. PORTER, P. E.

Llano District—Fourth Round.

Johnson City, Oct. 6, 7.
Willow City, at Walnut, Oct. 13, 14.
Cherokee, at Valley Sprgs, Oct. 20, 21.
THEOPHILUS LEE, P. E.

San Antonio District—Fourth Round.

Utopia Cir., at Utopia, first Sunday, October.
Laredo, second Sunday, October.
Eagle Pass, October 19.
Del Rio, third Sunday, October.
West End, October 23.
So. Heights and Comal, So. H., Oct. 24.
So. Flores Street, October 25.
Prospect Hill, 11 a. m., fourth Sunday, October.
Sherman Street, 7:30 p. m., fourth Sunday, October.
W. J. JOHNSON, P. E.

Austin District—Fourth Round.

Eagle Lake, at Eagle Lake, Oct. 6, 7.
Columbus, Oct. 7, 8.
Weimar, at Weimar, Oct. 13, 14.
LaGrange, 8 p. m., Oct. 15.
Tenth Street, 11 a. m., Oct. 21.
South Austin, 8 p. m., Oct. 21.
JOHN M. ALEXANDER, P. E.

Cuero District—Fourth Round.

Shiner, at Sh., Oct. 6, 7.
Port Lavaca, at P. L., Oct. 10.
Nursery, at Thomaston, Oct. 13, 14.
Cuero, Oct. 21, 22.
J. C. WILSON, P. E.

Beeville District—Fourth Round.

Oakville, at Mineral, Oct. 6, 7.
Beeville, Oct. 13, 14.
Middletown, Oct. 15.
Corpus Christi, Oct. 17.
Pleasanton, Oct. 20, 21.
Rockport and A. P., Oct. 24.
F. B. BUCHANAN, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round.

Las Cruces, Oct. 6 & 7
El Paso, Oct. 10.
Marfa, Oct. 13, 14.
Alpine, Oct. 16.
J. T. FRENCH, P. E.

Sin is an intruder, and not a tenant in the heart.—Ram's Horn.

NOTES FROM THE FIELD.

Continued from page 5.

In spite of various hindrances during the year. We are making preparations for the coming of the conference this fall, and are looking forward to it with much pleasure. Somebody has persistently circulated a rumor that Bowie was contemplating giving up the conference. This has absolutely no foundation, it never having once been considered. We asked for the conference because we wanted it, and we still want it and expect it, all rumors and reports to the contrary notwithstanding. We begin the canvass for homes this week.

Carlton.

M. C. Dickson: Our Brother Bailey says that sometimes a glowing account of a glorious revival and a splendid year's work comes out in the Advocate and closes with "I did all the preaching." But this writer didn't do it all, and we have had good revivals at Gilmore, Fairview, Olin and Carlton. We had Uncle George Cook at Gilmore and Fairview to assist; Brother Lemons at Olin, and at Carlton, Brothers Moore, Cook and Lemons, with Brother John Stewart to lead the singing. I believe that Carlton and the entire charge has made a forward move this year. Our collections are up and we expect to have over by conference. We have had considerable increase of membership. I had the privilege of conducting a revival at the old home place in Tennessee Conference. We had a good revival; twelve conversions, nine additions. I had the great privilege of having my grandmother, Laura Dickson, in the congregation twice. She has been a member for sixty-eight years and is happy on the way. Plenty of presiding elder timber, Bishop; many of us desire to lay ourselves on the altar.

Greenwood Circuit.

Chas. P. Martin, Sept. 28: We have had some splendid meetings this year in which the saving and strengthening power of God has been made manifest. The following brethren have rendered us some valuable assistance in those meetings: John R. Smith, R. E. Porter, Chas. B. Golson, S. M. Black and H. M. Ratliff. These men of God have very much endeared themselves to this pastor and his people by their faithful labors with us in the Lord. Rev. K. S. Gorsline, a superannuate member of this conference, resides in the bounds of this charge. He has been battling some this year with the Johnson grass and boll weevil. He preaches once a month at Greenwood, to the edification of my people, and has filled some of my appointments for me. He is genial in disposition and optimistic in spirit. We are pleased to have him identified with our charge. Notwithstanding the depredations of the boll weevil, there will be considerable cotton made; and present indications are that we shall be able to report "in full" on finances. Very few of our membership seek the assistance of the devil in framing excuses to keep from supporting the Church and its institutions. They do commendably well in this respect, and respond liberally when given an opportunity. We were agreeably surprised today when Mrs. Minnie Williams very politely informed us that we were wanted at her father's store in order that our measure might be taken for a new suit of clothes. This is due to the generous thoughtfulness and willing efforts of this noble lady, and the liberal donations of friends. We hold this act of love and appreciation in high regard. We implore the blessings of God upon the donors, and wish for each of them a life unmarred by cares and undimmed by clouds.

Wheatland.

H. M. Pirtle: We have had some time ago our revival at Desoto, which did great good. Eight or ten reclamations and conversions, and the Church greatly revived; good done long to be remembered. Rev. C. O. Jones, of Oklahoma City, did most of the preaching. The writer preached a few times. We were rained out several times. Our meeting at Wheatland was the best here for several years past. The Church was greatly revived and raised to a higher standard of Christian living; about twenty conversions and reclamations. Some who had been preached to for forty years, and who had never made a move before, were converted. But, oh! how some of the good women of Zion held on to the Lord and prayed day and night with great earnestness until they were saved. We received thirteen into the Church the last night of the meeting and four since; and we had several of our services rained out, from which we expected great results. Brother Jones helped here. He is a great preacher. It pays to hear him. He always has so many good things to tell the people. God greatly blessed us. My meeting at Hutchins was about a failure. One professed faith in Christ and joined the Church.

There was a great rink just finished in the little town, not far from the church, and they skated every night while the meeting lasted; but there are a few faithful ones left to advocate the cause of Christ. God bless them!

Avoca.

Chas. D. West, Oct. 1: We have held three protracted meetings, resulting in about fifty professions of faith; have received ninety-eight into the Church. Brothers J. C. Moore, J. W. Story and C. W. Irvin have helped me in my meetings. Immediately after last conference we began to plan for the building of a church in Avoca. It is now complete, except canvas and paper, inside and a part of the outside paint. We have seated it temporarily with chairs, and yesterday we had a good day in it. Preached morning and night to house full, baptized two babies and organized a Church with eighty members; most of them transferred from Spring Creek. Our church and lot have cost so far about \$2100, and we hope, with the help we expect from our Board of Church Extension, to have this about all provided for by conference. We expect to report everything in full at Brownwood. Besides, I have been notified that I am to have a nice suit as a gift from our people, and the ladies have already fitted wife with a nice dress and hat. We appreciate these things more than we have words to express, but we appreciate the kindly feeling that prompted the gifts far more than the material things, and pray God to bless every one that had a hand in it.

Sallisaw, I. T.

Jno. E. Martin: We are closing out the year with many gratifying results—not all we desired, but we thank God for his manifest presence and promise to profit by the mistakes of this year and to be more earnest another year. Our last Quarterly Conference is passed, Conference collections up and in excess. The stewards say the pastor's salary will be paid in full. We elected a full Board of Stewards, and they are alive and progressive. Our officary is filled by our best men, and "we" have "the best" throughout our Methodism. Our Epworth League is doing effective work and growing, both in membership and interest. We have a Woman's Home Mission Society second to none, considering relative strength. They have wrought well this year. No truer friend can be had than these true women for the pastor and family. They are the cream of the Church, alive to her interests, devoted to God. May the blessing of our Father be on the good, brave and true women of our Church! We have a live Sunday-school superintendent, with a corps of efficient teachers. Attendance on Wednesday prayer-meeting fairly good. The pastor's salary was increased this year and the next preacher will have an increase in salary. Have raised for improvement of church and parsonage, about \$300. For all purposes will raise about \$1200 for the conference year. Methodism is leading here as is her wont. Have had about seventy-five additions to the Church; held two revivals; about one hundred conversions. Our town is growing, and in all probably will be a county seat. Our Church is keeping abreast with the forward movement, and in the near future Sallisaw Station will be second to none. The next preacher here will find a congenial people, aggressive, with hearts and homes open to their pastor, and hands ready to help. God bless the brethren in Texas.

Howe.

C. W. Jacob, Oct. 2: I commenced a meeting at Tom Bean the fourth Sunday in September and closed the fifth Sunday night. The rains the first part of the week and the devil all the time and "Bro. Willy," as the reckless boys nick-named whiskey, interfered with the desired progress of the meeting. But we closed with success that was gratifying. Members of the different denominations were quickened, so they declared, and we got a good collection. Bro. T. W. Lovell preached one sermon for me, which was happily received and did good. Bro. Joe Dickson, the druggist of the town, and his wife joined our Church by baptism; and while this preacher was at Tom Bean the Cedar folks gave his wife a big pounding, but when he got home he found her still breathing and smiling at the many good things as missiles used in the pounding. This kindness was through the agency of Mrs. M. E. Richardson and the Misses Joste Bowen and Cora Thornton. Many thanks to the donors. God bless them. This seems to be one the best years of my life. I rejoice greatly in my sixtieth year, because God is so gracious to me and mine in the way of health and success in my work, and for the many, many warm friends in Texas. "Bless the Lord, O my soul, and all that is within me bless his holy name."

Many a man loses his reputation for wisdom by trying to give expression to his looks.—Ram's Horn.

WESLEY HALL BOYS.

The Religious Activities of Theological Students at Vanderbilt Seminary. By Alonzo Monk, Jr.

Texas is well represented in the "Schola Prophetarum" of Southern Methodism. There is quite a number of young preachers of Texas already enrolled as students in theology and others are to follow. It is but just to all parties concerned that the Church in general should know something of the life of the students in Wesley Hall. Suffice it, for the present, to mention only the religious activities. The result of the classroom work can best be seen in the activities of the students.

The general religious work is under the direction of the officers of the Y. M. C. A. This association is a separate and distinct one from those in the other departments of the University. Every theological student is ipso facto a member of this organization.

The officers have seen fit to organize under three departments—Devotional, Missionary and the Local Evangelization. Competent and experienced leaders in each particular branch of work have been appointed as chairmen of the several committees.

Devotional Department.

The plan of this committee is to be some help to the students, by way of suggestion, in their own private devotions; it also has charge of all devotional exercises held in Wesley Hall.

This department encourages some form of systematic or individual devotional Bible study; books on Bible study, which are accredited by prominent Y. M. C. A. workers, are placed in the hands of students. There is an effort made to enlist the students as members of the Prayer League instituted by the Correspondence School.

Daily Evening Prayers and weekly Sunday Morning Watch are held by the students, leading by rotation.

Missionary Department.

This work is manned by a committee of Student Volunteers; men whose very lives are wrapped up in the work.

The first feature of its undertakings is that of Mission Study in ten classes of students, who study and meet to discuss some book on missions. These men then go out into the city and conduct mission study classes under the auspices of the different Epworth Leagues. Much valuable and telling work is voluntarily done for the churches of Nashville in stimulating missionary interest and activity.

Similar to these Mission Study classes which are taught by Wesley Hall men, there has been started a system of deputation work by which a group of men go to any church upon invitation of the pastor and conduct Missionary Rallies. This work is not confined to Nashville, but the men will go to any part of the surrounding country. Live missionary talks and songs are given, charts and literature are on hand, classes organized for study and if desirable the missionary collection taken.

Also the work of the men in the Hall consists of regular meetings of a band of Student Volunteers whose purpose it is to go as foreign missionaries. Under their direction a missionary collection is taken annually by monthly subscription among the students to be applied as the hand sees fit. This fund amounts annually to about one hundred dollars.

Local Evangelization Department.

This is strictly a practical department under whose guidance actual evangelistic work is done. For many reasons this committee advises the theological men not to teach Sunday-school classes or assume any official relation to the churches in Nashville. It has far more important work for them to do. Some of the work in brief:

Every Sunday morning about three men go to the work-house and hold devotional services among the prisoners. An important work!

Also every favorable Saturday night from twelve to fifteen Wesley Hall men may be found on the public square conducting street meetings for the benefit of those "lost ones" whom the church cannot and does not reach. Who can estimate the good of such work!

Then, too, mission work is carried on among the factory operatives as a regular organized and systematic form of devotional and evangelistic services. The Wesley Hall men may often be found in the homes of the lowly telling "the story of love" or praying with a dying soul. Beautiful sights indeed are these!—right in the heart of the slum district.

The factories and shops of the city have flung wide their doors for Wesley Hall men to hold noonday services among the operatives. While these people who scarcely ever attend church are feeding their bodies in a short half-hour, these consecrated

young preachers are offering through song, prayer, scripture and exhortation the spiritual food. Hundreds thus reached, who otherwise would never hear the gospel.

This department also furnishes supplies for the various city pulpits whenever any pastor is absent from his appointment. Revival work is also encouraged both in and around Nashville. Men to assist are supplied upon request of pastors.

This hurried survey serves to let Texas Methodism see that her young ministers are learning things that are not written in books and are acquiring the knowledge in a very practical way. A Wesley Hall man should be far better prepared to pastor a flock after he leaves than before he came if he does his part of this grand work in the evangelistic move of the city of Nashville.

The last District Conference of Nashville passed a resolution, at the instigation of the Presiding Elder, thanking and commending the Wesley Hall men for the inestimable work done by them in the entire district.

Truly it can be said of the students in the seminary that they are studying "to show (themselves) approved unto God (workmen) that need not to be ashamed, rightly dividing the word of truth" and some day their Father in Heaven will pronounce upon them the blessing:

"Inasmuch as ye did it unto one of the least of these my little ones, ye did it unto me."

MARRIAGES.

Studer-Bertrand.—At the bride's parents, September 11, 1906, Mr. R. M. Studer and Miss Laura Bertrand, Rev. S. T. Cherry officiating.

Cox-Vandiver.—At the residence of the bride's mother, August 21, 1906, Mr. Charley Cox, of Rising Star, Texas, and Miss Ellen Vandiver, of May, Texas, Rev. Mac M. Smith officiating.

Cook-Marler.—At the residence of the bride's uncle, September 2, 1906, Mr. Elmer Cook and Miss May Marler, both of Pleasant Valley, Rev. Mac M. Smith officiating.

Dikes-Austin.—At the residence of the bride's uncle, September 2, 1906, Mr. W. N. Dikes and Miss Clara Austin, Rev. Mac M. Smith officiating.

Henshaw-Thompson.—At the home of the bride's parents on Sunday afternoon, Sept. 23, 1906, Mr. W. N. Henshaw and Miss Ollie Thompson, R. M. Carter officiating.

THOMETHING TO THAY.

One morning a Sunday-school was about to be dismissed and the youngsters were already in anticipation of relaxing their cramped little limbs after the hours of confinement on straight-backed chairs and benches, when the superintendent arose and, instead of the usual dismissal, announced: "And now, children, let me introduce Mr. Smith, who will give us a short talk." Mr. Smith smilingly arose and, after gazing impressively around the class room, began with: "I hardly know what to say," when the whole school was convulsed to hear a small, thin voice back in the rear lip: "They mean and that don't!"—Selected.

Of all forms of selfishness religious selfishness is the most subtle. Religion we count as a possession. We "get religion." It is something that belongs to us. We pay for it; world here, for heaven hereafter; so much premium down, so much insurance hereafter; repentance to-day, reward to-morrow. Perhaps we even get our reward now; then we call it a "present salvation." "I feel to say, brethren that I enjoy my religion." What difference does it make whether you do or not? Do other people enjoy it? Does your wife enjoy it? Do your children enjoy it? Do your servants enjoy it? Does your neighbor enjoy it? Does the man on the other side of the counter enjoy it? These are the real questions. Religion was not given you to enjoy; it was given you to work with. What are you doing with it?—Lyman Abbott.

Dr. C. I. Holt of Big Springs, Howard County, formerly of Tyler, East Texas, will be an applicant for the Superintendency of one of the Hospitals for the Insane, under Hon. Thomas M. Campbell's administration.

"IT IS FINISHED."

(Acrostic)

"When Jesus therefore had received the vinegar, he said, 'It is finished,' and he bowed his head and gave up the ghost."—St. John 19:30.

It is finished—Jesus saith Then bow'd His sacred head in death. Is finished His mission here on earth; Such was the purpose of His birth.

Finished His death that we may live, If we repent of sin and strive No more to sin, but ever to be Immoveable in truth as He. So we are reconciled to God; He bought our pardon with His blood, Erased our guilt of Adam's fall— Deserves the gratitude of all. W. P. GUBER.

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